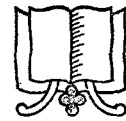


EXTRA

# Columbia Union



## Visitor



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

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### The Work in the Far East

The brethren have requested me to say a few words about the work in the far East. I had not expected to do this but I can assure you it is a pleasure for me to say a word regarding our friends, our colleagues, our brethren and sisters in those distant fields. I shall not occupy very much time. I wish to introduce the short statement I shall make by reading two or three Scriptures. First, will you please notice the statement in the first chapter of the book of Malachi, beginning with the 11th verse: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathens, saith the Lord of hosts." You will see in this that the Lord takes into account the Gentiles, the heathen entirely.

Now, dear friends, we cannot fail to see that God designs to do a great work among the heathen. And that work has never yet been fully done; never has this Scripture been fulfilled until within the last century and the last few years of the last century, and it is not finished yet. It is a last day movement, this revelation of God to the heathen, and it will continue right up until the close of time.

Now here is another Scripture in Isaiah the 49th chapter. We have this statement in the sixth verse: "And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth." This is represented as a conversation between Christ, when he was here on earth, and his Father, and now he said (the Father said) "It is a light thing that thou shouldst be my servant, etc." Jesus did not travel outside of Palestine in his ministry and work. He confined his

labors to Israel, and the Father said, it is a light thing, a small thing, and very little, in that you should raise up the tribes of Judah and restore the preserved of Israel. Why he said, "I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth".

Jesus is to be lifted up in all the world, to the end of the earth, from the rising of the sun to the going down thereof; not only among the civilized people, not only among professed Christian people, but among the heathen. Now you well know that Scripture in Revelation 18:1—"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." If we had a map hanging before us here with the professed Christian lands colored light and the heathen lands dark we would see that the great majority of the world is in heathen darkness: and yet the Scripture is that God's name will be known from the rising of the sun to the going down thereof among the heathen people, and in every place an offering will be made to God, a sincere, pure offering, and his name shall be great.

Well now, brethren, those are just a few lines in the Bible about the conquest of the Gospel in heathen lands. We must look for great things among the heathen people, and we are seeing great things. In all the heathen land where our people are working great things are taking place. Our brethren in Africa are being greatly encouraged; our brethren in South America are seeing marvelous things; I have just received two or three letters from South America telling about the work in Brazil, in Argentine, the work on the West coast, and especially among the Indians, where God is working. Our brethren who have just gone down there,—Brother Prescott, Brother Montgomery, and Brother Town,—write back the most cheering letters. They find greater things taking place than they had understood and they see a brighter future before us. So the work is going there.

Well, the work is going along encouragingly in the islands of the South Pacific and in the great heathen lands in the far East,—in India, Burma, Malay, China, Japan, Korea and the Phillipines. I wish I knew just exactly what points to single out this afternoon that would be most helpful and answer your wishes best: such a great theme with so much to speak about makes it much harder to select just the right thing than if I had two or three hours to talk on the subject. I have just received this morning a letter from Brother Detamore. He writes me about the work in Malay and speaks about different things. Here is one thing he writes about the book work: "We have one man who has started canvassing and who has taken some \$400 worth of orders in 107 hours." Isn't that good? This must be one of the most successful ways of carrying the truth to these millions. He says: "We have done a little with our Malaysian paper and the results are gratifying." A copy of their Java newspaper in the Malay language found its way to an island east of Java in the Archipelago. No Seventh-day Adventist ever visited that island but as a result of one paper there, there is a young man in the training school at Singapore who is getting ready to go back and preach the message in that island.

Now I learned something about this when I was there, and found that a man who had gotten hold of the paper became interested. He wrote for more literature. The brethren sent him more and he wrote and asked if he might not become an agent for them up there. They told him yes, and he went to work. And so they have a regular canvasser at work selling our literature, and they were supplying it when I was there. Now growing out of that interest is a bright young man who has come clear to Singapore to study for the ministry and go back to preach the Word. Do you see any providence in that? Why certainly. You see God determined to plant his message in those islands; he says further, "As a result

of the work of the Chinese teacher in the school (they have kind of a polyglot school in Singapore, Malasian, Javanese, Chinese, Battocks, etc.) two dealers have accepted the truth and have entered the school: one is an expert tailor and so we are starting industry, and this man will teach students who wish to learn the trade. So they will have a tailoring department in the little school in Singapore. The boys from the school go out to sell our literature and do splendidly. We have started building operation at Powdun and hope to get a schoolhouse up in a short time. Brother and Sister Yates are teaching English there. The income from the tuition is \$80.00 a month gold, and is still growing. He says; "We have asked Australia for a teacher but they have been unable to supply one. Brother Yates urges that we try to get one as soon as possible from America. Can you not send us such a man?" Now they ask for this, promising that the work will be supporting if we can get the teacher to the field; and it does seem as if a teacher ought to go out there and take up that work and let Brother Yates be free for his evangelistic work. I will quote further from his letter. "Our tithe has been about \$4,000 gold the past year. This amounts to \$16.00 per member." Now, dear friends, do you think that is a good tithe? Ah, it is an expression of loyalty on the part of these dear people over there. But notice: "We have baptized fifty members this year, making our membership 250. Our offerings are \$13.50 per member for the year, or 26 cents a week." Just think of that! Now last year they paid about 16 cents per member but we passed a resolution at Shanghi asking for 5 cents more per week and that has spurred the whole constituency so that they went from 16 cents to 26 cents a week. I thought this would be very encouraging, coming from Malay. Well those people down there are whole-hearted people. Oh, my brethren, I could not tell you what a joy it was to go in to Singapore and meet those brethren and sisters. The church there is made up of different nationalities but they were all so earnest, so practical and so loyal to the cause. I think I ought to tell you of one very dear woman out there, a Chinese sister. She was doing Bible work when I was there. I had a number of good visits with her. She had a wonderful experience. You know it is the custom out there for parents to betroth their children when they are quite small and marry them, that is, promise them. When this girl was small she was promised by her father to another family's boy and they were kept in their parents' homes for years: In the meantime the Third Angel's Message came to the home of this man and he accepted the truth. Some of his children accepted it and among them was this girl I refer to. She became a Seventh-day Adventist and was baptized. She began

thinking about this marriage business, for the man she was promised to was not an Adventist, I know not whether he was a Christian, at any rate he had nothing to do with this Message, and this girl began to think seriously about it. She decided she would not dare to marry him. She went to her father and told him she could not marry this man. But he said, "You will have to, because I have promised you and my honor is at stake." She said, "But I am afraid to; I want you to call this off." But he said, "He has already paid for you. Well, she said, let us pay it back." He said, "But I have spent it, I have no money to pay back." Said she "Well then, let me pay it back; my honor and integrity is at stake." She insisted and decided to pay the man back. The amount was \$75.00. She went to work at a very small wage and had a task before her. She finally raised the \$75.00 and paid it back to him and said, "Now I am free." When the brethren saw what good material there was in her, so loyal and true to the message, they employed here as a Bible worker, and she was working in the Bible work when I was there. Well there is rather a pleasing sequel to it after all. When I was there she said to me, "I wish you were going to be here two months longer." I said, "Why". She said, "I would like to have you perform my marriage ceremony." I asked her whom she had found. "Well", she said, "that young man, after all, went to searching the truth and has become an Adventist and has joined us. He has also become a dentist and now we are going to be married." Well they are married now and are located in the island of Borneo. He is practising dentistry and she is doing Bible work. They have gone to a place where they do not allow missionaries. But he has gone there as a dentist and she is doing missionary work by the way. Well that shows to you something of the good, clear judgment and sound sense and loyalty of those people over there. It shows, too, how the Lord helps people when they take their stand for him and are true and loyal to him: He helps them, he loves them, he works for them. He brings deliverance to them: and it is always safe brethren to put ourselves in the hands of God. It is always safe to do what he requires of us, and then he sees us through. Well perhaps that is all I ought to say about the work in the Malay field.

I have here a letter I just received today from Brother Petok over in Bombay. He tells of an interest awakened in a new place on the Bombay side of India and giving many interesting items with reference to the placing of our literature in the hands of the natives there. Now brethren, that is just what is taking place all over those countries. Some little tract or paper gets in, a conversation with a man on the train or something like that, and an interest springs up. Perhaps I told you the other

evening of that interest in the Punjab. It came about in this way: Brother Wellman, while traveling on a train, met a native preacher. When he saw Brother Wellman was a missionary he went to him and asked him who he represented. He told him Seventh-day Adventists. He could not say the words: he had never heard the name before. He then asked Brother Wellman to tell him what he believed. So Brother Wellman began to tell him and he kept on asking questions. They rode together for eight hours and talked this over. When they were nearing Lucknow, Brother Wellman said, "If you will leave the train here and stop at Lucknow I will give you some literature." The man stopped and began to keep the Sabbath. He went back to the Punjab, the first Seventh-day Adventist who ever set foot in the Punjab. The people who had started missionary work in the Punjab, and with whom he was connected, were obliged to return to England as their funds had run low. Supplies were cut off so that they left for good. They asked this native teacher to be faithful and look after the people. He had been preaching to them for some time, but when he got the Sabbath he went around to all of these people and told them they must keep the seventh day and they began to keep it. Then they wanted someone to come and teach them more of the truth. Brother Salisbury went up and made a brief visit before I got there. As a result he sent Dr. Mann and Brother Frank Loasby to them. When I arrived there I spent two or three days tramping around the native villages there in the Punjab; that is where I had that bomb reception I was telling you about. Some fifty men, representing the headmen of the village, came in to welcome us and gave us eggs, vegetables and other things, and gave us a feast. We had pancakes, eggs and other things. Now when they had an address signed up that they presented to us, welcoming us to the Punjab, they asked us to take them under our instruction,—asking no money nor any other material favor,—but asking that we should come and be their teachers. As nearly as we could find out there were several hundred, from three to five hundred of those people calling themselves Seventh-day Adventist Mission people. That was their name.

Now the work is going on. It just seems as though the Lord is moving on; and brethren we do not have to get out and look for a place to pitch a tent; nor do we have to hunt for a place to find an interest. I think I can truthfully say that all through India, China, Korea and the Philippines, interests have been created and there are more places we are invited to go than we can possibly fill. Now go back a few years and remember when our name was not known in China, nor in Korea nor in India; go back and think of those people in heath-

edom,—the only phase of Christianity was that represented by the missionaries on the ground. We have gone in there and there are now more interests and more openings than we can possibly fill,—we do not have to create one interest. We just have to hustle to fill the interests and the openings that occur. What does it mean, brethren? Why evidently and clearly it means that God is on the great field ahead of us looking at all these dear people and moving upon them and helping us to save them. That is what is being done.

(Elder Daniells then spent several minutes in giving the audience an opportunity for asking any questions they might have in mind reference to the work in these fields.) Finishing, he said:

"Oh, brethren, God is in India, China and all those countries just the same as he is here, and he is gathering out a people for himself. The fact is, brethren, it just seems to me that our blessed Lord is right down here on the earth everywhere. Everywhere he is at work trying to save poor, lost humanity. I believe we are seeing the greatest manifestations of God's presence and power in the world today that we have seen since the dark ages, since apostolic times. Everywhere converts are coming to this message. I just received a letter from Brother Conradi and he says,—"You will be glad to know, Brother Daniells, that in this storm-swept country, this land of battles and devastation and death, we have added to our numbers 3,900 people last year." That is the German field. I have a letter from Brother Raft and he says 1915 was the greatest year Scandinavia ever had: 550 people were baptized during the year.

And so the Lord is down in this old world working salvation in the midst of the earth. Glory be to his name. Brethren let us give ourselves, our lives, our all to him for service and for a new life, and for the speedy triumph of his work. A. G. DANIELLS.

Sunday afternoon, March 19, 1916.

### The Victorious Christian Life

I will read a scripture from Rom. 5:1,2: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

This scripture introduces a thought I would like to emphasize this morning, that is that it is the duty and privilege of every man of God to be in a state of justification continually with his Maker. There is nothing that I think of, nothing that appeals to me as of so much importance at the present time as for men who are preaching this message and are leaders in this work to get rid of sin. I have no idea we can ever finish this work in this generation unless there can be found

men to lead in this work, who have learned to prevail with God and have found satisfaction for their sins, and can lead a life that is in harmony with the life of God.

I do not think the greatest thing in this world is to send missionaries to the heathen, and to carry on a strong foreign mission campaign, although I am in favor of that with all my heart. I do not think the greatest thing in this world, even in this country, is to raise money and pay our debts, and to carry on a strong executive administration so that we are free from this terrible thing that has been eating our vitals for so many years. Nor do I think it is the greatest work we can do to win many souls to Christ, although my very soul goes out with great desire in this direction. But somehow it comes to me again and again that the time has come when there should be a ministry that has gained the victory over sin, and that has put sin out of their lives and are walking humbly with God themselves, being simply channels through which the Holy Spirit may flow to reach out into the great darkened corners of the world, and to bring to God those who can be persuaded to accept of salvation; and so, I think the greatest thing in this world today for this people is to find an experience that will bring them to a victorious Christian life.

I like that song that was sung to us yesterday by Brother Nutter. I remember the first time I ever read those words how they appealed to me. I have never heard them sung nor read them from that day to now but what they always touch my heart. There is something in them that seems to me a very earnest prayer. I had never seen the book "Christ in Song" as a completed book until I was over in Korea one time and Professor Field, who had charge of the work in Japan came to Korea to attend some meetings and brought a copy of the book. We were looking it through and I ran across number nineteen, or he showed it to me, and it always appealed to my heart wonderfully. And yesterday, as I heard Brother Nutter sing it, I said, "That is the greatest thing for me that can ever be done in this world. For me to be purged from sin and to be God's free man. And I wrote these words down. I like to read them. (Number 19, "Christ in Song.")

And brethren, that is the most important thing for every man and woman here today. Nothing else can ever compare with it in importance. No work you can do, no service that you can ever render God, no work of administration, no work of leadership, no work in any capacity whatever is anywhere near the importance to you that that thing which is expressed in those verses is, if it be made true in your experience.

That is the thought I want to dwell on

a little while this morning, that sin must die out in us, that there must be a band of men who have abandoned themselves as far as this world is concerned, have turned their backs upon this world and simply taken the Lord according to his Word, and believed in him, and through their faith have obtained justification in Jesus Christ.

My text introduces the thought: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the glory of God."

I like that scripture because it brings to the individual justification, and following justification, peace and rejoicing in his soul. God never did want his children to be continually cast down and doubting and discouraged either because of their own weakness and their own frailties or because they doubt his precious promises; but he wants men and women that believe in him with all their heart, and that have the peace of God that passeth all understanding, and then can rejoice in the hope of the glory of God, and that rejoicing, my friends, is not all in the life to come.

God never gave the religion of Jesus Christ in this world to men to make them despondent and despairing and hopeless and discouraged. All the gifts of God are to lift us up above these things and to put joy in our hearts and confidence in our lives, and to make us happy even in this present, evil world, triumphant always through faith in Jesus Christ. And I want to bring a few scriptures bearing on this line of thought to your attention this morning.

First, that justification comes to a man not by anything that he can do, but that it is a direct and positive act of God himself. That justification is not a thing that man has any part in doing, save that he conforms to the will of God and the Word of God, but that justification is an act of God toward an individual.

I turn over to Isaiah 50:7,8 and I find a statement like this: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I shall know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary, let him come near to me."

That is a wonderful statement for a man to make, and believe. For any man to stand right up and be able to say with faith in his heart, he having a service to perform, to be able to say the Lord God will help me. Isn't that a wonderful declaration? "Therefore shall I not be confounded: therefore have I set my face like flint; and I shall not be ashamed." I tell you friends, a man that can use such language as that has some confidence. "For

the Lord God will help me." Just think of that friends. "The Lord God will help me." Not somebody else, but me. "Therefore shall I not be confounded. therefore have I set my face as flint, and I know that I shall not be ashamed." Brethren, that confidence belongs to you. It belongs to every man of God that is here. It does not belong to a man that does not put sin out of his life; but every man who has broken with sin, and has surrendered his life wholly to God, so that there is nothing in his heart or life that he is allowing, of which he is conscious, which is contrary to the will of God, that man has the divine authority to say the Lord God is with me. Not because you are good, not because you are talented, not because of any position you hold, not because of any responsibility you are carrying, but because you have given yourself to God and are God's man. "The Lord God will help me . . . therefore have I set my face like flint, and I know that I shall not be ashamed."

"He is near that justifieth me." That is he is not a God that is far off. You do not have to go way up to heaven to find him. You do not have to go way off to some far country to search for him. "He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

I turn to Rom. 8:33, where it is very plainly declared that it is God that justifies a man: "Who shall lay anything to the charge of God's elect? It is God that justifieth." Therefore, justification, my friends, is not an act of man. It is not performed by the will of men. It is not received simply through the will of men. But justification is an act of God, performed toward someone who has repented of his sins and desires to come into fellowship and communion with God himself.

Again, man cannot attain to a condition of justification of his own. It is a strange freak of human nature that we are always trying to bring about a state of justification ourselves, and really, we are all of us trying more or less to justify ourselves continually. Let any man speak one little word against you and you will fly to self-justification instantly; will you not? You bring all your arguments and all your facts, and you are ready for a fight almost: and you want a hearing and an opportunity to prove that you are good. The least little word you say affects you seriously. Now, my friends, I think if

you and I had a full conception of justification as the Word of God teaches it, and we had it in our hearts, through faith, it would not make so much difference as it now does what man says. But justification is not a thing man can attain to by any works of his own. Yet the history of humanity the world over is that we will try to attain to a condition where we merit something from God. You go way back in the earliest days of Christianity and the ambitions and the desires of man seem to have been to do something to merit justification. You find people all over the world today who are continually punishing themselves because of their short-comings and sins.

I remember one time I was down in Mexico at the big cathedral of Guadalupe. It was Mexico's festival day. People came from all over the country, and there were thousands of people in the place to worship the patron saint of Mexico. It was raining very hard the day I was there. I was walking around with Professor Caviness, and some others, observing the people, and conditions, etc. Finally we were standing over one of the verandas looking into the street where many carriages were coming up, and the people were coming into the company in great numbers; and they were coming in all sorts of conditions. One woman was dressed in her silks, and, as her carriage drove up to the stopping place she got out and fell on her knees and crept on her knees from the road clear up the steps. The rain was pouring, but she paid no attention to that. She came up on the veranda where we stood, and she crept along and kept bowing to this and to that one of the saints and images and pictures, and finally she came to a plate of glass that was in the floor, and then she lay right down and kissed that glass and caressed it. What was she doing? She was doing penance, and trying to make herself better by the acts she was going through. There were people that had pegs in their shoes that they were walking on, and people who had their trousers bound around with stones and pebbles, and they were creeping on their knees with these instruments of torture on them to punish themselves, and to do penance for sin; and I said, "O what a pity to see these poor, ignorant people doing all this kind of work to get rid of sin." People were there who had stuck knives through their flesh. People were there with pins through their lips. People went there with all sorts of tortures inflicted upon themselves voluntarily. What for? To make themselves better. To show God they were sorry for sin. And, my friends, that seems to be something that appeals to the human heart. Go all through the world, among Christian people or among heathen, and you will find that that very thing appeals

to them. They say it shows that they are sorry, and that they want to get rid of sin. But, my friends, there isn't any satisfaction for sin in anything that man can do. There is nothing at all in all that man can do, do what he will, that will satisfy God for sin. There is nothing that man can do after that fashion that will merit justification. There is no way in this world, my friends, that a man can come into justification through works. It is impossible. Justification is won, not through anything that man can do, but it has to be taken simply by faith in the Word of God, and not because of man's merit, but because God is good and is willing to take a poor sinner and justify him without works.

I like to read some of those scriptures in Romans. We know them almost by heart, and yet there seems to be such a tendency on the part of every one of us to continually justify ourselves or to put ourselves through a certain amount of discipline so that we feel that we have merited something from God. Let us turn to Romans 3, and read how this justification comes to the Christian. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past; through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus."

Now, that sets forth very clearly that there is nothing you can do to get rid of sin except to repent and believe. There are no works you can do that will merit justification. There are no deeds of the law that any man can perform which will bring to him a condition of justification. It is simply, my friends, to accept through faith in Jesus Christ, the promise of God that he will take a poor sinner and declare him to be righteous.

Now, if it be a fact that justification is obtained by faith, and not by works, I want to know, if every man can not receive this justification whenever he will believe with all his heart? Isn't that true? If it were works, I can see where a man would have to pile up a certain amount of credits to himself. If any of these men before me had to work out justification I could see then that it would

take time to work it out. It might take five years, or ten years, or twenty years, or a life time, but friends, if justification comes by faith and not by works, I ask, "Does time count in the matter of justification?" Surely it does not. And if it is not a matter of works, merit or credits, but simply the gift of God, why cannot I have it today in its fullest measure? Why can not every man here have it today, in a complete form, so that you may say to yourself with joy and gladness of heart, "God has settled everyone of my sins, and I am acquitted before the Lord, and stand justified through faith in Jesus Christ." Now, why not? I will admit, if there was anything that works could do, then time would count, and I would say, you will have to delay your condition until such time as you have been able to merit it. We will say that it takes a man five years to go through Professor Shaw's school, and he keeps giving credits. Every year he credits you, and as you approach the time when you will finish your course you will have more and more credits to your account. You come and say, "Professor, can I not graduate this year." He will look up your account, and say, "No, it will take you two years yet. Then you will come and say, "Well, professor, cannot you push me through in a little quicker time?" Then he says, "What is your capacity? Can you take more studies? If you can take the eight studies this year maybe we can graduate you at the end of the year." But your capacity is too limited and you can only take five studies, so you must take two years to get through. I can see all that. But brethren, when it does not require time, and an act of man does not enter into it at all, but it is simply the gift of God, and an act of grace, bestowed not through works, but through faith, then I say we can come in touch with God and receive justification any day when we sincerely, with all our hearts, repent of our sins and believe in Jesus Christ. Then, I want to know why every servant of God should not and cannot be justified through faith in Jesus Christ. Why not?

Now, I hold that when God justifies a man that man is ready for whatever God has for him. I want you to hold to that, that justification is not a mere cheap thing. It is not something that is mere transient not something that can just simply come and go like the shuttle in a loom, but it is an act that is performed by God through a man's faith, and God takes a man and justifies him, that man is made righteous in the sight of God. When God takes a poor man and justifies him through faith in Jesus Christ, that man is made ready for whatever God wants of him. He is ready, if you please, to meet his Lord, and answer for his account. What in the

world can ever be so valuable to me as to stand before God justified through faith in Jesus Christ.

What, my friends, would ever give me so much favor and credit with God as for the Lord to have looked my case over, to have heard my prayers, and seen my repentance, and said, "I take this man and justify him. I justify him. He is righteous. That man can no longer be charged with his past life. All his failings have passed away. His sins have been taken and atoned for in the blood of Jesus Christ. That man stands before God acquitted of his guilt."

Now, I want to know, when a man is justified through faith in Jesus Christ, if he is not fitted to stand before God acquitted, justified. God, himself, will take a man, and although he knows his past and his waywardness, God still looks at that man and declares him righteous. How? By works? No, by faith in Jesus Christ. Then, my friends, don't you see there is nothing that will stand between a justified man and God? There is nothing to be repented of. Already God has settled that account, and you and he are agreed. You are one, and you can come into his presence through your faith in Jesus Christ, through accepting of the righteousness to be imputed to you through your faith in Jesus Christ, and stand before God as Jesus Christ's saved man.

I hold that there is no other way in this world for any Seventh-day Adventist to get ready for translation except through justification by faith. I hold that there isn't any way God will ever get a people ready for translation in this world except for them to believe in Jesus Christ to the saving of their souls.

If a man could make himself righteous or work out this righteousness and get merit to make him fit to be translated, then I can see how it would take time to get a people ready for heaven; but when a man has to be gotten all ready through some other agency than his own, when his righteousness is not of works, but a robe of righteousness that is a free gift to him; when all the services and work of preparation belong to another than the individual himself; then, don't you see that a man can be gotten ready whenever he makes his connection with God through faith, and accepts of the life of Jesus as a substitute for his life. That is exactly what Paul teaches us justification brings to the sinner.

I want to read from the fourth chapter of Romans; "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for

righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or uncircumcision? Not in circumcision, but in uncircumcision.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our Father Abraham, which he had being yet uncircumcised."

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. (As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform."

Now, Paul sets forth there that a man's righteousness comes not through works, not by any deeds of the law, not by the life that he has lived, but merely upon the act of faith in God; and it is the gift of God, and God takes the righteousness of Jesus Christ and imputes it to a man that never deserved it. Imputes it to him so that man stands before God as Jesus Christ himself appeared. Man has Christ's righteousness imputed to him, given to him, not by any works that he has done, but by an act of faith in God.

There is no gift God can bestow that is so precious as the righteousness of his

beloved son. You say, but I want to earn it, I want to show God that I am worthy of it. My dear friends, you can never be worthy of it. There is nothing you can ever do that will make you worthy of it; There is no claim that you can ever obtain, in any shape or manner, to that righteousness. It is simply an act of God to give it to you, because you are a poor lost sinner, and you want to break with sin and get ready to come into his presence.

Any poor man in this world can take it when he will, or he can go without it to the day of destruction and appear before God with all his sins and have to answer for them. The only way to be prepared to stand before God is to take this righteousness by faith and say before God, "Lord, clothe me, and take away my filthy garments and give me the righteousness of Jesus Christ."

Well, you say, "What can I do to earn it, to show God that I am in earnest and determined to have this?" There is nothing you can do except to stop sinning. There is no work a man can do to earn it, nothing he can ever do to show God he deserves it. God must take you as a poor outcast, a poor sinner; a poor, weak, wayward, faltering, helpless soul, and pick you out of the dirt and filth and mire, and wash you and cleanses you and clothe you with the righteousness of Jesus Christ; and that is all done through faith in him, not through any work. Therefore, time does not count for a man that is getting ready for heaven. It is not a matter of days, years, nor any stretch of time. Why, the Lord could get every one of us in this room today ready for translation in an instant of time if our faith would but lay hold on his promises, and his whole church ready for translation if they would only believe on him; but there is not eternity enough in the whole stretch of the future for any poor sinner here to work out his own salvation. He must take it by faith, and I hold that when God has taken a poor man and washed and cleansed and clothed him with the righteousness of Jesus Christ, he has the privilege of rejoicing in that salvation, and of saying "God has saved me; God has taken away my filthy garments; and clothed me with the righteousness of Jesus Christ."

And now, what am I fit for, having been clothed? Am I not fitted to go out and do a great work for God? I answer, You are now simply fitted to do the will of God, whatever it may be. It does not matter whether your work be great or small, nor what God wants you to do. You are not now on show parade, you are simply a candidate for heaven, simply to be an instrument, a channel, clay in the hands of the potter, the great architect of character, to be shaped and

moulded and fashioned, that his spirit may dwell in you and be manifest through you; that the power of God may be seen, not in you, but through you, through you to accomplish his will."

The other day I heard a brother pray in the pulpit, and he prayed earnestly, again and again he asked God for power. "O, Lord, give power, that this people may know that thou art my God." Brethren, I do not know how God could answer such a prayer. How can a man who has been washed and clothed and all fixed over, as it were, by the imputation of righteousness, ask God for power? If God wants you to have power, he will give it to you; but your whole aim and purpose ought not to be a desire for power nor influence nor favor, but that you might continue to be a humble instrument, just a mere instrument in his hands, that is all, for the Master to use for his praise and glory. Then, if God wants to speak, the people will not see the man, will not be talking about the man, will not be talking about the instrument, but through the humility and self abnegation of the instrument they will see the mighty power of God, and they will be thinking of God and Christ, and the power of God, and not the man God is using for an instrument.

There is a wonderful difference, I think, between a man being so humble and so lowly and so anxious for God's name to be glorified that he forgets all about himself and never thinks about any power nor influence nor rank, nor any of those things, and the man who only thinks of power. A man who has been sanctified and justified does not want power, but simply wants to be a channel through which the Holy Spirit from the throne of God may pass to other men, and he wants to lift up and exalt the name of God who has justified him, and to be his servant, the clay, the instrument that God uses to express his will, and to show his mighty saving power to the children of men.

Now, if the Lord has to do all this work for us, brethren; I say, why not let him do it now? If all this is true, and it does not depend upon man, nor upon the wisdom of man, nor upon our ability, nor upon our gifts or talents, then why not let us come into that relationship with our Father that the Holy Ghost can come to us and be manifest through us to work his will. It may be in a most unexpected way. You may see flashes of the mighty power of God, glimpses of his glory. It may sometime be in a meeting that is overwhelming to you; and I am sure some of us in our ministry in the past, have stood before congregations when God flashed his glory upon that audience for an instant, and there was such a mighty power that took possession of the hearts

of men that you could not explain it in any other way except to say that God was there. It was not eloquence nor wisdom nor forethought, not what you got out of books, nor any theory, but there swept over that people a power that was evidence of the Holy Ghost, that wrought a work that you could never have done by preaching for weeks. What was it? You were simply a channel through which the Holy Ghost manifested itself to the people. Mighty conviction took possession of men, and they trembled and a work was wrought in an instant of time that you could not have accomplished by all the ability and talent God ever gave you. That is what God wants of this ministry. He wants them to be surrendered vessels, vessels completely emptied of self and filled with the Holy Ghost, so that they are continually in a state of justification, and there is not one sin between them and God, not one thing they are conscious of having done that has been contrary to the will of God, continually maintaining that state of justification through faith.

But you say, after I have been justified I have sinned. If you have sinned, it is your privilege to come to Christ and confess that sin and make it right with God and man just as far as you can; and then to believe with all your heart, that, as far as you and God are concerned, that thing is forever settled. You do not have to keep repenting of a sin forever, but you take this forgiveness, because of the mercy of God, and allow the Lord to have his own way in your life and every wrong you are conscious of you put away, and disapprove of every weakness of your heart not in harmony with the will of God. Then every day you can lead a life of justification. I believe a man ought to receive justification with God every morning of his life. When he has done wrong, he ought not to wait weeks to fix it up with God, until the sting and shame and remorse is gone and he has sort of demonstrated by a better life that he can do better, and it will now be a proper thing for God to forgive him. I know how you have done in your families sometimes. You have been cross and snappish, and then were ashamed and tried to undo it by acting as though you did not mean it. You try to be better natured, but you do not say anything about it and do not try to undo it, and then after you have done better for a time, you may try to introduce it and say you are very sorry you did that, and ask to be forgiven; but friends, you cannot fix things up with God that way. There is nothing in this world that will fix sin up with God but repentance. You have got to come right to the Lord. And I hold that just as soon as a man has sinned, and is conscious of it, it is his privi-



lege to come right to God and say, "Forgive me, heal the wound, pardon the transgression." And if it has affected your fellowmen, go right to them and ask forgiveness. It is humiliating; it does drag a man down. It is the hardest thing a man can do. But that is God's way. And then, a man can take justification. Just as soon as you have done that thing, and have confessed it to God, then you can claim justification by faith. And I tell you, brethren, justification is not simply taught in the Bible for a poor sinner to come to Christ, who is out of him, but it is a thing that the church of God is to live in. And you can never do it unless you keep your sins forgiven all the time. It is your privilege, to keep every sin forgiven, all the time just going to God and saying, "Here, God, I am again, a poor sinner, pity me, look upon me in pity and compassion. Forgive me." God has promised to forgive, and it is a man's privilege to say that God has justified him. God does not want a man to live continually in a state of condemnation. The gospel of Jesus Christ removes condemnation. But you can never obtain this freedom from condemnation until your faith grasps pardon. You must believe in pardon, accept pardon, and say, "O, Lord, I have sinned; forgive me. Take away this malady." Then faith must say, "O God, I rejoice in the forgiveness thou hast given me." Then you can all the time live a justified life, every day; and every time you come to God you will come with praise on your lips, because he has given you pardon through Jesus Christ, and that is the privilege of every servant of God.

That is the only hope in this world of this people ever getting ready for translation. You may talk about works. You may talk about a man leading a sinless life, and putting sin out of his heart. There is no way in this world you can do it except through faith in Jesus Christ. Most of us are old enough to know it. A life does not grow better, riper, fuller in the things of God unless it is a life of faith and friends, that being true, you and I can have victory over every sin of our lives today; absolute and complete victory, so that our lives today are justified through faith in Jesus Christ. Will you then take liberty and license to go out and sin? No man that names the name of Christ has the right to dabble with sin. He must be through with sin; but he must take justification by faith, and appropriate all the promises of God to himself, and say, "The Lord God is with me, and I am clothed with his righteousness." I get it through faith. And you will not care what man may say nor what he may do, your eternal interest is the prominent thing in your heart, and you say, "I must have justification, I am going to believe

in God, and in Jesus Christ, and have my sins forgiven, that I may go to heaven." I tell you, there is joy and peace in that. There is peace that passeth all understanding; and there is no other way I know to be a Christian. I do not believe it is right for a man to ask God to extend probation ten or fifteen or twenty years for him to dabble along in sin. The only thing for him to do is to put sin out of his life, and to claim by faith, pardon for the past, and victory for the present. And what about the future? Brethren, you have nothing to do with that. That does not belong to you. It is God's. All in the world God asks of you is the present, to lead a godly life. And, I do not see why, through such a doctrine and gospel, you and I can not get rid of sin. I see no need of saying, "I have a bad temper, and I can not control it, or I have this or that passion or inherited tendency, and I cannot get rid of it." Brethren, you can get rid of every weakness of your flesh if you will. You do not have to have envy, malice, and suspicion in your heart. You can have them all removed through faith in Jesus Christ. The gospel will cure you of sin. It not only answers for the past, but there is power for the present to enable a man to lead a godly life. God wants you to get rid of your weaknesses, and to simply take justification today through Jesus Christ and say that God has clothed you with righteousness, that the power of God is with you, that the Lord is on your side, and to claim victory in Jesus Christ through faith. Brethren, if we can have a ministry that can do that, taking the promises of the gospel through faith, we can go forth with mighty power in this world, to preach this message which will save sinners. - May God help us to avail ourselves of what the gospel offers us, and to preach the gospel of Jesus Christ to this poor, lost world, that a people may be ready when Jesus comes.

I. H. EVANS.

[Given Thursday, March 16, 1916.]

### Talk by Elder A. G. Daniells

Sabbath Morning, March 18.

(Concluded)

It is so with the teachers in our schools. I have found many a boy disheartened, and afraid to go to a teacher, afraid of that austere man who stands before all the school. It ought not to be so. Why our Christian teachers should come so close to the boys and girls that the approach will be perfectly easy. In their class work they should feel that their teachers are, as fathers and mothers and they can go and unburden their hearts and their difficulties and their trials to them. I know it is easier to reprimand, it is easier to command, but that is not the way.

The way is to love the church, to love boys and the girls into the right way.

I want tell an incident in my boyhood life that illustrates so beautifully the power of a warm-hearted church elder. I know that boys, little boys, have trials that seem great to them. It is not only older people who have trials, and these trials are real to the children. When I was a boy I went to church every Sabbath but during the week I had my trials, and became at one time greatly discouraged. It was the custom in those days for the boys who had joined the church and became Christians to bear testimony. But on one particular Sabbath I felt so wicked and so bad I was afraid of God and afraid of the people, and I said I would not speak; but I would be good during the week and speak the next Sabbath. I slipped out of the church when the meeting was over and went home with my mother, but I forgot all about that resolution until the next Sabbath, and when I got to the church my sins seemed greater than ever, and my life worse, and I could not think of taking part. So I made the resolution again that I would try during the week, and then I would feel better and would bear testimony the next Sabbath. I did not know the way of justification as it has been set out here in this meeting. I was trying by the works of the flesh. When the third Sabbath came I said to myself, "Well, it is no use, I am not made to be a Christian. I am too wicked, and I am going to give it up." I did not make a resolution to try another week, but not to try any more at all, and the devil had me. I took my hat and went out before anybody could speak to me. If it had not been for my mother who always went with me, I would have gotten away before anybody could see me. So I went around the corner of the church to wait for her to go with her. While I was waiting there our old white-haired elder came around the corner of the church, just the man I did not want to see. He said, "Well, Arthur, I was just around looking for you." I expected he was going to give me a lecture, but he came up close to me, and put his arm around my shoulders, and said, "I was just wanting to find you and speak to you. I have noticed you have not taken part in the meeting for three Sabbaths." I said, "No, I have not." He had it all just right; he had kept count. I expected he was going to give me a good talking to, but he only said: "I have been wondering what was the trouble; if I have done anything to discourage you. I would not for the world. Now I would like to know if I have done anything to discourage you, and if I have I want to ask you to forgive me." Well dear friends, that broke my heart. I could not have an old man speak to me like that. "O no," I

said, "you have not done anything. You are a good man; but I am so wicked that I cannot live a Christian life." And then he put his arm around me and said, "Yes you can live a Christian life. Jesus died for you and he loves you, and you can do it all right." "No" I said I cannot do it. I have given up." "O" he said, "you have not given up! I could not live and know that you had decided you would be lost. Will you not try once more?" Then I told him that I did not know how to try again, that I was so discouraged. But he said, "Try once more and I will pray for you every day, and you promise me that you will pray. And if you pray and I pray, you will get on, and next Sabbath you will be happy." Well friends, the next Sabbath found me happy again, and encouraged to keep on trying to live the Christian life and never since that day have I gotten to the place where I made a resolution that I would never try again. I owe it to the loving heart of the old gray-haired elder, who loved me and sought me out and spoke kindly to me; spoke good words to me, and said "you can, God will help you." Now if that man had said a scolding word to me I would have gone straight to the bad. I was of that temperment. I would have been hardened, for the time anyway. He never would have gotten me back by a harsh word. My heart was all broken and discouraged, and it did not want any scolding, it wanted just those words of sympathy, those words of assurance, and they brought hope back into my heart.

I fear that many dear boys and girls get started away and take the final leap because they are scolded, or because they are not spoken to with the tender sympathy that they need. Now I understand that it is this kind of influence, this kind of work that is required and that comes from this union with God. "I have learned by experience that the Lord has blessed for thy sake."

My friends when I went back to the town where I was reared, the other day, I went and found the tomb of the old white-haired elder, and I sat down by it and I looked at it. I remembered his kind godly life all the while I was growing up, and I praised God for a good old Christian, whose example was always good, and whose sympathy was always for us boys. He is gone. I was sorry as I looked back over the years, that I had not told the old man what he had done for me, had not told him that he had been a help to somebody, but I hope to meet him in heaven, and to tell him then that I found by experience that God blessed me for his sake. For he did. Now, dear friends, our conduct with our fellow men is so close, is so constant, and we meet them under all degrees of dis-

couragement, and trials and perplexities, that we cannot afford to be off of our guard for a day. The opportunity may come to exert that influence, and if we do not have that power from God, the opportunity passes, and perhaps will never come again. So I feel that there is not much else in life we can do expect day by day and hour by hour exert that uplifting, saving, helpful influence, upon those with whom we come in contact. This is a hard world. And life is hard, and is getting harder. There is not anything that will take the place of this gracious power, that comes from God. Money will not do it. Social position will not take its place. People do not find it there.

Two years ago I was over in Switzerland. Brother Conradi's son, Doctor Louie, was taking me round in one of the large cities near where he lived. On our way we passed a mansion surrounded with the most beautiful grounds. It is stated that every tree that will grow in Switzerland had been brought from all over the earth and planted in that garden. I think I never saw a more beautiful place. Every kind of shrub and flower, and everything kept up in the most beautiful order. I said to Dr. Conradi: "Those people must be happy there. It must be a pleasure to live in such a place as this." Then he said to me: "You will be surprised to have me tell you that the man and his wife who lived there, both under thirty years of age, just a few weeks ago committed suicide." "What in all the world did they do that for?" I asked him. He said that they had found that life was simply not worth living. So you see that there is not anything in all the world that will take the place of our loving Father in heaven; nothing! He is all and in all. He must reveal himself through his people. What good is the Lord to me, and to others, what is it worth if it is not to make us channels through which the blessing of the Almighty will flow through to all people with whom we come in contact?

This is the message that I have to give this morning. I pray the Lord to help us to so live that every soul with whom we associate, in our school relations, in our ministry, in our conference, may feel the blessing of God coming to them through their contact with us. Also in the letters we write. It ought to be so. Why my friends, sometimes I am shown letters that come from an office, maybe a sanitarium, or a school, or a printing office, or a tract society, that has a sting in it. And no matter what is said, (you may close wishing the Lord's blessing upon the person,) if that sting is there, why they cannot see anything else, or feel any thing but that sting that is in the letter. A little while ago a brother way out in the West wrote me a letter and

told me about a letter he had received from a Christian business man in one of our institutions, and asked me to make an explanation, and I suppose he wanted a little comfort of some sort. It made me very sad. We ought to study never to write a letter that will carry in it a sharp sting to the reader's heart. Our correspondence must be Christian. Sometimes I get a terrible harsh letter from someone, which closes, wishing the blessing of the Lord to be with me and give me hope and good cheer. Well, I say, if the Lord does not give it to me, surely I will not get it from this person. This letter will not give it to me, and so I hope the good Lord will give me hope and good cheer. There must be consistency, and I think it very inconsistent to write a person a letter with a sting in it, and then wish that person the blessing of the Lord in it. If we wish the blessing of the Lord to be with him, let it come to him through our correspondence. It should be so in all our dealings, in our correspondence and in our words. May the Lord help us to do it. We are so weak and frail, but that should be our ideal. We should keep on striving for it, until we come to that place where the influence that goes out day by day shall always be saving, inspiring, up-lifting, and cheering to others. That was Jesus, and he must live that life in us. God will do that thing for every soul who will let him dwell in his heart and life. "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in and will sup with him and he with me." That is the most important thing of all; to let Jesus come in and form that union with us. Then one is bound to go right. I may hold my Bible in my hand and go wrong; I may read the Bible and teach its doctrines, and go wrong. Many a man does that, but who ever went wrong with Jesus living in his heart? How can one go wrong with Christ living on the throne of his heart? And so that connection, that union with Christ is the most essential thing in all the world. The Lord help us to form the union, and to keep it and hold it through to the end, for his name's sake.

"Temporal things wear away and waste by usage, but spiritual things increase and grow through constant use."

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