

Columbia Union Visitor

"Surely I Come Quickly. Even So, Come, Lord Jesus."

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MISCELLANEOUS

WHEN JESUS COMES

When Jesus comes with all his holy angels,
In glorious splendor bright,
His saints will gaze with holy awe and wonder,
Rejoicing at the sight.

When Jesus comes, the graves will burst
their fetters;
The dead in Christ shall rise,
And with the living saints ascend together
To meet him in the skies.

When Jesus comes, earth's wrongs will all be
righted:
His church, so long oppressed,
Shall find a balm for every earthly sorrow
In heaven's eternal rest.

When Jesus comes—the long, long struggle
ended,
The weary warfare o'er—
His saints shall shout eternal songs of victory
Upon the other shore.

And he is coming soon! O blest assurance!
We know that he is near;
The signs that mark his coming are fulfilling
More swiftly year by year.

The gospel now is going to all nations,
And willing souls are hastening to obey.
Dear Saviour, help us now to speed thy mes-
sage,—

O may we gladly work and watch and pray,
Till Jesus comes.

MARY E. MOUNT.

Sinking Spring, O.

HOME TRAINING

There are no two lines of work more closely connected than the work in the home and in the Sabbath-school. It is in the home that the interest and love for the Sabbath-school and its work should be created. If the parents have a living connection with the divine Teacher, they will more fully realize the necessity of impressing the truths of the Sabbath-school lessons upon the minds of their children.

Our minds are storehouses to be filled with knowledge. If parents do not oversee the work and help fill the minds of their children with useful knowledge, the enemy of souls will take charge of the neglected work

and fill them with rubbish that will tend to demoralize, degrade and cripple all that would otherwise have been used to the honor and glory of God.

First impressions are lasting. Where and by whom are these impressions made? Has there not been committed to parents the greatest responsibility in this world? We are certainly living in perilous times. Danger confronts our youth on all sides. There never was a time when the youth needed to be armed with the sword of the Spirit more than at present. How is this work to be done? In what way can the youth be reached? Where shall we begin?

From the knowledge acquired by studying God's word and the "Testimonies," our answer to these questions is, let the work begin in the home. Begin the study of the Sabbath-school lessons on Sabbath afternoon. Go over the lesson carefully and prayerfully with the children. Make the study pleasant and interesting, impressing the important truths on their minds. Teach them the "memory verse," and thus lay the foundation for a good week's work. Each day take time to talk with the children about the lesson, and in this way find out if they are thinking about it. There is nothing more active than the mind of the bright child, and if the good is not kept constantly before him, he will seek employment for the mind in the world.

Most children enjoy a story, and those who do not care for such things can be taught to love them. This affords a grand opportunity to relate to them the beautiful and interesting stories told in the Bible. See Deut. 6: 7-9.

Why were Daniel and his three friends able to stand the test when brought into the king's court? Was it the knowledge they had gained from the world?—No: it was the result of the careful training of the Hebrew mothers.

Parents should not place a double duty on the Sabbath-school teacher by leaving their work for the children for him to do. He should faithfully perform his duty, but it is impossible for him to do the part of the work

which has been committed to the parents.

Abraham Lincoln said that he owed all he was in life to his mother. Although she died when he was but ten years of age, she had taught him to read the Bible, and had impressed upon his mind and heart the principles of truth and righteousness.

Too much can not be said in regard to the importance of impressions made in early life. These impressions are made in the home, either for eternal life or for death and destruction. If the child has the right training in the home, he will grow into obedience to God's laws. His conversion will come about, as the late Dr. Talmage once said, as easily and beautifully as the rising of the sun. Just as the sun rises and gives light upon the earth, so will God's love come into the heart and life of the child of the Christian home, until at last it will burst forth into a glorious radiance that will be the means of helping to light this dark, benighted world.—*Abbie St. John.*

RELIGIOUS LIBERTY

I am in receipt of letters of inquiry concerning the result of the rally throughout the State, April 17. As far as the writer has been able to learn, all our people responded nobly to the call. Telegrams were sent forth from nearly all of our cities, and many from the rural districts.

We have received very interesting communications from Senator Scott concerning the Johnson Sunday Bill, in which he refers to the telegrams from West Virginia, having been duly filed as protests to the measure. We shall hear a little later from Mr. Scott, and any information we may have on hand will be given promptly to the people.

We trust that our people are ordering through the office at Parkersburg their supplies of *Liberty*. Let us be faithful in this work, and see that our neighbors, the business men, and city and county officers are supplied with this timely magazine. If you have not sent in your order, kindly do so at once. Do not procrastinate in this matter.

L. E. SUFFICOL.

ENFORCING THE DIVINE LAW

In a local paper published in a town in a neighboring State, there appeared a plea from a pastor of that place for a more strict enforcement of the Sabbath (Sunday) law.

In reply to this, the following presentation of the subject was furnished: Would it not be in place to inquire into the nature of such laws? What is the Sabbath? Is it not a religious institution? And being a religious institution, what propriety is there in the civil government having anything to do with it? Would we think of enacting a law to compel people to be baptized or prescribing the method by which they should be baptized? Would we think of securing a law to compel every citizen to come regularly to communion service and partake of the sacred emblems? Shall we follow the example of Constantine and compel people by force of arms to become church members?

It was this emperor, Constantine, who enacted the first Sunday law. Many witnesses might be brought forward to testify on this point, but one may here be sufficient. Says Sir William Domville, a noted historian:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."

It is very plain that the Sabbath commandment of the decalogue designates the seventh day as the Sabbath, and not the Sunday, the first day of the week.

So, as a religious institution, Sunday is not founded on the law of God; but even if it were, it would be no more consistent to enforce its observance by civil law than to enforce the worship of Jehovah, the true God, by law, and make every citizen attend religious services, whether he wishes to do so or not.

Baptism, the Lord's supper, church membership, the worship of the true God, attending church services, Sabbath observance, etc., are all good acts, but they are all religious acts, one as much as the other; and to legislate on religious matters is an unconstitutional act. The first amendment to the Constitution of the United States reads thus, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." All the laws of the several States are to be in harmony with the federal Constitution.

Religion is a duty we owe to our Creator, and does not come within the scope of human enactments.

Why not leave every man free to worship God according to the dictates of his own conscience, and not prescribe the manner in which such acts shall be performed.

"Leave the matter of religious teaching to the family altar, the church, and the private school, supported entirely by private contribution, and keep church and state forever separate."—General U. S. Grant in 1875.

Surely the church, or religion, does not need, and should not ask for, the support of the civil law.

F. D. STARR.

THE KIND OF RELIGION WE WANT

We want a religion that softens the steps and tunes the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—*Helpful Thoughts.*

OUR WORKERS

Alliance

Dear VISITOR: Your weekly call brings hope and cheer to our hearts, and we are happy to let the readers of this little paper know that the Lord is with us.

Our Sabbath-school is growing in numbers as well as in the knowledge of him who said, "If ye love me keep my commandments." We remember when some of our scholars learned to

read the Bible first in Sabbath-school, and as we have watched them grow into girlhood, and have seen the Spirit of the Lord show forth in their lives, our hearts only say, bless the Lord for all his loving kindness. Three of our scholars are thinking of being buried with Christ in baptism, and this makes us all happy to see them taking their stand for the right, knowing as we do, that such a stand can only make them men and women. God help our Sabbath-school scholars to be missionaries for Jesus.

MRS. RACHEL RICE.

Birmingham, Ala.

I know our friends in Ohio will be watching the VISITOR for a word from us since returning to our work in the South. We left Ohio the morning of March 25, in a cold, frozen time but the next morning when we awoke, we were a few miles north of Chattanooga, Tenn., and in a warmer clime.

The fruit trees were in full bloom, and corn and garden vegetables were up and some had been worked. Soon we came in sight of the old battlefield with Lookout Mountain on the right, Orchard Knob in the center, and the ridge at the left where our forces were stationed. As our train wound around the foot of old Lookout, and we saw "Old Glory" streaming at its crest, we almost imagined we could hear the echo of the booming cannon of the battle fought above the clouds.

We thank the Lord that war is over; but there is another battle on in the South of far greater importance, and victory will have been gained by some and lost by others. Satan is now marshalling his forces for the last great struggle, and only those who have chosen Christ as their captain will stand in this grand and awful time. Not long after passing these places of interest, we came in full view of the Graysville Sanitarium located near the base end and in the side of a mountain, with our school near by.

We are now hard at work preparing for tent meeting which we expect to hold here in the city, to commence in about ten days. We are told that already the work is closing up in the South, and as yet only a very few cities have been warned. Dear brethren, pray and help the Lord answer your prayers, that more laborers may enter this needy field.

MR. AND MRS. C. C. WEBSTER.

1125 N. 17 St., Birmingham, Ala.

Locust Point, Medina, O.

Dear VISITOR: I will write of the work in this field. April 9, at the request of the president of the conference, I went to Medina where I found the little church of good courage, and all that were not sick were out to each service. We had a good quarterly service with them, and a deacon and a deaconess were ordained and set apart. I would like to see more added to this church.

Brother Mohler, of Poe, which is three and a half miles from Medina, reports that there are a number of deeply interested persons there, and he is asking for a worker to be sent to this place. I hope this will soon be done.

Sunday, April 13, I went to Locust Point where I spoke the same evening to a nice little gathering. I remained there until April 20, and although the weather was bad most of the time, each night found a goodly number out who gave the best of attention to the word spoken. Several asked for the meetings to be continued a week longer, but we had given all the time that could be spared to that church at present.

The last night that I was there the congregation gave me \$7.62 on the chair fund.

On April 16, I had the pleasure of uniting in wedlock Brother Leroy Eakeley and Sister Verna Carey, both members of the Locust Point church. I believe that the VISITOR family will unite with me in wishing this young couple a happy, useful life in the Master's service.* I had the privilege of baptising and taking both of these young people into the church some two or three years ago.

I reached Delta last night, and expect to remain here a couple of days. Yours in the Master's service,

W. E. BIDWELL.

*The Visitor family most heartily joins in the good wishes of other friends for a happy, useful future.—Ed.

Youngstown, O.

COLUMBIA UNION VISITOR:—

Dear Readers: We are glad to be home again in our native State to labor for the Lord by preaching the three angels' messages to those who know them not. I find this can be done by living and giving.

We first arrived in Youngstown, and held a few very interesting services at which nearly all present consecrated their lives anew to the Lord, and promised to live better lives in the future.

We next went to the Church Officers' meeting at Akron, and there received many blessings from the Lord. One thing I noticed was that all present seemed to be in unity, and all wanted to be just what God wanted them to be. In unity there is strength. All went away feeling refreshed with showers of blessings from the Lord.

We next went to Mount Vernon to visit our loved ones, and those of like precious faith. While there we were kept busy, for which we thank the Lord. Before leaving I had the privilege of holding two meetings,—the one a prayer meeting and the other a preaching service. I found a few faithful ones were present at the prayer meeting, the best meeting the church has the privilege of holding. At the preaching service we had quite a full house, but on account of the rain during the day many remained at home. We had a good meeting at which I preached on the subject "The Way of Salvation." Nearly all present promised by the help of the Lord to live a more godly life in the future. The Spirit of the Lord was present.

We next went to Powell to visit the dear brethren and sisters the Lord brought into the truth of the Third Angel's Message through the efforts of Elder J. O. Miller and myself. The Lord certainly blessed our few days' visit with them. While there I had the privilege of preaching a sermon on Friday night, April 10, and on Sabbath afternoon and evening; also on Sunday afternoon and evening. The Lord's presence was with us in all these services. One dear soul started anew in the Christian's service.

We left Powell early Monday morning, April 13, for the northern part of the State, and while there visited quite a number of families and did some Bible work, and held three services on Sabbath and Sunday, April 18 and 19, with the Camden Seventh-day Adventist church. These services were all well attended, and I believe good was done, and souls will be saved in the kingdom of God. The Lord came very near to us by his Holy Spirit, and we give him all the praise for what has been done.

We next came back to Youngstown, feeling refreshed and ready to go forward in the work of the Lord in this needy field.

We need your prayers, brethren and sisters, that we may be enabled, by the Lord's help, to bring many souls into the fold of safety during this summer.

May the Lord bless us all and keep us faithful to him and his truth is my prayer.

F. E. GIBSON.

THE ART OF LETTING GO

The person who wants to be healthy,—morally, mentally, physically,—must learn to let go. Let go of the little irritations and the petty vexations that cross your path every day. Don't take them up and pet them, and nurse and brood over them. They are not worth while. Let them go.

But the big troubles, the bitter disappointments, the deep wrongs, the heart-breaking sorrows, the tragedies of life, what about them?—Why—just let them go, too. Drop them, softly may be, but surely. Put away all regret and bitterness, and let sorrow be only a softening memory. Yes, let them go—let them go.

Then that little pet ailment that you have been hanging on to and talking about for these many years—let it go. It will be a good riddance. You have given it so much attention, and flattered it by talking so much about it, that it will be hard to get rid of. But turn it out, let it go. Don't pay any attention to it, quit talking about it; and it will go away of itself. Perhaps when you once let go of it you will find that after all it was a figment of your mind, and had no real existence. Talk health instead of disease, and health will come. Quit nursing that pet ailment, and let it go.

It is not so hard after you once get in the habit of doing it—letting go of these things. You will find it such an easy way to get rid of the things that mar and embitter life that you will enjoy letting them go.

And then, when you no longer give any time to vexations and worries and irritations, to hatred or envy or bitterness, and waste no more time talking about this, that, or the other ailment, then you can give the whole time to useful thoughts, helpful thoughts. You will find the world such a beautiful place. You will love it simply for the warm sunshine, for the blue skies, and for the stars that shine at night. It will be beautiful to you because you will be free to enjoy it, free in mind and body. You will no longer be depressed with unwholesome thoughts, and your mind will become buoyant and clear and strong, and your body will respond with a vigor and vitality and vivaciousness that will make mere existence a pleasure.—*Medical Talk.*

"The darkest superstitions may thrive along with any amount of merely intellectual enlightenment."

AT THE HAGUE

The nations met to talk of peace and of its many charms,
 Each told the rest he thought it best that all lay down their arms,
 That spears be beaten into plows, war-steeds turned out to grass,
 That guns be changed for pipes arranged for water or for gas;
 "A worthy deed," they all agreed, "for peace we are athirst."
 But each one said he'd wait until the others disarmed first.

—San Francisco Argonaut.

OPEN DOORS

In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood, as well as priests of various orders bearing various degrees of responsibility. Our church members are to arise and shine because their light has come, and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep, and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are to go forth to all places. Canvassing campaigns are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us.

In many States there are settlements of industrious, well-to-do farmers who have never heard the truth for this time. Such places should be worked. Let our lay members take up this line of service. By loaning or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the Message of present truth with such power that many would be converted. Let us remember that it is as important to carry the Message to those in the home field who have not heard the truth, as it is to go as missionaries to foreign countries.

There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of cheerfulness and love for Christ. The Saviour is ever here with grace and power to enable you to present the gospel of salvation, which will bring souls out of darkness and

unbelief into his marvelous light. Reach out after those who are ready to perish. Call attention to the "Lamb of God, which taketh away the sin of the world."

I wish that all our people could see the many doors that are open before them. Beside all waters we are to sow the seeds of truth. O how my soul is drawn out for sinners, that they may be won for Christ! If those who have received the truth would realize that they are to be his workers, wholly consecrated to his service, what a work might be done! When God's people surrender themselves unreservedly to Christ, they will use every power of mind and body to his name's glory: and his work will make rapid advancement.

Whole-hearted Devotion

The things of this world are soon to pass away. This is not discerned by those who have not kept pace with the work of God. Consequently men and women must go forth to sound the warning in the highways and the byways.

I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. Remember that one day you will stand before the Lord of all the earth, to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Allow nothing to keep you from the work of soul-saving. By earnest prayer obtain power that will make your influence a savor of life unto life. The Master worker will put his Spirit upon all who labor for him with whole hearted devotion.

Christ's interests are the first and highest of all interests. He has a property in this world that he wishes secured, saved for his everlasting kingdom. It is for his Father's glory and his own glory that his messengers shall go forth in his name; for they and he are one. They are to reveal him to the world. His interests are their interests. If they will be co-laborers with him, they shall be made heirs of God and joint-heirs with Christ to an immortal inheritance.

MRS. E. G. WHITE.

"Ye have lived in pleasure on the earth, and been wanton."

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—Adam Clarke.

CHEERFULNESS

Cheerfulness is worth more than gold. It not only secures gold, but it makes life enjoyable. A wealthy manufacturer tells of himself: "There was once a time when it seemed I must fail in my business. One day I walked the streets feeling, 'This day the calamity will come.' Meeting an acquaintance, I put aside my despondency and gave him a cheery 'Good morning!' 'How is it,' said the man, 'you always look so cheerful? Don't you ever have any trouble?' 'Oh, yes,' said I, 'but looking blue won't help any.' 'Well,' said he, 'let me tell you what I want to do. I have two thousand dollars lying idle, and I am going to get you to invest it for me. You are so well off, always lucky in business, and so cheerful; I am sure nothing ever fails with you. You may invest this money any way you please.' I thanked him, took the money—it was just what I needed—and a year later was able to pay it back with generous interest. Cheerfulness saved me." "Be of good cheer."—Gospel Advocate.

"THE GOOD OLD WAY"

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

There is danger, in these days of worldly rush and change, that the people of God shall get away from the good old paths of safety the Lord has provided for us in the Message for these last days. We are not only to ask and seek for these safe old paths, but "walk therein."

Sometimes we are led to wonder if we do not need to come back to the good old way of carrying on home missionary work. Perhaps the methods of how to do the work are not so much the trouble as that lying back of the activities. All true missionary endeavor springs from a love in the heart of the believer for perishing souls. If this is lacking, the best methods will fail.

Early in the history of this cause, nearly every believer felt burdened to do his part in extending the Message. All wanted a part in the work. Thus the tract and missionary work originated. The efforts of the believers were focused largely upon two truths—the seventh-day Sabbath, and the coming of the Lord. They believed these truths; they talked them; they wrote to their friends

concerning them; they lived them; they scattered tracts and papers filled with these precious messages; and they prayed for those for whom they were laboring. As a result, believers multiplied.

It is to emphasize the importance of coming back to the doing of this same home missionary work that this article is written. Many in the churches feel they have nothing particularly to do in any definite way in extending the truth. "It is such a little thing I can do, anyhow," they reason, "that it will not amount to much; so I will let the missionaries sent abroad, and the preachers and canvassers at home, warn the world."

Suppose the little nail, poised in the master builder's hand should cry out, "O, I am only such a little bit of iron; why drive me into that board, to remain forever out of sight? Would that I had been made into a part of that grand locomotive, so proudly speeding on its way over mountain and plain; then it would be worth while." But who can tell which of the two is more useful?

So our mite of helping to spread the advent message may to us seem of little moment, not worth the doing; but in the hand of the Master Builder, that very same bit of expressed soul-love may be as a nail in a sure place to some poor, tempted, struggling one. . . .

Let us stick to the old Sabbath and advent doctrines. This is the old path to which the Holy Spirit will bring us back. Tracts and papers filled with these truths, let us circulate. Why not subscribe for the *Signs*, or *Watchman*, or both, and mail, or give, or sell them to some one not acquainted with this blessed truth?

If we have not this early love; if it has been choked out of our hearts, let us go to weeding around in our own gardens, and, praying God to send it into our soul once more. Then as we go to work for others, the old-time missionary zeal will revive, and a new life will come into the church.

Noah never ceased preaching and talking to his generation about being saved in the ark. Neither will Seventh-day Adventists, true to the same God whom Noah served and obeyed, cease to tell others of the true Sabbath—God's holy seal—and the coming of the Lord. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

T. E. BOWEN.

WEST PENNSYLVANIA CONFERENCE

Corydon, Pa.

Dear Brothers and Sisters in the West Pennsylvania Conference: Doubtless you are all aware of the great struggle that has been going on all over our country between the temperance organizations, led by the Woman's Christian Temperance Union on the one side, and the liquor traffic on the other, and this year will witness the greatest struggle that has ever been between the two forces. The Southern Publishing Association have decided to print a temperance number of the *Watchman*, which will be ready next month. In harmony with the word of God through his servant, calling upon Seventh-day Adventists to show their colors at this time and to co-operate with the Woman's Christian Temperance Union in their work for temperance reform, we have been requested to place 5,000 copies of this special in the hands of the temperance workers in this Conference, but on account of financial embarrassment we cannot do this without the co-operation of you our brethren. We will need about fifty dollars to accomplish this, and all who would like to have a part in this great work for God and for temperance, please forward your donations to the office at Corydon, Pa., as soon as possible, so we will know how to act in this important work. Sincerely yours in behalf of the Lord's work,

I. N. WILLIAMS.

CHESAPEAKE CONFERENCE CHURCH SCHOOLS

Rock Hall, Ford's Store, Md.

I had the pleasure of a short visit with the church school at Rock Hall, Md., a few days ago. The membership is twenty-two at present, and the average attendance is good since these beautiful spring days have come. The interest is good in the several grades, and most of these did good work in the past examinations.

Miss Worrall conducts Young People's meetings in the church on Sabbath afternoons, in the interest not only of her pupils but also of all the young people of the church.

Our church school gave an interesting program in the church on Sunday night three weeks ago. The program consisted of original papers, recitations, dialogues, and music. The church could seat all who came to hear. After the program the visitors

and patrons came to the schoolroom where was exhibited the children's examination papers, drawing, sewing, etc. The manual training work of the school is being conducted by Mr. Leary.

The enrolment numbers thirty-one; but at the present time several of the older pupils are absent as they are needed to assist their parents.

A kind lady friend furnished us with means to lower the ceiling of our schoolroom. This was done before the severe winter weather came, thus making our room much more comfortable than it otherwise would have been.

The children are busy out of school hours in planting their missionary gardens. This is the first year that the children have undertaken this work, and they are very eager to make it a success.

A Young People's Society has just been organized, and we are to hold our meetings on Sunday afternoons.

All the schools in the Conference are progressing nicely. Most of them close about June 1 or a little later. All are busy now preparing for their final examinations and closing exercises.

LULU TARBELL LEARY, *Ed. Sec.*
Ford's Store, Md.

A NEGLECTED HOME MISSION FIELD

Shortly before D. L. Moody's death, I heard him say that the prisons of America were the best missionary field in existence; and that he intended to devote the rest of his days largely to that field of work, and he regretted that he had not discovered its great needs long ago.

God in his providence has brought it about so that this mission field has for years been thrown open almost exclusively to us, and he has wonderfully blessed the humble efforts that have been made to enter it.

The meanest men are not by any means all in prison. The average man in prison has found out that the way of the transgressor is hard, and is longing for the truth that makes men free indeed. As an illustration: One man in the Colorado prison has accepted the truth, is studying all phases of it earnestly, so that he may go as a missionary to the Spanish-speaking field at the expiration of his sentence. An Indian in the Kansas prison saw for the first time in his life a Bible, which we had sent there, and has been sincerely converted and expects

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GRIEVING THE HOLY SPIRIT

Please read Eph. 4: 29-32. We have not room in our columns to print all. Verse 29 tells us what not to talk about, also what should be our conversation, and what the happy result of doing as directed will be. Verse 30 shows what the awful result will be if we persist in doing as we are warned not to do. Verses 31 and 32 direct how we shall change our course so that we shall not grieve the Holy Spirit.

Haven't you noticed how easy it is to talk about the *bad* things that your brethren do? But really now as you talked, did it minister grace to the hearer? Did it make his heart melt and soften toward the offender? Did it make you love the offender more? Does the Holy Spirit dictate such conversation? Is such wisdom from above? Or is it earthly, sensual, devilish. If the last question be answered in the affirmative, then will such talk grieve the Holy Spirit? How can we let all bitterness and wrath and anger and clamor and all malice be put away from us unless with these we put away the evil speaking? Did you ever say, "I can forgive but not forget"? How can you hope to forget when you persist in calling to remembrance these same unhappy circumstances?

O, my brethren, let us be kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. Of course your brother has done wrong. Otherwise there would be no admonition to forgive. But so have you, and God for Christ's sake has forgiven you.

One of the first steps toward forgiving and forgetting is to seal the lips against the "corrupt communication." I take the admonition home to myself. Looking back over the past I see that I have nothing of which to boast. But I want not to grieve the Holy Spirit. I need his presence with me through the thickening dangers of these days of peril. I will ask God to forgive me for my willingness to speak the word of evil. When converted, I will try to strengthen my brethren. Their mistakes and failures I will leave for God to censure and condemn. With intensified meaning I will pray, "Forgive us our trespasses as we forgive those who trespass against us." I will pray to God to plant in my breast that heavenly wisdom that is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." T. H. JEYS, in *North Carolina Messenger*:

THE LOVE OF WORK

Firstly, I believe that every man's success is within himself, and must come out of himself. No true, abiding, and just success can come to any in any other way. Secondly, a man must be seriously in earnest. He must act with singleness of heart and purpose; he must do with all his might and with all his concentration of thought the one thing at the one time which he is called upon to do. And if some of my young friends should say here, "I can not do that—I can not love work," then I answer that there is a certain remedy, and it is work. Work in spite of yourself, and make the habit of work, and when the habit of work is formed, it will be transfigured into the love of work; and at last you will not only abhor idleness, but you will have no happiness outside of the work which then you are constrained from love to do. Thirdly, the man must be charitable, not censorious,—self-effacing, not self-seeking; and he must try at once to think and do the best for his rivals and antagonists that can be done. Fourthly, the man must believe that labor is life, that successful labor is life and gladness, and that successful labor with high aims and just objects, will bring to him the fullest, truest, and happiest life that can be lived upon the earth.—*Sir Andrew Clark*.

THE CRIPPLES' FACTORY

Among the many charities in London there is none more interesting to the American visitor than the factory where girls who are blind, cripples in wheeled chairs, and dwarfs, some of them only a yard high, are taught the art of making artificial flowers and when they have mastered the rudimentary branches they are paid for their time.

The factory is maintained by the Water Cress and Flower Girls' Christian Mission, which was organized forty years ago by the late Earl of Shaftesbury, and it is now under the patronage of the Queen and the Princess of Wales.

To give the girls some employment that would help them to feel that, after all, they could be of some use in the world, was the desire of the earl, whose notion of charity was to help others to help themselves, and the idea of making flowers was hit upon as being just the thing, for the work is light, cheerful and interesting.

The experiment was immediately successful. The girls, many of whom

were unable to walk or to stand, developed such skill in making high-class flowers—for which there is always a market—that the charity became self-supporting, and the girls earned wages of from five to ten shillings a week.

The cripples' factory soon became famous with dealers, and since its first few years it has prospered to such an extent that the cripples and the blind journey from all parts of the kingdom to enter the school.—*Leslie's Weekly*.

RAISING HOGS FOR SALE

The question "does not Deut. 14:21 permit Seventh-day Adventists to raise and sell hogs?" is frequently asked.

According to that scripture it was, during the continuance of the law of Moses of which it is a part, proper to sell to unbelievers certain animals that died of themselves. It did not permit them to sell such dead animals to believers, neither did it permit them to raise and sell unclean animals to anyone.

For proof, permit me to offer a statement in "Spirit of Prophecy," vol. 4, p. 333, where we are informed that when they "raised these unclean beasts for the sake of gain, they transgressed the command of God." Therefore, to contend that Deut. 14:21 permits raising unclean beasts for the sake of gain, is to contend that it permits transgression of the command of God.

The second table of the law requires us to love our neighbor as ourselves. Our love is shown by our conduct toward him, by the example we set before him, and by our efforts to lead him into the truth. To raise hogs does not set a right example before him, to sell them is to encourage their use. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

It seems to me that with the light that God has given us on this subject, we are without excuse if "by raising these unclean beasts for the sake of gain," we, as did the Jews at Gudara, "transgress the command of God."

H. M. JUMP.

"Money has great value because it can do a great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. . . . But money is of no more value than sand, only as it is put to use in providing the necessities of life, in blessing others, and advancing the cause of Christ."

NEW JERSEY CANVASSERS' INSTITUTE

The Canvassers' Institute at Trenton will come to a close this week after all present have enjoyed for two weeks a most profitable season. The readers of the VISITOR will no doubt feel like rejoicing with us at the evidence we have that God is doing wonderful things in New Jersey in arousing an interest in this most important branch of the work. Sixteen earnest men and women, determined to devote full time to the canvassing work, have been in constant attendance. Among this number who have consecrated themselves to the work, is D. M. Boersma, who has for years been connected with a well known art concern in Philadelphia; also C. L. Woodward, who has given up his ownership in the South Jersey Star, a prominent local newspaper printed at Hammonton, N. J. He is also the elder of the Atlantic City church. George G. Taylor, of Salem, N. J., and Mrs. Julia W. Jenssen, of Paterson, N. J., both librarians of the churches at the places named, are among the number. Two brethren from Trenton, heretofore engaged in the wholesale produce business, are determined to devote their time to this most important branch of the Lord's work.

Besides those in regular attendance, many members of the Trenton church have availed themselves of the privileges which the Institute has afforded. Good instruction has been given by our Columbia Union Conference Agent, Brother I. D. Richardson. We were pleased to have with us almost daily, Elder B. F. Kneeland, president of the New Jersey Conference, and Brother J. H. Carroll, from Bloomfield, was with us, continually rendering valuable advice. Elder Morris Lukens, of Tacoma Park, spent some time with us in the interest of the book work. We were also pleased to have with us Brother L. W. Graham, manager of the New York office of the Review & Herald. Elder George W. Spies and wife, from Camden, were present and had charge of the Institute home, exercising a parental care over those in the house.

We enjoyed the presence of the Spirit of God. The Trenton church has been revived, and a spirit of missionary zeal seems to have gotten hold of all, for which we praise God. There are now about eight candidates ready for baptism. Pray that God's blessing may rest upon the work in New Jersey. D. K. ROYER, Sec.

THE BEST YET

The following report from Brother Joseph E. Jones is the best that has been during the past year in the Chesapeake Conference. The work was done in Salisbury, Md. During the past six weeks he has taken \$250 of orders and delivered \$109 worth of books and moved besides. The Millennial Dawn people had just finished delivering a large number of books in the place when he began his work, but the Message is going just the same. Praise the Lord!

Brother Joseph Parks and W. A. Mansfield, of Ford's Store, have decided to take up the canvassing work and will doubtless be in the field within a few weeks.

Are there not others who will yield to the convictions of their hearts and obey the Lord in this matter?

G. H. CLARK.

AN EASY WAY TO STOP IT

William Penn was once urging a man he knew to stop drinking, when the man suddenly asked:—

"Can you tell me of an easy way to do it?"

"Yes," Penn replied. "It is just as easy as to open thy hand, friend."

"Convince me of that," the man exclaimed, "and I will promise upon my honor to do as you tell me."

"Well, my friend," Penn answered, "whenever thee finds a glass of liquor in thy hand, open that hand before the glass touches thy lips, and thee will never drink to excess again."

The man was so struck by the simplicity of the great Quaker's advice that he followed it and reformed.—*Selected.*

"Alcohol is the blood of murdered fruit and grain."

CANVASSERS' REPORTS

Ohio, Week Ending April 17, 1908

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
W. T. Weeks, Youngstown,	G C	4	32	2	\$ 6.00	\$2.00	\$ 8.00		
C. VanGorder, M'ning Co.,	D R	4	33	4	10.00	3.00	13.00		
C. S. Pember, Wood Co.,	D R	3	20	10	25.00	1.75	26.75	\$ 7.50	
R. French, Ottawa Co.,	B R, C K	4	33½		19.00	4.00	23.00	53.50	
L. Waters, Columbiana Co.,	C K	5	47					156.65	
C. Fritz, Highland Co.,	C K	5	37	25	27.00	4.00	31.00		
D. R. Gallion, Holmes Co.,	C O S	2	16	12	8.00	2.50	10.50		
Totals			27	218½	53	\$95.00	\$17.25	\$112.25	\$217.65

New Jersey, Week Ending April 17, 1908

William Ambs,	G C	5	35	22	\$54.25	\$54.25		
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Chesapeake, Week Ending April 18, 1908

J. E. Jones, Salisbury, Md.,	C K	5	43	19	\$ 22.50	\$15.85	\$ 38.35	\$97.35	
H. G. Scott, East-Port,	C K	3	26	35	38.50	1.05	39.55	11.55	
D. W. Johns, East-Port,	C K	5	24	32	34.50		34.50	8.75	
Lillian Warnick, Baltimore,	D R	1	6	3	9.50	2.10	11.60		
Totals			14	99	89	\$105.00	\$19.00	\$124.00	\$117.55

West Pennsylvania, Week Ending April 17, 1908

I. Lawrence, Nanty Glo,	G C	4	30	1	\$ 2.50	\$26.30	\$23.80	\$42.75	
A. Brownless, Beaver Falls,	H D	5	42	10	25.50	1.85	27.35	1.25	
Totals			7	72	11	\$28.00	\$28.15	\$55.15	\$44.00

West Virginia, Week Ending April 17, 1908

W. L. Logan, Braxton Co.,	D R	5	47					\$90.00	
J. H. Jennings, Berkeley,	D R	4	32	4	\$ 7 00	\$ 4.25	\$11.25	28.85	
H. W. Waggoner, Berkeley,	C K	3	21	10	12 00	.50	12.50	11.75	
J. G. Marlatt, Marshall,	D R	4	30	1	2.50	3.45	5.95	.50	
A. J. Moyer, Braxton,	C K	2	22					15.00	
E. W. Metcalf, Wood,	S P	4	30				15.00	15.00	
John Moyer, Wood,	G C	3	30					54.00	
Sue F. Herring, Preston,	C K	3	10		4.25		4.25		
Totals			28	222	15	\$21.50	\$12.45	\$48.95	\$214.60

The COLUMBIA UNION VISITOR

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WEST VIRGINIA NOTES

Five were recently baptized at Walker by Elder Foggin.

Our canvassers were delivering last week. This accounts for so few orders.

C. F. Foote, our field secretary, will attend the Canvassers' Institute in Mount Vernon next week.

Miss Pearl L. Rees is now in the office as secretary and treasurer of the Tract Society and Conference Treasurer.

E. R. Brown, auditor of the Columbia Union, audited our books this week. He reports our books in fine condition.

Elder Rees was at Gibson last Sabbath and Sunday. It rained while he was there, yet he had a good visit and some of them were greatly encouraged.

West Virginia will have three tents in the field this summer. Elder Sufficool will be at Charleston, Elder Steele at Pennsboro, and Elder Rees at Moundsville.

One of our canvassers delivered ninety dollars' worth of books last week and sent eighty-seven dollars to the office. He can get books any time he desires.

Elder Sufficool reports a good interest a few miles west of Charleston. Among others who have embraced the truth is a minister of the Church of God. He is a man of good ability and expects to help Elder Sufficool in his tent work this summer.

Elder Rees has recently visited the little company at Mason City. At one time they had a nice church building. The company was about equally divided between white and colored, but now the white people are all gone, as well as the church building. He found a number of good, honest souls among the colored people who love the truth. The

church and Sabbath-school were re-organized and are now ready to do aggressive work. One took his stand for the truth.

The publishers of the *Watchman* have printed the beautiful three-color law page which appeared in their recent special issue, on heavy paper of suitable size for framing. This page gives the ten commandments beneath a cut of Mt. Sinai and the camp of Israel, with appropriate texts and a quotation from Rev. George Elliot in the margins. Single copies are furnished at ten cents each, five or more copies will be sent to one address for five cents each. Orders may be sent through the Tract Society or direct to the *Watchman*, Nashville, Tenn.

GOLDEN RULE BRIEFS

Religion—Labor not for the sake of ism or creed but for humanity's sake. Let charity go hand in hand with zeal. "To be furious in religion is to be ir-religiously religious." "Truth for this authority, not authority for truth." "Christ's kingdom upon earth comes not by stress of law or force of arms." "Men are attracted by the power of love, but they can not be driven toward the driver." "When coercion is introduced into any sacred work, at that moment it loses its sacredness and is no longer the work of God." The truth of religion is never represented by physical force. Beware of that kind of loyalty which leads to partisanship and sectarianism. "The cruelty of savages is not equal to the cruelty of saints who think it their duty to torment their fellow creatures.—James Freeman Clark.

The recent special issue of the *Watchman*, entitled "The Morning Cometh," is still being sold by many energetic workers; they find it to be one of the most attractive and instructive papers they have handled. The publishers have been obliged to print two new editions this spring. Sample copies are ten cents each; in quantities less than 100, five cents each; 100 to 499 copies, four cents each; 500 or more copies only three and one-half cents each. Ten or more mailed direct to lists of names and addresses, each six cents. This grand number ought to be sold in every city in America. Who will have a part in this work? Orders and correspondence may be directed to the tract society office or direct to the *Watchman*, Nashville, Tenn.

Continued from Page 5

to go as a missionary to his tribe at the expiration of his sentence.

Space forbids the mentioning of hundreds of inspiring examples of how God is blessing this gospel effort for the prisoners. The May number of the *Life Boat* will be our Ninth Annual Special Prisoner's Number. Enlist the interest of your friends in helping to supply the men in your State prison. The chaplain of the Ohio State Penitentiary writes: "No publication that reaches the prison is more eagerly looked for, or is read with more eagerness. When the magazine is read by one it is passed on to another prisoner, and is kept on the go until its useful mission ends in a worn-out paper."

This is only a sample of similar letters that we have received from almost every prison official in America, showing how appreciately they look to us to furnish spiritual meat to the men.

Donations may be sent to the Ohio Conference, specifying that it is to be used to supply the Ohio State Prison.

DAVID PAULSON, M. D.

"One of our canvassers recently knocked at a door and when the lady opened it and learned the object of his call, she said, 'I haven't any time to fool with a book agent now. I have so much to do.' The canvasser answered, 'I wonder if the Lord will have time to fool with you when he comes. He will have lots to do.' She listened to only half of his canvass when she ordered the book, 'Bible Readings.' Thus the seed is sown in one way or another. If we are faithful in sowing, the Lord will give the increase."

OBITUARY

WELLS. Died at the home of her daughter, Mrs. Cora A. Marshall, in Bedford O., March 31, 1908, Mrs. Mary F. Wells, aged 66 years, 10 months, and 16 days. Sister Wells was born at Chagrin Falls, O., and at an early age was converted to God and united with the Disciple Church. April 28, 1858, she was married to Franklin Wells, who has been dead some five years. She accepted the Third Angel's Message under the labors of Elders R. A. Underwood and E. H. Gates in 1880, and connected with the Seventh-day Adventist church of Bedford, O., but later transferred her membership to the Cleveland church, of which she was a consistent and devoted member until her death. Her death was quite unexpected, being caused by apoplexy. She leaves six children to mourn their loss.—Mrs. Cora A. Marshall, Mrs. Carrie B. Cox and Frank D. Wells reside in Bedford, O., Mrs. Lillie M. Carey in Hildredran, N. C., Elder George W. Wells in Atlanta, Ga., and Mrs. Mamie H. House in Washington, D. C. Words of comfort were spoken by the writer from Ps. 90:12 to a large audience. R. G. PATTERSON.