

Columbia Union Visitor

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

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MOUNT VERNON COLLEGE

THE DIVIDE*

I have designated the title of my address this evening, "The Divide."

I have somewhere read that far up among the peaks of the Rocky Mountains there is a place called the "Great Divide." Here from a ledge in the rocks a stream of pure water bursts forth and divides, part flowing west over sunny slopes to the waters of the Pacific Ocean, and part toward the east, finally reaching the regions of eternal ice and snow in Hudson Bay.

This rare occurrence in nature suggests a valuable and striking lesson. As these waters start from their source they are going in the same direction, but something, a mere pebble, perchance, changes their course, and the final destination is many hundred miles apart.

So it is in life. The young especially stand at the threshold—at life's "Divide." It is of the utmost importance that we carefully consider the direction in which the current of life is flowing. Before us is an opportunity which is said to "knock once at every door, but seldom twice." Success or failure depends entirely upon the road travelled during life; it behooves us, therefore, to start right in life's journey.

Recently, while hurrying to meet an important engagement, I met a friend going in the opposite direction. I said to him, "You are going the wrong way." He replied, "That all depends upon where I am going." His reply seemed to have been correct.

In this audience are fathers and mothers, teachers and students, each traveling in the great highway of life. Before us are two roads, one straight, the other broad; one leading to the city of God, the other to the city of destruction. Only a few are in the narrow way, while the broad way is thronged. We have each chosen to travel in one or the other of these ways. And what is true of this con-

gregation is true also of the whole world as well. The road you are traveling in life may be the right one to take you to the place where you are going, but you may, unfortunately, have chosen the wrong destination. We see many living in the pleasures of sin, living for the fame and honor of the world. We say to them, "You are going the wrong way." We are doubtless right, yet if they desire the things of the world, and intend going to destruction at last to secure them, they are probably in the right way to get there.

It is of the highest importance that we seriously consider where we are going, and what goal we have chosen for life. The Lord says, "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed."

Especially is it necessary with those who have finished their course in a college, and are about to step from the cultured and genial surroundings of a school, and commence the higher studies of life in the midst of a lost and ruined humanity to make definite plans for the future. It is a critical and important period in their experience. The formation and development of character is the greatest work of life, and a wrong decision may permanently impair, if not entirely destroy, our usefulness for life.

The purpose of this gathering is that those who have finished their studies may receive their diplomas and some parting counsel from their Alma Mater, before they cross her threshold, perhaps for the last time. To spend the evening in the consideration of ethical problems would be proper, and no doubt profitable, for some of these might well be considered at this time. I prefer, however, to set before not only the graduating class, but all these students and others, the blessed service of Christ and the great reward which it promises, in contrast with the drudgery and utter failure at last of the service which pertains to this world. When I speak of the work of God, I would be understood as referring especially to laboring in some department of what we

call the Third Angel's Message,—the great religious movement which we see in progress in all parts of the earth, the special work which the Lord has committed to us as a people.

I have studied for some choice gem from the mine of truth that would best emphasize the gain of being a laborer in the vineyard of the Lord. I can think of none more expressive than the sublime words of the aged and venerable Seer in Babylon. "And they that be wise [teachers, margin] shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever." The American Revised Version [margin] reads, "And the teachers that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This seems to draw a distinction between teachers who are wise and those who are not. Rabbi Leeser's translation reads, "And the intelligent shall shine brilliantly like the brilliance of the expanse of the sky; and they that bring many to righteousness shall be like the stars, for ever and ever."

"They that be wise." A few scriptures will suffice to make plain what it is to be truly wise, or intelligent, from the view point of the Creator. We read, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." The world is here divided into two classes only,—the wicked who *do not* understand or know God, and the wise who *do* understand and know him.

The Psalmist declares that "the fear of the Lord is the *beginning* of wisdom," while Job says, "Behold the fear of the Lord, *that* is wisdom: and to depart from evil is understanding." The truth is here stated most clearly that the knowledge of God and a departure from evil lies at the very foundation of all true wisdom. The truly wise are those who are taught by the One who created the heavens and the earth, and who set the stars in their order in the firmament.

Again we read, "The fruit of the righteous is a tree of life; and he that *winneeth souls is wise.*" This text not only suggests that it requires wisdom

*Commencement Address delivered by Elder G. B. Thompson at Mount Vernon College, May 25, 1908.

to win souls, [which is true]; but that the truly wise *choose* to engage in the work of winning souls from the hard slavery of sin, to the glorious liberty of the gospel.

"They that turn many to righteousness, as the stars for ever and ever." What a strong incentive these words contain to induce us to choose for our life work that "better part,"—to place our feet on the right side of the "Great Divide."

The true object of all education is thus clearly stated by the Spirit of prophecy:—

"The true object of education is to enable us to bring into use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God."

"The true object of education is to restore the image of God in the soul."

"Education will discipline the mind, develop its powers, and understandingly direct them that we may be useful in advancing the glory of God."

These extracts show that, properly educated, the image of God will be restored in our souls, thus enabling us to carry to others that which will restore his image in their souls.

Great achievements have been accomplished through science, and many of life's problems solved; but though we are able to understand "all mysteries," and have "all knowledge," which would truly be a great attainment, yet if we fail to understand the "science of salvation" we have missed the mark. Books and institutions of learning are marks of civilization, but they are not synonymous with a knowledge of the true God. The ancient Greeks loved wisdom, and philosophy, and Athens was the center of the refinement and mental power of the world. They had their statesmen, their orators, historians, sculptors, painters and warriors; they had art, science and literature. But in the midst of all this learning, an altar was erected bearing the inscription, "To The Unknown God." They had "gods many" but did not know the true God. What was all their knowledge worth apart from a knowledge of Jehovah? It was of no value, and those who chose to rest satisfied with the empty honor which the wisdom of the world could confer upon them, made an utter and complete failure in life. They lived on the sapless husk instead of the kernel of life.

Between the lives of those who have chosen the service of the Lord, and those who have found their ambition satisfied with the things of the

world, there is a striking contrast. Those who have sought after the fame and honor which this world promises have been deceived at last and can bear witness to the truthfulness of the words of the wise man when he declares, "I have seen all the works that are done under the sun, and behold all is vanity and vexation of spirit."

Alexander conquered the world, but was not able to conquer his own spirit, and died in a drunken debauch. Napoleon waded through seas of blood to gratify an unholly ambition. For a time he was worshipped as a hero, but he experienced at last the instability of earthly honor, and died an exile.

"It is said that the fate of crowned heads has been minutely studied by a French statistician, who gives a list of the important rulers of the world. He reckons that up to the present time 2,540 emperors and kings have governed sixty-four nations. Of these sovereigns 300 were driven from their thrones, 64 abdicated, 24 committed suicide, 12 became insane, 100 fell in battle, 123 were made prisoners, 25 died martyrs, 151 were assassinated, and 108 were legally condemned to death and executed."—*Hastings*.

I was reading recently about Louis XVI. For a time he was an idol and his court was filled with beauty and splendor. He had made a success of life, as the world counts success. But earthly fame does not endure. In a little while those who lauded him were calling for his blood. His proud wife, the beautiful Marie Antoinette, bound on a cart, and seated on a coffin which in a few minutes she was to fill, rode to the place of her execution.

So with wealth. Honor and virtue are sacrificed on her altar, but fortunes fade away. Flame and flood and misfortune quickly sweep away the accumulated treasure of a life time. The following will illustrate the instability of earthly fame:—

"In the middle of the eleventh century, there was a Mohammedan prince in Egypt, by the name of Saladin. Ascending the throne of the ancient pharaohs, and guiding the Moslem armies, he rolled back the tide of European invasion with which the crusaders were inundating the Holy Land. The wealth of the Orient was in his lap; the fate of millions hung upon his lips. At last death, the common conqueror of all, came to smite the crown from his brow, and to dash the scepter from his hand. As he lay upon his dying bed, looking back upon the visions of earthly glory, and forward into the future, his soul was

overwhelmed with emotion. At last, arousing himself from his reverie, he said, 'Prepare and bring me my winding sheet.' It was immediately brought and unfolded before him. The dying sultan gazed upon it long and earnestly. At last he said, 'Bring here the banner around which my chosen guards have rallied in my victories.' The banner was presented at the royal couch; and in silence the attendants awaited his further directions. He paused a moment and said, 'Remove those silken folds, and attach to the staff this winding sheet.' It was done. The dimmed eye of the dying man gazed upon the wonderful emblem of mortality, as it hung from the staff around which he had rallied his legions on the field of blood, and added, 'Let the crier, accompanied by musicians, in a funeral dirge, pass through all the streets of the city, and at every corner wave the banner and proclaim, This is all that remains of my glory and power.' In a few brief hours this proud monarch was wrapped in his winding sheet, and not even a handful of dust marks his resting place. The record of this ruler's life might have been different had he not chosen to cast his lot on the wrong side of the "Divide."

How different the biography reads of those who have at the sacrifice of worldly honor chosen the service of the Master. The career of Moses stands as a great mountain peak in the lives of those who turn from earthly things to the service of God. Moses was an educated man. He was "learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Two streams of influence molded the life of this mighty man; one drawn in his childhood received from a godly mother, the other from his Egyptian environments of more than two-score years in the court of royalty.

But though surrounded with dissipation, and the refinement, subtlety and mysticism of a false religion, consisting in a worship of crocodiles, sacred monkeys, golden calves, and holy bulls, and confronted with all the error and superstition of his time, the principles of righteousness received in early life enabled him to maintain his integrity. Time, nor surroundings, did not suffice to remove these early impressions, and held fast to the worship and communion of the true God. He was subjected to strong and enticing temptation. The throne of a rich and mighty empire stood before him, with all the honor which attended it. It was his by right. No man, it would

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OUR WORKERS

CHESAPEAKE CAMP-MEETING

Only three weeks from this issue of the VISITOR before the Chesapeake camp-meeting will be session. The Lord willing, our camp will be held June 25 to July 5 in Wilmington, Del. One of the best groves within the city limits has been secured, which is about fifteen minutes' walk from the center of the city and about one square from 21st Street and the Boulevard.

We have every reason to believe that many people from the city will be drawn to the camp grounds, as it is so near the natural scenery of the Brandywine, where many people go during the summer evenings.

Every Seventh-day Adventist in the Chesapeake Conference who can possibly avail himself of this opportunity should attend this camp-meeting. Of the importance of such gatherings Paul admonishes us, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. 10: 25.

It was at such a gathering that the Holy Spirit was poured out in the "early rain" on the day of Pentecost. "They were all of one accord."

Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the Message God has for you. Make no excuse that will keep you from gaining every spiritual advantage. You can not afford to lose one privilege. "Testimonies," vol. VI., p. 30.

One important feature of the camp-meeting is to reach the people of the world with the gospel invitation. Ambition in pleasure seeking and money-making absorb the minds of men. Satan sees that his time is short, and he is seeking to deceive, delude and occupy the minds of men till probation will have ended, and the door of mercy be forever shut. It is our work to give every nation, kindred, tongue and people, the saving truths of the Third Angel's Message.

Another important feature of the camp-meeting is to promote spiritual life among our own people. The Lord tells us through his messenger, "God has committed to our hands a most sacred work, and we need to meet together to receive instruction that we may be fitted to perform this work."

All who have attended these camp-meetings can testify to the spiritual help received. Many of us have become discouraged by the enemy. While attending such meetings the power of Satan has been broken and freedom in Christ attained.

God forbid that any should fail to receive these blessings. Let every one attend the coming camp-meeting.

VIRBROOK NUTTER.

1006 Washington St., Wilmington, Del.

WITH THE CANVASSERS

COLUMBIA UNION VISITOR: We are glad to report the close of the most encouraging trip that we have taken in the interest of the book work for West Pennsylvania.

At Beaver Falls we found Brother Brownlee pressing ahead under circumstances quite trying, as many of that city are out of employment. We spent nearly a week at that point, and leaving Brother Brownlee of good cheer, visited Brother Ness, of New Castle. Here we found similar conditions financially; but Brother Ness, who has been faithful in the canvassing work for years, was pressing on in the battle. We could not spend much time there, but had the pleasure of one day in the field with this brother and beholding the many things with which this faithful brother has to contend. Brother Ness has just recovered from an affliction that held him from the work for a month. He expresses himself as more willing than ever to press on.

At Pittsburg we passed a few hours with Brother Nest who has been selling the *Signs of the Times* for a few months with success. Brother Nest is now in Oil City with eight hundred of the Naval Number which he expects to put out before our camp-meeting there this month. We hope to see this brother selling books in the near future.

At Indiana we have two brethren getting their work in order to take the field for our books. Brother Dunham at this place is doing well; for the week ending May 1 he took orders for \$57 worth of books, "Great Controversy." The above is this brother's first real effort with the large books, and he hopes also to soon have his business so arranged that he can give his full time to the work. Brother Harry Saxton, of this place, Indiana, just left us for Oil City where he expects to canvass for "Great Controversy." We hope to see some good reports from him soon.

A good letter from Brother J. S. Glunt states that he hopes to be ready

for the field again soon. This report reaches us from Melrose, Mass.

Brother J. O. Nollinger, of Clearfield, expressed himself of good courage, and his expectations are for a better year than the last. We also passed a short time with this brother and found that he too was working under "difficult and trying circumstances," but determined by the grace of God to continue the work with the "silent messengers."

Brother Lawrence, of Johnstown, with whom we passed a few days in the work from house to house, writes us that he is now ready to take up the fight again. Brother Lawrence has done much of this good work in the past, and we hope to see some of his good records again in the near future.

We have just received word from another brother who desires to take up the work in West Pennsylvania.

This writing leaves us engaged in instructing and giving house to house experience to Brother W. Hawkes, of Bradford, who will give part of his time to the book work, until he can arrange to put in full time.

We would be glad to hear from many others who desire to take up this work, and hope to see some start out from the coming camp-meeting. This reminds us to announce some interesting meetings in the interest of the canvassing work to be held at the camp-meeting at Oil City. Brethren I. D. Richardson and Morris Lukens will be with us, and we are promised a good time for God will be with us.

We hope to see all our canvassers and many who are preparing to start out immediately after this meeting.

"Time is short." "Souls are deciding their eternal destiny." "We have only a moment to prepare for eternity." May 19-29, at Oil City, is a time appointed for better preparation to meet our God. Let all come.

I. G. BIGELOW, Field Agent.

99 Rockland Ave., Bradford, Pa.

Huntingdon, Johnstown, Lock Haven, Pa.

On April 4 we had the privilege of taking into the Huntingdon church one new member, also one waiting to be baptised.

In Johnstown, Pa., one person was added to the church on April 11.

The new company at Lock Haven, which was raised up last fall, is still of good courage. The new effort held at Sugar Run in connection with Lock Haven was closed up by the writer. Brother Durkee, who has been working there faithfully since the tent went down, in the fall, was made happy by seeing eleven precious souls accept

the Third Angel's Message, eight of whom I baptised on May 21, and ten united with the church. These were all added to the Lock Haven company, which now numbers thirty, and will be taken into the conference at this coming camp-meeting. We praise God from whom all blessings flow.

ELDER W. F. SCHWARTZ.

Altoona, Pa.

A glorious victory has been gained for the Altoona church, which is soon to be dedicated free of all indebtedness. The writer is at present closing up the work of the Altoona church improvements, which are as follows:—

Mortgage lifted, with a few other debts	\$400.00
A new shingle roof	100.00
170 feet of cement curbing	118.00
810 feet of ground excavated	40.00
Three fences erected	127.00
Painting church outside and inside, with walls frescoed	85.00
Laying 285 feet of brick walk	88.00
Paid out for labor	163.75
Total amount	\$1,119.75

All this has been paid, and we hope to dedicate the church in a short time. We feel that God has greatly blessed us, and unto him be all the praise. Your brother,

ELDER W. F. SCHWARTZ.

Youngstown, O.

Dear VISITOR Readers: The work is onward here and the Lord is blessing. Satan is working very hard also; but we know the last days are upon us, but if we keep faithful to the Lord we shall be victorious over the enemy.

The Lord was with us in our service last Sabbath, May 31, and after preaching a sermon on "The Way of Salvation" one young lady gave herself to the Lord and started to walk in the Christian pathway. We expect to have baptism soon and hope this sister will be ready to go forward in this solemn ordinance.

The Lord has been very good to us, and helped us to find a nice location to pitch our tent, for a series of meetings, just about two blocks from our house.

The Methodist minister, as soon as he heard I was living here, and knew me, condemned our work and people in his church over Sunday when I was present. Any candid mind could see that he did not show the Christian spirit. It surely proved to me that the dragon is wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God.

We need to expect persecution, and the more so as we see the end draw near.

I also visited the church at Columbiana, and while there preached two sermons. I am sure the church was benefitted by the food received from the Lord. I found one young person very much interested, and hope she will soon take her stand for the truth. Pray for the dear brethren and sisters at Columbiana.

Our church here at Youngstown is steadily growing, and we hope to see several more added unto the fold before the summer is over.

This is a needy field and there is much to do.

Pray that the Lord will help us all to awake from our sleepy condition and get in the place where God can pour out his Holy Spirit, and then the work will soon be finished and the end will come.

F. E. GIBSON.

70 North Quarry St.

NOTES FROM WEST VIRGINIA CONFERENCE

West Virginia expects to furnish quite a number of students for Mount Vernon College next year.

A telegram to Elder Rees just opened, reads, "Grafton, W. Va. Dear Brother: Sister Haddix dead. Come on morning train."

On his way to Pennsboro, Elder Sufficool stopped off at Pakersburg for a little council with the brethren that chanced to be in the city at this time.

Mr. Metcalf, Miss Metcalf and Miss Mansel have just returned from Mount Vernon College. They all speak in the highest terms of the College, and all are expecting to return for the next year.

Our canvassers continue to send in good reports from the fields in which they are canvassing. This gives courage, and we are praying that they may continue to look to him who is the source of all gifts and blessings.

Brother and Sister Bee, of Berea, who had sold out their possessions here and went seeking a home in or about Mount Vernon, O., have returned to the beautiful mountain State of West Virginia. We welcome them back: we need their help here.

Elder Rees has recently visited at Elk Garden, where once we had quite a church organization and a meeting house. Their meetings and Sabbath-school had entirely gone down. He succeeded in organizing a Sabbath-school of twelve members, and reports good meetings.

Let every Sabbath keeper in West Virginia look up; look ahead of you. The longest part of the road we are traveling is just behind us. The City is just ahead.

"THE SUNDAY PERSECUTION"

The above is the title of the leading editorial in the St. Louis *Post-Dispatch* of Dec. 17, 1907, which contains some plain statements of truth worthy of the consideration of those who are seeking the enforcement of a religious ordinance by civil law. The editor says in part:—

"If they [Sunday laws] were not religious laws, they would not apply to Sunday only. They are religious laws because they aim to compel the religious observance of a particular day. If they were not religious laws, —if they were in fact, such sanitary, social, and police regulations as the courts hold them to be,—they would not specify one day in the week as holy; they would prohibit seven days of work.

"The high importance of a day of rest is denied by nobody. It is absolutely essential in the welfare of mankind. No one is more vitally interested in its preservation than the toiling millions. They can not afford to be deprived of it. But their profoundest concern in the matter is social and physiological, and not religious. With freedom they can order their wholesome leisure as they please. Without freedom they might as well be at work.

"Since the purpose of Sunday laws when adopted was wholly religious, it is plain enough that they have failed of their object. They do not compel men to go church. They do not even promote piety. They do more harm than good, for, so far as they are enforced, they interfere with more powerful tendencies already potential in establishing one day, any day, of rest."

This writer sees in the drastic enforcement of such laws the strong probability of "a reaction which will be mischievous," and therefore strongly advises the advocates of religious legislation to "surrender wholly the idea that the kingdom of God is to be ushered in by a be-it-enacted."—*Liberty*.

"The Lord calls for young men and women to gird themselves for lifelong earnest labor in the Sabbath-school work. Spasmodic efforts will not avail to accomplish much good."—"Testimonies on Sabbath-school Work." p. 53.

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seem, ever received a higher bid for his soul than did Moses. To choose between an earthly throne and the toil and sacrifice of a Christian life was no easy task. But in the strength of Israel's God he made a right decision. He looked over in the land of Goshen, where a nation of slaves were groaning beneath their burdens, and having respect unto the "recompense of reward," decided he would cast his lot with the seed of Jacob.

"By faith Moses, when he was grown up, refused to be called the son of pharaoh's daughter; choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt."

When I was in Egypt, I went up to Luxor, the site of the ancient and magnificent city of Thebes, once the chief center of civilization in Egypt. But the ravages of time are seen. Piles of brick and stone and sculptured images are about all that remain as reminders of former greatness and power. Great temples, such as that of Ramses II, El-Karnak and others lie in ruins and are mute witnesses of dynasties, once great, but long since departed.

I went a few miles into the hills and visited the royal sepulchers, where in the rock have been hewn vast tombs in which kings and rulers who lived before the days of Moses have been laid to rest. I experienced strange feelings as I went down into these sculptured passages, led by a guide with a tallow candle for light. O how I was impressed with the vanity of all earthly greatness! Most of these royal corpses have been removed, but in one tomb the king and his wife are still to be seen. The walls of the tombs are covered with hieroglyphic characters containing doubtless the history of the kings and the times in which they lived.

"Nowhere, perhaps, are we so forcibly struck by the feeling of the ancient Egyptians with respect to death and the future state as in the Valley of the Tombs of the Kings, and in the sepulchers themselves. The desolateness of the spot, apart from all signs and sounds of life, fitted it for the solemn use to which it was assigned; and those long dark passages, and lofty chambers, on whose walls we see the awful punishments of the wicked and the rewards of the good, fitly unveil the most secret mysteries of the Egyptian religion."

Concerning the cultured and mighty men of this time, we know but little. In the great museum in Cairo I saw some of their mummies, preserved for tourists to look at. But the renown of Moses, who forsook the throne of Egypt, is known in every land. The temples of Egypt in which her speechless deities then sat, lie in ruins, and the worship of her dumb images is a thing of the past; but the Lord Moses chose to serve is a living God, and his worship is found to-day wherever men live.

The Lord took Moses into a sacred nearness to himself. In the Mount with the seventy elders he saw the Lord. The Lord chose to talk with him face to face as a man speaks to a friend, and in his old age this venerable pilgrim led God's people to the borders of the promised land; and though not permitted to enter the land toward which they had journeyed, he had a royal funeral. In vision he saw the final triumph of the Redeemed, then died. No man was present, but angels dug his grave and laid him to rest, but for only a brief period. Christ came down and resurrected him, and on the mount of transfiguration he appears, a type of all those who will be in the kingdom, resurrected from the grave. Surely he made a wise choice.

Let his sublime words to ancient Israel have weight upon our hearts, "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love thy God with all thy heart, and with all thy soul, and with all thy might."

In the life of the great Apostle Paul is found another example of one who pitched his tent on the right side of life's "Divide." Born in Tarsus, of the strictest sect of the Pharisees, and of the tribe of Benjamin, he was educated under the influence and instruction of Gamaliel. He is first mentioned in connection with the stoning of Stephen, where it is said that the "witnesses laid down their garments at the feet of a young man named Saul." By some this is understood to mean that, as a member of the Sanhedrim, he had the charge, or oversight of the stoning of Stephen. Later, on his way to Damascus, as a persecutor of the followers of Christ, he is suddenly arrested in his career by the Son of God, and the entire current of his life changed. He abandons the Pharisaic theology of which he was so earnest a disciple and so able an exponent, and becomes the church's most able preacher. He himself tells us that he "suffered the loss of all things, and do count them but refuse, that I might gain Christ."

The earnestness, zeal, sacrifice and consecration revealed in the life and labors of this servant of God is an example worthy of imitation. As a chosen vessel, and a missionary among his own people, as well as among pagan barbarians, his life was one of toil and hardship. In prisons, in stripes, in death oft, beaten with rods, and stoned, shipwrecked at sea, and in perils on rivers, in perils among robbers, and in dangers in the wilderness, and among false brethren, he labored untiringly. When the Holy Spirit testified that "bonds and affliction" awaited him everywhere, he said, "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." He did not consider his course finished at the feet of Gamaliel, but that he was still a student. His course was not finished until he reached the dungeon and the block where he yielded up his precious life for Christ. When in Rome, I stood before what is said to be the same railing which surrounded Nero's judgment seat in the days of Paul.

It may be well for us also to consider that we are still students. One of our leading ministers some time ago said that the principle part of his education had been received in the "University of Hard Knocks," where he had spent a number of years. The experience received in this great institution is of untold value to the gospel missionary.

The Apostle Paul endured hardness as a good soldier till the end. From the Roman dungeon this aged hero of many conflicts wrote, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing." With his course finished, and his life work done, and the sacrifices and hardships of life all in the past, he considered the struggle through which he had passed a "good fight." The closing moments of his life are described as follows in "Sketches from the Life of Paul":—

"As he stood at the place of martyrdom, he saw not the gleaming sword of the executioner, or the green earth so soon to receive his blood; he looked up through the calm blue of that summer's day to the throne of the Eternal. His language was, O Lord, thou art my comfort and my portion. When shall I embrace thee?

When shall I behold thee for myself, without a dimmed veil between." His last thoughts and words were concerning the coming of the Redeemer.

The following words from Bishop Simpson, setting forth the courage of this faithful Apostle, are so excellent that I cannot forbear quoting them:—

"Look at the great Apostle of the gentiles. See him persecuted, arrested, imprisoned. See his back bared to the lash. Five times he received forty stripes, save one. I see him gathering his garments around his lacerated shoulders when he whispers, 'None of these things move me.' He is taken to the edge of yonder city, stoned, and left for dead. See him as friends gently raise him up and say, 'Better abandon the gospel, they will kill you if you preach.' Yet, as soon as breath returns, he utters, 'None of these things move me.' I see him yonder, drawn out of the water; he was a day and night struggling in the deep; nature is overcome; he lies fainting on the beach, the water dripping from his hair; his friends say, 'Surely he will never preach again'; but as the pulse beats once more, and strength returns, again I hear him say, 'None of these things move me.' He is on his way to Jerusalem; the prophets tell him he is to be bound and imprisoned; the people weep at the thought of seeing him no more; the elders of Ephesus come down to Miletus to meet him; he tells them he is going to Jerusalem, that he knows not what shall befall him there, save that the Spirit tells him in every place that bonds and imprisonment await him; but he grandly declares, 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' Bonds and imprisonment did await him. He stood before Nero. He was condemned to die; and out of the dungeon of his prison he sends, through Timothy, the heroic and joyous message, 'I have fought a good fight, I have finished my course, I have kept the faith.' Such a grand hero was the Apostle, living and dying. And to us he speaks, 'Follow me, as I have followed Christ.'"

Though Paul gave up worldly honor and position, the glorious crown of life and immortality which awaits him is of infinitely more value than all the combined treasures of this world, and testifies to the wisdom of his choice. Shall we not, as he did, give our lives to carry the gospel into the "regions beyond"? This is the right side of the "Divide."

(To be continued.)

CANVASSERS' REPORTS

New Jersey, Week Ending May 29, 1908

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
D. W. Percy, Pleasantville,		D R	5	41	25	\$67.75	\$.85	\$68.60	.25
G. G. Taylor, Pleasantville,		D R	5	40	22	54.35	3.85	58.20	
D. P. Boersma, Camden Co.,		D R	4	21	7	11.75	.50	12.25	\$2.00
Sam'l Paul, Camden Co.,		G C	5	39	16	44.00	1.50	45.50	
William Ambs, Bergen Co.,		"	5	40	11	33.25		33.25	
Theo. Hilgers, Bergen Co.,		"	5	40	12	36.00	5.00	41.00	
Anna Hugg, Paterson,		"	4	27	10	27.50	7.75	35.25	5.70
Julia W. Janssen, Paterson,		"	3	14	5	13.75	.50	14.25	
Sadie Winter, Irvington,		"	3	14	6	16.50	.60	17.10	.60
C. Woodward, Hammonton,		"	4	16	8	22.00		22.00	
Florence McKeen, Trenton,		"	2	8 $\frac{3}{4}$	4	11.00	.35	11.35	
E. L. McKeen, Trenton,		H M	2	2 $\frac{3}{4}$	1	1.75		1.75	
Chas. Duenke, Little Falls,		O K	2	10	8	11.50		11.50	
Totals,			49	325 $\frac{1}{2}$	135	\$351.10	\$20.90	\$372.00	\$8.55

Ohio, Week Ending May 29, 1908

E. M. Horst,† Wayne Co.,		G U	4	30			\$12.45	\$12.45	\$45.90
W. W. Goss, Geauga Co.,		D R	4	32	1	\$ 2.75	1.00	3.75	
C.B. VanGorder, Sandusky Co.		D R	4	31	5	13.75	5.50	19.25	
R. Corder, Mahoning and Trumbull Cos.,		D R	5	42	11	29.00	3.55	32.55	
L. D. Gallion,† Holmes and Coshocton Cos.,		DR COS	2	12	5	9.75	1.35	11.10	3.75
L.H. Waters, Mahoning Co.,		CK DR	5	41	7	8.75		8.75	
S. E. Eagon, Cleveland,		C K	1	3			3.50	3.50	
Howard Weeks,* Ross Co.,		C K	10	80	87	89.00	1.00	90.00	
C. J. Fritz, Highland Co.,		C K	3	23	20	20.50	10.00	30.50	
H. T. Forsythe, Logan Co.,		C K	2	15	11	16.50		16.50	
E. J. Sharp,* Scioto Co.,		C K	6	37 $\frac{1}{2}$	47	47.00		47.00	
H. C. Oberholtzer, Wayne Co.,		B F		25	15	15.00	7.25	22.25	
Totals,			46	37 $\frac{1}{2}$	209	\$252.00	\$45.60	\$297.60	\$49.65

Virginia, Week Ending May 29, 1908

I.A. Thornton, Newport News		O K	39	19	\$19.00	\$7.00	\$26.00	\$5.20
Mrs. M. Zeidler, Richmond,		C K	5	2	2.00	2.80	4.80	.35
Clara Pease, Richmond,		C K	3	3	3.00	.35	3.35	.35
L. A. Overstreet, Stanleyton,		C K	38	21	21.00	2.10	23.10	3.60
Mattie Phelps, Port Norfolk,		G C	12	5	13.75		13.75	
Totals,			95	50	\$58.75	\$12.25	\$71.00	\$9.50

Chesapeake, Week Ending May 22, 1908

J. E. Jones, Delmar, Md.,		C K	5	42	39	\$42.00	\$ 2.75	\$44.75	\$4.50
E. Mitchell, Woodbine, Md.,		D A	4	35	6	18.00	33.00	51.00	
D.G. Stout, Worthington, Md.,		CKDR	4	35	28	44.75	.35	45.10	
J. C. Paden, Wolfville, Md.,		B R	3	27	7	15.75	1.00	16.75	
E. R. Matthews, Leslie Md.,		C K	2	14	16	22.00	.70	22.70	
Totals,			18	153	96	\$142.50	\$37.80	\$180.30	\$4.50

Eastern Pennsylvania, Week Ending May 26, 1908

Bessie Donachy, Bangor,		C K	4	28	16	\$20.50	\$4.00	\$24.50	
H. J. Albright, Muhlenberg,		D R	4	33	20	48.25		48.25	
W. Houck, Paradise,		H M	4	31	16	32.00		32.00	
Elsie Swingle, Penargyle,		C O L	5	35	22	30.00	3.50	33.50	
R. Spangenberg, Scranton,		C O L	1	3	5	6.25	.25	6.50	18.90
Totals,			18	130	79	\$137.00	\$7.75	\$144.75	\$18.70

West Virginia, Week Ending May 29, 1908

J. H. Jennings,* Berkeley Co.,		D R	8	48	1	\$1 50	\$2 00	\$3.50	\$59.90
W. L. Logan, Lewis Co.,		D R	4	35					86.50
John L. Hall, Lincoln Co.,		B R	4	18	9	24.75	14.20	34.95	12.30
E. W. Metcalf,* Wood Co.,			8	40			50.00	50.00	
Totals,			24	141	10	\$26.25	\$62.20	\$88.45	\$158.70

*Two weeks.

†Week ending May 22, 1908.

CANVASSERS' NOTES

In a letter from one of our workers, we received the following, "About two weeks ago I was canvassing in the mountains and canvassed a Dunkard and his wife. They consulted together as to taking it. Their son spoke up, saying it is a good book, and this decided them to order it."

Another writer, "I gave a canvass to a gentleman, and when through he said that he had enough expenses; but when I made ready to go, he said to the little girl, 'Go and call mamma. And when the lady came I gave another exhibition for her benefit. The gentleman said, 'Well, do you want it?' She said, 'I thought we could not get one.'" He replied, 'Well, if we want it, let us order.' And thus the Lord gave me another order."

"One night I had an experience about getting a night's lodging. I came to a nice house, and gave a canvass, hoping I might get an invitation to stay as it was getting late, but was not invited to stay. I was thinking I would have to stay in the woods, but when passing a house, an old man and his wife called to me, asking if I had a place to stay over night, and when I said, 'No,' they said, 'Come up here, and we will keep you?' So the dear Lord provides for us, when every way seems closed."

W. H. ZEIDLER, *State Agent.*

Richmond, Va.

COLUMBIA UNION VISITOR: The canvassing work, we are glad to note, is steadily increasing in interest to those who love the truth. Nearly everyone we meet has something encouraging to say regarding it. Sister M. Phillips, of Port Norfolk, canvassed parts of four rainy days just after learning the canvass for "Daniel and the Revelation," and received five orders valued at \$13.75. She writes that she is glad to have a part in the work. Others are preparing to be useful in this line, whom we hope soon to see in the work.

The Foreign Mission College, of Washington, D. C., is just closing this year's work, and a goodly number of the students are about to leave for different fields for the summer's work, to earn a scholarship. We hope that all will return with the scholarship earned. Virginia will receive a quota of these earnest students, and we expect to help them as much as lies in our power.

W. H. ZEIDLER.

The address of Brother Virbrook Nutter is 100C Washington St., Wilmington, Del.

West Pennsylvania, Week Ending May 29, 1908

Chas. Dunham, Indiana,	G C	5	38	20	\$55.00		\$55.00
W. H. Hawkes, Red Rock	H M	4	32	9	18.00	\$3.00	21.00
I. G. Bigelow,	H M	1	6	1	2.00	.50	2.50
Andrew Ness, New Castle,	S P	5	21	3	3.75	8.50	12.25
Totals,		15	97	33	\$78.75	\$12.00	\$90.75
							\$1.25

LIVE IN THE SUNSHINE

"Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illumine.

"Live in the brightness, and take this to heart,
The world will be gayer if you'll do your part.

"Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.

"Live where the joys are, and scorning defeat,
Have a good morrow for all whom you meet.

"Live as a victor, and triumphing go
Through this queer world, beating down every foe.

"Live in the sunshine, God meant it for you!
Live as the robins, and sing the day through."

—Selected.

PREACHING FOR A CROWN

The Rev. Mr. Davies, sometimes called "The Welsh Apostle," was walking early one Sunday morning to a place where he was to preach. He was overtaken by a clergyman on horseback, who complained that he could not get above half a guinea for a discourse. "O sir," said Mr. Davies "I preach for a crown!" "Do you?" replied the stranger, "then you are a disgrace to the cloth."

To this rude observation he returned this meek answer, "Perhaps I shall be held in still greater disgrace, in your estimation, when I inform you that I am now going nine miles to preach, and have but sevenpence in my pocket to bear my expenses out and in; but I look forward to that crown of glory which my Lord and Saviour will freely bestow upon me when he makes his appearance before an assembled world."—Selected.

OBITUARY

WISE.—Died May 17, 1908, at the old homestead nine miles east of Millersburg, O., of cancer of the stomach, Ira Alvine Wise, aged 47 years, 3 months and 17 days. Brother Wise, through the providence of God for his last sickness, fell into the hands of friends who proved to be friends in deed and in truth. His sister, Mrs. Jacob Ensey and her family,

who are Seventh-day Adventists, had the privilege of taking care of him, and through their faithful efforts Brother Wise embraced the Third Angel's Message, and died in faith of the promises of God's word. He leaves to mourn their loss a wife, foster mother, seven brothers and a foster sister. He requested, when convinced that life at the most was very short for him, that they should have a Seventh-day Adventist minister to preach the funeral sermon, that his friends and relatives might have the privilege of hearing the truth he had embraced, and which had brought so much to him in the closing hours of life. After accepting the truth, he longed to live and to be able to tell it to others, but was willing to abide by God's choice, and fell asleep rejoicing in his having found the Christ, even at the close of life. We mourn not as those who have no hope, but trust in the promise of Jesus that he will welcome him into paradise when all the redeemed are gathered home. His request was complied with by the writer, using as a basis for the words spoken John 14:1-3, and Rev. 14:13. C. T. REDFIELD.

FOX.—Dolly Baker was born near Sandusky, O., Nov. 25, 1842, and died at her home in Green Spring, O., from an attack of plura-pneumonia, May 20, 1908. She was united in marriage to Mr. Alby B. Fox, Dec. 1, 1859, and soon after removed with him to the State of Iowa where the family resided for a number of years, and where four children, two sons and two daughters, were born. One son and one daughter died in infancy, one son died at the age of twenty-eight years, so the only surviving child is a daughter, Mrs. Hetty Cascaden, who resides in Green Spring, O. Soon after her marriage, Sister Fox was converted and became a member of the Baptist Church, and was a devoted worshipper in that body until eighteen years ago, when she and her daughter heard and embraced the Third Angel's Message, and united with the Adventist church of Clyde. The family later removed to Green Spring, and they were transferred to the Adventist church in that place. She was ever a devoted Christian, and a respected member, and prior to her death expressed confidence in her hope for the future, saying she was assured that she would arise, incorruptible, in the first resurrection. She was conscious prior to her death, and made all arrangements for her funeral, which was held from the home of her daughter. We laid her to rest to await the call of the Life Giver. Words of comfort were spoken by the writer from John 5: 28, 29 to a large number of sympathizing friends. JAMES E. SHULTZ.

The COLUMBIA UNION VISITOR

PUBLISHED WEEKLY BY THE
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Mt. Vernon, O.

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL - Editor

Entered as Second Class Matter March 25, 1908
at the Postoffice at Mt. Vernon, O., under the
Act of Congress of March 3, 1879.

The blue pencil mark here means
that your subscription has expired.
Renew at once.

The Sabbath-school quarterlies for
the next quarter are now in stock.
Those desiring them should order
early to save delay.

Brother V. S. Whisler of Moline,
Ill., is visiting his old friends at Kill-
buck and Mansfield. He made the
office a short call last Sunday.

Brother W. E. Frederick was at the
Conference office last week getting
out his tent outfit for his summer's
work in the vicinity of Dayton.

Brother G. P. Gaede and wife have
gone to Baltimore, Md., where he will
engage in the German work. We
pray that the Lord will bless his ef-
forts in that city.

Professor S. M. Butler, president of
the Mount Vernon College for the en-
suing year, and family arrived Thurs-
day from Nebraska, and well occupy
Professor J. B. Clymer's house.

Elder C. T. Redfield writes that a
sister in Columbus would like to get
into a Seventh-day Adventist home
where the work is light. Any one in-
terested can write Brother Redfield
at No. 316 South Washington Ave.,
Columbus, O.

Professor J. B. Clymer has gone to
visit the Elk Point Academy in
South Dakota, where he will serve
as principal. He expects to return in
a couple of weeks and remove his
family. Many good wishes go with
Brother Clymer to his new field of
labor where we hope abundant suc-
cess will crown his faithful work.

COLUMBIA UNION CAMP. MEETINGS

Chesapeake Conference, Wilmington,
Del., June 25-July 5.
East Pennsylvania, Scranton, Pa.,
June 11-21.
West Pennsylvania, Oil City, June
19-28.
Ohio, Mansfield, O., August 13-23.
New Jersey,
Virginia,
West Virginia,

"But O, forget not, while you pray,
To push with all your might!
The least of you can push a pound,
And thus can speed the right."

WEST VIRGINIA, TAKE NOTICE

It is necessary to supply our Confer-
ence largely with new tents, and we
have been doing all that we could do
to raise the needed amount of means
to purchase them. We must have at
least one hundred and seventy-five
dollars more than we have as yet
raised, and to raise this amount I wish
to ask that an offering be taken up in
all our churches and companies on
Sabbath, June 20. Do not fail to get
your money together to place as an
offering to the Lord on the above
date.

Let all treasurers and scattered
brethren and sisters send in the offer-
ing as soon as taken. Address to West
Virginia Tract Society, 1200 Seventh
St., Pakersburg, W. Va.

J. M. REES,

Pres. West Virginia Conference.

OHIO TITHE RECEIPTS

MAY, 1908

Akron.....	\$
Alliance.....	.....
Ashland.....	.....
Barnesville.....	.....
Beaver.....	.....
Bellefontaine.....	11.42
Bellville.....	6.00
Bowling Green.....	2.00
Brokaw.....	.....
Broughton.....	.....
Camden.....	.....
Canton.....	.....
Chagrin Falls.....	26.31
Charloe.....	2.60
Chillicothe.....	.....
Cincinnati.....	78.79
Clarksfield.....	.....
Cleveland.....	220.70
Clyde.....	67.11
Columbiana.....	.....
Columbus.....	199.41
Conneaut.....	3.28
Corsica.....	.....
Coshocton.....	.....
Cygnat.....	26.50
Dayton.....	38.04
Defiance.....	10.00
Delaware.....	.....
Delta.....	.....
Derwent.....	6.83
Dowling.....	7.00
Dresden-Trinway.....	5.30
Dunkirk.....	.....
East Liverpool.....	3.95
Elgin.....	.....
Findlay.....	29.44
Fostoria.....	.....
Geneva.....	.....
Greenspring.....	.....
Gilboa.....	10.00
Hamilton.....	48.64
Hamler.....	.....
Hicksville.....	.....
Home Department.....	1.88
Jefferson.....	9.11

Killbuck.....	30.00
Kirtland.....	.....
La Grange.....	.....
Lake View.....	.....
Laura.....	.....
Leesburg.....	.....
Lewistown.....	.....
Liberty Center.....	.....
Lima.....	40.54
Locust Point.....	.....
Mansfield.....	15.03
Marion.....	8.37
Marshfield.....	.....
Marysville.....	.....
Massillon.....	.....
Medina.....	.....
Meigs.....	.....
Mendon.....	7.26
Middlefield.....	19.15
Morrow.....	.....
Mount Vernon.....	136.39
Nashville.....	.....
New Antioch.....	.....
Newark.....	74.06
New Philadelphia.....	.....
North Fairfield.....	.....
Norwalk.....	.....
Ohio City.....	.....
Olivet.....	.....
Pemberville.....	.....
Piqua.....	30.52
Pleasant Hill.....	3.49
Pulmpton.....	.....
Powell.....	8.02
Ravenna.....	.....
Reedsville.....	.....
Rio Grand.....	.....
Rows.....	20.28
St. Clairsville.....	.....
Sandusky.....	.....
Sherwood.....	.....
Shreve.....	.....
Sidney.....	.....
Six Points.....	.....
Spencer.....	1.00
Spencerville.....	.....
Springfield.....	11.50
Swanton.....	.....
Toledo.....	37.40
Troy.....	.....
Troy (Ashland County).....	.....
Unionport.....	1.90
Van Wert.....	15.79
Wadsworth.....	.....
Walnut Grove.....	.....
Washington C. H.....	99.87
Waterford.....	5.00
Wellsville.....	.....
West Mansfield.....	.....
Wheelersburg.....	35.00
Wilmington.....	.....
Youngstown.....	.....
Zanesville.....	41.10
Isolated Sabbath Keepers.....	46.45

Total.....\$1,501.93
C. V. HAMER, Treas.

TOTAL RECEIPTS, ALL SOURCES

MAY, 1908

Tithe.....	\$1,501.93
Ohio Tract Society.....	735.04
First Day Offerings.....	49.20
Sabbath-school Donations.....	89.37
Missionary Volunteers.....	6.00
\$150,000 Fund.....	14.58
Southern Field.....	1.06
Orphans and aged.....	45.71
Prisoners' Life Boat.....	2.60
Venezuela.....	10.00

Total.....\$2,455.49
C. V. HAMER, Treas.