

# COLUMBIA UNION VISITOR

"THEY REHEARSED ALL THINGS THAT GOD HAD DONE WITH THEM"

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No. 19

## AT THE INSTITUTE

### The Gospel Ministry, No. 3

#### What the Minister Is

THE minister is an ambassador, a watchman, a fisher, a shepherd. All these terms are used to express the character of his work, and his relation to the people to whom he is to bear the message of God.

Let us look at the first term, ambassador. An ambassador is one sent by a king or a state to carry important tidings or transact affairs of great moment with another king or state. An ambassador is always a public representative of the monarch or state from which he receives his commission. Surely that reveals to us a position of dignity, importance, and weight that we ought to consider. You will notice what Paul says about this in 2 Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We are ambassadors of Christ, not of an earthly ruler. He is the King of all these kings. We are ambassadors of the kingdom of God, which is to take the place of all these states and kingdoms here and is to stand forever. We come from God with good tidings of salvation to sinful men in the kingdom of darkness. We come here from a king to transact important business with men. Too, we come as representatives of the kingdom of God, the God from whom we receive our commission. Now, when we think of the great care an ambassador must exercise in a state or government to which he is sent, so that he shall not in any way dishonor his government or the people whom he represents, we can get some little sense of the great care that we should take in our ambassadorship, that we may not in any way dishonor our government and the kingdom which we represent. I tell you, it is not a light affair to be called to this ambassadorship, or to accept it. When we once surrender to this and give our lives to it, we should realize that we

have entered upon the highest, most sacred and dignified calling in this world. We should realize that from that time we are under new and great responsibility to God, that we are not our own, that we can not do as we please; we must deport ourselves as the ambassadors of Jesus Christ.

An ambassador is a messenger. The Christian ambassador is a messenger from Christ to dying men. He represents the sovereign of the kingdom of God. He also represents the people of that kingdom as well as the sovereign; so that the Christian minister, as he goes out and comes in contact with the people everywhere, should by his deportment and his words represent to men the people of the kingdom of God, those who have been saved by the gospel.

An ambassador in this world has prescribed powers, he has his limitations, and he is subject to recall if he fails to meet the powers that are given him, and also if he exceeds them. It is so in this ambassadorship. God has prescribed our duties, our powers, our work. As it is in the state, when a man goes out he is to look after the interests of all his people. Men and women have the right to appeal to him, to go to him and ask for his assistance. If he does not properly perform his duties, he can be recalled and his place given to another.

God's people have a right to go to the minister and ask for instruction, for counsel, for help and protection; and the true ambassador must give a willing ear, he must give sympathizing response to his people. He must look after their interests, he must interest himself in them. If he neglects to do his duty, if he serves himself, if he fails to put himself out, and to help these people when they need help, he is subject to recall by the Lord's representatives on the earth. A young man who goes out and does well until he is ordained, and then relapses into inactivity and ceases his efforts, should be recalled.

On the other hand, a man should not exceed his powers. He is to preach the word; but he must also

stop with the word. When he goes beyond the word and teaches the people fables, teaching something outside the word, he is going beyond the power that God has given him. Again, he is to feed the flock, but not for lucre. If he goes into the work for money, for the support there is in it, I think it is time for something to be done. Then, he is not to lord it over God's servants. If he becomes overbearing, abusive to the people of God and to the people outside, then, too, it is time for something to be done. This whole question of the ministry should receive more attention from the church than it has received for a long time. And ministers should realize that they are subject to review, to observation and instruction; and to recall, if they do not meet the demands of God as set forth in his word.

A man in earthly affairs has to use good judgment; and so much more ought the minister. How careful should be our daily walk! How clean, pure, true, we ought to be always! Nor should it be a matter of eye service; but we ought to have it settled between us and God alone in secret, and know that all is clear between us and our sovereign, whose ambassadors we are.

The minister is called a watchman. We have perhaps the best commentary on this in the 33rd chapter of Ezekiel. When we think of the millions in the world who know not that the sword is coming, I wonder if we feel that we are doing all we might do. May God help us to know the duties of the watchman. He has shown us that the sword is coming. What are we doing? We are to warn the wicked of their way and show them the right way. But if these people die without warning when they might have been warned, when we might have made known to them the way in which they are living, their blood will God require of us. In our brightest hours we ought to carry a burden of the responsibility that rests upon us. May we have a proper realization of what the duties of the watchman are, and we shall the better be able to do this work.

The minister of Christ is a soldier. He is to fight. That, I understand, is the duty of every Christian soldier. 2 Tim. 2:1-3. The soldier is called to fight the battles of his country, to meet the enemy of his sovereign and vanquish him, to deliver people from their captivity, their danger, their peril. This is Paul's counsel, "Be strong in the grace that is in Christ Jesus." We know that those who are called to this work, to enlist under the banner of Prince Emmanuel, to meet the enemy under the black banner of Satan, must endure hardness, self-sacrifice, trials, and even death itself; but we are to endure hardness as good soldiers of Jesus Christ, and are not to complain about it. When we go out and are exposed to danger, when we are maimed for life, we ought to be proud of it; for we have done it for King Jesus, for the salvation of men. It is our privilege to rejoice that we have done it for our sovereign, for our God. Endure hardness as good soldiers, always rejoicing that you have the privilege to be in the battle of the Lord.

The preacher is a fisher. How careful a man has to be when he goes fishing, that his bate is just right, and that he is slow and works in a quiet, persistent manner. He does not go blowing a trumpet, nor does he take his sword and splash around in the water. This is a work that should make us just as wise and careful as the man who throws his hook into the water and waits patiently while the fish nibble. Then at the opportune time we should draw them out. Matt. 4:19, Luke 5:10, 11.

Again, the Christian minister is called a shepherd. A shepherd does not go out with a sword, with a fighting spirit. He goes out with a crook to watch around the sheep, to keep wild beasts from harming them, to keep enemies away from them, to find out good pasture for them, and to bring them safely back to the fold.

In 1 Pet. 5:1-4 we learn the meaning of the word shepherd. The shepherd is to feed the flock, give them food that will build them up spiritually, strengthen them, give them proper views, clearer vision, and make them stronger in God, in his work, in his church. He is also to feed the lambs!

There is a great responsibility resting upon the minister who goes to a church for a short time. He is to study and pray, and by close association, learn to feed the flock the food that they need. He can not go there and give some nice little sermons that he has prepared from some text;

he must have something further, something that will be meat in due season to their souls.

Then there are the children; perhaps you have come just in time to reach the children. If you are carrying the burden you should for the lambs, you will step right in and do the work.

I want to appeal in this institute for wide awake devotion to the flock, to the young people. If we cannot hold our youth, what is the trouble? I feel that our ministry ought to stand where we can hold our young people. We should present to them the attractiveness of this truth, of this work, so that we shall be able to keep our young people from going into the world. But to do that we shall have to feed the flock of God, give them just what they need to build them up, to spiritualize them, to bring them to Jesus.

A. G. DANIELLS.

### The Certainty of the Truth

IN Luke 1:4 we read: "That thou mightest know the certainty of the things wherein thou hast been instructed." There is something certain about the work of God, and about his truth. This conviction deepens the more we work and study; but this would never be the case had we not an abundance of evidence; for evidence begets certainty. In 1 Cor. 9:26, Paul says of his experience, "I therefore so run, not as uncertainly." Somehow there is a confidence in this contest which insures success, and it is all-essential; "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8. Our message is foursquare, and cannot be overturned. Some have tried it, with the result that only another side has been disclosed. The psalmist invites us to "walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Ps. 48:12, 13.

Peter assures us that "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy mount."

Let me repeat that we have not followed cunningly devised fables. We

are dealing with concrete things; for "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Thus we see that prophecy is surer than sight. Peter, James, and John were willing to admit that they might be mistaken in what they saw and heard; but prophecy stands as a light that shines on and on until the reappearing of the "Sun of Righteousness." Peter showed his faith in prophecy in his first published sermon in the second chapter of Acts. He pointed to the definite fulfillment of the prophecy of Joel in his day, and the Spirit witnessed to his words with mighty results. Stephen's sermon illustrates the same truth. Had he been dealing with abstract ideas, little would have been accomplished, and the heart of Paul would not have been prepared for the vision on the road to Damascus. We are told in Acts 13 that Paul ever afterward emphasized the fact that the prophecies of God's word were sure and were being fulfilled. In Acts 26:22 he declares: "Having therefore obtained help of God, I continue unto this day; witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." And the result of his sermon was seen in the life of King Agrippa. Of course other truths must be presented, but prophecy should run all through as a silver thread. We have two special truths, the Sabbath and the advent. They are always to go together. Some have advocated that we drop the advent doctrine; but that would never do. When laboring in the city of London a number of years ago, I went to visit William James, a missionary of the Seventh-day Baptist church. He had attended the school taught by my parents, who were once members of that church, and we therefore felt very well acquainted. As he was an eloquent preacher and a learned scholar, I was intent on getting his ideas of proper methods of work. Very often he would smile and say, "Well, we have no hoofs and horns to bother us in our work," and I comprehended that he was glad that they had the Sabbath truth untrammelled with vague prophecies. He said, "You will find it will never do in conservative old London. I have preached here for years and can see few permanent results." But when we sent out our humble Bible workers, and began giving the people the whole truth, in less than one year we

had more believers than had the Seventh-day Baptists as the result of all their years of labor. No; prophecy is no idle fancy or useless trimming. It is a light that shineth in a dark place until the day dawns. All the heathen books and the volumes of philosophy fail to tell us of the future. Not one of them tells us of coming events. The difference between the books of heathen philosophy and the Bible is that while the former talk about God, the latter is God talking to us; and we therefore believe that he is a living God. Dr. Storey, who represented Queen Mary in the terrible persecution of the early reformers of England, would often stop the accused in the midst of their defense by appealing to the judge and saying,—“Why need we continue this trial longer. The testimony of the accused has already condemned him, for I have noticed that in speaking of the deity all these heretics call him the *living God*; Did you not hear this heretic speak of the *living God*?” Yes truly, to the poor persecuted martyrs he was a living, active God, one who could pledge them a resurrection. And the same God lives and reigns to-day; not a wooden God, or a crucifix, or a wafer. Truly Elijah had the right conception of his Maker, for when addressing wicked Ahab, he was ever heard to say,—“As the Lord God liveth, before whom I stand.” Also in Jeremiah, the tenth chapter we read that the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say to them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” Therefore may it be seen that our God is living; for he can create.

Again in Eze. 20: 12, 20 he has given us a memorial of his creative power. Why, even the heathen need to know God. A young heathen student came to our meeting in India just once, but the truth of God was put so plain that he said,—“I must keep the Sabbath if I want the blessing of God”, and he started from that day to keep it. The sign of God’s creative, living power was the thing that brought about his conversion.

Isa. 41: 22, 23 contains a challenge of Jehovah to the heathen gods. We read,—“Let them bring them forth, and show us what shall happen: let

them show the former things, what they shall be, that we may consider them, and know the latter end of them: or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and be dismayed together.” To show that he is requiring nothing unreasonable, God answers,—“I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them: I did them suddenly, and they came to pass.” Isa. 48:3.

And the heathen must acknowledge that God foretells future events. In talking with a young Hindu about the second chapter of Daniel, I was interrupted while he stopped and exclaimed,—“Truly your God must live; for he has foretold history, and our Veda does nothing of the kind.” God has ever been willing to instruct all nations. He spoke to the Babylonians through Daniel, to the Persians through Cyrus. As Alexander was approaching Jerusalem for the ostensible purpose of burning the city, he was met by a large company of priests dressed in their sacred robes. Suddenly his generals and men were amazed to see him prostrate himself on the ground. The priests approached and read from their scrolls the prophecies that related to himself. When his followers later enquired why he behaved himself so unseemly, he replied,—“Before I left Macedonia, I saw that company of priests in a dream,” and he could not be “disobedient to the heavenly vision.” Thus was the word of God made known to Grecia. So are we to carry it to all peoples to-day.

I now wish to consider in conclusion God’s two great movements. We have been accustomed to refer to the work God did when leading Israel out of the land of bondage as a great work; but we read in Jer. 16: 14-19 that God is going to do a greater work in our day. His fishers shall fish them and his hunters shall hunt them, says he, and gather out of all nations a people for his name. This work will be as much greater than the exodus that the former shall be forgotten; for at that time shall the Lord set his hand the second time to recover Israel. Isa. 11: 10-16.

In the first great movement, God led the remnant of Israel out of Egypt. In the last he will lead spiritual Israel out of spiritual Egypt.

Then a highway was prepared through the Red Sea. The second time we are commissioned by

God in Isa. 62: 10 to “Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway; gather out the stones; lift up a standard for the people. Again, the Lord led forth the people at that time to enable them to keep his law. Ex. 8: 1; Ps. 105: 43-45. In the second great reform movement God would enable his people to keep his law. Isa. 51: 7, 16; 58: 12-14. Both had their birth in Egypt, both were brought out. The first met all the specifications of prophecy; for it came at the right time. The year 1844 was the prophetic time for the second, and lo we find it just then!

W. A. SPICER.

### The Holy Spirit; Its Reception, No. 3

“RECEIVE ye the Holy Ghost,” was the command of Jesus just before his ascension. He is just as desirous that we possess this inestimable gift as he was that his disciples should possess it. This is fully verified by the following quotations:—

“To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endue men and women with power from above, as he endued those on the day of Pentecost. . . . The disciples did not ask for blessings for themselves. They were weighed with the burden of souls. . . . But the promise is not appreciated as it should be; and therefore its fulfillment is not seen as it should be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary to the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude.” *Testimonies, Vol. VII, p. 20, 21.*

There are conditions which must be met before the Spirit will use us. In “Desire of Ages,” page 172, we read:—

“Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise it is given on conditions. . . . They do not surrender the soul to be guided and controlled by the divine agencies, . . . many will not submit to this. Only to those who wait humbly upon God, who watch for his guidance and grace is the Spirit given.”

Another condition is found in Acts 5:32: "And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him." Obedience means a great deal. It means the small things as well as the large. It means to forsake every sin. It means immediate and implicit obedience, and the keeping back of no sin as a keep-sake. It will make the father kind, the mother patient, the children thoughtful, and the church member courteous and faithful. It will make us better Sabbath keepers, faithful in family worship and regular attendance at prayer-meeting. It will do away with undue familiarity between sexes, and will elevate our standards to the plane of God's approval.

The motive we may have in asking for the Spirit will greatly determine to what extent we receive it. Simon of Samaria saw the marvelous workings of the Spirit through the disciples, and so great was his desire to obtain the same power that he was willing to pay large sums of money for it. Peter said, "Thy money perish with thee." And truly it is the same to-day. No man can have his own way and receive the Spirit's power. Money, pride, and selfishness will all perish with the man who clings to them. Simon's motives were selfish and wicked, and his method debasing. We want the baptism of the Holy Spirit. Why? So that we can preach better than some other minister? To be more eloquent than our brother? If these motives prompt us, we shall never realize our desires. There is but one motive acceptable to God, the desire to save souls for whom Jesus died. The Spirit never exalts self. It always humbles men and exalts Christ. "He shall glorify me." John 16:13, 14.

Reading Romans 8:9, 13, 14, we find that God desires men to be led by his Spirit and thus become the "sons of God." The Lord desires to lead his people from the wilderness of sin into the green pastures of his righteousness. God leads away from sin, from all sin. The Spirit leads to complete and eternal victory. The Spirit leads sometimes to foreign fields, to difficult places. Are you willing to go to West Africa? One of our missionaries recently returning left behind him his wife, buried in that unhealthy land where he nearly lost his own life. Are you willing to go to the burning sands of Bengal? We may be led in some such way.

Elijah was instructed to anoint his successor, one to be prophet in his stead. He was called to give up his

place. Men do not usually like to give to another their place of honor. Sometimes a change in Sabbath-school or church officers affects people so badly they can scarcely recover themselves. A change in the conference committee sometimes causes one to feel very much disappointed. The first time you are dropped, just remember that the Lord may be preparing you for translation, as he did Elijah. We must reach the place where we are just as willing to go down as to go up. This may be hard sometimes, but it is the only way.

There is an interesting incident in Elisha's experience that can be studied with profit. 2 Kings 2:8-12. He had asked for a double portion of Elijah's spirit. The reply was that the request was a hard one, nevertheless if Elisha should be with Elijah to the last and see him when he ascended, his request would be granted. The thought is if Elisha would comply with the condition, if he was able to see Elijah amid the glory of the ascending chariots of fire, if he was sufficiently pure to behold majestic power, he should receive the desired gift for which he longed. So with us; if we meet the condition for the reception of the Spirit, we may have it in all its fullness. "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. G. B. THOMPSON.

### The Question Box\*

11. SHOULD a worker copy his sermon outlines out of some of our books, such as "Bible Readings for the Home Circle"?

If he is a young man, and has had but little instruction and counsel, and that is the best he can get hold of, and the best he can do at the time, let him do that; but he ought not to continue it long. A little practice in public speaking and the arrangement and study of texts, should soon place him where he would not have to follow an outline of this kind. Surely an old preacher should not do that.

12. Can we judge whether one is called to the ministry by the number he brings into the truth? If so, how about Noah, who labored for one hundred twenty years, and saved only his own family?

The rule is this, that a man must give evidence of his apostleship. What does the Bible set forth? Paul tells us, "Ye are our letter of commendation." The proof of his

ministry was the churches that he raised up. I would not say that every man should be put on that test, and be tried by that one test alone. There are other lines of work, and other duties that he can perform to render good service, so that it will be evident that he is doing a good work that strengthens, builds up, and develops the cause. But if he is sent out into the field to labor for souls, he should bring some of them into the truth, whether he visits churches and reclaims backsliders, or gets the children to give their hearts to God.

13. Should not the president of a conference find time to visit the different laborers in his conference, to see how they are prospering in the work of the Lord? Should he not often counsel with each one of his fellow-workers?

I can say "Amen" to all that is in that question. And that touches a point that I have already referred to: that while there are obligations resting on the preacher, there is also a very important and serious responsibility resting on the man who accepts the call to the leadership of the conference. The president of a conference has the watchcare over the ministry, to be a father and a helper to them. He should make it a point to get into close touch with them every year. It would be a good idea to visit them at their homes, that he may become acquainted with the situation and the conditions there, leaving a word of good cheer and encouragement, making them to feel that he is one of them.

14. Should the president of the conference have pets, or show partiality in working with the laborers?

He should not. Of course, there are persons in the conference that he may be able to get closer to than others. They are congenial; they are bright and cheerful; they are not suspicious, and they warm up at his approach. But at the same time, no conference president or committee should show partiality. They cannot do this and retain the confidence of the brethren and sisters, as the worker who may be the pet of the conference president may not be the pet of some other people in the conference. When a man accepts the position of conference president, he must divest himself of anything that will lead him to show partiality toward any member of his staff. If there is a worker that he cannot approach so easily, he should make the greatest effort for that individual.

15. Has a minister or an elder a right to demand that each member of

\*Conducted by Elder A. G. Daniells.

the church shall sell a certain number of books, or make certain offerings?

No minister or elder has a right to demand it; but he has a right to recommend it, and to urge it in a proper way. We might turn the question around, and say, Has the church member a right to positively refuse to do his share in the distribution of literature, and in making offerings? He has no more right to refuse this than the minister has to press the matter. We are associated together as a body of people to accomplish great things for God. We get at this in a cooperative way. We need funds; we must have some systematic way of getting them. We must try to place before all our people their responsibility in this. In view of this, we adopted what we call the ten-cent-a-week plan, to get every church member to give for missions a sum equal to ten cents a week throughout the year. No minister that I know of demands this of any member; but I believe that when the General Conference, in counsel, after careful consideration, adopts a plan for the whole denomination, then it is the duty of the General Conference ministers, union conference officers and ministers, and the local conference workers, to do all they can to get every member of the denomination to pay that certain sum. Of course, it must be done in a kindly way; and if people refuse to do it, we must not get angry with them, or show in any way that we are displeased; but do the best we can to get them to give their quota and do their share in the distribution of the literature.

16. What constitutes confession of sin?

We have a good statement of that in 2 Cor. 7:8-11. Here is the conviction that constitutes true repentance; and this will always lead a man to do everything in his power to make things right. In confession we can not generalize. When we have done wrong we must acknowledge it, making the confession as specific as the wrong has been.

17. After a delegated conference has granted a worker his credentials, on what grounds has the conference committee the power to set them aside between the sessions of the conference? Can it be done from the standpoint of a lack of funds in the treasury, educational qualifications, etc.?

That raises the question, What is the authority of the conference committee between the sessions of the conference? As applied to the matter of credentials and licenses the

established usage among us is as follows: First, we must recognize the fact that the same authority that grants credentials and licenses, has the right to withhold or recall them whenever it seems fit to do so. However, there should always be good reasons in both cases. A conference should have as good reason for granting credentials or ordaining a worker as it has for nullifying that ordination. The following are recognized as proper reasons for withdrawing credentials or licenses:—

First, heresy or apostasy,— a minister who has received credentials, been in good and regular standing, and in full harmony with the body, and then apostatizes, and rejects what he believed and taught when the credentials were granted. In that case, a conference committee certainly has the right to withdraw his credentials; for it has the power to do the things that need to be done and would be done if the conference were in session.

Second, immorality. If a man falls, and we have open sin to deal with, there is just ground for recalling his credentials.

Third, incompetency. If a man proves himself altogether incompetent, and goes on year after year without accomplishing anything, the conference committee has the right, and it is a duty, to withdraw his credentials. In such cases, however, it is usually better to let the conference deal with the matter. The lack of educational qualifications comes under incompetency and should be placed in the hands of the conference.

When there is a lack of funds in the treasury, and it is necessary to retrench, there should be very careful advisement and counsel on the part of the committee and the laborers, to secure agreement and cooperation in the matter if possible. It might work great hardship to a man, if after he had secured his papers, and had started his work for the year, the conference committee should arbitrarily, and without consultation, ask him to retire on account of a lack of funds. In such a case the conference committee would have no right to withdraw credentials or licenses.

18. Is it best for all our eastern conferences, that have a limited amount of means and a large population, to cooperate with the plans of the General Conference and share a portion of their tithe with our foreign missions? Should not all this be used within their own borders?

I believe it is well for our weaker

conferences to share in this, for the reason that it will be a help to the stronger conferences to see that all our conferences are bearing a reasonable share of this burden; and ultimately we shall be able to secure more money for those weaker conferences.

19. Are there any good reasons why we as ministers and Bible workers should keep a daily record of our expenses on the laborers' monthly report blank? Is it not just as well to give totals for the month, instead of itemizing?

I think that every laborer should be perfectly willing to keep a daily record of his doings. He is called to go out away from the conference offices, and away from the observation of the officers; he is entrusted by them to go; and they cheerfully send on remittances to him wherever he may be. Personally I would rather make a record of my doings each day, send it in, and let the men in charge of the work know what I was doing, and how I was spending conference money.

## UNION

### Mount Vernon College Day

AT the late meeting of the Mount Vernon College Board, it was voted by those present (including the presidents of the conferences of the Columbia Union), to have a Mount Vernon College Day throughout the whole Union in the interest of the following named benefit for the College.

It will be remembered that some time back we asked the young people to help in putting up a water tank on the College grounds to supply water for the College in case of fire, as the old tank is falling to pieces and the buildings are seriously endangered by the present condition. In response to the resolutions adopted at our camp-meetings last year, our young people in many places immediately set to work, and some means was sent in to start this fund, but the effort has fallen far short of reaching the desired end, and we are now calling again for the help of the young people, and have appointed May 20 as the Great Rally Day, with the hope that all of our people will take hold and help the young people in raising this fund. What we do we must do quickly, and this article is to notify you of the Mount Vernon College Day, and ask you to plan forward to make this day a success.

The next issue of the VISITOR will

contain a program for the day with appropriate readings and suggestive arrangements for the hour, that will make it interesting and profitable.

We trust the regular Sabbath meeting hour will be given to the young people for this work, and that our ministers, church officers, and young people will unite to make the meeting a success in every way.

The amount called for last year was \$1200, and as but a very small part of this amount has been made up, we will have to donate liberally in order to make up the large balance.

Praying that the Lord will help one and all to realize the importance of this call, we leave the matter with you, asking you to begin immediately to pray that God will help us to attain the desired end at the time mentioned.

I. G. BIGELOW, *Young People's Missionary Volunteer Secretary.*

### To the Young People of the Visitor Family

You have doubtless heard that May 20 has been set apart by the Columbia Union Conference as Young People's Day, and are laying your plans to make the meeting one of the most interesting and profitable ever held. All depends upon the interest and enthusiasm which you manifest. You can scarcely realize what our young people can accomplish when working unitedly, unless you have been carefully watching the reports which have been prepared by the General Conference Young People's Missionary Volunteer Department.

I recall that a few years ago, when I first entered the young people's work in Ohio, the work done throughout the world was less than that accomplished by some good, strong conferences to-day. We were then told to organize for service. It seemed that the effort would die a natural death for a time, but developments have demonstrated that it responds to every attention bestowed upon it, and to-day we see a strong work being done.

The special burden which is now laid upon the young people of this Union is to assist Mount Vernon College—that school that is growing so dear to all our hearts; and why shouldn't it, since it is the place to which we look for a training for the Lord's work? We are making no unreasonable demands, in fact, we are making no demands at all, but are simply asking you to assist us in the

accomplishment of a task in which your interest is already awakened. We know that you want to see the school properly equipped, so that it may do efficient work in every line; and your past interest induces us to believe that you will enlist with us in the campaign to be started next week.

JAMES E. SHULTZ, *Educational Secretary.*

## OHIO

### Of Interest to the Young People of Ohio

It will be remembered that last fall the Missionary Volunteer societies of Ohio united with their sister societies in the Columbia Union in undertaking to provide a water tank for Mount Vernon College.

The old tank is almost in pieces, barely holding enough water to supply the needs of the College, and is of no use in case a serious fire should break out.

The College property is valued at \$40,000. In view of the destructive fires which have visited our institutions of late, we should take every precaution to prevent the sweeping away of property in which so many hard-earned dollars have been invested; and we should lose no time in providing protection for our sons and daughters, our brothers and sisters, whose lives have thus far been mercifully preserved, in spite of our neglect.

The College Board is negotiating for a wooden tank of 22,000 gallons' capacity, supported by a steel frame resting on a solid concrete foundation. The base of the tank will be sixty-one feet from the ground, giving a pressure of fifteen pounds at the roof of the College. Adequate equipment will be provided for the complete protection of the College and adjoining buildings. The expense for the installment of the tank, piping, hose, etc., will be about \$1400. The Board has been putting forth considerable effort to obtain the right kind of tank at the lowest figure.

Only a very small portion of the money required has come in so far, and we would suggest that our young people in Ohio adopt the following plan:—

The height of the structure from the base to the top of the tank will be 900 inches, the cost, including all equipment as given above, being approximately \$1.50 per inch of height. If every young person in our Ohio churches will raise \$.15 for putting

up one inch, our quota will soon be raised. Many of our friends will cheerfully assist in paying for an inch, if invited to do so. Some can easily get the money by selling the temperance number of the *Youth's Instructor*.

The money should be sent through the regular channels to the Ohio S. D. A. Conference, Box 187, Mount Vernon, O., with a statement that it is for the Tank Fund. From time to time a report of the receipts from Missionary Volunteer societies and churches will appear in the columns of the VISITOR.

As stated elsewhere in this issue of the VISITOR, May 20 has been set apart by the Union Conference Committee as Mount Vernon College Day, and we hope that on that day the church elders and leaders, and the leaders of our young people's societies in Ohio will put forth a strong effort to secure the enthusiastic adoption of the above plan, that the Tank Fund may be raised at one stroke.

W. C. MOFFETT.

## WEST VIRGINIA

ELDER ROBBINS is again at home in West Virginia. He brings only praise for the good experience through which he has been privileged to pass, and regrets but one thing: that God's people in his home conference were unable to enjoy with him the many blessings received during the progress of the meetings of the ministerial institute at Philadelphia.

We are publishing for the benefit of the readers of the VISITOR two letters from two canvassers, each of whom has been meeting with continued success. They are ever possessed of that wonderful courage which is characteristic of our canvassers, and are always anxious for Monday to come again, that they may go among the people with their books.

Brother T. M. Butler, who is now the oldest canvasser, in period of service, that we have in West Virginia, has to report a wonderful week in the service of the Master, and one for which he thanks God continually; read what he has to say:—

"The Lord is still working with us. He has his angels ever leading the way and we endeavor to follow whithersoever he leads.

"Monday morning we were out bright and early and in our field of labor for the day at eight o'clock; the first place at which we stopped we received no order but were thankful to meet persons who seemed to be very much interested. We thanked God

## Canvassers' Reports

West Virginia, Week Ending April 21, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
T. M. Butler, Marion Co.		GC	5	46	26	\$3 00	2 00	\$5 00	
D. Metcalf, Monongalia Co.		GC	5	42	10	\$3 00	15 00	\$50 00	
Sarah Midkiff, Harrison Co.		CK	5	34	20	\$2 00	4 80	\$36 80	2 30
W. McElphatrick, Gilmer Co.		DR	5	41	10	\$2 00	14 15	\$36 15	10 90
A. Hendrickson, Harrison Co.		DR	4	36	8	\$24 00	1 50	\$25 50	
F. Wagner, Harrison Co.		DR	5	32	6	\$18 00	3 25	\$21 25	
H. Rees, Kanawha Co.		DR	5	26	4	\$13 00	3 00	\$16 00	3 00
Eva Pruett, Cabell Co.		DR	4	9	3	\$8 00		\$8 00	
Totals			38	266	87	\$235 00	\$43 70	\$278 70	\$16 20

Ohio, Week Ending April 28, 1911

R. Corder, Mahoning Co.	BF	5	31	41	\$43 00	4 50	\$47 50	
G. Corder, Mahoning Co.	BF	5	31	24	\$26 50	3 75	\$30 25	2 00
L. Waters, Wyandot Co.	BR	5	42	11	\$34 00	4 00	\$38 00	
J. Reichenback, Portage Co.	CK	2	13	4	\$14 00		\$14 00	
J. Randolph, Marion Co.	DR	5	48	18	\$59 00	16 85	\$75 85	
F. Hankins, Van Wert Co.	GC	4	34	17	\$53 00		\$53 00	
Enos M. Horst, Crawford Co.	GC	4	32	6	\$18 00	2 00	\$20 00	
E. Palm, Van Wert Co.	GC	5	35	4	\$12 00	2 00	\$14 00	
G. Draper, Van Wert Co.	GC	4	35	1	\$3 00	75	\$3 75	
Totals		34	300	126	\$262 50	\$33 85	\$296 35	\$14 70

New Jersey, Week Ending April 28, 1911

L. Smith, Plainfield	CK	5	39	27	\$52 00	5 75	\$57 75	2 00
C. Beach, Essex	GC	5	24	15	\$40 00	2 50	\$42 50	
G. Blinn, Hunterdon	BR	4	35	5	\$15 00	6 00	\$21 00	
J. S. Glunt, Gloucester	BR	4	39	7	\$16 00	4 40	\$20 40	17 65
W. Plant,		1	8					22 50
S. Stowe,		1	8	3	\$9 00		\$9 00	
Totals		20	153	57	\$132 00	\$18 65	\$150 65	\$42 15

West Pennsylvania, Week Ending April 27, 1911

A. Brownlee, Allegheny Co.	CK	5	52	36	\$58 50	10 00	\$68 50	18 00
Miss Midkiff, Butler Co.	SP	5	45	14	\$14 50	8 45	\$22 95	7 20
Agnes Zoerb, Washington Co.	SD	8	40	7	\$8 25	3 20	\$11 45	31 70
J. Bell		2	4					12 00
Totals		20	141	57	\$81 25	\$21 65	\$102 90	\$68 90

Virginia, Week Ending April 21, 1911

S. N. Brown, Martinsville	CK		16	22	\$34 00	2 00	\$36 00	
G. Holman, New Market	PG		30	13	\$39 00		\$39 00	
S. Christian, Newport News			10			8 75	\$8 75	3 25
Totals			56	35	\$73 00	\$10 75	\$83 75	\$3 25

Grand Totals: Value of Orders, \$1,082.65 Deliveries, \$378.10

for that, and proceeded on our way.

"At the second place, after a good spiritual talk, we received an order for "Great Controversy" in the plain binding. At the third stop we found a man digging coal. He seemed an honest son of toil and we knew the Lord had a message for such as he, so we told him our business, and when we had finished telling him of the beauties contained in the book, without hesitation, he presented me with an order for a three-dollar binding. I thanked God and hurried on my way. At the next place they told me

there was only one person in the family who could read, and she but a little girl. After talking with them a little while, impressing them with the fact that God was ready to recognize the child as an instrument through which to reach them, with his truth, they subscribed for a copy of "Bible Footlights," and seemed happy they were to learn something of the goodness of God. As we were on the King's business we felt that we must not tarry, so we wished them God's blessing and hurried on. After taking two three-dollar orders at another

place we came to a lane. Referring to the map we found there were two houses located in this lane. The first house we found to be occupied by a widow with two sons and a daughter. They were very much interested in the work, especially so was the daughter, who wanted the half morocco binding, but thought they could not afford to subscribe at that time. As it was growing near sundown I proposed that if they would allow me to remain over night at their home, I would be pleased to deduct from the price of the book the expense of a lodging for the night. This they readily consented to do. While they were preparing the evening meal, I suggested to them that I would go on to the neighbors, where I might fortunately interest them. I did so and took another order, making a total of my first day's work the sum of nineteen dollars. After a night's good rest I was in the field at seven o'clock. At the first place I received an order. Then I called at the home of a minister who said he had been in the service of his Master for fifty years; after canvassing him thoroughly he told me he had read all kinds of history, was frank to acknowledge my book was very good; one he could cheerfully recommend to anyone and hoped I would place a copy in every home in the community. said it was difficult to hold meetings at the present time as people did not understand their Bibles; he hoped this book would awaken them to realize their true condition. He strongly urged his son to buy the book, for in it he knew there was light.

"The third morning was rainy and the roads were extremely muddy and bad; I did not expect to do much; stuck to it, however; for I did not know what the Lord had in store for me. But in nine hours, making eleven exhibitions, I succeeded in taking twenty-eight dollars' worth of orders.

"The fourth day sold sixteen dollars worth of books after the first three exhibitions. Certainly the Lord is blessing his work as well as my feeble efforts; for the week ended with my having been able to put in 46 hours resulting in \$85.00 worth of orders. I can only say, "Praise the Lord, oh my soul," "Praise his holy name!" That some honest soul may be brought into the kingdom as a result of this week's work, is my earnest prayer."

The following is from Dallas E. Metcalf of Ohio, who is planning to enter Mount Vernon College, there to

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fit himself for some branch of the Lord's work.

"During the past few weeks I have been engaged in the canvassing work in the country near Morgantown in Monongalia County.

"The first week I had a very rainy time of it, but through all the blessing of God was with me, and I was very successful. I took fifty-four dollars' worth of orders; but far better to me than the value of the books sold was the lesson learned, that when you start out, do not become discouraged because it is raining or because of other unfavorable conditions, but always press on; the Lord can bless you as well in the canvassing work when it is raining as he can at any other time. Satan himself uses every means at his command to discourage God's workers; but if we press forward and say, 'Let come what may, I will serve God,' we can rest assured that he will be with us.

"Let us never become discouraged because we have taken no orders for a few hours or for a few days even; the Lord will certainly bless us in our efforts.

"In my last week's work I am thankful to say the Lord blessed me with fifty dollars' worth of orders. One man paid me in advance for a four-dollar book. I had incidentally mentioned to him the fact that I was canvassing for a scholarship in our College. He seemed much pleased and wished me success in my efforts.

"I would certainly like to see many of our young people in the canvassing work and thus aiding to spread the printed page, which we are told should 'fall like the leaves of autumn.'

"It would take but a few weeks' canvassing for any young man or young woman who is desiring to enter Mount Vernon College, to secure a scholarship.

"I only hope to see more workers in his vineyard, that we may hasten the second coming of Christ."

## NEW JERSEY

### A General Meeting, Jersey City

UNION services for all the churches in eastern New Jersey will be held Sabbath, May 13, in the first Baptist church, at the corner of Clinton and Sirrell Streets, West Hoboken. Sabbath-school will be held at 10:00 o'clock A. M., and preaching services at 11:00 A. M. and 2:30 P. M. Professor B. G. Wilkinson will be present, and other good help is expected. Come seeking for a special blessing on the cause of truth in this part of the conference.

W. G. KNEELAND, *Pastor.*

## CHESAPEAKE

OUR workers' meeting closed April 7. All the workers went from the meeting feeling that excellent plans had been laid for the work of the summer. Much time was spent in earnestly seeking the Lord for guidance, and we are sure that his presence was with us.

Nearly all our force of laborers attended the ministerial institute at Philadelphia, and they report excellent meetings there. The great burden is that our ministers everywhere may have more power with which to grapple with the hosts of sin, in order that souls may be saved in the kingdom of God.

We were much pleased to have a call from Elder Jesse Stevens, of the Southern New England Conference. He came to Baltimore to visit relatives, and made a short visit at the office. Elder Stevens at one time labored in this part of the field.

Mrs. C. B. Haynes is spending a few weeks with her mother in Trenton, N. J.

Brother J. E. Jones spent a week at Georgetown, Del., with Brother G. A. Mosley, who is just entering the canvassing work. Brother Mosley attended the institute held here April 3-7. Several others will soon be engaged in this good work.

Our Sabbath-schools are busy holding Sabbath-school conventions during the month of May. We trust that

this will mean the upbuilding of that department of the work, and the gathering into our Sabbath-schools of every member of the church, as well as all the children.

The young people's societies in the conference observed Sabbath, April 15, as Mount Vernon College Day, in the interest of the Tank Fund. An interesting program was rendered in the Baltimore church.

Elder C. B. Haynes held a baptismal service in the Fourth Baptist church in the city of Baltimore, Sabbath, April 8. Eight precious souls were buried with their Lord in baptism. The service was a very impressive one. It is in this same church that the Conversational Bible Class meets every Friday night for the study of the principles of truth. The church is at the corner of Broadway and Jefferson St.

## Ministers of the Columbia Union, Notice!

PLEASE read the article on page 5, and then may we ask you to give your hearty cooperation to the young people and encourage them to success? Make it a point to let them have the regular hour on May 20, and to help in making the program as interesting as possible.

As this is a meeting appointed by all the presidents of our conferences, we may be assured that the situation was found serious enough to warrant it, so let us encourage this effort in every way possible; for upon ministers and church officers falls the burden of making these meetings a success. I. G. BIGELOW.

## OBITUARIES

HILL.—Marie Hill was born February 14, 1895, and fell asleep at her home in Erie, Pa., April 16, 1911, aged 16 years, 2 months, and 2 days. Marie was religiously inclined all her life, was raised in the faith of the soon coming Master and the true Sabbath, and closed her eyes for her last sleep with the positive assurance of awakening to behold her Saviour coming to claim his own. She was a comfort to her mother and father and an encouragement to her brothers, Edward and Charles, all of whom will greatly miss her presence and are left to mourn their loss. Her Christian influence was also felt by her school companions and all of her associates. She was laid to rest in the beautiful cemetery at Erie, and there awaits the call of him whom she loved to serve in this life, that she may serve him throughout eternity. Words of consolation were spoken by the writer.

I. G. BIGELOW.