

# COLUMBIA UNION VISITOR

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

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No. 20

## EAST PENNSYLVANIA

### The Eastern Pennsylvania Camp-meeting

THE annual camp-meeting and conference of Seventh-day Adventists will be held in Emmanuel Grove, Allentown, Pa., June 7 to 18, 1911. The grounds are controlled by the Twelfth Street Baptist church of Allentown. We believe we were fortu-

forts, a spiritual feast will be provided for all. Laborers from the General Conference and the Columbia Union Conference will be present, besides all the Eastern Pennsylvania Conference workers.

#### IMPORTANCE OF ATTENDING

Nothing of an ordinary nature should in any wise come in to prevent our attendance at this most important gathering of God's people. We are rapidly nearing the close of human history, and God's admonition

of these holy convocations in their time, how much more do we need them in the last days, days of peril and conflict?"

Listen further: I quote from "Testimonies for the Church":—

"It is important that members of our churches should attend our camp-meetings." "Brethren and sisters, it would be far better 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



Sectional View of the East Pennsylvania Camp-Grounds, June 7--18, 1911

nate to again be able to secure this excellent location, as better camp-grounds, with more perfect facilities, could not be found anywhere. Extensive grounds, beautiful shade trees, well built cottages free from all the discomforts incident to rain and dampness—all this should be an incentive to our people not only to come themselves, but to persuade their friends and neighbors to attend this annual gathering of God's people.

#### MINISTERS FROM ABROAD

In addition to these temporal com-

to us is: "Not forsaking the assembling of yourselves together . . . and so much the more as ye see the day approaching." Anciently the Lord's chosen people were to appear before him three times each year. At these feasts the gathered hosts of Israel "met to recount God's mercies; to make known his wonderful works, and to offer praise and thanksgiving to his name." Thus they were to be preserved from the corrupting power of worldliness and idolatry. "If the children of Israel needed the benefit

spiritual advantage . . . you cannot afford to lose one such privilege." "Some will say, 'It is expensive to travel, and it would be better for us to save the money and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's peo-

ple." "Come, brethren and sisters, to these sacred convocations, . . . Your farms should not be considered of greater value than the highest interests of the soul."

It is not always economy to remain away from these annual gatherings. I shall never forget, as long as memory lives, the scene of a sister lying on her bed of illness saying to me: "Oh, if I had only attended that annual gathering of God's dear people, I do not believe I would be in this condition at the present time. I thought I could not spare the time nor the means to take advantage of that meeting, but I now feel that that was just what I needed, and here I am, wasting away, not only having lost the time and money, but also the blessing that I feel the Lord had in store for me."

Let us pray for the success of this meeting. Bring the Lord with you. Be there at the beginning and come to stay.

#### EXCELLENT ACCOMMODATIONS FOR CAMPERS

The grounds have been especially fitted up for camp-meeting purposes. There are over one hundred new, well built cottages which have been thoroughly fumigated and are in every way sanitary. They are ten by fourteen feet in size, seven foot side walls, front porches running the entire width of the building. Each cottage contains two doors and four windows. These little buildings form a large circle, in the center of which stands a spacious auditorium with a seating capacity of about two thousand. In another section of the grounds, conveniently near the cottages, is a pleasant, sanitary dining-hall, entirely screened, together with a grocery stand.

#### ADDITIONAL IMPROVEMENTS

Several improvements have been made since we met in Emmanuel Grove a year ago, including a baptismal pool, surrounded by an iron picket fence for protection; and also a motor pump. We especially appreciate this baptismal pool, as it will enable us to have baptism on both Sundays without the necessity of leaving the grounds.

#### HOW TO REACH THE GROUNDS

Allentown, the county seat of Lehigh county, about sixty-three miles north of Philadelphia, between Reading and Easton, is a city of over 50,000 inhabitants. It is reached by the Lehigh Valley and New Jersey Central railroads, also the Reading and Allentown trolleys, thus being of

easy access from all parts of the state.

All passengers coming on either the Lehigh Valley or Jersey Central railroad, will walk north to the square (only a few blocks) and there take the Allentown and Kutztown trolley. The fare to the grove is five cents. Those who wish to take car at the depot for the square pay five cents extra: There will be at both railroad stations on June 7, 8, and 15, a member of the reception committee, who will give directions for reaching the grove and receive checks for baggage to be delivered to the grounds. From the square all baggage will be delivered free.

#### COTTAGE RATES

The rental of cottages for the entire season of twelve days, will be \$4.00. When we take into consideration the way they are built, good flooring, etc., it will be seen at a glance that this price is very reasonable as compared with that of former years, when tents were rented at about \$3.00, not including flooring. Let all desiring cottages order *at once*, as they will be rapidly taken.

Cots and straw for sleeping purposes can be obtained at reasonable rates. All other articles, such as bedding, linen, towels, soap, etc., must be supplied by occupants. Curtains for dividing the rooms must be brought by those desiring them.

#### BOARD

The boarding this year will be conducted on the cafeteria (European) plan, thus leaving each person free to select what he wishes and pay for the food ordered, enabling him to be as economical as he may see fit.

There will be a grocery stand where all kinds of foods, such as fruits, vegetables, breadstuffs, etc., can be secured at market prices, thus giving those who desire to board themselves an opportunity to do so.

#### REDUCED RAILROAD RATES

The Trunk Line Association, which includes all railroads in Pennsylvania and New Jersey, has granted us reduced rates to this meeting—two cents per mile. Tickets to be sold and good, going June 6-9 and 15-Returning, to reach the original starting point not later than June 20. The reduction is an open one, and it will therefore be unnecessary to supply those who are going with card orders. All you need to do to get the tickets at the reduced rate is to make application to the ticket agent. All stations may not be supplied with through tickets to the place of meeting, but agents at such stations will

inform passengers of the nearest point where such tickets may be obtained. If there is sufficient business from a station not ordinarily supplied with such tickets, agents can provide the same if given advance notice of the number of tickets required.

#### THE WATER SUPPLY

The matter of pure drinking water at a camp-meeting is a problem which usually is a perplexing one. In this instance, however, we are fortunate in having pure water from a drilled well 237 feet deep—the very best water that can be secured in the entire vicinity; now brought to the surface by a new motor pump, a great improvement over that of last year.

#### SONG BOOKS

"Christ in Song" (new edition) will be used in all our meetings. Do not fail to bring yours with you. If you have none, they can be secured at the book stand, where a large supply of them will be on hand; also Bibles, religious books, tracts, etc.

It is anticipated that there will be an exceedingly large attendance, hence it will be almost absolutely necessary for those who are contemplating attending, to let us know at once, in order for us to provide them with cots, etc.

Let us all pray earnestly that God may bless this meeting, and that it may be the beginning of the greatest revival ever experienced among our people in Eastern Pennsylvania.

W. H. HECKMAN.

## AT THE INSTITUTE

### The Gospel Ministry, No. 4

The Minister in the Field

#### SELECTING THE PLACE IN WHICH TO WORK

WHAT is to guide the minister in choosing a city, town, or rural district in which to work? First, he should be guided by the nature of the call he receives from the place. Paul assayed to go to Asia, but the Spirit prevented him, and while he was doubting what he should do, he was given a vision of a man in Macedonia asking for help.

Second, we should go where the message has not been given. We should not be always building upon some one's else foundation, but should push out into the unworked territories and, by the help of God, build up our own foundation. The new members should be trained to enter soon into active missionary work at

home, and the elders and deacons should be instructed to carry the burdens of the church, that the minister may go on to other fields.

Third, the minister should go where he is best qualified to work. A young inexperienced minister should not be put into our large churches, but rather into a rural district. It is a good place for a man to grow up in. He will thrive there. Then, as he gains experience, let him take up the larger work.

When we have selected our town or country district, we should give ourselves to the smaller details of arrangement. If the meetings are to be conducted in a hall, we should be careful to get the best hall that we can pay for, in the best place possible. We should do our best with the means at our command. If we have a tent, we should study carefully the location in which we pitch it. Make this a subject of prayer. The tent should be in a pleasant, inviting location, near the centers where the people go. It is better to pay something and get a good lot than to get a poor lot for the sake of economy. The cause of God deserves the best. Do not, however, pitch your tent in the immediate vicinity of a church, as though you would crowd yourself in to take another minister's congregation. It does not look well to do that.

#### PREPARATION FOR THE CONTINUED EFFORT

First, see that the hall or school-house is all in proper condition for religious services. Make everything clean, and if possible have a few plants on the stand. Get up some attractive, inspiring mottoes, have good light and good ventilation. See that everything is in good order before the meeting. Unless we do the things we ought to do in this way, we cannot expect the Holy Spirit to do its work, we cannot expect the blessing of God. Have a good tent, as far as possible, and good comfortable seats. And have good lights. The great care and energy that we put into it makes us more wide awake and earnest in our preaching when we go at it. Then see that the platform decorations are neat and clean, and all the surroundings orderly and attractive. We all understand the importance of good music. There should be plenty of hymn books so that the congregation can join in singing praises to God.

#### SECURING AND HOLDING AN AUDIENCE

First, we must let people know we are there, and what we are there for.

We must advertise our presence, and this may be done in several ways,—through the press, by invitation cards, by bulletin boards, and by our public efforts themselves. Personal effort in distributing these cards is of great importance, especially in the smaller places. We must be governed by the conditions that prevail where we are holding the meetings.

Make the service interesting and impressive. We may spend a great deal of money in advertising and much effort in preparing, and yet spoil it all by the quality of the services. This is what we should give more attention to than any other thing. When the people are impressed they will be the greatest and best advertisement we can have. We should plan to give the people a bright, cheerful welcome when they come. Of course, we must be careful, guided by the conditions we find existing. The minister should be there early and go around and shake hands with the people and give them a welcome before the services. This will help to make them feel at home.

Provide for a good song service fifteen minutes before the meeting. Often I have had to get my organist from the audience,—then I was sure of one steady attendant, and usually it meant that I got one Sabbath-keeper.

House-to-house visiting is a good way to hold the audience after they have been attending and are interested. There is a terrible neglect in this important work. One of the causes for failure is lack of effort along this line.

A. G. DANIELLS.

### The Exodus and the Advent Movement

WE are on a march to-day. We are more than a people with a message. We are a people with a mission. In the Exodus movement God left the leadership, not to someone whom the people might choose, but to men of his own choosing. In Hosea 12:13 we are told: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." God knew that there were those in the Exodus movement who would soon become discouraged, and he could not leave the leadership to be settled by their own emotions, for many would soon desire to return to Egypt.

Exodus 3 and 4 record the call of Moses. We see that he felt disposed to shirk the responsibility. He assured God that he was "slow of

speech." God gave him Aaron to be his spokesman.

We would therefore expect to find the Advent movement being led by the Spirit of Prophecy, and Rev. 12:17 and 19:10 assures us that our expectations are well founded. Indeed this movement has ever been under the direct leadership of God, who has chosen to speak to us through a prophet. Then both movements have the commandments of God and the Spirit of Prophecy? It is a fact that the first one whom God called to lead this people hesitated as did Moses. I speak of Mr. Foss. When he stoutly refused to go, the Lord laid the burden upon a Brother Foy. This man also hesitated. Finally God told him he would release him and lay the burden upon the "weakest of the weak," and he placed it upon an uneducated, sickly girl, Ellen Harmon by name, whom we know as Mrs. E. G. White. And God has sustained her all these years, and has spoken to her as he did to Moses.

The gift of prophecy was first manifested in Egypt in the Exodus movement. It was also first given to this people while we were still in spiritual Egypt, and it has continued to the present. It was due when the message started, and if it had been delayed till now, it would be sixty-five years too late.

When leading Israel out of Egypt, God desired a mouthpiece and chose Moses, and the world witnessed a movement the like of which it had never seen before nor has ever seen since, until the birth of the Advent movement. A voice was then heard saying, "Go here, go there, do this," etc. So also has our instruction been definite in this movement. But sometimes the people murmured against Moses: and sometimes we have murmured against God's chosen instrument to-day.

A number of years ago, while I was laboring in the great city of London, we kept receiving messages, as a denomination, from Sister White in Australia, saying, "Now is the time to work Australia." "We must arrange our forces so as to do a strong work in Australia"; and the messages kept coming. Well, I did not know what to think about it. Here was a great London with more inhabitants than the combined population of Australia, and why should we not build up the work here, rather than give so much attention to the work in that wilderness; and I could not understand it. To tell the truth, I began to murmur about it in my heart—not openly, you know, but in my heart. But I de-

terminated that the best thing to do was to wait, and so I did. The result is now apparent. We have been able to establish a stronger work in Australia than we would ever have been able to do in London. To-day Australia is not only self-supporting, but it is assuming the burden of carrying the message to the hundreds of islands dotted about the Pacific. In the light of this development, could any one doubt the wisdom of the instruction given us. So ancient Israel murmured against the counsel God gave through his servant; murmured and could never wait until developments demonstrated the wisdom of the counsel given. Back in those days the brethren in that field planned to establish a school in Australia. After the ground for the school had been purchased, the government ground-expert was called in to make an examination of the soil. Imagine the feelings of our brethren there when he told them that the ground was utterly worthless, that it would not support even a timber rat. Well, such information was calculated to utterly discourage our brethren; but just then came a message from Sister White saying, "I have been shown that this is the right place, and if you will go ahead, the Lord will make this place an object lesson, and cause it to blossom like a rose."

And what has been the result? That school has been blessed above all others financially. In one year it sent \$1,500.00 to the Mission Board for foreign missions, and this represented but a part of its earnings for one year.

In the year 1892 I was in the city of Battle Creek as the secretary of the Mission Board, and Sister White was in Australia. A message came to that place telling us that the Lord was not pleased to have so many of our people assembled in one place. I sat in the tabernacle and heard A. T. Jones read the testimony. We were told that unless the instruction was heeded "God would sweep the place with the besom of destruction." That was a fearful-sounding statement to me. Surely God must be greatly displeased with us. The impression was almost forgotten by us, when one morning as I was starting early for a trip among the conferences, I heard the cracking of glass and smelled smoke. I looked up and saw that the greatest sanitarium in the world was in flames. I threw my grips inside the door of my house and rushed to the burning institution to render any possible assistance, but all I could do was to help carry patients, first from the

main building to the hospital, and later to the College building. Some of the people there recognized this as the fulfillment of the word of God and moved on to other places. Most of them stayed for a time, and then moved back. In the meantime, I was invited to go to India, and had labored there for a number of years, when I was again called to my former work, and found myself again in old Battle Creek. As I was leaving town one morning for a trip to the West Indies, a gentleman came into the station and said, "Is this Mr. Spicer?" I told him that it was. "Well," he said, "the Review and Herald is going up." I just had a moment to step to the door before the arrival of my train, and truly it was "going up." I saw that nothing I could do would save it, so I boarded the train, but watched the sight from my car window. A red glow in the heavens showed that the grand old building was doomed. But do you know as I went on my way I could not but recall the testimony read by A. T. Jones in the church nine years before.

Then came difficulties and misunderstandings with the leader of our medical work. It began to be whispered around that he was beginning to question many of the principles of our faith, and as he was my friend, I did not like it. I saw testimonies which commended his work, and admonished us to stand by him. I could not understand it all. How was this? I determined to have a good talk with him, and found opportunity to do so, as he called me to his office. There I had a seven hours' talk with him, and I was amazed. I found myself standing on the brink of the precipice, looking into that terrible abyss. I saw my hopes disappearing, and my impressions of the personality of God vanishing. I wanted to get hold of something tangible, something real, but he swept this all aside, and said it was childish to hold such ideas. I went home depressed, but feeling that the brother was radically wrong. I feared that the subtle arguments used in talking with me would deceive some of my friends, and I felt that something must be done, and done at once. But the instruction from the Lord's servant was to wait. I was anxious, and could not see the necessity of doing so. Our opposers found out that we had been told to keep silent, and they used it against us, saying that the Spirit of Prophecy was with them, and we should soon be exposed. It was an anxious time for us, brethren, but I said, "Well, we

will wait and see what will be done," but I was desperately anxious about some of my friends who I was sure were falling under the wrong influence. Finally the Lord spoke, and pointed us to the rebellion in heaven. He told us that we must give time for the evil to be revealed. Then I felt better. We waited, and after more than one year of waiting, the servant of the Lord spoke, and said, "It is time for decided action now." From that time on it was known where the Spirit of Prophecy stood upon the matter, and I could see the wisdom of waiting until the Lord indicated that we should proceed. Then there was sent to us a file of testimonies which had been coming to the leader of our medical work for the past fifteen years, warning, counseling, admonishing him to give up the very things against which we had been battling. Then came open conflict, and those who were weak on the Spirit of Prophecy left us, and have been fighting that gift ever since, simply because definite sins were pointed out.

In Numbers 16 we are told of the difficulties that arose in Israel because Korah, Dathan, Abiram, and On arose protesting against Moses' taking too much upon himself, since the whole congregation was holy, every one of them, and the Lord was among them. They demanded of Moses a reason for his lifting himself up above the people. They raised the cry of "individualism" and no popery. They insisted that the Lord was just as willing to speak to them as he was to speak to Moses. Why should he take so much upon himself? But we know that God had chosen Moses, and not them, and we know what came to them as the result of their rebellion; for that was what the Lord called it in Num. 17:10.

May we not see a parallel to that movement in the present effort of some to destroy confidence in God's chosen leaders? We hear the cry of "individualism" to-day. We are told that the whole congregation is holy, that God is as willing to speak through one as the other. That we should have no popes, and no intricate organization. We are accused of limiting the gift of the Spirit of Prophecy to one woman. I wish to ask, Did we decide to whom the Lord would give this gift? Can we decide who shall and who shall not have the gift? Did God give every man and woman in ancient Israel this gift? Could a man get it by coveting? Let me suggest that it is not the argument of a backslider; but it is organ-

ized rebellion in the camp of Israel, just as in ancient days. The cry was then that "every man is holy." But that did not make all holy; neither does it to-day. It is argued that Rev. 12:17 indicates that all shall have the gift; but such logic is of the phrase only, not of the idea.

In 1 Cor. 12:28-31, we are told that "God hath set some (not all) in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way." One has but to read the thirteenth chapter of this same book to learn the more excellent way. In verses 8-11 of the twelfth chapter, we are also shown that these are gifts of the Spirit, and he giveth them to whomsoever he will. Therefore I repeat that it is not an arbitrary choice on our part. No; that is God's choice, and I insist that we cannot alter it in any way.

It is time for the watchmen on the walls of Zion to lift up their voices and show the people the right way; for all this criticism is awakened by the same power that inspired Korah, Dathan, and Abiram of old. I am glad that the name of On does not appear among those who persisted in their rebellion and were destroyed. I believe it suggests that there is hope for the repentant. It is time for the priests of the Lord to take their censers, fill them with fire from off the altar, that the plague of rebellion may be stayed.

W. A. SPICER.

### The Holy Spirit, No. 4

ACTS 1:12-14. The disciples had just seen the Saviour ascend, all the hopes of an earthly kingdom which they had cherished were overturned. They had listened to the words of the angel who gave them the promise that this same Jesus who had gone was to come again. There is a wonderful similarity between the hope that must have burned in their hearts, and the hope that burns in our hearts, but we are centuries nearer its fulfillment than they were.

They faced three things. One was their work. They had a positive commandment from God to go into all the world to preach the gospel. Then they had the promise of the Lord. They were to tarry in Jerusalem un-

til they should be endowed with power from on-high. The other thing which they faced was their own weakness, their sinful condition, their inability to do the work.

Facing the work, facing the promise of God, and facing their own weakness, they were led to do what the text said they did: "They all continued with one accord in prayer and supplication." They continued. They were all at it, and all were continuing, not only in prayer, but in supplication, which is reaching out after God.

In Luke 22:13-24 is recorded the institution of the Lord's supper. With so solemn a scene before the disciples, one would think that it would have been the most absorbing thing that they could think about. But it was not. There was something else in their midst. There was strife among them. Verse 24. They wondered who was to be the greatest. Every man had an opinion about himself, about his own ability, his own fitness. They saw a temporal kingdom, and the all-absorbing question in their minds was, Who would be the greatest in that kingdom? Self was back of it, just as it was when Satan fell. That same human nature comes right down to the end.

A little while after Christ's resurrection the disciples were discouraged. They left the work of God and began tinkering with worldly business.

But now they faced the work, the great work that God had given them to do. That drove them down to their knees to seek God. They saw their condition, their weakness. Their example at that time is an example to us. Read "Desire of Ages," chapter 86. "They put away all differences." That must have meant confession. They had been full of criticism, suspicions, alienations. What were they praying for? They were praying for the fulfillment of that promise which Jesus left, that they were to receive power. But when praying about that, they had to do something else, they had to get their hearts right, put away the things that were hindering the work of God.

They were burdened for the salvation of souls. They were looking out upon the great work before them; but before the pouring out of the blessing there was a reformation.

"Instead of men's speculations, let the word of God be preached. Let them ask in faith for the blessing, and it will come." The outpouring in that time was the former rain, but the latter rain is to be much more abundant.

When the blessing came to the church then, there was something done, something remarkable happened; and it will be so in the last days. Peter, endowed with the Holy Spirit, preached such a sermon that the people were pricked in their heart and cried out, "Men and brethren, what shall we do to be saved?" That is what the Spirit of God always does, it convicts of sin. A man never can receive God's blessing until he repents of his sins. There must be thorough repentance.

What God did through Peter, he can do through men now. But before he did that through Peter, Peter had confessed his sins and humbled his heart before God.

The record shows that there was growth in the church. Under the administration of the Holy Spirit after Pentecost, thousands were turned to Christ. It is wonderful to think how the latter rain is to be more abundant than that.

"And with great power gave the disciples witness." There was something in the church of God that was stirring things. When the church gets into the condition mentioned in Acts five, church trials will not be necessary. If the church of God were praying and seeking the Holy Spirit and making a preparation to receive it, there would be less of these things in its midst.

The Lord was greatly manifested in Stephen; "and they were not able to resist the wisdom and the Spirit by which he spake."

Now we come down to our own time. We face the work. We look out upon the world and see the great work that is given to us; and yet with it we can face as did the disciples, the promise of God. We also face another thing, our own weakness. It is this that God leaves, that he can point out our sins. We face a definite work, and more than that we have come to the time when we are in the hour of God's judgment. As workers and ministers of God, we ought to be in advance of where we are at the present time. I believe the Lord wants to bring that blessing in the way of his organized, ordained ministry. We are no more able to carry this work than were the disciples in those days. They were Christians, but they were waiting for the power to lift them above temptations, that when they were tempted they would have power to overcome. We need to do as the disciples did, "continue in prayer and supplication," that he may unfold to us our own hearts. We do not want to be those who will

keep the blessing of God away from his people. If we were all to seek God we might all have a great blessing. In the time of the end special help is needed, but there is danger that some of us will not seek the Lord as we ought. And there is danger that we will fail to hear the voice and respond to it.

"Beloved, the Lord's hand is not shortened, that he cannot save; nor his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59:1-3. Here is one of the things that always interferes with the blessing of God. People sometimes say the Lord never answers their prayers, but there may be a reason for that. There may be a sin in the heart. Sin is the only thing that hinders the blessing of the Lord. Where we are, we are because of sin in our hearts. Sin is the only thing that separates from God. Pride, self-glory closes the door of the heart. Sin that is cherished in the heart hinders the working of the Spirit. The Lord wants us to search our hearts. When the Lord says that it is sin that is keeping us from receiving this blessing, let us put it away from us.

In closing his second letter to the Corinthians Paul says "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Cor. 13:14. What does communion mean? Communion is the Spirit talking to us. It is the voice of the Spirit of God talking to us. The cause of much of the trouble is the interruption of this communion with the Holy Spirit. But this interruption can be stopped. In another verse, 1 Thess. 5:19, we are told not to quench the Spirit. How can we quench the Spirit?—By rejecting it, by refusing to heed its counsels. If we regard iniquity in our hearts we quench the Spirit. Resisting the conviction of sin, cherishing a revengeful spirit, having worldly ambitions, persisting in selfishness and wrong-doing, all these things quench God's Spirit. We can get to the place where, "being past feeling," the Holy Spirit will cease to talk to us. Feeling becomes less and less perceptible, until finally we get beyond the conviction of sin in our hearts. But let us keep on praying and seeking, and may the blessing of God rest upon us.

G. B. THOMPSON.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

### The Question Box\*

20. Is THERE not coming into our conferences an overcautious spirit, which is rendering it very difficult to effect needed changes among our workers? How may this condition be remedied?

I understand this question to mean that conferences are becoming overcautious in the matter of exchanging laborers. There is danger of becoming overcautious, and wanting such perfection that we will not give people an opportunity. Young men must have time to grow into efficient workers; but a man of fifty ought to have plenty of commendations, and, like Paul, these should be the work he has done and the churches he has raised up. That will recommend a man anywhere; and while there is quite a spirit of caution, yet when it is learned that a man has accomplished something in a field where he is working, there is a desire all around to get hold of that man. It is also well for a minister to exchange fields of labor now and then. It is especially good for a young preacher not to be kept in the same environment too long.

21. Should a young minister be considered guilty of self-esteem because he feels that he should be ordained?

Our young men should strive with all their might to do efficient work, but they should be very modest in the matter of suggesting their own ordination. I believe that a young man who gives out that he should be ordained is possessed of too much self-esteem.

22. Should the matter of whether or not he will be ordained be made a sign or test as to whether or not a young minister should accept a call to another field?

I do not think that it should. It should not enter into the question at all. If he goes on those grounds he surely will not be a success. A man ought to go with no thought of honor. He must go because the cause of God needs him there, and because it is his duty to respond.

23. Do you think a minister living in a respectable neighborhood should chop wood on Sunday?

He can do great harm by doing that. He should exercise great care so as not to hurt the consciences of the people around him. If he lives in a neighborhood of Sunday observers, he should not make it a point to chop wood on Sunday: not because it is wicked; not because he has not the personal right to do it; but be-

\*Conducted by Elder A. G. Daniels.

cause of the influence it would have upon others, and because of the fact that it might hinder him in the future in working with those people. Paul said: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13.

24. Ought we not to have a series of tracts or leaflets for free distribution, furnished by the publishers at the actual cost of printing?

I think we should prepare that kind of literature, and have it furnished for our workers, so that they can circulate large quantities of it. I do not know how we can give this message to the teeming millions without it.

25. What is the best way to work among the Free Thinkers?

The best way is to preach the gospel of Jesus Christ. I do not believe we shall gain much by arguing and philosophizing about the existence of God, and the mistakes of Moses and the Bible. If anything will reach them, it is the gospel of Christ.

26. Should a minister coming into a church on the Sabbath, being the first one in a long time, take up the reading that is prepared, or should he give the people a sermon which they seem so hungry for.

The attitude of the General Conference has been this: Our second Sabbath readings are prepared for the purpose of communicating to our brethren and sisters the encouraging word we get from the missionaries in the foreign fields. We believe the church officers should conscientiously see that these readings are given when it is consistent and when there is nothing else of greater importance to be presented on that day. But if the president of the conference, or some other minister, comes to the church on that day with something definite he wishes to present to the church, it is proper to set the readings aside, and attend to the business he is there for. In such a case he may advise the brethren to take up the reading at the prayer meeting, or the next Sabbath if there is no minister there.

27. Under what circumstances should ministers collect tithe? When it becomes necessary for a minister to accept tithe or donations, what should he do with it?

A minister should not collect tithe or donations except under very special circumstances. For instance, when a minister visits an isolated family, where the members are not in touch with the church or conference treasurer. Or, it may be that on his

Canvassers' Reports

West Virginia, Week Ending April 28, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
F. Wagner, Harrison Co.		DR	5	40	22	65 00	11 50	76 50	34 10
H. Smith, Harrison Co.		DR	5	49	21	64 00	7 25	71 25	1 75
D. Metcalf, Monongalia Co.		GC	5	40	10	34 00	9 00	43 00	
T. M. Butler, Marion Co.		GC	5	44	10	34 00	6 25	40 25	5 25
W. McElphatrick, Gilmer Co.		DR	5	40	11	27 00	10 35	37 35	9 10
A. Hendrickson, Harrison Co.		DR	3	21	11	34 00	2 45	36 45	
Sarah Midkiff, Harrison Co.		OK	4	29	20	32 00	1 80	33 80	1 80
H. Rees, Kanawha Co.		DR	4	22	8	25 00	6 00	31 00	
J. W. Marshall, Berkley Co.		GC	5	37	2	6 00	13 25	19 25	
Mary Hubbell, Cabell Co.			1	8		10 00		10 00	
L. Reese, Kanawha Co.		NT	5	15	6	3 00	15 00	3 15	15
A. Williams, Kanawha Co.		BS	4	13	2	1 00	20	1 20	20
Totals			51	358	123	\$335 00	\$68 20	\$403 20	\$52 35

Ohio, Week Ending May 5, 1911

G. Corder, Mahoning Co.		BF	4	28	35	37 00	4 75	41 75	43 00
R. Corder, Mahoning Co.		BF	5	26	40	46 00		46 00	1 00
C. Wilcox, Mahoning Co.		BR	4	21	27	30 50	5 00	35 50	
L. H. Waters, Crawford Co.		BF	2	17	10	32 00	2 75	34 75	73 75
J. Reichenback, Portage Co.		CK	5	15	15	48 00		48 00	
F. Hankins, Van Wert Co.		GC	5	35	18	57 00	11 00	68 00	
G. Draper, Van Wert Co.		GC	5	37	10	30 00	6 75	36 75	
E. Palm, Van Wert Co.		GC	5	25	1	4 00	1 00	5 00	
J. Randolph, Marion Co.		DR	2	20	2	6 00	11 80	17 80	194 70
Jaunita Gibson, Huron		OK	3	24	6	9 50		9 50	
Totals			40	258	164	\$300 00	\$43 05	\$343 05	\$312 45

East Pennsylvania, Three Weeks Ending April 28, 1911

W. P. Hess, Carlisle		OK	123	70	112 00	3 50	115 50	76 10
*H. Rohrer, Leolyn		DR	34	4	9 00	9 00	18 00	
W. F. Mayer, Munch Chunk		CK	35	22	33 00	2 90	35 90	2 90
Edw. Sterner, Munch Chunk		CK	37	16	24 50	4 00	28 50	4 00
Total			229	112	\$178 50	\$19 40	\$197 90	\$83 00

Chesapeake, Week Ending April 28, 1911

Maryland									
J. E. Jones, Berlin		GK	4	36	19	29 00	6 00	35 00	
G. Mosley, Georgetown, Del.		CK	4	28	16	25 50	1 10	26 60	
Totals			8	64	35	\$54 50	\$7 10	\$61 60	

Virginia, Week Ending April 28, 1911

K. Oertley, Wytheville		CK	30	6	9 00	3 50	12 50	9 00
G. Holman, New Market		PG	37	9	27 00	1 00	28 00	34 00
Totals			67	15	\$36 00	\$4 50	\$40 50	\$43 00

East Pennsylvania, Week Ending May 5, 1911

E. Sterner, Weissport		CK	5	36	22	33 00	1 95	34 95	1 95
†E. Sterner, Munch Chunk		CK	5	36	14	19 00	2 70	21 70	2 70
W. Mayers, Lehighon		CK	5	36	15	22 50	3 10	25 10	2 10
†W. Mayers, Munch Chunk		CK	5	36	8	12 00	6 70	18 70	13 70
F. Barto, Lancaster Co.		OK	5	45	30	45 50		45 50	
W. Hess, Cumb. Co.		OK	4	36	20	31 50		31 50	
H. Rohrer, Tioga Co.		DR	5	41	10	25 50	6 00	31 00	
H. Minier, Stevensville			3	20			5 25	5 25	
† " " "			1	9			25	25	
† " " "			4	37			2 75	2 75	15 75
Totals			42	335	119	\$188 50	\$28 70	\$216 70	\$36 20

\*One Week

†For Week ending April 21

‡For Week ending April 28

Grand Totals: Value of Orders, \$1,262.95

Deliveries, \$527.00

visits among the regular churches, he may meet individuals who, for some reason, refuse to pay their tithe to the church treasurer. Under such circumstances, a minister has the right to accept it. He should, however, give his personal receipt to the person who gives him the tithe or donations, and then turn the money over to the proper treasurer, with a request that he send a receipt to the individual. It might not be best always to pay it into the church where the person belongs, and have that treasurer send the receipt, but rather send it to the conference treasurer, with full instructions as to what should be done.

28. A church officer instructed the people to pay tithe on their income, after paying living expenses, rent, etc. According to Gen. 28:22, should we pay tithe on living expenses, or should we pay tithe on our increase. Should we pay our grocery bills, rent, etc., and then pay tithe on what is left?

It is perfectly plain that the tithe is a tithe of what God gives us, not of what we have left after taking care of ourselves. For instance, if a minister receives \$15 a week salary, his tithe would be one-tenth of the full amount, or \$1.50.

29. Is there a possibility of ministers becoming a burden to poor people whose hospitality they share while holding meetings?

I think there is, and I believe our ministers should watch that very carefully. I believe that first of all, we should encourage hospitality in families, in churches, and in conferences; but on the other hand, as a minister goes about from church to church, he should be very careful not to place a burden upon people that are not able to bear it.

30. What would you say about the names of other denominations being mentioned by a preacher during his sermon?

I think that we should use great care, and should always be very courteous in mentioning the names of other denominations; and, as a rule, avoid it.

31. What are the duties of a city pastor?

The duties of a city pastor depend very largely upon conditions. In a church having a very large membership a pastor's duties would be quite different from his duties in a smaller church. In general, the first duty of a city pastor is to work in behalf of the church, instructing the members, building up the church in the truth and making it strong, leading it in

**COLUMBIA UNION VISITOR**  
OFFICIAL ORGAN OF THE  
**COLUMBIA UNION CONFERENCE**

of the Seventh-day Adventists  
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MAUDE PENGELLY - - EDITOR

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missionary endeavor, so that it will become a strong factor in the city for the dissemination of the truth. He should also carry on a strong, aggressive series of tent meetings in the city where he is located. On the whole, he should be a live wire in the city, ever active, and having fruit to present to the conference each year as the result of his work.

**VIRGINIA**

**VIRGINIA TITHE RECEIPTS**

APRIL, 1911

Bethel.....	.....
Buena Vista.....	50
Danville.....	10 36
Hamburg.....	.....
Lynchburg.....	48 71
Mt. Williams.....	.....
New Market.....	147 45
Newport News No.1.....	.....
Newport News No. 2.....	.....
News Ferry.....	4 38
Norfolk.....	158 58
Portsmouth.....	22 63
Richmond.....	123 48
Richmond No. 2.....	.....
Roanoke.....	21 58
Spencer.....	.....
Stanleyton.....	53 92
Dillwyn.....	.....
Individuals.....	2 25

TOTAL... \$ 593 84

**OFFERINGS**

FIRST QUARTER, 1911

Sabbath School Offerings.....	35 70
First Day Offerings.....	12 50
Foreign Missions.....	9 13
Annual Offering.....	.....
Religious Liberty Offerings.....	17
\$300,000 Fund.....	31 00
Harvest Ingathering.....	.....
Self Denial.....	2 69

TOTAL \$ 91 19

A. M. NEFF, Treas.

**WEST PENNSYLVANIA**

**Johnstown**

ON April 15 a most memorable day was spent in the Johnstown church. In the morning a baptismal service was held, and we had the pleasure of burying the following persons with their Lord, to arise to walk in harmony with the truth of the third angel's message: Professor and Mrs. H. S. Weller, Brother and Sister C. D. Bateman, Brother and Sister Eugene Onerdorf, Mrs. M. Clark, Mrs. Wysong and her daughter Mrs. Spires.

At 2:30 P. M. the church came together to celebrate the ordinances of the Lord's house. A large number were in attendance at this service. Eight persons received the right hand of fellowship, which brought joy to the hearts of all present, each one testifying to the goodness of God. Surely the hand of God has been leading in the work in this city, to the salvation of precious souls. The spirit of faithfulness was also manifested in the church, and the tithes and offerings gathered in amounted to \$101.22.

May the blessings of God continue to rest upon the work in this city.

W. F. SCHWARTZ.

Hollidaysburg, Pa.

**CHESAPEAKE**

OUR workers are all back in their fields after returning from the ministerial institute at Philadelphia. They report this meeting as the best they have ever attended. They are all busy now planning for the work of the summer. We hope to have four successful tent efforts the coming season.

The Baltimore church had the privilege of having Elder Morris Lukens and Elder James E. Shultz with them Sabbath, April 29, Elder Lukens speaking in the morning, and Elder Shultz in the afternoon to the young people's society. Elder Lukens was formerly the president of the Chesapeake Conference, and all the people were glad to welcome him back once more. As he is planning to go to Australia soon, this will probably be his last visit to the Chesapeake Conference for some time.

Our Sabbath-schools have planned to hold conventions on May 13. Suggestive programs were sent out by our Sabbath-school secretary, and

we feel sure that the discussion of the subjects presented will result in great good to all the schools.

We desire to call attention again to the special Signs series beginning May 1, and we trust those churches which have not yet sent club orders for this paper will plan to do so at once. *The Signs does bring people into the truth, and we should do all we can to get this excellent series into the hands of some of our friends who do not yet know the truth.*

**OBITUARIES**

SEWELL.—Died of consumption at Rock Hall, Maryland, April 14, Joseph Sewell, aged 45 years and 15 days. He leaves a widow and four children to mourn. Mr. Sewell never connected with the Seventh-day Adventist church, but declared himself a believer in their calling, and wanted a Seventh-day Adventist minister to preach his funeral sermon. A few days before his death he confessed his sins and professed to having believed God's promise of forgiveness. The funeral sermon was preached to a large company of friends and relatives, with words of comfort from Job 14:14.

JOHN F. JONES.

LANHAM.—Jane Elizabeth Lanham was born March 31, 1840, and departed this life April 17, 1911, aged 71 years and 17 days. She was united in marriage to William J. Gallion. To this union were born eight children, four sons and four daughters. Her husband and two daughters preceded her in death. Early in life she accepted Christ as her personal Saviour, and united with the Christian church, but later she accepted the truth as held by the Seventh-day Adventist church. Of her near relatives she leaves to mourn their loss, four sons, two daughters, thirty-five grandchildren, six great-grandchildren, and two brothers. The funeral services were held at the Seventh-day Adventist church, near Killbuck, O. Words of comfort concerning the Christian's hope, based on 1 Pet. 3-5, were spoken by the writer to a large gathering of relatives and friends. She was then laid to rest in the cemetery at the rear of the church, to await the resurrection.

CHAS. A. SMITH.

ADAMS.—Emma Francis fell asleep at her home May 1, 1911, aged 24 years, 5 months, and 20 days. She was united in marriage to S. Adams in April, 1909. To this union one child was born, which preceded her a short time since. She leaves a husband, mother, three brothers, and four sisters, besides a host of friends to mourn their loss. In her tender years she gave her heart to God, uniting with the Presbyterian church. Several years later she united with the Seventh-day Adventist church and proved herself to be a good conscientious Christian. She was a noble wife, a loving daughter, a kind sister, a friend to all who knew her.

She was often heard expressing her hope in the song:

"Rock of ages, cleft for me,  
Let me hide myself in thee:  
Let the water and the blood,  
From thy riven side that flowed,  
Be of sin the perfect cure:  
Save me Lord and make me pure."

F. H. HENDERSON.



# MT. VERNON COLLEGE DAY

SABBATH, MAY 20, 1911

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*"This gospel of the kingdom shall be preached in all the world for a witness; then shall the end come."*

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## Program

- Song: "For Jesus" No. 821  
Scripture Lesson 2 Timothy 2  
Prayer  
Second Song: "Give Your Best" No. 594  
"Definite Results Accomplished by Mt. Vernon  
College" ELDER JAMES E. SHULTZ  
Ed. Sec. Columbia Union Conference  
"A Call to Our Young People for Service"  
ELDER I. G. BIGELOW  
Y. P. M. V. Sec. Columbia Union Conference  
Special Music or Song by All  
"The Special Offering for May 20"  
ELDER B. G. WILKINSON  
Pres. Columbia Union Conference  
Offering Taken for Mt. Vernon College Tank Fund  
Prayer for Gift and Giver  
Closing Song: "Hold On" No. 570  
Benediction

*(Music from Christ in Song, new edition)*

## To the Church Elder or Leader

DEAR CO-WORKER: Doubtless you have received a letter from your conference president telling of the action of the Columbia Union Conference Committee in setting apart Sabbath, May 20, as Mt. Vernon College Tank Fund Day.

You will recall that about one year ago a call was made for our young people in this Union Conference to raise \$1,200 with which to purchase and install a water plant at Mt. Vernon College. The need was imperative, but thus far little has been done, and the school is constantly in danger because of a lack of fire protection, besides being without an adequate water supply. It was therefore thought advisable to prepare a program setting forth the needs of the school, and giving some of its history. It was voted by all the presidents of the Union that this program take the place of the regular

morning service. It is suggested that the readings be assigned to different members of the church so that several may have part in the service. If there are those members who have been benefitted as students of the College, or others who have profited by a college education, give such opportunity to speak of the help derived, after the reading of the enclosed program.

Before taking the offering for the tank fund, please explain that old as well as young will be permitted to assist. Pledges should be taken from those who are unprepared to make cash donations. Let the names, addresses and amounts pledged by such individuals, be forwarded to the conference treasurer.

## Definite Results Accomplished by Mt. Vernon College

ESTABLISHED at the direct command of the servant of God, the school at Mt. Vernon, Ohio, entered at once upon a career of usefulness in the cause of God. It is true that it had many struggles. There were problems to be solved, for the institution had been built and equipped as a sanitarium, and when the change was made, there was a transfer of the title only, for the new school had no funds, and must even earn enough to pay the first cost of the buildings.

Yet God signally blessed. Conducted as a local conference school for years, without sufficient territory from which to draw students, it has established such a reputation for doing good, thorough work, that a large number of students have presented themselves for enrollment each year, and to-day, instead of a state academy, struggling for an existence, we see a Union Conference College with an enrollment the largest in the history of the school, and still brighter prospects for the future.

But bright prospects must never swerve us from the course indicated for our school, or from the work God has declared she should accomplish. The conviction, somehow, fastened itself upon the minds of the early workers in the institution, that God designed that the influence of the school should extend beyond the narrow confines of the state, for was it not said that the school established should "give character to the work"? As students, in the institution, we were taught that the mission of the school was worldwide, and that soon the Lord would call some of us to the ends of the earth to witness for him. Imagine how this conviction was

deepened as we saw two members of the first graduating class volunteering for service in distant China. Somehow, the student body caught the missionary idea, and one who left the school without a definite line of work in which to engage, was the exception, rather than the rule.

I know that statistics are usually uninteresting, but I beg your indulgence while I submit a list of those who have gone out from Mt. Vernon College to become efficient workers in the cause of the third angel's message. This list is not complete, but you may gain therefrom some idea of where our students are spending their time since leaving school.

Mt. Vernon has sent out,—

- 17 Ordained ministers.
- 22 Licensed ministers.
- 52 Missionary licentiates.
- 14 Medical doctors.
- 35 Teachers in higher schools.
  - 1 Dentist.
  - 1 Union conference president.
  - 3 Conference presidents.
  - 1 Union conference educational secretary.
  - 1 Union conference Sabbath-school secretary.
  - 1 Union field missionary agent.
- 6 Principals academies.
- 3 Preceptors of Colleges.
- 5 Preceptors of academies.
- 3 Preceptresses of colleges.
- 4 Preceptresses of academies.
- 2 Matrons of colleges.
- 2 Matrons of academies.
- 4 Matrons of sanitariums.
- 4 Conference educational secretaries.
- 4 Conference treasurers.
- 1 Medical secretary of conference.
- 6 Field missionary agents.
- 1 Tract society secretary.
- 1 State Y. P. M. V. secretary.
- 1 State Sabbath-school secretary.
- 4 Business managers.
- 3 Editors of conference papers.
- 64 Church school teachers.
- 33 Missionary nurses.
- 7 Denominational printers.
- 5 Denominational stenographers.
- 1 Sanitarium physical director.

#### FOREIGN

- 48 Foreign missionaries.
  - 1 President of a union conference.
  - 2 Presidents of local conferences.
  - 2 Treasurers of Union Mission Fields.
  - 3 Principals of training schools.
  - 4 Superintendents of mission fields.
    - 1 Field agent of union mission field.
    - 2 Managers of printing houses.
    - 1 Sabbath-school secretary of union conference.
    - 1 Matron of college.

These workers, as you will observe, are scattered all over the world to-day. And while they are busy with

their burdens, still, from the letters they write us, do we learn that they are thinking of Mt. Vernon College and are praying for its success. To this list of nearly four hundred might be added the names of scores of canvassers who have gone out with the printed page to scatter the truth like the leaves of autumn, but when I began collecting their names, I found that there were so many that I should practically be compelled to include the membership of the school. I may say, however, that many of these early canvassers are now working in this cause as ordained or licensed preachers or Bible workers.

Can you, my brother, my sister, after looking over the results that have been accomplished by our good training school, decide that the Lord was mistaken when he said that this institution should "give character to the work"? Can you withhold your moral and financial support, your sons and your daughters from an institution that is accomplishing so much for the cause of God? No, I believe that you will be glad to admit that it is our school. That the Union conference is fortunate in having it. That it is worthy of all the support you are capable of giving.

To-day we are asked to decide whether the school shall be properly equipped to continue its work or not. The question is direct. The answer is awaited with interest, for it presupposes some financial support from those who answer in the affirmative. This is the first time that the Union Conference has asked for a general expression from the local membership. We have been praying for the best way to lay the needs of our school before you. May we not expect your material response to our request for twelve hundred dollars with which to install the water plant which is so much needed?

JAMES E. SHULTZ,

*Ed. Sec. Columbia Union Conf.*

### *A Call to Our Young People for Service*

"WE are living in the time of the end. The fast-filling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually, but surely, being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war are portentous. They forecast events of the greatest magnitude. The agencies of evil are combining their forces and consolidating. They are strengthening for the last, great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."

The preceding coming to us, as it does, from the servant of the Lord, warns us of the true condition existant in the world to-day, and should stir every truth loving, God fearing Seventh-day Adventist to immediate action. Especially is it a call for our young people to volunteer for service, and a call for each volunteer to consecrate himself more fully for definite work. With the knowl-

edge that the enemy is combining and consolidating his forces, and strengthening for the last great crisis, what should be our attitude? Has God not clearly indicated that we, too, should be preparing for the last great battle?

When the watchful little Japanese saw the Russians pressing slowly, but surely, down upon them, they set to work to strengthen their forces, and made necessary preparation for the crisis which they knew was impending. The whole world stood aghast when war was declared, and they saw this small nation array itself against one of the supposedly strongest nations of Europe. Great was their surprise as Japan was seen to rapidly overcome superior numbers. However it was not preparedness alone nor superior organization that won for Japan her great victories, but an inborn patriotism which caused them to brave every danger to save their country.

It was not the aged who fell upon the field of battle, but the thousands of young men in the prime of life who gave their lives for their country. At the siege of Port Arthur, fort after fort had fallen into the hands of the Japanese and they were within rifle range of the city itself, when approaching an ensign of the Russians, some brave fellows hauled it down and proceeded to raise the flag of the island empire; but the sharpshooters standing within Port Arthur, with General Stoessel at their side, picked them off as fast as they took hold of the flag rope until they lay as corded wood about the flag-staff. As the general beheld one fall upon another, only to find another ready to take his place, though injured to the cruelties of war, he turned to his men and exclaimed, "Boys, let them alone! That flag will go up anyhow." And it did go up.

And now I ask, shall we have less courage for our country and King? We are proud of our rapidly growing organization, but we should realize that the work entrusted to us is of far more importance than our organization. As "faith without works is dead," so also is organization.

Christ gave himself willingly, cheerfully to the fulfillment of the will of God. He "became obedient unto death, even the death of the cross." In view of all that he has done, should we feel it a hardship to deny self? Shall we draw back from being partakers of Christ's sufferings?

The possibilities of our youth are limited only by their consecration, and we trust that you will resolve now to consecrate your all to the Master's service. The apostle says, "This one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus."

This one thing I do. While there are many lines of work which we, as young people, might do,—such as selling and loaning our literature, missionary gardening, working in behalf of temperance reform, or for home or foreign missions,—the definite work that is before us to-day is the raising of the Mt. Vernon College Tank Fund. This effort to-day in behalf of our good school, Mt. Vernon College, is a most important one. The school is in sad

need of the funds, which the young people promised, to purchase a new water tank and system. Twelve hundred dollars is the amount required, and if all will take hold of the proposition, this day will see the amount raised in the Columbia Union Conference. Let us pray that the offering given will equal the need.

The work of helping our school is a grand one. God has told us that our young men and women will yet stand in the courts of kings. While it is true that he has promised to teach us what to say on such occasions, yet I am sure that he will call none to such responsible places who have neglected opportunities. Our schools present such to our youth to-day, and shall we not loyally support them? If they are to be filled with our bright young men and women, we must see to it that they are in condition to receive them. Here, then, is a definite work for our young people. We can be helping to equip a school where we shall later receive a training for service. Another thing I wish to mention is that this message must close throughout the world at the same time. We, in the United States, can not go home to the kingdom before the Japanese or Koreans, hence those countries with their difficult languages must be warned. But foreign missionaries cannot be trained without schools. Mt. Vernon has been doing her part toward the training of foreign workers, hence we are helping foreign missions when we help Mt. Vernon College.

Your offering to-day will also provide protection for the school buildings against loss by fire, which protection we lack at the present time. The late fire at the Review & Herald Publishing Association should be a lesson for us all. While it is true that there were many brave men ready to exert themselves to the utmost, yet their efforts would have been of no avail had they not had an abundant water supply, for the building would have been completely destroyed, and we would be without our invaluable denominational paper and many of our books to-day. Do you wish to hazard the future of our school by refusing to provide adequate fire protection?

In closing, let us hope that hundreds of our young people will give themselves, with their offering, and that fathers and mothers in helping the youth to help the school, will give their children more fully to the Master. If we all relate ourselves as we should to this question, our College will be in a position to train many of our young men and women for service, and in a few years, we will have an army of youth qualified to give character to our work.

"Time is closing. The last pages of this earth's history are being written. Intensity is taking hold of all the powers of the earth. Christ is soon coming. The solemnity of this thought ought to sober us into the most prayerful, the most earnest consideration." A great work is to be done in a very short time, and may God bless to the end, as we give to-day, that we may assist in its completion. May he hasten the day when faith shall be made sight, the work ended, and we be gathered to our eternal home. I. G. BIGELOW,

*Sec. Y. P. M. V. Col. U. Conf.*

### *The Special Offering for May 20*

EIGHTEEN years ago the managing board of the Mt. Vernon Sanitarium received from Sister White, who was then in Australia, the following testimony: "Could my voice be heard across the broad waters it would say, 'let the sanitarium at Mt. Vernon be converted into a school that will give character to the work.'"

Immediate steps were taken to profit by the instruction that the Lord gave, and the following autumn the doors of the institution opened to receive students. It has now grown to be a college, the recognized training school of the Columbia Union Conference, and the good it is accomplishing, eternity alone will reveal.

Next to the home for the growing child, stands the school. In the providence of God, the school has been ordained to do a great work in preparing the child for life's great service. For nearly all children some portion of their life is spent in school; while for some, as many, if not more years of their life are spent in the school than in the home. And yet how different is the care and attention paid to these institutions? The greatest expense, yes the greater part of the father's revenue is spent in preparing for the family a suitable, if not a costly home; while full attention is given to the personal needs of all. And this is right.

But the school,—where the same children sometimes pass almost an equal portion of their lives,—how negligently is it treated! Few stop to ask themselves, "Have I done my duty in inquiring into the provisions and needs of the institution into whose hands I am entrusting my son, my daughter? Am I sending off my boy or my girl to these brethren who are willing to toil self-sacrificingly for the child's benefit, and then leaving these consecrated workers without proper support?"

Mt. Vernon College to-day, stands in need of your loving care and substantial support. And the brethren have fully believed in your hearty purpose by setting

aside this Sabbath, May 20, as the day for the special offering to the Mt. Vernon College Tank Fund. The school, at present, has a dilapidated and inadequate water plant. The big tank, made over twenty years ago, has practically gone to pieces and threatens to deprive the College of fire protection in a moment of crisis, to say nothing of the great running expense necessary to draw water through it. It is a poor example of good management to all generally, and to these students especially. Shall this eager body of young people, pressing into the school that they may press out again into service, be passed by, dear brethren, without claiming your attention? You who wish to help on the work of the Lord in the most profitable way, let me ask,—where could you find a better opportunity than in giving the College that for which she asks?

Twelve hundred dollars (\$1,200.00) is necessary to replace the old and effete system with a new plant, and twelve hundred dollars we propose to raise to-day. Will you help us? The College Board has voted, and all the conferences of the Columbia Union have endorsed the vote, to ask the young people of the Union to raise the \$1,200.00. This is young people's day, but we are appealing to the older brethren to help them raise it. As you, dear brethren, appeal and look to the youth to help you with all funds, so now the youth ask you to join them in giving, this day, a liberal offering to the \$1,200.00 Mt. Vernon College Tank Fund.

Twelve hundred dollars will do it. The plans are in, and the offers of two different companies are before us. Shall we accept one of these offers; shall we go ahead and give our College, planted under such direct testimony of the servant of the Lord, the help she so greatly needs? May the Lord give to all a liberal spirit to sustain your co-workers who are out on the firing line and are bearing such heavy burdens.

B. G. WILKINSON,  
*Pres. Col. U. Conference.*

