

COLUMBIA UNION VISITOR

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

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No. 21

Do You?

Who of us know
The heartaches of the restless crowds we meet
Each day in passing on the busy street—
The anxious cares that ever round them press
Forebodings which their inmost soul distress—
Who of us know? Do you?

Who of us care
To try to understand their pain and grief,
And toil to bring to breaking hearts relief;
To lessen much the burden of their care
By cheering word, by kindly look, and
prayer—
Who of us care? Do you?

Who of us strive
To help those slaves in galling fetters bound—
The fallen, ruined, hopeless ones around.
The human wrecks on deadly breakers tossed,
By pointing them to him who saves the lost?
Who of us strive? Do you?

—Selected.

AT THE INSTITUTE

The Gospel Ministry, No. 5

The Minister in the Field

HOUSE TO HOUSE VISITING

THERE is nothing better for a preacher to do than to visit his audience, meeting them face to face in their homes. The man who goes to the homes of his hearers and has heart-to-heart talks with them will hold his audience. The people generally do not have very much pastoral attention, and it is not of a very strong spiritual character either.

THE SERMON

Another thing that helps the people is good sermons. When a preacher goes up to preach he is under obligation to God to exert himself to his utmost. Then the people will feel that the message he is bringing to them is a message from God.

The minister ought to improve. The fact is that we do not keep on improving as we should. We make a beginning and are very anxious to do a good thing, and we make great preparation perhaps for a year. Then we think we have mastered it, we are able to get up before the people, we are able to talk, and our endeavor, our great effort ceases, and after about three years some of us are

not any stronger in public effort than we were the first year. Why should not a man improve every day, why should he not strive to make every effort better than the last?

Make the sermons plain and simple so that the people will easily get them. I would advise those who are beginning in the work to be brief. Forty-five minutes of solid, steady firing is enough.

MUCH PRAYER

What is the use of expending the money without having gripped anybody when the effort is over? This matter of prayer is of very great importance. I wonder if many a tent effort has not closed in defeat that might have closed in triumph if those conducting it had prayed earnestly for the blessing of God. If God sends us out to warn souls he wants us to save them. If people come out eight or ten weeks, why will they not take their stand? I believe it is the Spirit that leads them to come out, and I believe that the same Spirit can lead the people to decide for the truth. We cannot accomplish this work without much earnest prayer. We do not pray half enough.

LEADING TO A DECISION AND BINDING OFF THE EFFORT

Anyone can lead the people to decide, but it is not that we want people to simply *decide*. We want rather that they decide to obey the truth. How shall we get them to make this decision? We do not go out expecting that everybody who hears will obey, but we must expect God to give us a reasonable amount of fruit for our labor.

The earnestness of the preacher and the workers is one of the chief elements in this work of bringing people to a right decision. Of course, we know that it is the work of the Spirit of the Lord using the word; but what is our part in this thing? Our part is to be tremendously in earnest about it, and to feel it deeply in our own hearts, and to preach God's truth as though we believed it with all our heart and considered it a matter of salvation.

Personal work has already been mentioned. It is the personal touch that counts. We must not be afraid to give it. If we preach this truth with all our hearts, and live it out before the people, then men will appreciate hearing an earnest sermon from us in regard to the truth. It wins their respect while it impresses them. In fact, earnestness will make up for many other things that we do not have in this work. It is what people get from the sermon that makes the place desirable and attractive to them.

In order to have substantial results the preacher must do thorough work. He must preach God's truth as it is, using wisdom in the order of his subjects. But the people must have the whole truth, and if it is given in this way we will not find them wavering when we return. The first man who gives the message to the people should be faithful and thorough. When the people begin to take their stand he should put forth special personal efforts for them. It is a terrible thing to bring this Sabbath truth to people, and we ought to sympathize with them and share their sorrows and trials with them. The earnestness and care with which we do this work will have a great deal to do with the way people come into this truth and the way they stand by it.

A. G. DANIELLS.

The Holy Spirit, No. 5

Conditions and Work of the Spirit of God

THE means through which the Holy Spirit can accomplish its work in us is the word of God. The lesson book is the Bible, the teacher is the Holy Spirit. To take one without the other, is to take the teacher without the book; the workman without his tools.

If the word of God is the Spirit's sword, can man use it?—No; we have tried to use it, but it can be used effectively only by the Spirit.

We should so relate ourselves to the Lord that he can use us as instruments. The Holy Spirit is absolutely necessary to make work in the field.

effectual. In the chapter in "Desire of Ages" entitled "Let not your heart be troubled," we read: "The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth." The Spirit and the sword are different. "One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the rock and be broken."

How is the Spirit obtained?—By asking for it. Luke 11:13. Then is it difficult to get? Jesus said to the disciples, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." Has the Saviour gone?—Yes. Then the Comforter has come. There is no doubt about that. Just as surely as the Saviour ascended, the Holy Spirit came down. It is here. The thing we need to do is to recognize it and receive it.

What will the Spirit do?—Convict us of sin. What is one evidence that the Lord hears our prayers when we ask for the Spirit?—We are convicted of sins. When the spirit of God begins its operations on the heart, a man does not always feel good. What is the trouble?—It convicts him of sin. Why is this? To discourage him?—No. I hope these convictions will go on, until it can convince us of righteousness.

There is no similarity between the Spirit of God and the flesh. The Spirit comes to put to death the old man of sin, sorrow, and trouble in the world. Colossians 3:5 gives a description of this old man. Galatians 5:19-25 tells the things that are in the human heart that the Spirit of God condemns, the things that resist the Spirit of God, the things that we feel convicted about, and that the Spirit of God wants to take away from us. When these things are in the heart, the Spirit of the Lord cannot come in: the Spirit of the Lord never works where these things exist. We pray for the Spirit, but until we give up these things, the Spirit of the Lord will never help us. What we need is a clean heart. We must clear the King's highway. There must be a putting away of sin. Matt. 10:1, Mark 9:14-18. The Spirit cannot work in a heart where strife and pride and self-love exist; until these things are removed the Lord cannot give us his Spirit. G. B. THOMPSON.

The Exodus and Advent Movement, No. 2

It has been Satan's effort to frustrate both movements. In the first instance he hardened Pharaoh's heart, so that he refused to let Israel go. In a proud, arrogant manner Pharaoh enquired, "Who is the Lord, that I should let Israel go?" To-day by subtle means he hopes to hinder us, but soon will his hand be seen in a crushing persecution that will threaten the utter annihilation of the remnant people of God.

In those days the Sabbath was a sign between God and Israel. To-day the same Sabbath is the sign, and it is so recognized by this people. Eze. 20; 12, 20.

In past days when God began to work with mighty power, Satan began to work with like power. In Exodus 7:11, 22 we are given a view of this struggle. God has given certain signs by which it might be known that he had sent Moses and Aaron to deliver his people. Aaron was commanded to cast down his rod, and it should become a serpent; but when he did so, the magicians cast their rods to the ground and apparently they became serpents. Satan has ever worked to give the appearance of life to his deceptions, and the subtlety of his deception was not observed by the sin-hardened Pharaoh. In this effort of them agicians to withstand Moses we have the first record of an organized effort on the part of spiritualism.

In 1 Cor. 10:11 we are told that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." The Word also tells us that we are living in perilous times; for "as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, rebobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:8, 9. But who were Jannes and Jambres? They were those very magicians who cast down their rods that were apparently transformed into serpents. We are to meet the same subtle influences to-day, and no doubt they will be manifest in various forms of spiritualism; not that these opposers will call themselves spiritualists, but they will strike against a belief in a material God, a material heaven, and a material salvation. Should we not expect such to oppose the gift of prophecy as manifested in the

church, the same as these ancient deceivers withstood Moses?

It is a singular fact that the third angel's message began in 1847, and one year later spiritualism began to be manifest. At that time the deception was largely unmasked, but to-day it is entirely different; we find its subtle influence in nearly all churches and organizations.

In Egypt Pharaoh brought oppressive measures to compel Israel to break the Sabbath. It seemed that it would be utterly impossible for them not to do so. So in our day. Sunday laws are being enacted and enforced, to compel God's people to transgress his holy law and desecrate the Sabbath (Rev. 13:13, 14). But the same God that brought deliverance to ancient Israel will manifest himself in our behalf to-day.

The trouble in old Egypt was not so much the stubbornness of Pharaoh or his oppression, but it was the leavening influence that his course had upon the spiritual condition of the people who were to be called out. They were not willing to leave their idolatry behind them. But we are told that "stubbornness is idolatry," and in this special form will it be evident that it is manifest among us.

In Israel the trouble was not when they first started out; it was manifested later in the movement. God had promised to do wonderful things for Israel if they would obey his voice. It seemed for a time that they would be faithful, but they forgot. A record of all this is to be found in Deut. 32:12-17 and Num. 25:2, 3.

When we first started out as a people, just a little handful of us, we studied the word of God, and knew for a certainty that this was the very truth, but as prosperity came, many forgot to lean heavily upon God, and as the result they are joining themselves with "Baal-peor." God is calling us again to repentance; and brethren, we must repent if we ever finish the work in this generation. We must steel ourselves against the vain philosophies that are being insinuated among us. How can we be delivered when God has given us the truth on the nature of man, and we allow ourselves to be ensnared by the subtle arguments of science falsely so called? Satan will endeavor to deceive the very elect, but will he come to us with something labeled "spiritualism"? No, verily. He will insist that this is the third angel's message. That has been taught again and again; but there is danger of our de-

parting from the first principles of the message.

Nine years ago this people were face to face with the question of accepting or rejecting these spiritualistic doctrines. The leader of our medical work had written a book on health for the relief of our sanitariums. It was proposed that the denomination sell one fourth of a million to lift the debts on our sanitariums. Some of our workers examined the proof sheets. I read some of them, but they did not seem to ring true. I found that others were questioning them. At last we had a meeting with the author and his friends. When we suggested changes, they would laughingly say, "Well we will change that statement, but it makes no material difference." Finally one of our workers struck the question squarely when he said: "I do not see how we can make the changes desired on this manuscript, for the difficulty is that there is an undercurrent running all through it that is diametrically opposed to our belief as a people. But the leader of our medical work insisted that Sister White stood with him. Then came that period of waiting to which I have before alluded, but finally the word came: "It is time to take decided action now." You know what the result has been. One peculiar thing about it was that the author—before the testimony came—promised to make alterations in the manuscript. Well he did make alterations in the edition circulated here; but imagine my surprise when arriving in England, to find in print over there the identical manuscript that we had condemned.

That leader was carried away with pantheism. He would try to get us to commit ourselves on the question of the probable size of God, when he could measure the heavens with a span, and could hold the waters of the earth in the hollow of his hand. He believed that God was as great as space itself; that it would be impossible for him to be less than 80,000 miles in height, if he had a literal body at all. His ideas may now be read by referring to the December, 1910, issue of the *Delineator*. But in "Early Writings," page 45, we are given a definite view of God's throne; but we are not to seek to penetrate his glory, and tell how tall he is. No man is able to do that, nor should he attempt it. It will not be unpopular to be a church member in the near future; for spiritualism is cementing all together. Isaiah saw this movement and chronicled its results in the

second chapter of his book. But, brethren, we had nothing to do with such movements in the past, and can we afford to do with them to-day? Our message is a distinct message, and it is to accomplish a distinct work. We can not join ourselves with Baal-peor and yet hope for the blessing of the Lord.

Some time ago two of our ministers were holding a tent effort in a certain city when they were invited to a home by a person who was attending. They went in the evening, hoping to have a Bible reading with the family and their friends who had assembled; but imagine their surprise when they found themselves in the midst of a spiritualistic seance. The one brother began to fight it, and pray to God for deliverance. The other brother jested about it, and took it as a joke. Very soon some of the members of the circle began to flatter him and tell him that he would make a good medium. He went from the place, thinking little of the effect it might have upon him, but he is out of the ministry to-day, because of serious doubts.

A few days ago, I was on a street car. When the car stopped, we noticed a wire running across the street. The conductor of the car called out to a man near by to remove it. He attempted to do so, but found that it was a live wire, and that he could not let go. So it is with this deception. We must see to it that we do not take hold of it, or we will find that it will take hold of us with a far more tenacious grip. In Rev. 12:12 we are warned that the devil has come down to earth having great wrath because he knoweth that he hath but a short time. 2 Thess. 2:9,10 also emphasizes this fact. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. The love of the truth alone can save us. I have found sometimes after a sea voyage that things continue to rock and reel about. It seems that the pulpit is rocking, but I know it is not. So it is with those who are confused about the truth to-day; the rocking and reeling is in their own heads, for "the foundation of God standeth sure."

W. A. SPICER.

"WHILE logic may fail to move, and arguments be powerless to convince, the love of Christ revealed in personal ministry, may soften the stony heart, so that the seed of truth may take root."

The Question Box*

32. SHOULD young ministers, just starting out, give too much advice to old experienced ministers as to how the work should be carried on?

I think they should be very modest in advising their elders. If they see what they believe to be a better way, they should go to work with their whole heart and demonstrate it, and let the older ministers take a lesson from observation.

33. Should conference workers retain for personal use the profits from the sale of books when given a percentage from the tract society?

I think they should; and then let that profit help them to meet the loss they sustain in giving away literature, as they find themselves almost forced to do.

34. Should the subject of health reform always be taught to those accepting the truth? Is it a part of the message?

True health reform and true dress reform are a part of the message, and should be taught in the proper way with the rest of the message. Health reform should not be presented as a matter of prohibition, but rather from the standpoint of the benefits derived from it. People will then take hold of these principles because they see something good and inviting in them. In the matter of dress reform, the leaving off of ornaments, etc., should be presented in a manner that will be attractive. We can present to the people the beauty of adorning the mind with the precious gems in God's word—with a true knowledge of our God and Saviour; and we can also help them to see the joy of devoting our lives and the money placed in our hands to the salvation of souls.

35. In our house-to-house work should we disregard the common principles of propriety usually insisted upon by the world? To what extent should a man visit alone in homes?

A minister should be very wise and careful about calling upon ladies in their homes alone. It is much better if he can be accompanied by his wife, as that will disarm all suspicion, or anything that tends to gossip. Where this is impossible it would be a good plan to arrange for some of the neighbors to meet together, and then make a personal visit.

36. Under ordinary circumstances, about how early in an effort should the Sabbath question be presented?

This question should not be presented until we have had sufficient

*Conducted by Elder A. G. Daniels.

time to establish the confidence of the people in our work, and convince them that we are not fanatics, not running off on a tangent, but that we have the word of God for what we teach. In most cases from two to four weeks is necessary to accomplish this. We may present the prophecies, and show their fulfillment in history with which people are more or less familiar, it is usually sufficient to convince the people that we know what we are talking about, so that when we reach the point of presenting the Sabbath, the task is not a difficult one.

37. Is it consistent for ministers to trade or traffic in certain articles of merchandise? And how can those who do so be dealt with in a way to save the cause and themselves?

A minister should give himself wholly to the work of the ministry. He should be paid a salary sufficient for his living so that he will not be obliged to engage in trade or traffic of any kind, and then he should devote his whole energy to the interests of the work in which he is engaged.

38. Is a man a good Adventist who persists in the use of pork as food?

I should not think an individual understood this message and this movement as he ought to understand it, if he persists in the use of pork; for the Scriptures plainly show how the Lord withheld swine's flesh from the children of Israel, while they were allowed to partake of the flesh of lambs, fish, and other things. He should be led to see that the Scriptures forbid the use of pork as food, and that he must get the victory over his body.

39. What is the difference between the missionary license and the ministerial license? Does one grant privileges which the other does not? If not, why make a distinction?

The missionary license is granted to persons who go out to engage in missionary work, to both ladies and gentlemen who go out as Bibleworkers, but not to those who are looking to or already engaged in what we term "the ministry." When a minister is sent to a foreign field, if a married man, his wife is given a missionary license because she goes with him to do missionary work of every kind possible. The ministerial license is given to an individual aiming at the ministry, and who is sent out to engage in public speaking. This does not give authority more than to exercise his gift and give evidence of his calling to the work.

40. In advertising, does a beginner

have the right to put "evangelist" in front of his name? Should not the subject attract rather than the name of the speaker?

A beginner should be cautious about adding the term "evangelist" to his name. While he may, in a sense, be an evangelist, yet the people have a different idea of the term. The word "evangelist" usually suggests to people such men as Chapman, Moody, etc., and this use of the term might lead to disappointment. Modesty is one of the fruits of the Spirit. It comes from the gospel and it makes a man humble and careful.

GENERAL MATTER

The Sabbath at Creation

CHRIST THE MAKER OF THE SABBATH

"The Sabbath was made."¹ This statement which was made by Christ shows that the Sabbath did not come by chance, custom, or tradition. It was a work of creation; it was made. The questions naturally arise in our minds: By whom was the Sabbath made, when was it made, and how was it made? These questions may be answered by plain statements of scripture. In Paul's letter to the Colossians he speaks of Christ as "the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist."² And in the letter to the Ephesians he says that "God created all things by Jesus Christ."³ And the gospel by John sets forth the same truth; for it says: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." "All things were made by him; and without him was not anything made that was made."⁴ These scriptures are positive evidence that Christ was the agent in the hands of God by which all things were made. And as the Sabbath is one of those things which was made, therefore, Christ was the Maker of the Sabbath. There is no contradiction between this fact and the statement in Genesis that says, "In the beginning God created the heaven and the earth."⁵ For Christ is also called God, as stated in Hebrews, where we read, "But unto the Son he saith, Thy throne, O God, is

for ever and ever."⁶ Our first question is now answered. It was Christ who made the Sabbath.

THE MAKING OF THE SABBATH

"Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."⁷ This scripture answers the second and also the third questions. It shows that the time when the Sabbath was made was at the close of creation's week; and it points out three definite acts which constituted the making of the Sabbath, namely,—rest, blessing, and sanctification. We will consider each one of these acts, that we may understand their significance in the making of the Sabbath.

THE REST

Christ did not rest at the end of creation week because he was tired, for such a condition is unknown to him. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."⁸ But by resting that seventh day Christ made it *his* rest day or *his* Sabbath. (Sabbath in Hebrew means rest.) And he ever after speaks of it as *his* Sabbath. He says, "Verily *my* Sabbaths ye shall keep."⁹ And as he spoke the law from Mount Sinai he said, "The seventh day is the Sabbath of the Lord thy God."¹⁰ And through Ezekiel he says, "I gave them *my* Sabbaths." And again, "Hallow *my* Sabbaths."¹¹ He also expresses the same thought through Isaiah when he says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day."¹² And to the scribes and pharisees the Saviour said, "The Son of man is Lord also of the sabbath."¹³ And John, the prophet, in describing his vision on the Isle of Patmos says, "I was in the spirit on the Lord's day."¹⁴ These scriptures show that Christ has never relinquished his claim to the Sabbath.

As the Sabbath belongs to Christ, and is given to us only to keep, or, as we may say, as a keep-sake, we have no right to trade it off for another day that may be offered us in its place. We have noted that Christ rested upon the seventh day, and it was thus that he made it *his* rest day, or Sab-

bath; and he can no more change the fact of that rest upon the seventh day to some other day than we could change the time of our birth to some other day than the day on which we were born.

In resting on the seventh day, Christ put his own presence into the day, and that makes it holy; for his presence makes holy. Two or three illustrations will prove this fact. When Moses, in his work as a shepherd, led his flock to the back of the desert, Christ appeared to him in the burning bush, and as Moses drew near, a voice said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."¹⁴ And Joshua had a similar experience when he was at Jericho, and there appeared unto him the Captain of the Lord's host, that is, Christ; and he said, "Loose off thy shoes from off thy foot; for the place whereon thou standest is holy."¹⁵ In each of these cases it must have been the presence of Christ which made the place holy; and the same effect is seen when he came down upon Mount Sinai to speak the law to the children of Israel. At that time he said to Moses, "Thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death."¹⁶ In like manner the Sabbath has been made holy by the presence of Christ, and it should not be trampled under foot. Through the prophet we are admonished, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable: and if thou shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for mouth of the Lord hath spoken it."¹⁷ Thus it is evident that "the rest," the first act in the making of the Sabbath, places the presence of Christ in the day, makes the day holy by that presence, and makes it possible for the Saviour to give it to us with a divine guarantee of its sacredness because of his presence.

THE BLESSING

The second act in the making of the Sabbath was the blessing; for after Christ had rested upon that day the record is that he "blessed the seventh day."¹⁸ With that blessing it became

his blessed rest day. The blessing was not without a purpose. When the Lord pronounced a blessing upon Abraham he said: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed."¹⁹ God's blessing upon Abraham was designed to make Abraham a blessing to others. In like manner Christ placed his blessing upon the Sabbath that all who accept that day might receive his blessing.

THE SANCTIFICATION

Christ sanctified the seventh day.²⁰ To sanctify means, according to Webster, "to set apart to a holy or religious use." We see the Bible use of the word sanctify in the following scriptures. Joshua in speaking of certain places of refuge says, "They sanctified Kadesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah."²¹ And in the prophecy of Joel we read: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord."²² These scriptures show that to sanctify means not only "to set apart to a holy or religious use" but also to make known that "holy or religious use" by public proclamation. Therefore, when the Sabbath was sanctified, it was not only set apart for a "holy or religious use," but that use was publicly proclaimed. It was made known to Adam and Eve, the parents of the race.

THE SABBATH FOR MAN

"The Sabbath was made for man."²³ The Sabbath was not made for the angels or the inhabitants of other worlds; it was made for man. The word "man" is here used without a limiting adjective. It must, therefore, include all mankind, the whole human family, not patriarch and prophet alone, nor the Jew exclusive of the Gentile, but for man, whenever and wherever he is found. And the new earth, the heritage of Jacob, will be given to those who regard the Sabbath which was made, blessed, and sanctified by Christ, our Creator and Redeemer.²⁴

REFERENCES

1. Mark 2:27; 2. Col. 1:12-17; 3. Eph. 3:8,9; 4. John 1:1,14,3; 5. Gen. 1:1; 6. Heb. 1:8; 7. Gen. 2:1-3; 8. Isa. 40:28; 9. Ex. 31:13; 10. Ex. 20:10; 11.

- Eze. 20:12,20; 12. Isa. 58:13,14; 13. Mark 2:28; 14. Rev. 1:10; 15. Joshua 5:13-15; 16. Ex. 19:12; 17. Isa. 58:13, 14; 18. Gen. 2:3; 19. Gen. 12:1-3; 20. Gen. 2:3; 21. Joshua 20:7, margin; 22. Joel 1:14; 23. Mark 2:27; 24. Isa. 58:13,14. O. F. BUTCHER.

CHESAPEAKE

A Letter from Elder Sufficool

IT would furnish us pleasure to answer personally all the communications we have received from our brethren and sisters residing in past fields of labor, were it possible for us to find the time to do so. Desiring to express our appreciation of these many tokens of the affection and continued interest of our brethren, we submit these few lines, trusting that all whose communications are as yet unanswered will receive them as a personal communication.

It is with pleasure indeed, amid the constant pressure of duty in our present field, that we recall the blessings of God enjoyed during our labors in the Chesapeake Conference. It was the settled purpose of the writer to carry the light of the message into the new fields in the district known as Western Maryland. Together with our brethren residing in that locality we sought the Lord for wisdom, and immediately calls began to come in, churches and school houses were opened, and as we entered, souls were converted to the Lord, some were added to the churches, while others were organized into church fellowship, received into the conference, and with their means and influence sent the light which was precious to them into fields beyond. In the spring of 1910 we organized the Crystal Falls church. The brethren have changed the name of this church and it is now known as the Ponds ville church. May this church be blessed of God.

The Lord began a mighty work in Western Maryland. Nothing but the angel of the Lord and the Holy Spirit could open the hearts of the people and thus pave the way for the giving of the message. Washington County is in the heart of a wealthy peach belt. Never in our experience have we labored in a field where the people were more willing to accept the message. We trust that the Lord of the harvest will send forth men who in the spirit of the lowly Saviour will carry the light of present truth into this field. The Lord is calling for men to enter the harvest field to-

day, who like Daniel will choose the terrors of the lion's den rather than depart from right principle. We are living in the sifting time. Character is being developed, gold is being refined, and the dross is being revealed. Let us now take courage, and be of good cheer, for the Lord is with us, and "who can be against us?"

L. E. SUFFICOL.

NEW JERSEY

Field Experiences

THINKING that a few lines from this part of the field might be appreciated by the VISITOR family, I relate some recent experiences which were an encouragement to me.

Not long ago I called upon an old lady who was almost blind. She had been brought up a Catholic, but with tears running down her face she said that she "could not believe that way." It was a great pleasure for her to talk with some one about the truth as it is in the word. She thanked me for calling, and wished heaven's blessing on my journey. How many, many people we meet who are willing and glad to talk on things of eternal interest!

Another experience. I saw a man driving toward me on the road, asked him to stop, and in a few minutes had his order and he went on his way rejoicing.

A young man seeing me coming toward him said, "I wish that man were a book man." He gave me his order readily, saying that he had a great desire to have such books, and as I left he said, "Whatever you do, don't forget my book."

While I was canvassing another man he said, "Sir, you are only losing time, as we can not take, and really do not need any book." I thanked him for telling me but went on with the canvass, for I saw that his wife was drinking in the message. When I had finished he turned to her and said, "Mother, that talk was worth the price of the book;" and soon I had his order.

Another lady was very slow to let me come in, although it was raining, the wind was blowing, and I did not have an umbrella. Finally she granted me an entrance and the canvass began. After a few minutes I saw the tears falling, and she wept bitterly, telling me that she could neither read nor write and her husband would not look at the book. I told her that the Lord would see that some one would read it to her; and

Canvassers' Reports

West Pennsylvania, Week Ending May 5, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
A. Brownlee, Butler Co.			5	48					268 45
Miss Midkiff, Butler Co.		SP	5	47	19	19 50	8 90	28 40	7 40
J. Kimmel, Somerset Co.		GC	5	41	3	12 00	1 35	13 35	76 15
Adeline Zoerb, Washington Co.		SP	4	25	5	6 25	1 60	7 85	
S. A. Buzzard, Somerset		GC	4	19	42	44 00		44 00	
C. Zimmerman, Bedford Co.			2	18					84 50
Agnes Zoerb, Washington Co.			4	25	6	8 00	50	8 50	1 50
Totals			29	223	75	\$89 75	\$12 35	\$102 10	\$438 00

Virginia, Week Ending May 5, 1911

K. Oertley, Wytheville	CK	32	6	9 00	3 00	12 00	1 75
S. N. Brown, Dansville	CK	36					114 00
G. W. Holman, New Market	PG	32	10	30 00	1 00	31 00	
S. Haynes, Frederick's Hall	DR	39	9	25 75	3 10	28 85	
Totals		139	25	\$64 75	\$7 10	\$171 85	\$115 75

West Virginia, Week Ending May 5, 1911

F. Wagner, Harrison Co.	DR	5	40	15	45 00	8 30	53 30	50 00
H. Smith, Harrison Co.	DR	4	41	14	47 00	1 50	48 50	1 50
Sarah Midkiff, Harrison Co.	CK	4	33	24	37 00	7 95	44 95	4 20
D. Metcalf, Monongalia Co.	DR	4	44	8	27 00	10 50	37 50	
W. McElphatrick, Gilmer Co.	DR	5	46	10	21 00	10 50	31 50	57 75
A. Hendrickson, Harrison Co.	DR	5	43	8	24 00	1 35	25 35	36 00
T. M. Butler, Marion Co.	GC	5	43	7	21 00	2 50	23 50	79 00
J. W. Marshall, Berkeley Co.	GC	2	15	3	9 00	6 50	15 50	
Mrs. F. E. Wagner, Clarksburg	MH	2	16	10	15 00		15 00	
Eva Pruett, Cabell Co.	DR	3	12	5	11 00	3 00	14 00	
H. Rees, Kanawha Co.	DR	3	25	1	3 00	9 00	12 00	66 50
A. Williams, Kanawha Co.	BS	5	15	2		1 62	1 62	12
Totals		47	373	107	\$260 00	\$62 72	\$322 72	\$295 07

Ohio, Week Ending May 12, 1911

L. H. Waters, Wyandot Co.	DR	5	42	10	33 00	18 00	51 00	
*O. Stevens, Springfield	DR	10	39	38	122 00		122 00	
Enos M. Horst, Crawford Co.	GC	4	33	10	30 00	25	30 25	25
F. Harkins, Van Wert Co.	GC	4	34	14	42 00	13 55	55 55	
G. Draper, Van Wert Co.	GC	4	32	11	33 00	8 00	41 00	1 50
W. Morgan,		3	20		6 00	3 75	9 75	10 75
Totals		30	200	83	\$266 00	\$43 55	\$309 55	\$12 50

New Jersey, Two Weeks Ending May 12, 1911

G. Blinn, Hunterdon	BR	10	78	26	80 00	6 00	86 00	60 00
†L. Smith, Plainfield		5	33					96 25
J. S. Glunt, Gloucester	BR	9	83	26	54 00	6 17	60 17	15 30
W. Plant, Essex	GC	5	24	8	20 00	7 95	27 95	
†C. Beach, Essex	GC	3	19	4	13 00	1 25	14 25	12 00
Totals		32	237	64	\$167 00	\$21 37	\$188 37	\$183 55

West Pennsylvania, Week Ending May 12, 1911

Archie Brownlee, Butler	CK	5	47	24	31 75	6 30	38 05	11 50
Celestia Midkiff, Butler	SD	5	45	7	7 50	9 70	17 20	5 45
R. Corder, New Castle	BF	5	26	40	45 50	4 50	50 00	
F. Grimm, Allegheny Co.	BR	5	30	2	6 00	3 00	9 00	3 00
W. Burtnett, Washington	GC	2	12	3	9 00	4 10	13 10	6 00
J. Kimmel, Somerset	PG	4	30	3	12 00	4 20	16 20	16 70
W. Guthrie, Washington	GC	3	10	4	13 00		13 00	
Totals		29	200	83	\$124 75	\$31 80	\$157 55	\$42 65

East Pennsylvania, Week Ending May 12, 1911

*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		106	42	\$66 00	\$15 90	\$82 40	\$6 00
D. Summers, Philadelphia		6	43	8 20 00		20 00	
H. Rohrer, Tioga Co.		3	21	4 12 00	8 15	20 15	
W. Mayers, Lehighton	CK	4	28	13 21 00	6 90	27 90	19 90
E. Sterner, Weissport	CK	2	16	6 9 00	1 00	10 00	28 50
W. Hess, Cumb. Co.	CK	3	21	12 19 50		19 50	119 50
F. Barto, Lancaster Co.	CK	5	47	19 30 00		30 00	
H. Minier, New Albany		4	32		6 75		50
S. Zenger, Chamlersburg	CK	5	40	15 24 50		24 50	
I. Lerengood, Dauplin Co.	CK	2	15	8 13 00		13 00	
Totals		34	263	85 \$149 00	\$22 80	\$165 05	\$168 40

*Two weeks ending May 5

†One week

Grand Totals: Value of Orders, \$1,507.59

Deliveries, \$1371.92

after encouraging her to put her whole trust in God, I received her order with her thanks for calling.

How many distressed souls we meet, and how glad we should be that we have just the comfort that those in distress are needing! And truly we should esteem it a great pleasure to minister to those who are heirs of salvation.

We are living in the time when the last call to the marriage feast of the Lamb is being made. Many say, I have this or that to do, and have no time; others are not concerned; but I see many poor ones, outcasts as it were, from the higher walks of life, who are ready to hear; and I believe that many will come in who are little thought of by the great of earth.

Let us not be discouraged; we have the chart and compass, and truly we are nearing the promised land. Let us then take courage, for we are well able to go up and take the promised possession—even forever and ever.

J. S. GLUNT.

WEST PENNSYLVANIA

Albion

DEAR VISITOR: We welcome each weekly visit you make to our home; and we wish to say through your columns that the Albion church enjoyed a visit from Elder I. G. Bigelow and Brother Medairy, and appreciated the efforts they made to give instructions and help in the sale of the temperance *Youth's Instructor* and "Ministry of Healing." We hope that the Albion church will take a better hold of the work in the future, that we may do our part in the work God has given us to do, and receive the blessings waiting for us.

PEARL E. MORRISON.

OHIO

Harvest Time

"But when He saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."

"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:36-38.

The pitiable multitudes of Christ's day have passed away, but confronting us almost everywhere today, are thousands of persons who are as much deserving of sympathy, and in just as great a measure without a shepherd as were the people in the time of our Saviour's earthly ministry. No one has a stronger realization of this fact, than does the faithful missionary canvasser. Many are the opportunities of walking even as the Saviour walked. We may speak words of comfort to the sick; encourage the discouraged; and read from the Bible some of the priceless promises which were written for like people.

How glad one feels after trying to make some one happier and more hopeful! In blessing others, we are surely blessed ourselves.

In one of the very humble homes of the city where I have been working, I had a touching, yet encouraging experience, which I desire to pass on. After announcing the nature of my work at the door, I was invited to enter by the mistress of the house who was blind. She said, "I have now been trying to comfort a poor mother in here who has just buried

her only child, of two years. Probably you can help comfort her." I found the sad mother in tears. I told her of the Christian's hope of being reunited with loved ones who have fallen asleep. I also read to her from the word of God. Her face brightened as she said, "I believe that the Lord sent you here to-day." I said that I believed the same.

After presenting my book, each one of the women gave me an order, for which I thanked the Lord. Such experiences revive one and cause him to go on his way rejoicing. I know that many rich blessings are ready to be bestowed on those who will sincerely say, "Here am I, send me." I hope that the reader will remember the canvasser at the throne of grace.

RAY CORDER.

Pleasant Hill

THE church school at Pleasant Hill closed Friday, May 5. On the following Monday a picnic was held on a beautiful elevation not far from the school. It was an ideal day, and the picture presented by the green hills and valleys, the farms and blooming orchards, was one not soon to be forgotten. About fifty friends and patrons of the school were present. After dinner a program was rendered by the church school pupils, and Mrs. Sheaff gave an interesting account of her experience in missionary work in the "Southland." This was followed by short talks from Miss Draper, the teacher, and Brother Moffett and the writer.

Miss Draper has spent three years as teacher in the Pleasant Hill church school. She has been very successful in her work, and it is with regret that the church sees her leave for another field.

W. E. BIDWELL.

Youngstown

OUR hearts were made sad as we met on Sabbath, May 13, when Brother Gibson spoke to us for the last time before leaving for his new field of labor in West Virginia. The Lord came very near as he spoke words of comfort and encouragement. A goodly number gathered to hear him, among them several who are much interested in the truth.

It is a hard thing for us to give up our brother; but we realize that our loss is gain to the West Virginia Conference. Brother Gibson has been faithful and true in his work here, sacrificing much for the cause. In going, Brother and Sister Gibson leave behind many warm friends be-

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sides the brethren of the church, who unite in wishing God's blessing upon them in their new field of labor. After the close of the service they were presented with a well-filled purse. May the dear Saviour ever be their guiding star, and may their labors always be blessed of God where-ever he may choose to call them.

MRS. A. ALDERMAN.

WEST VIRGINIA

Five Weeks on a Scholarship

WE are glad to present the following report from Miss Sarah Midkiff, who five weeks ago began working on a scholarship in Clarksburg. She has put in twenty-five days—one hundred fifty-two hours—and has taken \$222.35 worth of orders. Miss Midkiff has been working territory that has been very thoroughly canvassed this winter for "Daniel and the Revelation."

Should not such a report encourage the many who are planning upon entering the great unworked territory of the Columbia Union Conference this vacation for the purpose of scattering the light contained in our books and earning a scholarship in one of our schools?

C. V. LEACH, *State Agent.*

ELDER ROBBINS spent Sabbath and Sunday, May 13 and 14, with the churches at Parkersburg and Kanawha.

We are pleased to report two new canvassers this week—Mr. A. V. Williams and Mr. Lawrence Reese, both residents of Charlestown. They are

twelve and nine years of age respectively. "Little acorns into great oaks grow," so may we hope, their little reports, now, may be big reports later.

"I am sending my report for the week just ended. It is not large, but I am sure the Lord was with me. Saturday evening I took fifteen temperance *Instructors* with me and sold them in about fifteen minutes—was sorry I did not take fifty, am quite sure I could have sold them all." Thus writes one of our faithful canvassers: they sell books all day and at night are out with their periodicals—and they sell them too!

Elder W. R. Foggin is quite ill at his home in Reedville, Ohio. We hope that he will make a speedy recovery.

Brother C. V. Leach was in Gilmer County last week, where he spent a few days with Brother W. A. McElphatrick. We found Brother McElphatrick of good courage and still selling large quantities of books.

The Charleston church has just sent for 500 copies of the temperance *Instructor*. This is the second order for 500 copies we have received.

Two new canvassers are expected to report for duty next week, and still there is room for men.

Brother Dallas Metcalf made a short call at the office. He is on his way to Mount Vernon to be in attendance at the closing exercises of the College.

Brother John E. Meredith, of Berea, W. Va., has just furnished us with the names of 101 individuals to whom he wishes the temperance *Instructor* sent.

The Charleston and the Chester churches have both sent in a list of subscribers to the special issue of the *Signs of the Times*.

Elder Robbins visited the office after the close of last Sabbath. On Sunday morning he went to Clarksburg to visit Brother and Sister A. A. Hendrickson and to administer to them the ordinance of baptism. He goes from Clarksburg to visit some of the isolated Sabbath-keepers of West Virginia.

OBITUARIES

BLAKE.—Mrs. Mahuldah C. Blake was born in Northumberland County, Pennsylvania, June 14, 1855. She fell asleep May 3, 1911, at the age of 55 years, 10 months, and 19 days, having contracted tuberculosis about three years before. At the age of thirteen Sister Blake was converted and gave her heart to the Lord, uniting with the Methodist church. For many years she lived a consistent Christian life, gratefully accepting all the light which the Lord through the inspired word permitted to shine upon her pathway. In 1874 she was united in marriage to James Blake and to this union were born two sons, John W. and Franklin H. About the year 1896 Elders K. C. Russell and J. W. Raymond labored in the vicinity of Northumberland, Pa., and under their labors Brother and Sister James Blake accepted the faith of this people. It was the privilege of the writer to speak a few words of comfort to the relatives and the large circle of friends as we laid the dear one to rest for a little season, until Jesus, the Good Shepherd, shall come to gather his flock unto himself. To know that our sister proved faithful to the end and will be numbered among those who will come forth in the first resurrection comforts the weary heart in this hour of sorrow. Sister Blake was buried from the Pine Grove Methodist church, whose pastor assisted in the funeral services. L. E. SUFFICOOL.

RUSSELL.—Ella B. Lemon was born near Castalia, O., July 11, 1866, and died in Good Samaritan Hospital, Sandusky, Ohio, May 6, 1911, aged 44 years, 9 months, and 25 days. She was united in marriage to Fred Russell 25 years ago; one son was born to bless the home, but at the age of 16 he was taken by the hand of death. Sister Russell united with the Seventh-day Adventist church about twenty-three years ago, and has lived a faithful, consistent, Christian life. In times of sickness in the neighborhood she was always present and her last days were spent in loving service to those about her. Her life was a continued blessing to all who knew her. The church and community keenly feel their loss; but her virtues and deeds of kindness still live. Her husband, mother, brother, two sisters, and many relatives and friends are left to mourn, but she now rests in peace, free from sickness, pain, and care; her life is hid with Christ in God, and we trust that in the resurrection morn she will come forth triumphant over the grave to dwell in that land where sorrow and separation never come. The funeral service was held in the Castalia Congregational church, where a large number had gathered. The discourse was based upon Titus 2:13, "Looking for that blessed hope;" which we trust will not be long deferred.

JOHN FRANCIS OLMSTED.