

COLUMBIA UNION VISITOR

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

Vol. 16

Mount Vernon, Ohio, May 31, 1911

No. 22

Service

It was only a kindly word,
And a word that was lightly spoken:
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken;
It strengthened a faith beset by fears,
And groping blindly through mist of tears
For a light to lighten the coming years—
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm,
And it saved from harm
A brother whose strength was failing;
Its touch was tender as angels' wings,
But it rolled the stone from the hidden
springs,
And pointed the way to higher things—
Though it seemed of little availing.

—Selected.

AT THE INSTITUTE

The Gospel Ministry—No. 6

The Purpose of the Ministry

WHY should a man enter the ministry? For what purpose? There is only one true, great purpose or motive that should move him; that is to save souls,—to work and give his life for the redemption of men and women who are lost in their sins. He cannot enter this work rightly, if he is simply following it as a vocation that is agreeable to his nature. Because a man loves to study and loves to think along these lines, and to do what is usually a pleasant line of work;—he cannot enter it for that reason. He cannot enter it for the reason he is going to build up a cause or denomination. He cannot do it for the salary there is in it,—as a choice in making a living for himself and family. He must enter the work of the ministry because he believes that he is called to devote his life to the saving of souls.

Luke 19:10. Christ was the great minister, but saving souls was his object.

John 3:16. It was the love of God that brought Christ to earth, that led

him to give himself to the work, that he might lead men to salvation and escape from the terrible ruin; and that is the great motive that should always move the minister of Jesus Christ.

Acts 22:10-15. A great revelation was made to the apostle Paul. A mighty change was wrought in his heart, in his nature, and he was told that it was done for the great purpose, not for himself, but that he should be a witness to all men.

Acts 26:14-19. Paul tells us much about his personal experience, the change that was wrought in him. Then he tells us the great purpose for which all this was done. In the 18th verse he gives the reason. The 6th verse we ought to put down in our list for frequent study. What has God called you to do? What is to be your life work? Precisely as it was with Paul. That is the work of the gospel minister, and that should stand before us day and night. Everything else that we have to do must be secondary.

DEVOTION TO THE WORK

This work is so great, this message is so marvelous, that it demands all there is of every one of us. We have nothing to reserve. We have no surplus ability or power of mind to devote to something else besides this work. It challenges the whole man, all the time that God gives him. When we have devoted our thought and our strength and our plans that God has given us to this work, we shall then fail to fully comprehend it, and to do for the cause what we would like to do, and what should be done.

With this thought in mind, I have not much favor for the minister who speculates. I do not believe it is a good thing for preachers to enter any kind of business whether great or small. A man ought to go into this work so earnestly, so efficiently, that he will be in demand, that he will be called for, that he will be of value and of service. He can do it if he will have just one great question before his mind.

Both epistles of Timothy are good for ministers to read. 1 Tim. 4:12. I believe a young preacher can so deport himself, so labor and live among the brethren, that there will be no disposition at all to despise his youth. He can be appreciated and loved by all the people because he is an earnest, zealous, Christian worker. With this experience, a young man will rise up and shine so that his youth will not be despised. Verses 13, 14, 15. Give thyself wholly to this work. Do not divert your mind from this one great question. Read, search, dig for light, truth, wisdom, understanding, and efficiency. Meditate on these things. If you have time from your regular work, devote that time to meditation and study and research work. That will give you strength as you go back into the strenuous work to which you are called. This cause is so great that it calls for the full measure of every man's ability who goes into it. The minister must study continually to do his work efficiently, and in a way that will win souls. That must be continually before his mind. He cannot perform his work in a formal, mechanical way, and accomplish the true and best results. All his preparation should be made with a constant anxiety in his heart that he may do his work in a way that will make a favorable impression on the people for the truth. I know what it means to do it both ways. But it is not right to go about it in a formal way. We cannot do this work in a happy-go-lucky way, and get the results. I tell you if we accomplish what we ought to accomplish, we shall have to work our way on our knees with God, studying the people, studying their condition, approaching them with that care and burden that will bring conviction, and God will bless us when we do it.

1 Cor. 9:19-23. Jesus said we should be as wise as serpents and harmless as doves. Paul carried that out. He was not a hypocrite, pretending to be one thing when really another. He understood people's condition, and learned to preach in such

a way that he could gain their confidence. That is what I understand the minister should strive for at all times. In visiting the people, and associating with them, we must be earnest, we must know what we are about. We are sent out with the gospel of Jesus Christ, to win their hearts. The manner in which we go at it, and the way in which we conduct it will determine the success which we have.

2 Cor. 11:28, 29. Paul shows here that in all his labors he took into consideration the condition of the people with whom he was working. He made himself servant to all men.

THE MINISTER MUST BE FAITHFUL

Col. 1:28, 29. There is one thought I want to present. The minister must do his work not only with care but in faithfulness. Acts 20:17. What must be the impression, the feeling of the people for whom a man labors like that? A man who goes from house to house praying, trying to persuade men to realize the need of salvation, telling them how life will be a failure for them if they do not heed this counsel, will have the respect of the people. Verses 26, 27. Paul was faithful in his teaching. He kept back nothing that would be profitable to them. He pursued his work carefully so that he could declare to them the whole counsel of God, and yet not drive them away.

Verse 31. What a definite impression it makes when we preach this new light and truth to men and women with tender hearts;—when we preach it with tears. When we can go to their homes and read the scriptures together, and when we kneel down to pray, somehow our souls feel so burdened, their souls seem so precious to us, we cannot help but weep. It is this faithful house-to-house service that makes us real ministers of Christ. Paul did that that he might present every man perfect in Christ Jesus. And when he does that he is doing the work that is worth while, that will endure through eternity.

A. G. DANIELLS.

The Exodus and Advent Movement, No. 3

"AND he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers." Deut. 6:23. Thus in one verse are we given the reason for the exodus movement. The promise had been made to their fathers. God had given his word that there should

be such a movement, and his plans are never frustrated. He did permit Israel to tarry in the wilderness, but when the faithless were shaken out, with a mighty arm were they led into the land of promise. Thus has it been with the Advent movement. Long ago many of the early believers in this message expected to be in the promised land, but God saw that it would not be best, and there has been a tarrying time the same as in the first movement. Heb. 10:35-39, Hab. 2:2-4.

In the exodus movement, the same organization that began it finished it, for although many died—only two above twenty years of age remaining—yet it was the same movement. Rev. 14:6-8, 14 gives us a picture of the movement in our day. We find that three messages are to be born, and then one is seen coming on a white cloud. Thank God, that although most of our worn pilgrims are now resting, some will remain "to meet the Lord in the air, and so shall they ever be with the Lord."

Murmuring hearts failed in the first movement, and think you that they will go through in the second? Some say God will raise up another movement, but it is sixty-five years too late for it to start, hence it can never get under way before the Lord comes. If God led a remnant of ancient Israel through, why should he not lead those who are alive and remain until his coming through?

Some suppose that the good will be gathered out of this movement, but when God sifts his people, the good stay in, and the bad, the refused are shaken out: so we need not look for God to reject this movement, for as he led in ancient days, he may be expected to lead to-day, and modern Israel will be taken through to the promised land. I am glad that we can trust to his leadings. When I have been in foreign countries, going long distances, I have ever made it a custom to carefully examine the sign on the end of the coach if I was in a country the language of which I did not understand. Some times in the middle of the night, I would hear voices crying for us to change cars. I would arise preparatory to leaving, but before doing so, I would examine the sign on the front of the coach; when I found it to be the same one I had carefully examined the night before, you may well imagine that I felt reassured. So we are on a journey. If we have carefully examined every sign that points to the land to which we are going we need not be dis-

turbed by voices crying in the middle of the night, "You are in the wrong movement! All must change!" for this movement will land us straight in the kingdom, for everything that is true will fit into the Advent movement without overturning it.

Phil. 3:13-16 gives us a good rule to follow, where we are admonished to "walk by the same rule, and to mind the same thing." We are to press on by the same rule that has brought us thus far. In the chapter entitled "First View" in "Early Writings," we are told the same thing. We are to look behind us as well as before us. In the beginning of this work, we failed to see all that we see now. We thought the work would soon close, but it has not closed yet. We did not see the end of the road because we did not see the magnitude of the work.

But still there is a light behind us as well as in front of us, for not one word has failed that the Lord has said about this people. You will notice that the Lord was continually reminding Israel to "remember," "remember," because there were things which he did not wish them to forget. So would he remind us to-day of the way he has led us,—led us until we can almost see the light of the city of God.

Anciently the cry was raised, "This is not the right movement!," but the wilderness was no place to start a movement. It must have a proper time and place for a beginning. Our message started at the right time. When visiting in Europe, I always enjoy visiting the clock at Nuremberg. At twelve o'clock its doors will open and out walks Carlemagne and eleven others and range themselves about in order. They are there just at the expected time; just at twelve o'clock, and it matters not how long you stand there at other times, you will not see them for they only appear at twelve o'clock. Thus has it been with our message. Why the precision of heaven is in it! We can prove it by prophecy. Why then should we heed the cry that "it is now time for all good Adventists to leave the movement"? The statement is made by some that they can go into the promised land without, or ahead of the movement: but Caleb and Joshua were both righteous men, and they could not do so. They waited until the movement was ready to cross over the Jordan. Num. 32:12.

When the Lord divided the land of Canaan, he gave to every man his in-

heritance according to his tribe, and we may naturally expect that our inheritance depends upon our identity with God's people. The first movement was well organized. Ex. 18:21. Num. 2:2 shows the order of the camp. Num. 10:28 calls the whole people an army.

We have a parallel in our own movement. They were thus organized that every man's work might count to the utmost. Israel was no rabble, no mob straggling through to the promised land. Baalam testified to the order and organization of the camp. So in our movement, we are a marvel to the world. God put into it his spirit of government and order, and that is why the enemy always attacks our organization first, for he cannot get in so long as order is maintained. Eph. 4:1-5. It takes much of the grace of God to keep the unity of the faith, but little to try to break it. Verse 11 of the above text says that for this reason God put gifts in the church. 1 Cor. 12 reinforces this thought. These gifts are dependent upon each other.

To-day men sneer at the idea of a conference committee sending men around the world, but Paul's example is a precedent. We find him presiding over churches and sending one man here, and another there, for he recognized that only in this way could the evangelizing of the world be effected. The gift of government is one of God's most important gifts. The man who has the gift of talk usually needs another man along to govern him, for he is liable to say and do things that are not the best. The early church was organized with James as president. The churches of Achaia were organized as a separate conference as were also the churches of Macedonia. There were murmurs in these pentecostal churches, but they did not receive the gift of the Spirit, for gifts do not transform the character. Paul informs us that he had to keep his body under after having received the gift of the Spirit.

I think we are too much inclined to look at the person who exercises the gift, rather than to the gift itself. Paul and Barnabas fell out after they had received the gift, but the gift helped Barnabas not to oppose Paul, though it seems that the latter was to be blamed. The gift helps us to forgive, to manifest a spirit of tenderness for those who make mistakes.

The gift of prophecy helps us to understand the word of God. It has ever been Satan's studied plan to becloud our minds so that we might not

understand it. When in Eden, Satan misconstrued God's word. And let me here remark that his efforts are not always directed through the presidents of conferences either. A man does not need to get into office to be used by him, nor does he need to hold an official position in order to become popish. The Spirit or gift of God will prevent these attributes in one as well as another. Let us remember this, and when we cannot see everything alike, let us disagree, if necessary, and then be kind to one another. In the English Parliament, Gladstone and Balfour were always disagreeing, and you would think they must of necessity be the worst of enemies, but when the "sitting" was over you would often see them lock arms and walk out of the chamber together.

In Num. 9:22, 23 we are told how God led Israel of old. I suppose that when the cloud lifted there were many who were comfortably settled. Sometimes they had scarcely time to halt and rest, while again they had a whole year in one place. They were traveling in circles, apparently making no headway, but God expected them to move on when the cloud lifted, and those who went through followed his leading. In the fourteenth chapter and thirtieth verse, we are told that "Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb, the son of Jephunneh, and Joshua, the son of Nun." And most of the number died. Of course there were a number under twenty years of age who heard the word and were privileged to go through, but only two, who were accounted worthy to bear arms, ever saw the promised land. Yet those two represented the generation that God gathered out of Egypt. So in our movement, many of those who first started with this movement will sleep until the coming of Christ. At the General Conference on May 27, 1856, the servant of the Lord was directed to say to those assembled, "Some food for worms, some subjects of the seven last plagues, and some shall be alive to be translated when Christ comes."

Ancient Israel was to be clean and above reproach. Joshua 5:9; Isa. 52:10, 11. They were to command the respect of the heathen about them. So the cry comes to us to-day to "Roll away the reproach" from our work, so that the Lord may lead us through, for he must have a clean people when he comes. In the fif-

teenth chapter of Revelation we have a view of the Advent people triumphant. They have entered into the experiences and triumphs of the exodus people and are prepared to sing the song of "Moses and the Lamb." W. A. SPICER.

The Holy Spirit—No. 6

WE want to have our eyes anointed that we may recognize the blessings of the word. One condition that seems very clear in the Bible is that we talk right. In Matthew 12:36, 37, we are told that the decision in the judgment will depend upon our words.

Eph. 4:30, 31 mentions evil speaking. This thing grieves the Holy Spirit. We are told to put it away. Eph. 5:4 tells us that it is not convenient (Revised Version—"fitting"). It may be convenient now, but it will be very inconvenient in the time of judgment. There is nothing that leaves the soul more barren than jesting. It does not stimulate a praying mood nor inspire a good spiritual sermon.

Another condition is mentioned in Heb. 1:9. It is not enough to outwardly abstain from sin, but we want to be where we hate the wicked thing. And more, we are not only to hate sin, but love righteousness; love that which is upright.

Matt. 5:29, 30 shows that even our thoughts can be a violation of the law. They may be just as dear to us as the eye or the hand, but if they are wrong, they are to be cut off.

In 1 Cor. 9:27 Paul tells us that he kept his body under. This does not refer especially and only to eating and drinking. Gal. 5:24 tells us that we must crucify the flesh with the affections and lusts. Again the conscience must be right. There are three kinds of consciences. 1 Tim. 3:9 mentions the first. No greater blessing can be possessed than a pure conscience. Then we will have no stain upon it, and have it kept that way. Titus 1:15, the second kind of conscience—there is something that is defiling the conscience, and we do not feel right with God. 1 Tim. 4:1, 2 gives us the third, a seared conscience, seared as with hot irons. When the flesh is seared, it is not susceptible to touch; so it is with the seared conscience. The spirit of God can make no impression upon it. There have been many impressions given, but the conscience has refused so long to heed, that it is impossible for the Spirit of

God to make any impression. That is a fearful condition to be in. There are many people in the world whose consciences are like that. Every time a man refuses to respond, his heart becomes a little harder. Sin hardens and makes the heart callous. The person who is not alarmed by this terrible condition, should be alarmed by it. There are those who are "at ease in Zion" and they are in a very dangerous condition.

The Spirit of the Lord brings unity. Eph. 4:1-3. We need to get into unity with God. When we draw nearer to Christ, we will draw nearer to each other. Where there is no unity, there cannot be much of the blessing of God. Through the Spirit of God conviction is wrought. John 3:3-6. Nicodemus had never experienced a change of heart. The Spirit is the agency of a new birth ("born from above"—marginal reading). Another version says, "The Spirit breathes where it will; thou hearest its voice." Listening to that voice will transform the heart. It talks with us and says, "this is the way, walk ye in it." God calls for an entire surrender. You cannot receive the Holy Spirit until you break your yoke of bondage; everything that binds you to your objectionable traits of character. These are the great hindrances to wearing Christ's yoke, or learning of him.

The following is a view given to the servant of the Lord, "In my dreams last night, a sentinel stood at the door of a large building and to every one who came for entrance said, 'have you received the Holy Ghost?' A measuring line was in his hand, and only a very few were admitted into this building."

But admittance will be denied all who attempt to enter with seared or defiled consciences.

G. B. THOMPSON.

AT THE COLLEGE

Commencement

ONCE more the time of the year which we commonly call commencement has come and gone. This last week of school is a very busy one, not only to the graduating class, but also to every other student. Commencement is a significant word. To each member of the graduating class it means that up till this time he or she has been receiving a training for some field of usefulness in life's vineyard. Now this apprenticeship is

completed. Accordingly each member of the class is ready to begin upon his or her life's work. To those who are not completing a course commencement means something altogether different—it means that the last school-week of the year has come, that a week full of programs is about to be realized, that the home going time is near, and many other things.

The commencement week at Mount Vernon College this year has been a very pleasant one. The first number on the program was a recital given by the music department on the evening of May the seventeenth. At this recital were present not only the students and the people living at Academia, but also a number of visitors from Mount Vernon and vicinity.

The class day exercises were rendered at the College chapel on Thursday evening. This program was highly entertaining as well as instructive. The subject of the class address given by Mr. Harry Christman was "Christian Education." Following this a paper discussing the class motto—"Truth and Loyalty"—was read by Miss Rebecca Secor. "Some Facts about the Class" were submitted by Mr. S. C. Rockwell. Miss Mary Barrett then read a paper entitled "Silent Voices." God has placed about each one of us many things that speak to us of his great power and love, and he designs that they should draw us nearer to him. A vocal solo, "The Celestial Vision," was rendered by Mr. L. C. Metcalf. "The Trained Nurse" was the subject of Miss Martha Poole's paper. In this paper the thought was emphasized that the nurse has before her the same field of usefulness and opportunity for alleviating the suffering of her fellow men as did the Man of Galilee. The class president, Mr. C. H. Greenup, gave the valedictory.

The Baccalaureate sermon was given Sabbath morning by Professor W. E. Howell, of Washington, D. C. His remarks were based on John 10:10. The thought that he especially emphasized was the more abundant life which God so much desires to bestow upon each one of us.

The Commencement Recital was rendered by Misses Fidelia Panches, Mable Reed, and Mr. L. C. Metcalf. Many hearts were made glad as they listened to the various selections rendered by these persons.

Monday evening the address was delivered by Elder James E. Shultz. "Let there be light and there was light," was the subject of his address. Many instructive remarks based on

these words were given. Words of cheer and admonition were given to the outgoing class. The class congratulated itself in its choice of a speaker as a result of the words spoken.

The graduating class is composed of seventeen young people full of life, ambition, and courage. Seven courses are represented. One completes the literary; two, the advanced normal; one, the ministerial; six, the academic; one, the elementary normal; four, the nurses' course; and three, the music course.

As their courses indicate, these seventeen young people expect to engage in different lines of work. Several are planning to enter the teaching profession. We feel to encourage and compliment these; for we are told that this line of work is one of the noblest committed to men. Others have dedicated their talents as already indicated to minister to the wants of those who are unfortunate. Some of this class have chosen the high profession of breaking the bread of life to those who are sitting in the vale of sin. Certainly no higher vocation could be chosen than this. Last, but not least, are to be mentioned those who will encourage and make glad their fellow men by sweet strains of music. There perhaps is no profession concerning which the good Book has more to say than about this one. May this much to be desired talent be consecrated to the Master's uses.

We are glad that these young people have had the opportunity of receiving a training so as better to do the work that God has for each one of them to perform. As they leave the school, may they carry God's abiding presence with them, may they ever choose to follow the direction of his holy spirit, may they consecrate every talent that God has given them to make this world better for their having lived in it. Such a course will secure the greatest results for the present life, and form the best preparation for that which is to come.

LAWRENCE ANDERSON.

A Purpose in Life

THERE is nothing that contributes more to success than that of an aim in life. Without this, life is a failure. We must have some grand and noble purpose before us if we wish to be a success, some object in view, and strive with all the energy that we possess, by the help of God, to gain that object. But be sure when you have a purpose

that it is right in the sight of God. Be sure when you accomplished your purpose that you have something that will contribute to the furtherance of the gospel. It does not matter what your occupation may be, if it is one that is honorable and right in the sight of God, and is used to his honor and glory.

It is the aim that makes the man. Without this he is nothing. There is nothing more calculated to lead the mind to serious reflection than the sight of an aged person who has mis-spent a long life, and who, when drawing near its close looks back over the vista of his years to find that he has passed opportunity after opportunity without improving them. Now that it is too late he sees that he has passed the "real aim of life" in pursuit of the allurements of pleasure, which when gained, like the apples of Sodom, turn to ashes in his very grasp. What a different course he would pursue if time would but turn backward in its flight, and he be allowed to commence anew to weave the "tangled web of life." But this is not vouchsafed him. Regrets are useless save when these awaken in the mind of the youth a determination to gather only the "true jewels" of life.

Take heed, young man of an aimless life. Take heed too of a low and sordid aim. Life with its thousand voices is calling you. Time is too precious to be idled away in dreaming of worldly pleasure. Thousands of souls are perishing for a kind deed, a word of sympathy. Will you stand aside and let your neighbor perish for lack of that which you can give him! Do you know of some one in trouble? Go to him and tell him that you are his friend. Talk to him about God and his love. Then you will be surprised to know how many will be glad to hear of one who loves them though they are sinners. Arise! be about your master's business. Time is fast passing. Soon Christ will come to gather his jewels home. You must work while yet it is day. Whatever you do let this be your grand aim and purpose in life.

C. E. OVERSTREET.

Montvale, Va.

Over \$150.00 was raised by the Mt. Vernon church and College on the tank fund. If this is any indication of the interest of our people throughout the field, we may be sure that ample funds are available for the erection of the much needed water tank.

Time

"Our time belongs to God. Every moment is his and we are under the most solemn obligations to improve them to his glory. Of no talent that he has given will he require a more strict account than of our time."

What does this mean to the young man or woman? You stand as one that God is calling to help carry the message of salvation to all the world in this generation.

Now is the time to do that work, soon mercy's door will be closed forever. If you waste the precious time of youth in the follies of this world instead of seeking the preparation necessary for the work of the hour, what will be the result? Eternal loss to yourself. Some think time is too short for them to attend school, but what are you doing without an education? Many are doing nothing, youth is rapidly slipping away, and soon you must give an account of that most valuable talent, your time. Remember those who began work at the eleventh hour were paid like the rest, but those who do nothing receive nothing. Others seem to hear the call of God to work and sense their need of an education, but instead of going to the school that God has called into existence for the sole purpose of fitting our youth as gospel workers, they turn to some school of the world to get their training.

And when their education is finished, they find they are still less prepared for the Lord's work than they were before, for the school and its influences have left the impress of the world upon their minds instead of the impress of the Gospel, an impress of selfishness instead of the impress of sacrifice. They squandered the precious time of youth to gain an education to serve the world. Besides this personal loss they have given their money to the world for much that is mere educational husk, thereby depriving our schools of the financial support that they so much need.

Improve your time and every talent God has given you, for what the world needs most, at this time, is consecrated young men and women to live and teach the principles of salvation in all walks of life.

W. E. BIDWELL.

The new manager of the printing office, Brother Harry S. Weaver, of Baltimore, Md., arrived with his family last Thursday. The College family unite in extending to them a hearty welcome.

Class Day Exercises

PROGRAM

Invocation	- -	Elder O. F. Butcher
Address	- -	Harry K. Christman
Class Motto	- -	Miss Rebecca Secor
"Galop de Bravoure"	- -	Ketterer
Misses Nina John and Fidelia Panches		
"Some Facts about the Class"	- -	Sevelon C. Rockwell
Essay, "Silent Voices"	- - - -	Miss Mary Barrett
"The Celestial Vision" (vocal)	- -	Lonn C. Metcalf
Essay, "The Trained Nurse"	- -	Miss Martha Poole
Valedictory	- - -	C. H. Greenup
Benediction	-	George W. Brassington

THE last entertainment of this year's lecture course was given Thursday evening, May 11. The program consisted of songs by the College quartette interspersed with recitations by Misses Wanita Shingleton, Annie Bennett and Olive Krum. The proceeds from this lecture were used to buy a new carpet for the ladies' parlor.

Elder James E. Shultz, Educational Secretary of the Columbia Union Conference, delivered the commencement address, Monday, evening, May 22. The presentation of diplomas by Elder Butler was as follows:—

Literary:	C. H. Greenup.
Advanced Normal:	Mary Barrett, J. Rebecca Secor.
Ministerial:	Sevelon C. Rockwell.
Academic:	George W. Brassington, Olive Krum, Nina E. John, Harry Christman, J. C. Greenup, Edna M. Cook.
Elementary Normal:	Lelia M. Clough.
Nurses':	Edna M. Cook, Myrtle Amick, Martha A. Poole, Mrs. Daisy Weick.
Music:	Fidelia Panches, Lonn C. Metcalf, Mabel Reed.

Miss Blanche de Spelder left the College immediately after the close of school for her home in Greenville, Mich.

Professor Lawrence Anderson was a Columbus visitor this week.

Mrs. Ross Lindsay left town last week to join her husband, who has been transferred from the Alabama to the Kentucky Conference.

Press dispatches inform us that the steamship China was sunk on her return journey from Shanghai. When it is recalled that this is the vessel on which Brother and Sister O. J. Gibson, of the College, sailed for the Orient on her last voyage, and Elder F. W. Field was to have boarded her at Yokahama to return to America, we can see some of God's providences in our mission work.

Mrs. W. T. Weeks visited her son Howard during Commencement week.

Brother Charles Punches, of Hamler, O., has been in town on business during the past few days.

Clarence Leach is returning to West Virginia with a company of twenty-seven canvassers, who expect to work for scholarships this summer.

Brother Guy Jacques will engage in ministerial work in the Chesapeake Conference during the summer vacation.

Dr. Harry Miller, of China, who recently returned to America on furlough, visited his brother Clarence in town last week, while on his way East.

Miss Hart, the director of the College Normal Department, has gone to Battle Creek, Mich., to visit her parents before the opening of the Summer School.

Those who are interested in the Columbia Union Conference Summer School should not fail to address the College president for a copy of the Announcement.

Miss Rosella Draper, an old Mount Vernon student, was a College visitor last week. Miss Draper has just finished her third year of teaching at Pleasant Hill, O. She will return to the College to take up work in the summer school.

The Baccalaureate sermon was delivered Sabbath, May 20, by Professor W. E. Howell of Washington, D. C.

Sunday evening May 21, the graduates of the music department, Miss Fidelia Punches, and Miss Mabel Reed gave a recital in the College chapel.

Miss Mary Rice, who has been taking work in the College has decided to remain for the summer school.

The school picnic was held Monday, May 22 in Hiawatha Park.

Miss Bertha O. Spohn, a graduate of the class of 1908 was recently married to Mr. W. A. Hammond of Gladwin, Mich. Mr. and Mrs. Hammond are residing in Academia for the summer and expect to take up school work in the West next year.

Mrs. E. W. Metcalf has just returned from a visit in West Virginia. Her son, Dallas, who is canvassing in that state spent Commencement week at his home in Academia.

Miss Hazel Leach enjoyed a visit from her sister last week.

Miss Florence and Charles Christman of Reading, Pa., visited their brother during Commencement week.

Miss Ivy Griffin, who graduated with the nurses' class of 1908, was a visitor at the College last week.

Miss Florence Hottes and Miss Mabel Andre, graduates of 1909, attended the closing exercises of the College.

Miss Nellie Leach was a most welcome visitor at the College during the closing week of school. She looks greatly improved in health after the few weeks of rest she has enjoyed.

Miss Fidelia Punches had the pleasure of a visit from her father and sister during Commencement week, also her brother Mr. Otho C. Punches, who is canvassing in West Virginia.

Mrs. Vernon Punches of Richmond, Virginia, visited her brother, Elder Shultz, and attended Commencement exercises.

Mrs. Rushmer, of Columbus, Ohio, visited her daughter at the College last week.

Miss McCutchen left on May 28 for her home in Keene, Texas, where she will spend the summer.

WEST PENNSYLVANIA

A Canvasser's Experience

TRULY the harvest is great and the laborers are few. I am so glad the Lord sees fit to choose me for one of the few. Since last weeks experience my desire is to labor more faithfully for him in the blessed work.

After earnestly seeking the Lord to direct me in the work, I started out early Monday morning and labored faithfully until near six o'clock without receiving an order, but I was determined not to go home until I had gotten at least one. I was finally rewarded by two orders from a Catholic family. The next home was that of a colored minister. He also gave me two orders. I found him to be a very earnest Christian seeking for light, and very much interested in my work.

This minister had a Great Controversy in his home that Brother Brownlee had sold him. Thus the Lord imparts a fitness. All the requisite talent, courage, perseverance, faith, and tact will come as we put on the armor. On Tuesday I met a woman who was much grieved over the loss of her mother and altogether discouraged with life. After pointing her to Christ the great burden bearer, we had a season of prayer together. When we arose I could see a wonderful change in her. She thanked me for calling and said the talk and prayer was much appreciated. Thus we see the lost sheep of God's fold are scattered in every place and the work that should be done for them is being neglected. I read in the "Testimonies" that where there is one canvasser there should be a hundred.

On Thursday I met a woman who was much interested in my work. She said, "yes I must have one of those books. I am sorry to say I do not know much about the Bible, although I might have been a good Bible student had I only listened to my mother. She understood all these things. If she were here she could tell you every thing that is in that book." Then she added, almost in distress, "Oh how I wish I had listened to her. I might have known all these things too." She then told me her mother was an Adventist. I said, "that is what I am" and she was overjoyed to learn that there was an Adventist in Butler. She is now keeping the Sabbath and expects to meet for worship with our little company here in Butler. I praise the Lord for these

Canvassers' Reports

West Virginia, Week Ending May 12, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
F. Wagner, Harrison Co.		DR	5	39	24	76 00	10 25	86 25	11 25
A. Halstead, Kanawha Co.		DA	4	32	12	39 00	38 00	77 00	
H. Smith, Harrison Co.		DR	5	50	14	43 00	50	43 50	50
Sarah Midkiff, Harrison Co.		CK	5	32	35	55 50	9 60	65 10	2 10
W. McElphatrick, Gilmer Co.		DR	6	42	13	35 00	9 00	44 00	7 50
A. Hendrickson, Harrison Co.		DR	5	42	11	35 00	1 90	36 90	
T. M. Butler, Marion Co.		GC	5	41	9	28 00	2 30	30 30	
C. Leach, Marion Co.		MH	2	16	20		30 00	30 00	
Mary Hubbell, Cabell Co.			4	23			4 50	4 50	3 50
A. Williams, Kanawha Co.		BS	4	9	2	1 25	20	1 45	20
Totals			44	326	140	\$312 75	\$106 25	\$419 00	\$25 25

West Pennsylvania, Week Ending May 19, 1911

A. Brownlee, Butler Co.		CK	5	50	25	38 25	8 40	46 65	21 35
Miss Midkiff, Butler Co.		SP	5	45	14	16 00	5 50	21 50	7 50
Adeline Zoerb, Canonsburg		SP	8	37	4	5 00	2 90	7 90	1 70
Agnes Zoerb, Canonsburg		SP	7	30	6	7 50	5 55	13 05	14 25
W. Burtnett, Allegheny Co.			4	35	29	97 00	2 30	99 30	2 30
T. Dunham, Allegheny Co.			2	9	5	17 00	90	17 90	90
Totals			31	206	83	\$180 75	\$25 55	\$206 30	\$48 00

Virginia, Week Ending May 19, 1911

K. Oertley, Wytheville		CK		20	6	9 00	3 75	12 75	50
S. N. Brown, Danville		CK		39	39	58 50	4 00	62 50	
G. W. Holman, New Market		PG		25	11	33 00	2 00	35 00	
S. Haynes, Frederick Hall		DR		44	23	47 75	2 45	50 20	
J. Herrington, Danville		CK		15	19	28 50	4 75	33 25	1 75
Totals				143	98	\$176 75	\$16 95	\$193 70	\$2 25

East Pennsylvania, Week Ending May 19, 1911

F. Barto, Lancaster Co.		CK	5	47	29	46 00		46 00	
W. Hess, Cumb. Co.		CK	5	43	27	43 50		43 50	
S. Zenger, Franklin Co.		CK	5	44	19	29 50		29 50	
W. Mayers, Carbon Co.		CK	4	30	15	22 50	5 50	28 00	5 50
I. Lerengood, Dauphin Co.		CK	3	15	4	6 50		6 50	
Totals			22	179	94	\$148 00	\$5 50	\$153 50	\$5 50

Ohio, Week Ending May 19, 1911

L. H. Waters, Crawford Co.		DR	5	44	8	18 00	32 50	50 50	
J. Randolph, Marion Co.		DR		58	11	36 00	21 65	57 65	20 10
G. Draper, Van Wert Co.		GC	4	27	5	15 00	2 75	17 75	
Enos M. Horst, Crawford Co.		GC	4	31			2 50	2 50	99 00
Totals			13	160	24	\$69 00	\$59 40	\$128 40	\$119 10

New Jersey, Two Weeks Ending May 19, 1911

J. S. Glunt, Gloucester		BR	5	44	48	70 00	1 35	71 35	25
L. Smith, Plainfield		CK	5	21	12	24 00	1 50	25 50	27 50
C. Beach, Essex		GC	5	34	5	16 00	2 50	18 50	16 00
Totals			15	99	65	\$110 00	\$5 35	\$115 35	\$43 75

Virginia, Week Ending May 12, 1911

K. Oertley, Wytheville		CK		23	7	10 50	2 00	12 50	
G. Holman, New Market		PG		34	14	43 00	2 50	45 50	
S. N. Brown, Danville		CK		20	21	32 00	2 00	34 00	
Totals				77	42	\$85 50	\$6 50	\$92 00	

Grand Totals: Value of Orders, \$1,308.25 Deliveries, \$23.85

blessed experiences, and realize that "The name of the Lord is a strong tower: the righteous runneth into it and are safe."

CELESTIA MIDKIFF.

Butler, Pa.

WEST VIRGINIA

OUR president has just returned from a visit with the churches at Clarksburg, Parkersburg, Kanawha, Walker, and Wheeling. He reports the brethren of the above named places all of good courage and ready for hearty co-operation with the conference in anything that tends to the advancement of God's work in this part of his vineyard.

At Clarksburg he found the members especially active in promulgating the truths of the third angel's message. At the Clarksburg church two dear souls, a husband and wife, were buried in baptism. The church is gaining numerically; and in tithes and offerings are truly rendering "unto God the things that are God's."

At Parkersburg ground has been broken for the new church and the brethren there are hoping soon to be worshipping under their own "fig tree" and are correspondingly happy. Brother S. F. Ross has charge of the work.

At Elm Grove Brother Richardson is preparing for the tent meeting soon to begin there. He has selected and secured a fine site on which to pitch his tents.

The isolated Sabbath keepers visited by the president, were all found of good courage—many speaking of the tithe and offerings: some acknowledging their short-comings and all promising to be more faithful in the future.

At our last camp-meeting many of our dear brethren pledged payment to the \$300,000 fund. \$275 of the amount pledged has already been paid, and several hundred dollars are yet to be paid. In Deut. 23:21 we learn that when we vow a vow we should not be slack to pay it "for the Lord thy God will surely require it of thee."

The \$300,000 fund is too slowly coming in; this should not be so. Our pledge was made in good faith, and it is to be hoped we shall not be "slack to pay it."

Brother F. E. Wagner, one of our faithful canvassers, in addition to the large number of books he is selling

COLUMBIA UNION VISITOR
OFFICIAL ORGAN OF THE
COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists
ISSUED FIFTY TIMES A YEAR

BY THE
Mount Vernon College Press
Mount Vernon, Ohio

Price, 50 Cents a Year in Advance

MAUDE PENGELLY - - EDITOR

Address all Subscriptions and make all Money Orders payable to your Tract Society.

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

every week, has sold several hundred of our good magazines. His little daughter, Miss Ruth, is also selling many magazines, and a large number of the *Youth's Instructor*. It seems a pleasure to her to get out in the evening and sell forty or fifty papers.

Brother Thulwell is holding a series of meetings at Caddell; he has found a good interest there and many are attending the meetings.

Elder John F. Steele will begin a series of meetings at Martinsburg soon. He is expecting good meetings from the start. Brother Thulwell will probably join him later.

With our president actively pushing and always helping where help is needed; with the workers constantly seeking to do with their might what there is found to be done; with God ever leading, what is to prevent the message of the third angel spreading to the limits of the West Virginia Conference and many being brought to a knowledge of the truth? Nothing but the hearty co-operation of the laity; this we believe we have and are looking forward to a spiritual awakening such as West Virginia has never seen before.

VIRGINIA

Arlington

IT WAS the privilege of Mrs. Herrell and myself to meet with the brethren and sisters of the Arlington church, Sabbath, April 29. Elder W. A. Colcord gave us a very interesting Bible study, which all seemed to enjoy very much.

In the afternoon we enjoyed visiting the homes of brethren Frank Whitehead, George Lewis, and also the home of the sisters Kirkwood, one of whom has been confined to the house for some time, owing to sickness. She seems to be improving gradually. We were sorry we could not visit all.

The members were of good courage in the Lord, and unity prevailed.

May the Lord's richest blessings attend the members of this church.

Yours for the Master,

H. W. HERRELL.

Oakton, Va.

OHIO

Brother Floyd Gibson, who has been laboring for some time in Youngstown, has accepted a call from the West Virginia Conference to labor in Charleston. After visiting his parents in Mt. Vernon last week, he went on to his new field of labor.

John W. Shultz and family have been visiting his brother, J. E. Shultz, while enroute to his new place of labor in Barnesville, Ohio. He will be associated with Elder Bidwell in tent work this summer.

Elder J. F. Olmsted, and Misses Anna E. Smith and M. Hortense Howell, of Columbus, were in attendance at the Commencement exercises.

WE regret to announce that the editor, Miss Maude Pengelly, is confined in the sanitarium because of an attack of pneumonia. While her condition is not alarming, yet she will be unable to attend to her editorial duties for some time, and the management has accordingly requested Elder J. E. Shultz to look after the editorial work for the present.

IN a letter from Elder A. R. Bell of Harrisburg, Pa., we read,—

"The legislature of Pennsylvania adjourned to-day, May 25, at noon. I am glad to report that the Sunday bill died in committee."

Married

ON Tuesday morning, May 23, Mr. Ray Runyon and Miss Minnie Barto were united in marriage. Mr. Runyon was this year a student at the College, and Miss Barto has been with us during the past two years.

They will make their home at Wilmington, Ohio. Our best wishes for a useful and happy life go with them as they leave us.

O. F. BUTCHER.

At 6:00 P. M., May 23, about one hundred people assembled on the lawn of Mr. V. H. Cook to attend a very prettily arranged double wedding. It was the occasion of the marriage of Mr. Lonn C. Metcalf to Miss Edna M. Cook and Mr. Clarence V. Leach to Miss Halla O. Metcalf. The College orchestra rendered a few selections appropriate for the occasion. Many beautiful and useful presents were received from relatives and friends. Mr. and Mrs. Metcalf, also Mr. and Mrs. Leach have been students at Mount Vernon College, and they have the congratulations and best wishes of their student associates and many other friends.

O. F. BUTCHER.

At the home of Mr. Victor Adler, 805 South Pearl Street, Springfield, Brother S. S. Holobaugh of Columbus and Sister Anna Franklin of Springfield were married at 7:30 P. M., Elder J. F. Olmsted officiating. After refreshments had been served, the happy couple left for their future home in Columbus. We wish them many of life's joys and blessings as they labor for the Master.

Worrying is a disease. It kills. It is as fatal as a deadly poison. It can be cured. Read the June number of *Life and Health* and quit worrying.

OBITUARIES

WOLF.—Angelina D. Wolf (*nee Dawson*), was born in Clarksboro, N. J., Jan. 30, 1840. She was united in marriage to James Albert Wolf, on Jan. 21, 1864, in the town in which she was born. The husband and one of three daughters died before the wife and mother, the former having died three years ago. Sister Wolf had been a great sufferer during the later years of her life, but found great comfort in the present truth, which she accepted years ago, and in the hope of which she died. Her death was caused by a complication of diseases, May 12, 1911, in the 72nd year of her life, at the home of her daughter, Mrs. Jos. Graw, 408 Stevens St., Camden, N. J. Words of comfort were spoken by the writer from Rev. 14:13. Sister Wolf was then laid to rest in Clarksboro, N. J., where we believe she sleeps in Jesus, awaiting the resurrection of the just.

GEORGE W. SPIES.