

Columbia Union Visitor

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

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GENERAL MATTER

THE FOG IN THE VALLEY

I stood on a Western mountain
One day in early spring,
And saw in the distant valley
A truly wondrous thing.

A fog from the broad Pacific,
Leaving its home behind,
Was rolling up through the valley,
Driven before the wind.

I looked again at the valley,
Or where it used to be,
And there spread before my vision,
It seemed an inland sea.

And standing there on the mountain,
Bathed in the sun-rays bright,
I knew that they in the valley
Were groping without light.

And so when we keep to the highlands,
As taught by the word of God,
And know by blessed experience
The path the Saviour trod,

We may see the fog in the valley
Where once our feet have trod,
While 'round us like sunshine falleth
The light—the truth of God.

The path is above earth's shadows
And fogs by tempests driven;
And lit by the precious Scriptures,
It leads to God and heaven.

EDWARD J. URQUHART.

The Foundation of Character; Instruction to the Youth

Never did greater responsibilities await the youth than await them now. Never was it more important that a right mold be given to the character of the rising generation. Upon every youth, God has bestowed varied capabilities, mental, moral, and physical; and he requires that those be cultivated and improved. We are formed for activity; every power of mind and body must be developed, strengthened, and increased by use. No one should feel that he is his own master, and can do as he pleases with his time and his intellect. Time and talents

belong to God, and he has entrusted them to us, to be employed for his glory.

Christ has purchased us with an infinite price. All that we are, and all that we possess, is his. His mercy and tenderness have been exercised toward us throughout our life, and he justly claims our gratitude, our reverence and love. He claims our obedience also. We should respect his laws in every particular. They are given, not to deprive us of any good, but to guide our feet into safe paths,—the paths of peace and happiness.

DUE TO OUR CREATOR

Furthermore, our love and obedience are due to God as our Creator. He who has bestowed upon us every blessing which we enjoy, he who has formed us, who understands our needs, and who rejoices in the happiness of the creatures he has made,—he is entitled to our implicit faith and ready obedience. To obey God is to accept the guidance of infinite love and wisdom. It is to pursue a course which will ennoble the character and strengthen the intellect, and which alone will prepare us for a life of true enjoyment and real usefulness. "The fear of the Lord is the beginning of wisdom."

We are not placed in this world merely to seek the enjoyment of the present life; but by forming a true and noble character, we are to prepare for the future, immortal life. Dear youth, you have a work to do which no other can do for you. Be determined that you will possess a right character. You can not receive this as a birthright, you can not buy it with money, you can not procure it by fraud; but you may have it, if you will seek it in the right way. A noble character must be formed, must be built up by your own patient, painstaking effort, while you rely in faith upon the merits of Christ your Saviour.

NOT TO DRIFT WITH CIRCUMSTANCES

None should look with indifference upon this important matter. We must not leave our character to be

formed by circumstances. The farmer who through indolence or neglect leaves his field uncultivated, reaps a harvest of briars and thorns. So the youth who slothfully neglects the cultivation of mind and heart, will possess a deformed, unlovely character. He will not respect himself, and he will not be happy, try hard as he may.

The youth can not afford to float carelessly along, exposed to the many influences that are ready to draw them away from the truth, from religion, from peace and happiness, receiving any impression that Satan may choose to make upon the mind. There are stern battles to fight against hereditary and cultivated faults of character and disposition. Satan watches every opportunity to divert the mind from thoughts of God. He seeks to prevent us from searching the heart, from studying the law of God and comparing our life and character with its perfect standard. We must guard against his wiles. We should ever remember that life is short, and if we would attain to that perfection of character which Christ requires of us, every hour of our probation must be wisely improved as a treasure more precious than gold.

The formation of a good character involves hard work and severe self-denial; but it richly repays the effort. It is a resistance of the devil. It is the obtaining of daily victory over selfishness, pride, and folly, and the daily cultivation of love, mercy and beneficence.

Satan is constantly seeking to strengthen the evil traits of character, that your influence may be exerted to a wrong course. Resolve in the strength of God to defeat his purpose. Set your mark high, and conquer self at any cost. Persevering, well-directed labor will succeed.

THE STRENGTH FOR OUR EXERTION

While excellence of character can never be attained except by your own exertion do not forget that at every step you need and may obtain help and grace from Christ. He himself passed through all the experience of

childhood and youth, and he knows how to sympathize with the young. He will never forsake a soul that trusts in him. He will listen to the prayer of the contrite, and will be a present help in every time of need. Do not, then, become discouraged in your efforts. Labor more earnestly for a symmetrical character than for silver or gold. You will meet with disappointments and discouragements. Your efforts may not be appreciated, your failures may call forth severe censure. But do not yield to discouragement. The Saviour pities your weakness, he reads the desire of your heart, and he marks every sincere effort to do the right.

Then be of good courage. Look in faith to Jesus. Be much in prayer. While you are engaged in your work, at home, or at school, or even while walking in the street, let the heart's silent petitions ascend to God. Have also regular times for prayer, and let them not be neglected. In this course you may be successful in overcoming the evils of your nature; you may enjoy peace, hope, and joy in Christ, and by words and example you may exert an influence to encourage others in the right way.

Do not fear to stand firm for the right under any and all circumstances. Do not think it uncourteous to meet with a decided "No," those who would suggest evil thoughts, or would urge you to any act which God would not approve.

When "sinners entice thee, consent thou not." Do they sneeringly call you a coward, tell them that if it is cowardly to fear to do wrong, then you are a coward. The bravery that is evinced in sacrificing principle, for fear of ridicule, is a low, satanic spirit that you should ever hold in contempt.

"Dare to be a Daniel!

Dare to stand alone!

Dare to have a purpose firm!

Dare to make it known!"

MRS. E. G. WHITE.

Are We Losing Our Christian Simplicity?

It is well for us occasionally to put to ourselves this question. Around us in the world evil is rampant. Even in the great Christian church we see a wide departure from the standards and ideals of the past. The line of demarcation between the average church-member and the worldling is well nigh obliterated. While the church for the most part does not ape

the grosser evils of worldliness, yet there are very many who seem to go just as far as it is possible and still avoid the final plunge into the vortex of worldly dissipation.

It must be confessed that this loss of simplicity is apparent among members of the Seventh-day Adventist church. To some among our people the spirit of worldly pleasure is making a strong appeal. We find some of our boys and girls, some of our young men and young women, some of our mature brethren and sisters in the church, yielding to this spirit. Some of the great national sports, moving-picture shows, and resorts of this character find among their devotees members of this church. We do not say that a large number attend, but it is to be sadly regretted that any of those who are looking for the coming of the Lord should find pleasure in ways of this kind. The plainness of dress that once characterized Seventh-day Adventists is not so clearly evident as it was some years ago. Much money is spent for show and ostentation. In some of our churches there is a display of more or less jewelry, rings, and valuable pins.

Perhaps, after all, it does not do so much good to continually preach against these abuses. The work should go deeper than this. Seventh-day Adventists who find their pleasure in worldly sports, in following the fashions of the world, need one of two things—either instruction or conversion. Some, we are inclined to believe, have been received into the church without proper instruction. Others who have once recognized right principles have grown careless. It is not a condition calling for harsh measures or even unkind criticism, but one for prayerful, kindly labor.

We are surrounded on every side by these disintegrating antichristian influences. Association with evil makes it become common in our eyes. Its entrance into the church is insidious. Sometimes we come into conditions unconsciously, and before we are aware of the drift of the current, we are being carried down the stream. Hence it is the church itself that needs to awake to a realizing sense of the great temptations that beset our people, and especially our young people, on every side.

We need, even more than exhortation from the desk, to exalt the standard, and in our lives and by our example day by day to place before the younger members of the Lord's family a proper and consistent example. It will hardly do for one to raise his voice against the wearing of rings

when at the same time he displays an unnecessary pin; to speak against the unnecessary ornamentation of the hats of his sisters when by the display of useless ornaments in his own dress he acts quite as inconsistently; nor to protest against theatre-going when at the same time he is carried away by the spirit of the great national games of cricket and football; nor to protest against our boys and girls attending the circus when he is a frequent visitor at the moving-picture shows. There is a consistency in Christian example. We need to preach the truth of God to-day fearlessly and plainly, and at the same time kindly and sympathetically. But above this we need to place before our friends an example in our own lives of the power of Christian living. Our example will preach more powerfully than our words. We may well bemoan the loss of simplicity which we see in some of our friends, but in seeking to stem the current and set ourselves against the rising tide of worldliness, let us see to it that we ourselves, in our own deportment, are the exponents of a consistent Christian standard.

F. M. WILCOX.

The Bible Is Attractive

Notwithstanding the fact that infidelity seeks to pour contempt upon the Bible, and would try to make it appear that the divine Book is very childish and elementary, some of the greatest thinkers of this world have been devout Bible students. Leading scientists, leading statesmen, leading educators, in fact, leaders in every walk of life, have been men who devoutly studied the Book of books. They have followed this study of the Bible because of its high ideals, because of its pure morality, because of the inspiration and hope that it held forth.

Sir Isaac Newton was one of the world's greatest scientists. It was he who discovered the law of gravitation, and made such a stir in the world because of his discovery. He has been kept before the world as one among its conspicuous great, and yet this same Sir Isaac Newton wrote books upon prophecy that are as profound and scholarly as anything he ever wrote on science. After he had stirred the world by his published statements concerning the law of gravitation, he said, in one of his dissertations on the prophecies of the Bible, that in order for certain of these prophetic declarations to be fulfilled, there would yet be a mode of traveling of which the men of his

time had no conception. He even ventured to say that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour. He who communed, through nature, with the God who is the Author of the great laws that govern the universe, when he came to commune with him through his inspired words of prophecy, was able to see that those prophecies could never be fulfilled without modes of travel being provided that were far beyond anything in existence in Sir Isaac's time.

Voltaire commenced to hurl his vindictive epithets against the Bible and Christianity during the time that the venerable Newton was giving expression to his beliefs concerning the fulfilment of prophecy. And in paying his respects to what Newton said concerning the mode of travel that would yet be developed, Voltaire said:

"Now look at that mighty mind of Newton's, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour."

After thus passing his opinion upon Newton's work, Voltaire gave vent to his pity and feelings of commiseration in the expression, "The poor dotard!"

Both of these men have passed from the scenes of earth; but in the light of existing fact, who is to be called "the poor dotard,"—the man who reverently believed and studied God's prophetic word, or the man who spent his life in seeking to pour contempt upon it? It turns out that Newton had the right of it; and we will see that all those who follow the prophetic declaration of God's word will ever stand upon the solid foundation that supports all the structure of truth.

Newton could find that he who was the Author of the accurate and never-failing laws of nature was also the Author of the accurate and never-failing predictions of prophecy. The same One is the Author of both; and everything that comes from the hand of God is infinite in perfection, and may be depended upon with unwavering confidence.—*Selected.*

Respects

(The Daily Republican-News)

Nothing has so profoundly stirred the big encampment at Takoma Park, where the world conference of Seventh-day Adventists is convened in a twenty-four day session, as the death of Elder G. A. Irwin of California, whose funeral service took place yesterday in the big canvas pavilion in which the conference is meeting.

Four thousand people gathered from every state in the country and from nearly every nation on the earth united in the solemn and impressive funeral service in the afternoon.

Elder Irwin, whose home was in Loma Linda, Cal., had held many positions of great influence in the denomination. He died Friday at the Washington Sanitarium at Takoma Park of heart disease.

Paying their last respects to their fallen leader thousands of persons passed by his coffin as it rested, preceding the funeral, service just in front of the great platform of the big canvas pavilion.

After the body had been viewed the members of the General Conference Committee, the governing board of the denomination, of which Elder Irwin had been a member for years, proceeded to the seats reserved for them, accompanied by Mrs. Irwin and Prof. C. W. Irwin, the son of the deceased, who is president of the Pacific Union College at St. Helena, Cal.

The funeral service was directed by clergymen who had been closely associated with Elder Irwin. The scripture reading was conducted by Elder J. O. Corliss of Mountain View, Cal. Eulogies of the deceased were given by Elder E. E. Andross of Los Angeles, the president of the Pacific Union Conference of the Seventh-day Adventists, who succeeded Elder Irwin in this position; Elder A. G. Daniells of Takoma Park, the president of the General Conference, who also succeeded Elder Irwin in that position; Elder J. N. Loughborough of Lodi, Cal., long associated in the ministry with Elder Irwin, and Elder O. A. Olsen of Chicago, a former president of the General Conference. A choir under the direction of Prof. Clemen Hamer, the musical director of the Washington Foreign Mission Seminary, rendered two selections.

After the service, as the funeral cortege began its journey to Rock Creek cemetery, where interment was made, thousands of persons gathered on the banks of the roadway, and, with bowed heads, as the procession passed between their

ranks, paid their last measure of devotion to their leader.

In addition to being prominent in the affairs of the Seventh-day Adventist denomination, Elder Irwin also served throughout the civil war.

At the beginning of the war he joined Company 1 of the 20th regiment of the Ohio Volunteer Infantry, and was engaged in at least seventeen battles and engagements. He was captured and spent seven months in captivity, being in both Andersonville and Libby prisons.

At the close of the war he participated in the grand review in Washington and then was mustered out. Returning to his home near Mt. Vernon, Ohio, he joined the prohibition cause. September 17, 1867, he was married to Miss Nettie Johnson, who survives him. One son was born to them.

Later Elder Irwin became master of the county grange of Knox county, Ohio. He became a Seventh-day Adventist in 1885, and shortly after was elected treasurer of the Ohio Conference, of which he later became president. In 1895 he was made director of the southern missionary operations of the denomination.

In 1897 the highest honor in the gift of the denomination was conferred upon him, he being elected as president of the General Conference. This office he filled for four years. In 1901 he was elected president of the Australian Union Conference and went out to Australia. He returned in 1905 and was elected vice-president of the General Conference. This office he filled for six years.

During this time he lived at Takoma Park, and also served as chaplain of the Washington Sanitarium, of which he was president of the board of trustees.

In 1911 he was elected to the presidency of the Pacific Union Conference and removed to Loma Linda. On retiring from this office he was made the president of the board of directors of the College of Medical Evangelists at Loma Linda, which office he filled at the time of his death.

Lose no time; be always employed in something useful; cut off all unnecessary actions.—*Franklin.*

Christ counted no sacrifice too great, no toil too hard in order to accomplish the work he came to do.—*Christ's Object Lessons.*

"Money spent on the brain is never spent in vain."

Preach the Word

Some theological schools might without exaggeration be called "schools for turning believers into doubters." The excuse that men who are going to be preachers should know all that is against the credibility, genuineness, and authenticity of the Scriptures is a flimsy one. If that were the object, these objections would be considered only by way of parenthesis, and the overwhelming evidence of the Scriptures would be the main current of thought; but this is not the way it is done. On the contrary, the objections are magnified, and their authors are commended to the students for their perusal, and the hint is often thrown out that conservative views of the inspiration of God's Word are antiquated, obsolete, and marks of ignorance. We have thus in the very places where, most of all, we should expect to see the profoundest reverence for God's Word, and its faithful study for the understanding of the divine will, the machinery for undermining the doctrine of Scripture inspiration and authority, on which all Christian truth rests, and that, too, in the young minds which are being prepared to become Christ's preachers to a sinful and dying world. It is a most painful thought, and it becomes the church of Jesus Christ to arise to a sense of the evil, and to correct it before the whole church is poisoned by this insidious influence.

We wish our young Timothys to go out to their work with the one controlling desire to put God's Word before the people, and to avoid questions and strifes of words which do not minister to godly edifying, knowing that the power to convert and edify is not the wisdom of man, but the power of God.

In these days when so much is made of science, let them leave science alone. All the knowledge of the material world, which science deals in, has nothing to do with the soul's salvation. That is in a different sphere altogether. While it is in accordance with propriety that a preacher should have a general acquaintance with life and things about him, which would include the main principles of natural science (which is simply to say that he ought to be an educated man), yet it is not through material science that he is to teach heavenly truths; nor is he to waste his time on protoplasm, bathybius, and natural selection, into which and like subjects Satan would gladly draw him, that he may not present the subjects of sin and the cross of Christ. If a preacher illus-

trates Scripture doctrine from facts in the natural world, it is well. He follows the Master's example. But if he puts the natural world in its scientific aspects forward as the text of his discourse, he is using a bible of a very weak and uncertain sort, and of which he knows very little, and he is making the Word of God subordinate to his own inferences and from nature. Science and religion are too often spoken of as if they occupied the same plane. Both those who say they are antagonistic and those who say they are at one, equally talk of the two as on a level. You might as well talk of bread baking and religion as if they were co-ordinates. Of course there is a connection between science and religion. So there is between bread baking and religion. The scientific man ought to be religious. So ought the bread baker. Science can furnish examples of God's wonders in nature. So can bread baking. But such connections can not place the subjects on the same level.

Science is merely the study of matter, an examination into natural sequences; but what has that to do with man's soul, and the Word of God to that soul? Who dares to bring the latter down to the level of the former? What has the analysis of any body and its division into carbon, oxygen, and hydrogen to do with my eternal relation to God as a responsible and sinful being? Why mingle things so utterly diverse? And yet this babble about science and religion (where science is always put first) is heard *ad nauseam* from those who are commissioned to preach the word. Is this Paul's way? Is this John's way? Is this Christ's way? Then why should it be the way of our modern Timothys? Science at its utmost reach can never touch the sphere of the soul's pressing wants. All its truth together can make no impression on a guilty conscience needing the divine pardon. Nature is as dumb as any its own stones in the matter of the soul's salvation. Then why meddle with it in the pulpit? Why bow to it as a teacher? Why be guilty of the blasphemy of putting it on a level with the Word of God? —*The Late Howard Crosby in, "The Fundamentals," Vol. VIII, pages 107-109.*

"You are writing a gospel, a chapter a day, By works that you do and words that you say; Men read what you write, whether faithless or true: Say, what is the gospel according to you?"

"It is good to begin well, but better to end well."

The Passion for Souls

We know little of Philip the evangelist. His name is mentioned but a few times in the Testament. The record of his service is in a single chapter. But this is enough to give us a glimpse of his heart, with its motives and ambitions; enough to make us long to possess his spirit, for it marks him as one of the noblemen in the kingdom of God.

Perhaps there is no incident in the scriptures that is richer in its suggestions for the soul-winner than that which tells of his relations with the eunuch. It is an illustration of the methods of the passion as it seeks to win a soul. There are three striking pictures in this story.

First, we see God interesting himself in the rescue of a lost soul. He knew all about this man in the chariot, knew his name, knew his country, knew the purpose of his journey to Jerusalem, knew the yearnings of his heart, knew exactly the moment when he would come to a certain point in that desert road, and he plans that his servant, who has been working in Samaria, shall come down so as to reach this place at just the right time—and the purpose of it is that a sinsick soul may be pointed to the Lamb of God.

Ah, the Father in heaven knows the souls that are traveling on the desert road to-day. He loves them. He is concerned for their welfare. Can you doubt it when you read, "Long-suffering to usward, not willing that any should perish, but that all should come to repentance"?

More than this, there is a sense in which he plans that these lost ones may be saved. He knew that friend would come into your office while you were enjoying a moment of leisure. He sent that neighbor to your home last week, then whispered in your ear, "Point her to Christ." He directed you to sit by the side of that business associate the other day. We marvel at what we call strange combinations of circumstances, but the fact is, there are no happenings in this world; below the surface are the plans of God for the salvation of men.

Up in Caesarea is a man whom God would save. He prepares his heart for the truth, then bids him send to Joppa for one Simon, whose surname is Peter; he goes before to prepare Peter for the coming of the messengers. They find the apostle in prayer upon the house-top. He listens to their story, goes with them to their home and in a little while Cornelius and his kinsmen are in the fold of grace.

Here is the secret of success in work for souls: to find out the will of God, and do it.

This brings us to the second spectacle which the incident contains, namely, *a humble, earnest disciple executing the divine plan.*

Philip was in fellowship with God. He was alert for the faintest whispering from above. When God spake he heard. Some one has said, "The Spirit never uses one who is out of communion." The ambassador at the foreign court must keep himself in touch with the government at home. This is vital. He is not there to do his own pleasure. He is there to represent his nation, to fulfill the plans and purposes of his sovereign across the sea. We are ambassadors for Christ. We are to do his bidding upon the earth, and we shall fail except we keep ourselves in closest touch with him.

Philip was in fellowship with God. The directions were perfectly plain. While he toiled in Samaria the divine voice said, "Arise and go toward the south, into the way that goeth down from Jerusalem to Gaza, which is desert." The direction is told, the very road that he shall take is mentioned, and, as though even yet there might be the possibility of mistake, the voice adds, "It is a desert road." When he beheld the chariot the Spirit whispered, "Go near and join thyself." His course was perfectly clear, and I do not imagine that God spake in any unusual way. He will direct us as plainly to-day if we are listening for his voice.

Mr. Bilhorn, the gospel singer, told me of an experience which came to pass in Reedsburg, Wisconsin, some years ago. He was conducting meetings. One night he was awakened at the midnight hour. Something told him to go out upon the street. It was as though he heard a voice. He arose, took his folding organ and started. The people in the house counted it strange that he should go forth at such an hour. He said, "I suppose they thought I was losing my mind, but I was confident that God had spoken." It was a bitter cold night. He walked several blocks without meeting a person, without seeing so much as a light in one of the homes. He began to wonder if after all he had been moved by some silly delusion. He turned up another street, and over the road, coming through the shutters of a low basement-like place, he saw the glimmer of a light. He knocked at the door. There was no response at first. He knocked again. At length the door

opened and in a room at the rear he found eighteen men sitting around the gambling table. Then he knew why God had disturbed his sleep. Opening his organ he said, "Boys, let me sing for you." He sang, "Where is my wandering boy to-night." After the first verse the tears had started. On the second verse, the singer broke down and, falling upon his knees, he began to pray for these men. Before he left Reedsburg sixteen of them had confessed faith in Christ. You say, "This is altogether unusual. God never speaks to me like that. I am never confident of his leadings." Perhaps I can tell you the reason. You have failed to heed his voice in the past. If you were to set your alarm for five o'clock to-morrow morning, and pay no attention when it tells you it is time to get up, the following day you will not hear it so distinctly, and within a week, if you refuse to heed its message, the chances are you will sleep on undisturbed by its call.

There is a place back up the road where you heard God speak. He bade you carry his love to some wretched heart. You faltered. You failed. The next time the voice was fainter, then fainter still, until to-day you do not hear it at all.

The obedience of Philip was prompt and complete. He had been toiling with great success in the city of Samaria. Revival fires were burning. The gospel message had laid hold upon many a life, and we read "there was great joy in that city." From this work of grace he had gone out through the villages of the Samaritans to behold, we may believe, a repetition of these days of power. Suddenly God interrupted him, saying: "Philip, I want you to go into the desert." It was a strange command. Here he was in the midst of a large harvest. Crowds of people waiting upon his message, scores of conversions, and God tells him to leave it all and start for the wilderness. What can there be for him to do out there away from the dwellings of men? And, pray tell, who will take his place here in Samaria? Thus most of us would have dallied and doubted. But there was not a question on Philip's lips, nor a murmur in his heart. "He arose and went." He was willing to serve God in the desert or the city, anywhere if only he might know the will divine. We are not ready to serve him at all unless this is our attitude. The only place for you or me is the place God has chosen for us. This is the place to which he plans to send our supplies

of grace. If we are not there these will not reach us.

At a Bible conference in which I was taking part some time ago a young pastor gave this testimony, "I used to wonder why my ministry was void of power. I prayed that God would use me, but all my efforts were like beating the air. Showers of blessings fell around me, but they did not come my way. After a while he told me the reason. In my heart was a fear lest I might be obliged to go to the foreign field. Some of my friends had gone. I was not willing to go. But I came to the point where I could say, 'O God, send me to the heart of Africa, if that be thy will.' The cloud hasn't moved yet toward the regions beyond, but the very windows of heaven have been opened upon the little portion of the field where he calls me to labor."

And we must take heed not to run ahead of the Master's will. I related the above incident in Boston recently. At the close of the service a young woman came to tell me that her experience was exactly the reverse of this. She said, "It had been the dream of my life that I might become a foreign missionary. I prepared myself for this work, then waited for the call, but it did not come. While I waited my hands were idle. Then God made it plain that there were splendid opportunities for service close at hand. He sent me down into the slums of this city with his gospel, and in this humble service I have found such a joy as earth cannot give."

"It may not be on the mountain's height,

Or over the stormy sea;

It may not be at the battle's front

My Lord will have need of me;

But if by a still small voice he calls

To paths that I do not know,

I'll answer, dear Lord, with my hand in thine,

'I'll go where you want me to go.'

When he came to the desert road the Spirit said, "Go near and join thyself to that chariot." I fancy most of us would have answered, "Why, yes, Lord, perhaps it will be a good thing to walk over that way and see what sort of a chap this man in the chariot seems to be." As we sauntered along we would rack our brain for some excuse to turn aside. Not so Philip's response. "He ran thither." His only fear that he might not reach the place in time. Such obedience is sublime. The soul that is quick to hear and eager to obey the voice of God will be no stranger to power. But apart from this it will be an unknown experience. Obedience is the supreme

condition of power. It is written, "The Holy Ghost whom God hath given to them that obey him."

And it is a serious matter to disobey when the still small voice sends you to some lost soul. You may be sure he is preparing that one for the message. It is a critical time. Philip knew nothing of the eunuch's condition. Had he been governed by outward circumstances, he would have given this chariot a wide berth. But God had been preparing this man for his salvation. He was doubtless a Jewish proselyte. He had come from his far-away home that he might worship in the temple. He had secured a scroll of the prophets and was reading from Isaiah. He was groping in the darkness, longing for the light. What a calamity if Philip had failed! This is often God's way. He prepares the most unlikely hearts; then sends one of his servants with the torch of truth.

There came to my mind one day an impression that I should go to a certain man with the Word of Life. He was a most unpromising case. Others had labored with him in vain. I tried to reason the impression away, but it would not go. I said, "Lord, you know how full this week is. There is only one evening in which it would be possible for me to see him, and the chances are he would not be at home." Thus I tried to escape the plain, clear call of God. Shame on us that we are so slow to do his bidding! I went reluctantly to the man's home. He responded to my ring, ushered me into the reception-room, and closed the door. Without delay I told him of my interest in his spiritual welfare and asked him to accept Christ. "I will," was the prompt reply. He was waiting for my invitation. God had prepared his heart. We knelt together and a soul was born into the fold of grace. O friend, be quick to obey when God speaks! He has made ready the soul to whom he sends. It may be now or never. To fail would be a fearful thing.

It were well for us to notice Philip's message. He sat down beside this man in the chariot. He "began at the same scripture and preached unto him Jesus." This is the glad evangel that God has laid upon your lips and mine. He expects us to preach Jesus. Not philosophy; that cannot save a soul. Not science; that may not touch the need of an immortal heart. Not morality; this cannot satisfy those deeper cravings which throb within the sons of men. Not theology; even that will not suffice. But Jesus,—

"Sweetest note in seraph song;
Sweetest name on mortal tongue;
Sweetest carol ever sung—
Jesus, blessed Jesus."

I fear this is where some of us have erred. We have preached sin and desolation and despair. Sometimes the word was tinged with selfishness or even anger. But have you ever gone to your dear one and, dipping every word in the tenderness of your heart, preached Jesus? Have you ever called your employee into the private office and told him of this One who can satisfy and help?

And now the third picture: a rejoicing soul. This is the sum of the other two. Here is the simple problem of the world's evangelization. An interested God plus a willing, obedient servant equals a rejoicing soul. Why should not the eunuch rejoice? That burden against which he had struggled for many a weary day was gone. That peace for which he had been seeking with all the intensity of his nature had come to abide in his breast. He had found a Saviour. The hallelujahs were loosed, and through the chambers of his being rang the blessed strains of that new song which the Redeemer gives to those who trust him, "even praise unto our God."

There is no work within the power of man to be compared with this. Think of it! A soul saved from death and turned toward those marvelous unfoldings which find their fulfillment in God's eternity,

During my pastorate in Brooklyn I had in my church Mr. George B. Buzelle, a man for whom I shall never cease to be thankful. He had charge of the Bureau of Charities in the city. Never have I known one who gave himself more completely to the work to which he was called. By day and by night he labored to bring to the poor in the great city not only the food which would minister to their physical need, but also the bread which satisfies the hungering of the soul. At length, under the strain of his work, health gave way. Just a few days of sickness and one morning a messenger came to my home to say, "Mr. Buzelle is dying." I entered that chamber just as the spirit took its flight. It seemed to me I could hear the Master's plaudit, "Well done, good and faithful servant!" I shall never forget the funeral service. Several of the pastors in the city were there to pay their tribute of love. Many business men from New York and Brooklyn had come to show their admiration for one of God's noblemen. Scores of the poor were there

to sorrow over one of the sorest losses they had ever known. At the close of the service a young man was standing at the side of the pulpit. He seemed almost overcome with grief. I went to his side, hoping I might be able to speak a word of comfort. I said, "We've lost a friend, haven't we?" There was a fresh outburst of grief, then between his sobs he said, "He was the best friend I ever had; he led me to Christ." This is my prayer, dear reader, for myself and for you: "O God, whatever else men may say of us when we are gone, let some one say this, 'He was my best friend. He led me to Christ.'" *Selected.*

Twelve Personal Ideals

As Set Forth in the Sermon on the Mount

To make the world more Christlike by the influence which radiates from my daily life. (Matt. 5:13-16.)

To keep my temper under perfect control. (Matt. 5:21-26.)

To keep my imagination clean. (Matt. 5:27-32.)

To overcome the evil done to me, not with more evil, but with good. (Matt. 5:38-42.)

To be the brother of every man, friend, stranger, competitor, or enemy. (Matt. 5:43-48; 7:12.)

To pray to God as I would speak to my father. (Matt. 6:7-15.)

To put more thought on my character than on my bank account or my finery. (Matt. 6:19-21.)

To leave the aimless or the evil past and take Christ for my leader and his plan of campaign for my purpose. (Matt. 6:25-24.)

To look for God the Father in every event of Nature or of human life, and so trust always and worry never. (Matt. 6:25-34.)

To let the evil in others remind me of my own weakness and so to sympathize and help rather than find fault. (Matt. 7:1-5.)

To believe enough in prayer to use it, just as I have faith enough to come home for my meals. (Matt. 7:7-11.)

To do all these things, not talk about them or dream about them, but do them, according to my best endeavor, by the personal help of Christ. (Matt. 7:15-27.)—*E. L. Heermance, in Congregationalist and Christian World.*

"Plan your work,
Work your plan,
and
Do not leave God out of either work or
plan."

Canvassers' Reports

Ohio, Week Ending May 23, 1913

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
C. E. Reichenbach, Licking Co.	ES	4	32	15	55 00	10 00	65 00	5 75	
D. J. Royer, Ashtabula Co.	GC	5	47	16	49 00	9 00	58 00		
John Schick, Summit Co.	GC	5	38	13	39 00	17 00	56 00	7 50	
Elsie Haughey, Trumbull Co.	ES	5	29	15	47 00	3 50	50 50		
L. H. Waters, Shelby Co.	PPF	5	41	28	47 00	75	47 75	75	
J. L. Holder, Richland Co.	GC	5	42	9	30 00	8 25	38 25		
Marie Flenner, Butler Co.	BF	4	18	18	20 00	12 00	32 00		
F. E. Wilson, Hamilton Co.	CK	5	24	20	31 50	1 95	33 45		
H. L. Sheneman, Ashtabula Co.	ES	5	39	6	18 00	9 00	27 00		
J. I. Butcher, Seneca Co.	PG	5	44	8	25 00		25 00		
Loyd Swallen, Stark Co.	ES	5	16	6	19 00	2 00	21 00	21 65	
H. E. Bisel, Richland Co.	GC	5	42	5	16 00	4 50	20 50		
Mrs. Tillie Gable, Cleveland	ES	5	31	2	6 00	13 50	19 50	12 00	
John Moyer, Van Wert Co.	GC	2	19	5	15 00		15 00		
A. E. Schuster, Erie Co.	GC	3	26	4	12 00	2 50	14 50	2 50	
J. B. Reichenbach Montg'y Co.	BR	1	5	1	3 00		3 00	9 00	
Mable Edeburn, Summit Co.	CK	2	10	3	4 50	1 75	6 25		
Glee W. Mills, Miami Co.	PP	3	22	1	3 00	3 40	6 40		
Freeman Coolen, Seneca Co.	PG	5	51	2	6 00		6 00		
H. A. Rossin, Coshocton Co.	BR	2	11	1	3 00		3 00	7 10	
Joy Walden, Sandusky Co.	ES	1	8	1	3 00	1 80	4 80		
Dorothy Shryock, Wayne Co.	ES	5	30	6	18 00	22 00	40 00		
Totals	22 Agents		87	625	185 \$470 00	\$122 90	\$592 90	\$66 25	

District of Columbia, Two Weeks Ending May 23, 1913

C. I. Boyle, Prince George Co.	CK	3	21	15	22 50	2 75	25 25	40 75	
Frank Smith, Londen Co.	PPF	4	35	7	10 50	50	11 50	57 50	
R. A. Towne, Prince George Co.	GC	4	25	9	25 00	4 25	29 25	3 75	
W. A. Williams, Fairfax Co.	CK	3	23	16	24 50	6 50	31 00	53 25	
R. J. Urkums, Lancaster Co.	PPF	3	15	4	7 50		7 50		
Totals	5 Agents		17	119	51 \$90 00	\$14 00	\$104 00	\$155 45	

Grand Totals: 27 Agents Value of Orders, \$696 90 Deliveries, \$221 70

OHIO

Colporteurs' Testimony Corner

Our colporteurs are of good courage. The majority are meeting with excellent success; and even those who are meeting with some reverses at the beginning of their work are determined to press the battle to the gates till God gives victory.

Brother C. C. Reichenbach who has begun to work Licking County writes as follows: "I am profoundly thankful for the blessings God is giving me in this place. This is the first time I have ever tried to sell our large books. I came here amidst great opposition, but with a firm conviction that God was calling me to duty. After coming here, I found no Seventh-day Adventists with whom I could stay over Sabbath, and when I finally found a room, I was almost discouraged. Then to add to the temptation to leave the field, I re-

ceived a letter from home telling me of a good \$4.00 a day job that was being held for me.

In this I discerned the working of Satan to overthrow God's purpose and fell on my knees and asked the Lord to give me victory which he did. All glory and praise be to his name.

This is a ripe field for the message. In my four day's work I found only twelve families where I did not sell a book. Pray for me that I may be an overcomer." It is interesting to note that Brother Reichenbach took \$65.00 worth of orders in the first four days—an evidence of victory through prayer.

Our six colporteurs who are attending General Conference are enjoying rich blessings. They will soon return to their fields to push the work to a glorious triumph in Ohio.

With half our workers in the field we almost reached the \$600.00 mark last week. We hope, with God's help soon to have a regular weekly \$1000.00 report. This will mean many pre-

vious volumes of truth going into the hands of the people. The united prayers of God's people is the secret of our success. J. H. McEACHERN.

Do something every day to improve, beautify, and ennoble the life that Christ has purchased with his blood.—
Mrs. E. G. White.

If you would enjoy seeing a report in the VISITOR from your field of labor, please send one to the office.

AT THE COLLEGE

Mr. Hugh Kuhn's school closed last week. On his way home he called at the college to make arrangements for attending the summer school. Mr. Kuhn was here last summer. He says that he got so much help then that he must come back this year and get some more. Don't forget that the summer school begins the eleventh of June.

Mr. Titus went home last week. He is not going to stay very long, for he is coming back to attend the summer school.

Mr. and Mrs. Porter, their son George, and their little daughter Louise have gone to spend the summer at their home in Pennsylvania. Arlie will pursue the nurses' course; Goldie will attend the summer school. She expects to teach next year.

Professor S. L. Frost paid the college a visit last Wednesday. He was on his way to the General Conference.

Wilma Walter and her mother went to Hinsdale last Thursday. Mrs. Walter will act as housekeeper of the sanitarium.

The printing office had a phone installed last week. This is very much appreciated.

H. D. Holtom writes that he and Mrs. Holtom are enjoying themselves at the General Conference.

Brother McEachern has returned from the General Conference. He is moving into the old sanitarium building.

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EAST PENNSYLVANIA

Notice

The tenth annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will convene on the camp-ground at Emmuel Grove, near Allentown, Pa., on Friday morning, June 20, at 9.30 o'clock, to elect its officers for the ensuing year and transact such other business as may properly come before the conference.

Each church is entitled to one delegate for its organization and one additional delegate for every ten members therefore.

H. M. J. RICHARDS, *President*,
S. D. HARTWELL, *Secretary*.

Daily Bible Reading

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world; for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of the day, bred by the circumstances that you can not analyze, has suddenly thrown its light upon the page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance. And so when we teach our children,

we do not teach them, I hope, dogmatically. We must not try to make them read the Scripture as we read it, but merely try to bring them into such contact with the Scripture that it will yield its meaning to their hearts and to their minds. Make it their companion, make it their familiar text-book, and the rest will take care of itself.

Who shall dare to guide another human spirit in the same path that he himself has trodden? Shall we not merely take those whom we teach to the road and say: "Here is the way of life. Walk ye on it; don't follow us; don't look to us as examples of the consequences of our teaching. Walk ye on it, and it will lead you to the City of Light."—*Woodrow Wilson*.

The Ministry of Reconciliation

In the last part of the fifth chapter of second Corinthians we are told how the Lord is working to bring the world into harmony with himself. In verse nineteen we read that "God was in Christ reconciling the world unto himself." From this statement it is evident that the world is out of harmony with its Creator. It is not God who is out of harmony and needs to be reconciled to us, but man is the one who is in trouble and needs to be reconciled to his God.

It is evident that the Lord is very anxious that man should be brought back into harmony with himself, but man has been slow to harmonize. To accomplish this "God was in Christ" seeking to bring this much desired state of things about. The Father not only sent his Son to reconcile those who were his enemies, but he came in the person of his Son to bring man back to allegiance. There was but one way that disloyal subjects could be reconciled to God and that was "by the death of his Son."

But notice the next thought. "God was in Christ, reconciling the world unto himself, *not imputing their trespasses unto them.*" Since the sin is not imputed to the transgressor what has he done with it? The answer is so plain that all can understand it. "He hath made him (Christ) to be sin for us, who knew no sin." Behold the wonderful love of God for the lost and rebellious sons and daughters of Adam! The sins of the guilty are imputed to the sinless one, and he bears them and takes the consequences of them upon himself, and the sinner is set free, not only from the past, but as he walks in the light of God, sin is never more imputed to him, and he is a free man in Christ.

Let us now consider verse eighteen of this chapter. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Who accomplished the work of reconciliation? God in Jesus Christ. Who was reconciled "to himself"? Man, the disloyal one. And having been reconciled to God what has been given to him? "And hath given to us the ministry of reconciliation." Now the reconciled one is to plead in Christ's stead, "Be ye reconciled to God." Henceforth he is to plead with men to come into harmony with God.

As God was in Christ carrying forward this work of bringing man back to God, just so now Christ and the Father are in the man who loves and reveres God (John 14:23) and will work in him for the salvation of the lost. Our work then is "as though God did beseech" sinners "by us." The work that God did in Christ for the salvation of the impenitent he now does in and by us who have been reconciled to himself.

Reader, have you been reconciled to God? Having been reconciled, have you realized that to you has been given the ministry of reconciliation? Have you felt a burden for the lost about you on every side? Has the "Love of Christ" constrained you to beseech sinners, "in Christ's stead, be ye reconciled to God?" May the burden for souls and love for the lost rest upon us till we cry mightily for their salvation.—*Selected*.

"The great secret in life is for a man to be ready when opportunity comes."

"Think all you speak; but do not speak all you think."

"Resolve to see the world on the sunny side, and you have almost won the battle of life at the outset."

"Success is doing that well which you can do."

I would be true, for there are those who trust me;

I would be pure, for there are those who care;
I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.
I would be friend of all—the foe—the friendless;

I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—*Howard Arnold Walter*.