

Columbia Union Visitor

"Surely I Come Quickly. Even So, Come, Lord Jesus."

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MISCELLANEOUS

WHEN THE HEART SINGS

My heart is full of gladness, spite of all the
cares and tears,
And I try to bury sadness and to sing the
song that cheers,
But it comes in broken measure — just a
stanza here and there—
For the heart is full of music, but the voice
can't catch the air.
Oh, my heart goes out in pity to the life that
plods along,
That never stops the sighing to attempt a
verse of song;
That never cheers the silence, nor when the
night is black
Puts forth a single note of love to coax the
sunshine back.
How can a mortal help it when the heart bursts
forth in song,
When the melody is tugging at his heart-
strings all day long?
When the world is all in blossom, and the
grass is wet with dew,
And the bird-song seems to whisper, "Why
aren't you singing, too?"

—Hartford Times.

"AS GOD HATH PROSPERED HIM"

THE Lord has put the support of his work upon a systematic and just basis. It is "according to that a man hath," according "as God hath prospered him," that the Lord expects returns from his servants. The Lord has not bestowed his gifts alike. To some he distributes more than he does to others. He is *not* a hard Master, reaping where has not strewn. He does not expect returns from all alike. And if we all were only as faithful in our returning to the Lord the tithe and offerings in proportion as we have received from the bountiful hand of God, there would be no inequality of burdens, no one overburdened because of others failing in bearing their share of the responsibility. Each person himself only knows to just what extent the Lord has prospered him.

It is not expected that our neighbor shall know the exact amount of our income. This is a matter between

us and the Lord. It might possibly be also truthfully said that many do not even know themselves to what extent the Lord has blessed them. But ought they not know? It would appear from 1 Cor. 16:2 that every man should take time each week to find out this thing for himself, and when he has done so, to promptly then and there lay aside a certain portion for the cause of God, "according as God [the week before] hath prospered him." "Upon the first day of the week [Sunday] let every one of you lay by him in store, as God hath prospered him."

Even the same man's amount might be more one week than another. But how *can* he give "as God hath prospered him," unless *he knows* the amount? And how can he determine the amount without giving the matter definite thought and study? We believe thousands of dollars might be added to the resources of missions, bestowed where God wants resources expended, especially just now, in strengthening the forces out in the mission fields, if our dear brethren and sisters would do this simple thing as outlined in this text, at the beginning of every new week carefully recounting the blessings and prosperity of the week just past, and laying aside the sum appropriate to the prosperity. Then a continual, steady stream of support for the cause of God throughout the great world-field would be constantly flowing into the treasury. And if all would do this, there would be no lack. Many of the strong appeals for financial help would not be needed; for the treasury would be supplied.

Please consider carefully the words sent us by the Spirit of the Lord directly upon this point, "God calls upon his people to awake to their responsibilities. A flood of light is shining from God's word, and there must be an awakening to neglected obligations. When these are met, by giving back to God his own in tithes and offerings, the way will be opened for the world to hear the Message the Lord designs it shall hear. If God's people had the love of Christ in the heart, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, *there would be no lack of funds for home*

and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter."—"Special Testimony."

The doors of usefulness are opening, but really there is a lack of funds. Is it because too many have been sent on to the fields?—No one can say this is true. What, then? Is it possible some have lost the spirit of self-sacrifice? Have some withheld the tithe and offerings belonging to God? Oh! may every one truly awake to his responsibility in meeting the demands of the hour.

The Mission Board would be glad to send on thoroughly prepared young men and women who have volunteered for service anywhere God's providence shall send them. But because of a "lack of funds," they must wait. This responsibility in the judgment will be placed somewhere. It will be laid down at the feet of somebody. But that man who is now faithfully putting into the cause, in tithe and offerings, "as God hath prospered him," will be free then, because he is free now, having complied with the requirements laid down by the Lord in his word.

If in the past we have brought condemnation into the soul because of our withholding God's part, let the sin be put away at once by thorough repentance, and restoration (Luke 19:8, 9; Eze. 33: 15) as far as possible, and from this time forward lay aside as "devoted" treasure as he hath prospered us, God's tithe and offering each week. Very much depends upon our faithfulness in thus honoring and obeying the Lord. T. E. BOWEN.

THE ROCK

THE writer has received the following communication:—

Will you please explain the following, "And I say unto thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it? Matt. 16:18. Is not Peter (stone) the rock upon which Christ builds his church?"

As this reference is repeatedly brought before our people, we have felt that some might be benefitted by the reply. For this reason we submit

the question and reply through the columns of the VISITOR.

Answer.—A careful study of the language of the text will satisfy the candid reader that the text itself does not insinuate such an interpretation. Kindly note the two distinguishing words,—“*thou*” and “*this*.” Read carefully,—“*Thou art Peter*,” and “*upon this rock*.” The two words stand very distinctly separate, independent of each other.

We must not forget that this word “*rock*” was a very familiar one used constantly in Israel and also in the church, when addressing the Lord, or speaking of his divine presence. A few citations will be in place. In the beautiful Psalms of David we read, “The Lord is my *Rock*, and my fortress, and my deliverer; my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.” “Unto thee will I cry, O Lord my *Rock*.” “Bow down thine ear to me; deliver me speedily; be thou my *rock*.” “He only is my *rock* and my salvation; he is my defense, I shall not be greatly moved.”

Isaiah, the gospel prophet, reproves Israel as follows, “Because thou hast forgotten the God of thy salvation, thou hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips.” His soul now burns within him. His lips have been touched with “the live coal from off the altar”:—Israel’s lamp of faith burns low, when in the camp is heard the stirring appeal of Isaiah the prophet, “Trust ye in the Lord forever, for in the Lord Jehovah is a *rock of ages*.”—Revised Version, margin. Now, coming down into the New Testament, Christ, speaking of the individual members of his church, refers to the same blessed “*rock*.” “Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a *rock*.” Paul, filled with the Spirit, speaks of the same blessed rock in the following language, “As it is written, Behold I lay in Sion a stumblingstone, and a *rock of offense*: and whosoever believeth on *him* (the *Rock*) shall not be ashamed.”

Upon this blessed “*Rock of Ages*,” Jesus the Christ-man, the Emmanuel, God builds his church. Each living member rests securely upon him, and the gates of hell will not prevail against it.” L. E. SUFFICOL.

JOSEPH

If ever the providence of God overruled in the life of any human being, it was certainly made manifest in the life of the illustrious Joseph, who was the elder of the two sons of Jacob by Rachel; and who was called the “son of his old age.”

It is recorded in the sacred book of truth, that Israel loved Joseph more than all his children, because he was the son of his old age. Wherever love dwells, there must be some manifestation of its presence; Jacob loved Joseph, and as a consequence of his paternal love, he made a beautiful coat for his beloved son,—even a coat of many colors.

What delightful feelings must have pervaded the breast of the aged patriarch as he looked upon his most esteemed son, wearing his coat of many colors; and how happy Joseph must have felt in having such honor conferred upon him; for this garment was an indication of distinction; such garments were worn only by youths and maidens of the richer class who lived in those days.

But what was pleasing to Jacob in bestowing such a distinguished favor upon the “son of his old age,” simply called forth the hatred of his other children against his beloved; for when his brethren (Joseph’s) saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. Hatred, like love, also bears fruit,—but her fruit is bitter.

The hatred with which Joseph was hated by his brethren, was much increased as he related to them his dream; how, as he and they were binding sheaves in the field, his sheaf stood up, and their sheaves stood round about his sheaf, and made obeisance to it. And they said, “Shalt thou indeed reign over us?” Again Joseph had another dream, and this he told to his father, and also to his brethren.

In this dream he saw the sun, moon and the eleven stars make obeisances to him. Undoubtedly Jacob understood the dream of his son, for the statement which he expressed indicates that he understood the import of its meaning, “Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” And the record states that his brethren envied him.

Joseph’s brethren had gone to Shechem to feed their father’s flock, and at the command of Israel his father, he departed from the vale of Hebron and came to Shechem; where,

a certain man found him, and informed him that his brethren had gone to Dothan; for the stranger had heard them say, “Let us go to Dothan.”

Joseph was now approaching his brethren, and as they saw him afar off, they conspired among themselves to take the life of their innocent brother; but God had his protecting eye upon his servant; he would not suffer him to die an untimely death; and through the interposition of Reuben, Joseph was delivered. Instead of being put to death, he was cast into a pit: for it was the purpose of Reuben to restore him to his father.

The young men now sat down to eat bread, when they lifted up their eyes and saw a caravan of Ishmaelites coming from the land of Gilead with their camels bearing spices, balm, and myrrh, going down to the land of Egypt. Into the hands of these Ishmaelites was Joseph sold, and when Reuben came to the pit to look for him, he was not, for his brethren had sold him.

To deceive Jacob their father, these wicked brethren dipped the coat of Joseph their brother into the blood of a kid; and presenting it to the patriarch, feigned that they knew not whether it was Joseph’s coat or not. On receiving it, Israel exclaimed, “It is my son’s coat; an evil beast hath devoured him; Joseph without doubt is rent in pieces!”

What anguish and bitterness of soul must have possessed the aged patriarch as he looked upon the bloody coat of his son, and thought Joseph was no more. But while Israel was bitterly mourning for his son as one that was numbered among the dead, Joseph was alive; God had his eye upon him; his unseen hand was protecting his servant, and preparing him for a great work which was in store for him to accomplish.

We next see Joseph as a slave in Potiphar’s house down in Egypt. Here the Lord prospered him, inasmuch that Potiphar made him overseer over all that he possessed. But while the blessing of God was upon him, Satan was laying a snare for him, whereby the blessing of the Lord might be turned into a curse. Potiphar’s wife, with the noted profligacy of the Egyptian women, tempted Joseph, and having failed, charged him with the sin she would have made him commit. As a result, he was cast into prison,—but God was with him.

As the Lord had prospered Joseph in Potiphar’s house, so now in prison he continues to prosper him. Here he is used by God as an interpreter of

the dreams of the king's two officers: the butler and the baker. The interpretation which Joseph gave concerning the two dreams turned out to be true; for the butler was restored to his position, and the baker was hanged.

After two full years had passed from the time that Joseph interpreted the dreams of the two officers, pharaoh dreamed two prophetic dreams: as he stood by the River Nile, he saw seven well favored and fat-fleshed kine come up out of the river; and they fed in a meadow. After these, another seven ill favored and lean-fleshed kine also came up out of the river, and ate up the former seven kine. In his second dream, the king saw seven ears of corn come up upon one stalk, fat and good; and another seven thin ears, blasted with the east wind, came up after them and ate them up.

The king was troubled because of his dreams, and when all the magicians and wise men of Egypt had failed to tell the interpretation, Joseph was remembered. Pharaoh's butler rehearsed to him his experience with the Hebrew captive as an interpreter of dreams, when he and another servant were in prison two years before.

Joseph was sent for from his prison cell, and as the king told him his dreams, he made known unto Pharaoh the meaning,—even seven years of plenty throughout the land of Egypt; and seven years of a grievous famine, which was to be of such a nature, that all the plenty of the seven previous years would be forgotten.

The explanation that Joseph gave in regard to Pharaoh's dreams was pleasing in the eyes of the king and all his servants. Pharaoh perceived that the Spirit of God was in the Hebrew captive, and that in all Egypt there was none so discreet and wise as he. Surely he was the fittest person who would be able to provide enough food in the days of plenty against the days of famine.

"Thou shalt be over my house," said Pharaoh to Joseph, "and according unto thy word shall all my people be ruled, only in the throne will I be greater than thou." The ring was put upon his finger, and Joseph was arrayed in fine linen.

Thus we see the purpose of God fulfilled in the life of this wonderful character,—that of being a preserver of life. The path through which God led his servant was seemingly rough and trying; but God had a lofty position for Joseph to fill, and a great work for him to accomplish, hence a preparatory training was necessary.

First he was led into slavery, then to the prison cell, and from the prison cell he came forth the second ruler in all Egypt. CHARLES C. BELGRAVE.

OUR WORKERS

TWO VIVID PICTURES

I SHALL describe two small Sabbath-schools. See if any part of the description fits your school:—

No. 1. Sabbath, 9:50 A. M.—Two little girls came into the hall and sat down on a side seat in the rear. They were busy discussing recent events at school. Two ladies and a boy next entered. They glanced at the girls and passed quietly down to the front seats and began to look over the lessons. One was nervous and hurried while she confessed, "I have not had time to look at the lesson this week." The boy pulled a pile of books out of the cupboard, and proceeded to slap the poor, dilapidated-looking things around on the seats. When he reached the girls, they had a little sparring match to secure books with whole covers in place of the wretched-looking specimens he was determined they should accept. The disturbance was quelled by a stern "Hush!" from one of the ladies. The door opened and a few more entered. As the clock struck ten, a pleasant-faced man came in and greeted all cordially. He looked at his watch, opened the organ, fixed the blinds, and looked after the fire. By this time others had come in, and the girls and boys were laughing and teasing one another, though checked somewhat by warning looks from older folks.

It was 10:15 when a little lady hurried in and up to the organ. The pleasant-faced man, our superintendent, moved across the room to greet her, and they selected a hymn while she pulled off her gloves. The hymn was announced and the school began—late. Some sat and some stood while singing the hymn, while the children in the rear enjoyed themselves. During the prayer some knelt, some bowed their heads, while some, especially the younger people and children, sat bolt upright. A young lady read the minutes, giving the membership, attendance, per cent. of attendance, donations, the page numbers of the hymns sung, who prayed, and the subjects of the review and class lessons. By this time a dozen or more persons had straggled in. The superintendent then proceeded to review the school

by slowly asking the questions out of the pamphlet on the previous Sabbath's lesson. Most of those who had pamphlets opened them and followed along, trying to answer. Meanwhile a nice-looking lady had come in, and sitting down by the children, tried to keep them quiet. After the review she wrestled with the problem of holding their attention and teaching the lesson. This had to be hurried through, as the superintendent was quite a talker, and it had taken a good while to get the review questions answered to his satisfaction, therefore the class study was cut down to ten minutes. The collection was taken, books marked, papers given out, and the school closed with singing. Everybody seemed relieved. The children rushed out to get a drink and to frolic. Tongues which had been dumb during the lesson study suddenly loosed in friendly converse.

No. 2. Sabbath, 9:30 A. M.—A plainly dressed, peaceful-looking little woman entered the hall. Wraps were laid aside, and the windows were opened to let in the fresh air. The chairs were arranged to suit the needs of the classes. A map was taken from the closet and hung up on the wall, and a blackboard and easel were also brought out and arranged in front near the desk. It was carefully cleaned, and the eraser and crayon placed ready for use. By this time a young boy came in, and after a kindly greeting said, "Miss D, may I put the books around?" Permission was given, provided he took a few at a time and was careful in handling them. Now the people began to come in quite freely. The children took the front seats. Miss D pinned on the wall near them a small picture illustrating a portion of their lesson. Their bright eyes fell to studying it, and before the most restless ones had turned from it, she had placed the numbers of the hymns to be sung on a corner of the blackboard. Of course they began to look these up to see what they were. One of the older girls sat down to the organ and began to run them over softly. When the clock struck ten, a goodly company was ready to bow their heads for a moment in silent prayer. The hymn number was given, and as the organist finished the prelude, a bell was tapped. All rose, and the hymn was sung with fervor. The young organist, in due time, read some interesting minutes, from which I learned that the review the previous Sabbath was a written one; that the two adult classes reported five visits made in

the interest of the Sabbath-school, the reason for the absence of three members the week before being thus ascertained. The children had given four of their papers to other little ones. I noticed that everyone listened to the minutes. The children withdrew with their teacher to another room for their review, while the superintendent reviewed the adult classes from a simple blackboard outline. She was no artist but I remember that review yet.

She stopped too soon. It seemed hardly five minutes, but it had been twenty. The children came in, and the classes studied their lessons. The usual closing exercises followed. I looked at my watch. It was just eleven o'clock. One short hour, yet every part of the program had dropped into its appointed place so easily, just on time, just enough to make one want more. There was a life and vim put into it that was not born at ten o'clock Sabbath morning.

Dear superintendent, how much of your life are you putting into your work? "Whatsoever thy hand findeth to do, do it with thy might." If you are not putting your life into your school, your school is a dead one.—*North Pacific Union Gleaner.*

THE FIRING LINE

A Charge to Workers

I WOULD just like a little confidential word before you walk up to the firing line for active service. I have noted the fact that you are all willing to pay the price of victory, and I want to call this fact to your attention. Remember that in putting on the gospel armor all the requisite talent, courage and power of heaven will be granted you in Jesus' name; and you are in heaven's choicest company when you enter the aristocracy of service. You know Moses chose to suffer affliction with God's people rather than the riches of all Egypt; David paid the price; Paul counted it all joy; Peter, though he petered out many times before he learned how to meet defeat, was willing to boldly stand up for the Master's cause.

Now just a word as to the price: It will cost you a complete, whole-hearted acceptance of the message of reconciliation, a constant denial of the works of the flesh, and an abiding faith—that kind of faith which works by love and purifies the soul and trusts always in the saving power of the Captain of our salvation.

Let us ask God to imprint upon our hearts the great message of truth

that we may realize the price we have to pay is the real crucifixion of self, and, having begun in the spirit, let us *patiently continue in good works. Go on, persevering in the spirit.* Beware of continuing or perfecting the works of the Spirit through the works of the flesh. Let "no confidence in the flesh" be our battle-cry. Let a deep distrust of the flesh and fear of grieving the Spirit in walking after the flesh keep you very low and humble at the feet of the Master. Pray God for the spirit of revelation that you may see Jesus in all, and that you may do all by the Holy Spirit's taking its place in your life, and thus enthroning the heavenly King as the Keeper and Guide and Life of the soul.

Remember, then, the price of triumph is complete denial of the flesh with the works thereof. We are to know, and know that we know, this great truth. The flesh can be conquered, and its power broken. In the death of the beloved Son, our old man has been crucified. We may count all these things but loss to be made conformable to that death; thus we reckon to yield ourselves to the guidance of the Holy Spirit. Do we believe that through the Spirit Christ is our life, so that instead of the life of effort and works, an entirely new life works in us to do the will of the Father, and, having paid the price, victory—eternal victory—is assured?

Dear messengers, God has given you an opportunity to help him, an opportunity to co-operate with the Infinite. Will you do it? Will you accept the message of "patient continuance in well-doing?" It is heaven's message for the present time—present, living truth. Let me entreat you in the Master's name to hear the call and "do with your might what your hands find to do," and do it now, that you may be ministers in the hands of God to help him to write the name of Jesus on the hearts of men. It is my prayer that God may guide and keep you every step of the way during the summer's campaign for 1908.—*W. H. Covell, in Pacific Union Recorder.*

Catawissa, Pa.

(THE following report of work is sent in by Sister Mary M. Thomas.—ED.)

In two days' canvassing with the *Signs and Watchman* I sold \$3.50 worth of papers. Success to the canvasser! Courage!

I pray the Lord to bless the ministry and all the laborers, and to make workers of all the rest of us. Yours in hope,
MARY M. THOMAS.

THE FIELD

Columbus, O.

WELCOME VISITOR: Last Sabbath, June 20, our hearts were made glad by four precious souls signifying, by going forward in baptism, that they, by the grace of God, were going to spend their lives to the glory of God and to the advancement of his cause.

One other adult united with the church on profession of faith. Six more are now keeping the Sabbath, and we expect soon to see them join us for the finishing of the work in this generation. The work is onward here.

MRS. IDA JAYNES, *Church Clerk.*

Trenton, N. J.

DEAR VISITOR: I take pleasure in writing you a few lines to let my fellow workers know that I am of good courage in the Lord. I praise him for a part in this blessed work of warning others of the coming of the King of kings. The Lord is blessing my efforts one hundredfold. I want to keep humble before him day by day, and so consecrate my life each day that I may do the work as he would have me do it.

I want to remember the words of the Spirit of prophecy that "our books should be handled by consecrated workers whom the Holy Spirit can use as instrumentalities. Christ is our sufficiency, and we are to present the truth in humble simplicity, letting it bear its own savor of life unto life. Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive embellishments in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in the Holy Spirit, his power will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you."

I thank God for this instruction through his servant, and I ask the prayers of all the readers of the VISITOR, and fellow workers that I may follow close to this instruction given in the Spirit of prophecy. Your brother in the work,
GEORGE W. BLINN.

"No CHURCH has ever died of exhaustion from giving too much for Christ's sake, but some of them have expired from congestion through giving too little."

NEW JERSEY

REPORTS are beginning to come in from our tent companies, all of which are now in operation. We trust that our brethren will not forget to pray for the success of these efforts. Elder Spies reports a good interest at Woodbury, though we were sorry to learn of the illness of Brother Pennington. We are glad to report that he is improving.

We trust that all our brethren will remember the Mid-Summer Offering for missions to be taken up July 4. If we could only enter into the spirit of self-sacrifice as our missionaries do, I am sure that there would be no lack of means as there is at present. Let New Jersey be sure to do her part.

After an absence from this country of seven years, Elder W. G. Kneeland and family, of Jamaica, are spending a few days with us. We trust that medical attention and rest will restore the health which has been sadly impaired by long service in difficult mission fields.

It was the writer's privilege to spend two days at the Greater New York camp-meeting at New Rochelle, N. Y., and also to attend the Eastern Pennsylvania camp-meeting at Scranton. Both were most excellent meetings, and the privilege of meeting the brethren and sisters of these Conferences was greatly appreciated. One of our students was blessed with \$34.75 worth of orders as the result of one day's work last week.

B. F. KNEELAND.

A GREAT REVIVAL

ABOUT seven months ago the New Jersey Conference had but one canvasser and no State agent. About this time Elder Kneeland, who had recently been chosen president of the Conference, with the other workers, realizing that much depended upon a good corps of canvassers, began to create a strong sentiment in favor of this work and to urge those whom they thought had talent to enter it.

This appeal, coming from the president and ministers of the Conference, caused a goodly number to consider prayerfully the matter and as a result, without a State agent, the New Jersey Conference held a very profitable institute of two weeks' duration, in which about fifteen canvassers were trained for the work.

The committee, with the president at its head, then began a very careful search for a State agent and, with the writer, finally found Brother Raleigh French, of Ohio, who is now very busy

with a force of nineteen canvassers and a number of others who will enter the work just as soon as Brother French can find time to start them.

At about the same time that New Jersey began its revival, Eastern Pennsylvania elected a State agent, Brother G. W. Holman, who was the only regular canvasser in the Conference, at the same Conference session Elder W. H. Heckman was elected president.

At this time a revival began in Eastern Pennsylvania, which resulted in a good institute about the same size as the one held in New Jersey, and at present they have about twenty canvassers.

I have just been visiting the Eastern Pennsylvania camp-meeting. A whole day was set apart for the canvassing work and at least ten persons expressed themselves as having decided to enter the work immediately after camp-meeting. They expressed themselves as having convictions from God that this is the work to which God has called them.

The Chesapeake Conference is experiencing a good revival in the canvassing work. A workers' meeting is being planned to precede the camp-meeting, and one subject to have careful consideration is, "How can our Conference workers assist in building up the canvassing work?"

A recent report shows that there are at present fifteen canvassers in the field, and others called for Brother Clark to start them.

I might say that this revival spirit is coming into all the conferences of the Union until we are gaining about \$1,000 per month. We hope this may continue until in a few months the Columbia Union Conference canvassing work shall have reached the \$10,000 mark.

The revival calls for every Seventh-day Adventist to awaken to the importance of the hour and go forth to help swell the "loud cry."

We read on page 140, volume 7, of the "Testimonies for the Church," speaking of our publishing houses, their place and importance as follows:—

"From them is to go forth the terrible denunciation 'Babylon is fallen, is fallen, that great city, because she made all nations to drink of the wine of the wrath of her fornication.'"

Speaking of Rev. 18:1, 2, 4, the Spirit of prophecy says, "This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon,

since that message was first given in the summer of 1844."

Then again in another testimony we have the following comment on the above mentioned scripture, "And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lighteneth the earth with his glory."

Thus we see that the "loud cry" is to go forth largely by a mighty army of canvassers. Does this great revival of the canvassing work all over the world mean that we are entering the loud cry? If so, let us all immediately get at our post of duty.

I. D. RICHARDSON,
Gen. Agent Columbia Union Conference.

Trenton, N. J.

DEAR VISITOR: Believing that your readers are interested in the Master's work in this State, I'll occupy a small space in your columns.

It is certainly interesting and remarkable to note the manner in which the Lord is working in this long neglected territory. Some of our new canvassers, who never did a day's work with our literature, are making records that are causing some of our married brethren to leave good positions to take up this grand work. The spirit of service seems to be taking hold of our people in this State as never before. Surely this is sufficient evidence that the Lord's blessing is attending our efforts in the work here.

Brother S. A. Oberg, one of the students from the Foreign Missionary Seminary at Washington, during forty-three hours last week took thirty-eight orders for "Daniel and the Revelation," amounting to \$120.75. Brother Oberg never had any experience in canvassing for our books until he came to New Jersey.

Brother McCoy, another new worker from the Seminary, reported week before last orders for "Daniel and the Revelation" amounting to \$79.25 during forty-one hours.

Brother G. W. Blinn, who has a family, and who sold out his business recently to enter the canvassing work, also took orders the same week and for the same book amounting to \$79.

During six and one-half hours of one day last week, Brother Ambs and Brother Hilgers, in company with myself, took orders for "Great Controversy" amounting to \$51.25. One old lady was so impressed with the canvass on the book that she ordered six

copies to present to her six grandchildren.

The above items are only a few of the many that come to us from week to week. We feel very much encouraged as we see the good work go on. We realize, as never before, that now is the time to work for perishing souls. As we go from home to home with this blessed truth, and see hearts softened by its influence, we long to have more of the power and Spirit of our Saviour that we may do more for him. We have nothing but praise to offer to God for his manifold blessings in the work here. We of ourselves can do nothing; but through Christ we can do all things.

RALEIGH FRENCH, *State Agent.*

WORDS OF ENCOURAGEMENT

DEAR VISITOR: I am glad to be able to send on a few words to the VISITOR to tell of the goodness of the Lord to me in the canvassing work. One year ago one of our State agents came upon me, as I was working at my trade, and said that he "would like to see me spreading the printed page instead of spreading paint."

At this time the canvassing work was the farthest from my mind. But when the Lord opened up the way for me to attend the Foreign Mission Seminary, I saw the importance of it, and I am glad to be able to take a part in warning the people of the soon coming of the Saviour.

This is my first experience in this work, and the devil has sought many times to get me to give it up. But by the help of the Lord, I am able to gain the victory. Each day brings new experiences to me, all of which are necessary to make faithful workers.

One lady I canvassed in Riverton, N. J., told me that this book, "Daniel and the Revelation," was just what she was looking for. She told me that many years ago she heard a pastor preach upon the very things that the book revealed; but the people called him a fanatic, and would not hear him. Ever since then she had wondered about these things, and wished to know more. She said that she was very glad to get the book, as it taught those things so clearly from the Bible which she did not hear in the churches.

These experiences show me that there are many honest souls who will gladly grasp the great truths of the Third Angel's Message when it is presented to them by our faithful workers.

I am of good courage in the Lord, knowing that "the battle is not ours, but God's." 2 Chron. 20:15.

F. H. LOASBY.

Burlington, N. J.

CANVASSERS' REPORTS

New Jersey, Week Ending June 19, 1908

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
S. Oberg, Elsonboro,		DR	5	43	38	\$124 50		\$124 50	
H. Province, Manigtor,		DR	5	40	19	59 60	35	59 95	
F. Loasby, Riverton,		DR	5	37	14	42 50		42 50	
G. G. Taylor, Pleasantville,		DR	5	33	11	29 25		29 25	
D. W. Percy, Pleasantville,		DR	3	18	8	21 50	1 40	22 90	\$ 8 90
W. C. McCoy, Clinton,		DR	4	32	9	29 75		29 75	
G. Webber,		DR	4	32	2	5 50		5 50	
J. Rambo, Lawrence,		DR	2	16	6	16 00	50	16 50	50
D. P. Boersma, Clementon		DR	3	23	2	6 25	50	6 75	3 00
S. Paul, Laurel Springs,		GC	4	34	7	19 25		19 25	
G. Blinn, Lanice,		GC	3	28	15	47 25	50	47 75	
T. Hilgers, Bergenfield,		GC	4	41	14	57 50		57 50	
W. Amb, Riveredge,		GC	4	44	15	46 25		46 25	11 50
C. Woertz, Union,		GC	4	40	16	44 00		44 00	
R. Funk, Union,		GC	4	29	14	41 50		41 50	
J. Jensen, Paterson,		GC	5	20	4	11 00	6 00	17 00	
Anna Hugg, Paterson,		GC	4	17	2	5 50	4 25	9 75	3 75
Sadie Winter, Essex,		GC	2	9	1	2 75		2 75	2 00
Totals,			70	536	197	\$609 85	\$13 50	\$623 35	\$29 65

Ohio, Week Ending June 19, 1908

E. Horst, Medina Co.,	GC	2	8	1	\$ 2 75		\$ 2 75	\$ 3 35
V. O. Panches, Hardin Co.,	DR	5	40	11	31 25		31 25	
Ray Corder, Mahoning Co.,	DR	5	46	5	13 75	\$8 40	22 15	
L. Waters, * Mahoning Co.,	DR	5	44	5	11 75	2 70	14 45	63 95
C. Van Gorder, Sandusky Co.,	DR	4	29	3	8 25	2 00	10 25	1 50
C. Pember, † Wood Co.,	DR		21					71 75
C. J. Fritz, Highland Co.,	CK	5	39	24	27 50	2 00	29 50	
F. Evans, Pike Co.,	CK	4	19½	23	25 50		25 50	3 50
H. Weeks, Ross Co.,	CK	4	30	22	22 50		22 50	
W. C. Van Eman, Hardin Co.,	CK	5	38	20	20 00		20 00	
J. Gallion, * Holmes Co.,	COS	4	29	25	16 25	1 75	18 00	
D. Gallion, † Holmes Co.,	COS	3	24	22	13 00	50	13 50	
Totals,		46	367½	161	\$192 50	\$17 35	\$209 85	\$146 05

Virginia, Week Ending June 19, 1908

L. Overstreet, Stanleyton,	CK	28	16	\$17 00	\$ 35	\$17 35	\$ 8 40
C. Overstreet, Roanoke,	CK	4	4	4 00		4 00	
N. Carpenter, Richmond,	CK	7	9	11 00		11 00	
C. Haskell, Buena Vista,	CK	47	43	43 50	1 00	44 50	
C. Stebbins, Buena Vista,	CK	37	48	52 50	4 20	56 70	
K. Oertley, † Roanoke,	SP	33	14	15 75		15 75	21 30
K. Oertley, Roanoke,	SP	34	9	11 25	35	11 60	3 50
A. Schenk, Roanoke,	GC	29	1	2 75		2 75	
E. Wilson, Richmond,	DR	23	12	33 00		33 00	
C. Grey, Richmond,	GC	33	6	17 50	4 50	22 00	
E. McGlocklin, * Norfolk,		82			18 80	18 80	18 90
Totals,		357	162	\$208 25	\$29 20	\$237 45	\$52 10

West Virginia, Week Ending June 20, 1908

J. Jennings, Berkeley Co.,	DR	5	36		\$ 1 00	\$ 1 00	\$36 15
J. Marlatt, Marshall Co.,	DR	7	72		85	85	64 65
H. Waggoner, Berkeley Co.,	CK	4	27				25 75
C. Midkiff, Morgantown,	SP	3	14	8	\$12 00		12 00
E. Metcalf, Parkersberg,		9	65			46 03	43 03
A. Bush, Ritchie Co.,							14 20
Totals,		28	214	8	\$12 00	\$47 88	\$59 88

*Two weeks.

†Week ending June 12.

‡Week ending June 13

THE record held by David W. Percy for one week's canvassing for "Daniel and the Revelation" has been eclipsed by Brother S. V. Oberg, who for the week ending June 19, while in Elsonboro, N. J., took orders for this

book, in forty-three hours, amounting to \$124.50.

D. K. ROYER, *Sec. and Treas.*

THERE is nothing that needs to be said in an unkind manner.

NEW JERSEY CANVASSERS

DEAR READER: In relating my experiences I would state that just about five years ago I felt a burden to go out and canvass. Some encouraged me toward that end, and others tried to explain to me how useless an undertaking it would be for me, as I had just come to this country from Germany, and could not speak a word of English. But I went out just the same. I was advised to go to Sherwood, O., a German settlement. I did not succeed. I worked from dawn until night, and received six orders for "Bible Readings" in the German language,—not in a day, but in six weeks of hard labor. I thought this was enough to convince me that I was not called to canvass. In fact it frightened me out of canvassing for fully five years.

But, while I was engaged in other lines of missionary work, a still, small voice always said unto me, "Canvass.". One day I took a copy of "Coming, King" and went to Carlstadt, N. J., and sold three copies of it in about three hours and found that I could have sold larger books as well. A few days later the opportunity was given me to go with Brother Tonjes, the canvassing agent for the Greater New York Conference, for a few days. I took orders for eleven "Great Controversies" in twenty-three hours.

Now I made up my mind to become a canvasser and went back to Carlstadt, where I left off, about April 3. Carlstadt is famed as an infidel town. Its constitution states that no church building can be erected on said territory; and, with the exception of one little church which owned the property before the constitution was passed, they have no churches. In that place, with the Lord's help, I sold about fifty "Great Controversies," thirty-three of which are already delivered. I praise the Lord for it.

From April 3 to June 19 I took orders for 141 "Great Controversies" in the English, German, French and Swedish languages. I feel that much more could be done, if done in the right way. I am only a starter and expect to improve much more. Every body else can do as well with little effort. The Lord has plainly shown me what he can accomplish with one, if he gives himself in his apprenticeship. May these lines help some other dear brethren to go out in the great harvest field.

WILLIAM AMBS.

"SHALL Christ's great sacrifice be in vain? Shall the earth be entirely controlled by Satanic agencies?"

THE VISITOR should be in your home.

SABBATH-SCHOOL SUMMARY FOR QUARTER ENDING
MARCH 31, 1908

SCHOOL	MEMBERSHIP	DONATION	EXPENSE	MISSIONS
Akron.....	43	\$10 58	\$	\$10 58
Alliance.....	15	4 31		4 81
Beaver.....	20	4 36	78	3 58
Bowling Green.....	53	17 16		17 16
Bellefontaine.....				
Camden.....	23	7 62	5 98	1 64
Canton.....	9	4 18	55	3 63
Chagrin Falls.....	22	8 96		8 96
Charloe.....	42	4 01	1 05	2 50
Chillicothe.....	17	25 11		25 11
Cincinnati.....	53	29 12		29 12
Clarksfield.....	8	1 21	1 02	19
Cleveland.....	77	31 36	17 63	13 73
Cleveland Grove.....	36	15 70	3 10	12 60
Clyde.....	64	17 41	3 67	13 74
Columbiana.....	10	1 32	64	68
Columbus.....	99	32 26		32 26
Conneaut.....	11	3 46	81	2 65
Corsica.....	13	5 26	33	4 93
Coshocton.....	36	11 83	72	11 11
Cygnets.....	7	2 00		
Dayton.....	44	19 72	7 98	11 74
Defiance.....	25	4 36	2 15	2 21
Delaware.....	16	1 80		1 80
Derwent.....	23	3 97	60	3 37
Dowling.....	14			
Elgin.....	35	3 46	1 45	
Farmer.....	9	4 07	07	4 00
Harpersfield.....	8	98	27	71
Hamilton.....	24	17 35		17 35
Hamler.....	28	8 14		8 14
Haskins.....	3	82		82
Hicksville.....	11	1 50		1 50
Jackson.....	10	2 78		2 78
Killbuck.....	20	5 08	1 95	3 13
La Grange.....				
Leesburg.....	12	7 52		7 52
Liberty Center.....	27	3 90	1 13	2 77
Laura.....	32	10 81	3 60	7 21
Lima.....	12	6 21	1 80	4 41
Locust Point.....	8	3 86	2 54	1 32
Mansfield.....	20	5 03		5 03
Marion.....	29	4 13		4 13
Medina.....	15	7 34	1 80	5 54
Middlefield.....	7	99	04	95
Mount Vernon Church.....	125	39 54		39 54
Mount Vernon College.....	70	43 36	3 75	39 61
Nashville.....	4	1 25		1 25
Newark.....	40	15 16	3 75	11 41
New Philadelphia.....	18	9 43		9 43
Ohio City.....	10	7 42		7 42
Orrville.....	5	1 65		1 65
Powell.....	16	3 16	1 85	1 31
Pleasant Hill.....	20	5 99	2 77	3 22
Ravenna.....	18	10 26		10 26
Sherwood.....	15	6 52		6 52
Sureve.....	17	4 06		4 06
Spencer.....	10	1 50		1 50
Springfield.....	76	29 73	9 95	19 78
Steuben.....	4	41		41
Tiffin.....	5	3 60		3 60
Toledo.....	52	14 43		14 00
Troy.....	7	74		74
Trinway.....	7	3 91		3 91
Van Wert.....	13	72	32	40
Walnut Grove.....	27	5 14	10	5 04
Washington C. H.....	16	6 50	80	5 70
Waterford.....	21	1 41		1 41
Wheelerburg.....	12	4 78		4 78
Wilmington.....	15	4 02	3 90	12
Waseon.....	16	3 00		3 00
Youngstown.....	20	4 02		4 02
Zanesville.....	31	16 91	6 60	10 31
TOTALS		\$609 66	\$95 45	\$511 31

The
COLUMBIA UNION VISITOR

PUBLISHED WEEKLY BY THE
Columbia Union Conference of
Seventh-day Adventists

Mt. Vernon, O.

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL - Editor

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

REMEMBER the Mid-Summer offering, July 4.

THE blue pencil mark here means that your subscription has expired. Renew at once.

PROF. CLEMEN HAMER has returned after a pleasant vacation spent with friends in southern Ohio.

BROTHER CLARENCE MILLER, who was quite badly cut in the face by a drunken man who had collided with his buggy, is able to go to work again.

ELDER BUTLER and family arrived at the College last week, and their household goods a few days later. They will occupy Prof. Clymer's house.

DR. JUMP was called to Lexington to preach the funeral sermon of the husband of Sister Mary Miller, of that place. May the Lord comfort Sister Miller in this hour of affliction.

PROF. J. B. CLYMER returned Friday from his visit to Elk Point Academy, where he will serve as principal the ensuing year. He, with his family, will leave Academia next Thursday accompanied by many good wishes for future success.

AT the beginning of the second quarter of the Mount Vernon Sabbath-school, the superintendent, Brother L. C. Penn, set the standard of donations to mission at fifty dollars, and we are glad to say that this amount has been more than realized.

BROTHER IRA KIEHL, of Lima, who is an experienced baker, would like a position where he can keep the Sabbath. However, he is willing to do any kind of work, as he has a wife and four children, and is in need of employment. Address him at Lima, O., Paine Block, care of E. E. Mackin.

A VERY interesting service was held last Sabbath and Sunday by the Columbus church. Sabbath morning the church was dedicated to the service of the Lord, free of debt. The members of this church have worked nobly to accomplish this, selling books and papers and donating the proceeds for this purpose. Sabbath afternoon

the first session of the Sabbath-school convention began with an interesting program. We shall hope to receive a full report for the VISITOR.

WANTED.—A boy between the ages of ten and fourteen years, to do chores and assist on a farm, with Sabbath and public school privileges. Our children are married. Would like some one with us to brighten our home. Solomon Brown, Fleetwood, Pa., R. F. D. No. 1.

A FEW weeks ago two conference laborers visited a church that has been harassed by the teaching of an individual who believes that he is divinely appointed to demoralize the organized church. During the services which were held, he conducted himself in such a manner as to greatly disturb the meeting. He was admonished to desist, by the one in charge, but refused to do so. Under such circumstances it is necessary to do something to restore order.

The laws of Ohio provide that when a person disturbs a meeting the one in charge may lay hands on the disturber, and eject him, and use as much force as is necessary to put him out.

Not wishing to make any more trouble for the offender in this case than was absolutely necessary, one of the ministers went to him and taking from his hand a book from which he was loudly reading, quietly asked him to sit down and conduct himself like a gentleman in the house of worship.

As this effort to restore order was ineffectual, it became necessary to call a policeman, who was instructed not to arrest him but to see that order was maintained.

This so enraged him that he left the meeting and hastened to the office of a justice of the peace, where he swore out a warrant for the arrest of the brother that tried to induce him to cease disturbing the meeting, making oath in his affidavit that he had been pushed, shoved, threatened, that a book had been taken from his hand, that violent hands had been laid upon him in a menacing manner, and that he had been assaulted.

The brother did not lay violent hands on him, push, shove, threaten or assault him. The book was taken from him in kindness, hoping to make more severe methods of restoring order unnecessary.

We are glad that at the trial the judge, after examining the plaintiff and his witnesses, dismissed the case, as in his opinion he had no cause for action.

COLLEGE SPRINGS SANITARIUM
NOTES

OUR work is progressing nicely.

MR. MOHER is steadily improving.

MISS FURRY is also improving daily.

WE have had the building nearly full for the past two weeks.

MISS EVA FLEMING has returned after a four weeks' vacation.

MRS. DOUGLASS, of Lexington, came last Wednesday to spend a few weeks with us.

MRS. HARRY ROGERS went home last Friday after undergoing a minor operation.

MRS. NICHOLS, of Chicago, O., has come to spend the summer at the Sanitarium.

DR. MANNING, of Kenyon College, who has been taking treatment at the Sanitarium went home Friday much improved.

BROTHER C. E. ROBISHAW, who has been nursing two typhoid patients—father and son, has returned to the Sanitarium. We are glad to say that the patients are both well on the road to recovery, and Brother Robishaw is recovering from his exhaustion from loss of sleep and double responsibility.

THE following letter explains itself:—

J. B. CLYMER,

Mount Vernon, O.

Dear Brother: Your kind favor of May 27 is at hand, and we hand you herewith receipt for the \$78.52 enclosed, which is a donation from the students and teachers of Mount Vernon College to the Latin School, and the West India School. Please accept our thanks for this kind donation. This has been applied as you direct, and will be sent on to the field at an early date. Sincerely yours,

I. H. EVANS.

There are still a few others who have not paid their pledges. In the absence of Prof. Clymer, the money may be sent to Brother C. V. Hamer, stating the purpose for which it is sent.

M. M.

COLUMBIA UNION CAMP-
MEETINGS

Chesapeake Conference, Wilmington, Del., June 25-July 5.

Ohio, Mansfield, O., August 13-23.

New Jersey camp-meeting at Woodbury, N. J., Aug. 6-16.

Virginia,

West Virginia,