

Columbia Union Visitor

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

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ISRAEL, OH ISRAEL!

By Jabbok's brook thou did'st prevail,
Israel, oh Israel;
Thy soul was rent within that vale,
Israel, oh Israel:
From man and beast thy danger lay,
A night of woe loomed o'er thy way:
A brother's wrongs thou must repay,
Israel, oh Israel.
An unseen hand thy form has grasped,
Israel, oh Israel;
In silent combat thou art clasped,
Israel, oh Israel:
Thy guilty soul is quite oppressed;
To God thy humble prayer's addressed
Persistently, till thou find'st rest,
Israel, oh Israel.
This name I give thee, thine shall be.
Israel, oh Israel;
Thou art of spotless purity,
Israel, oh Israel;
Thou meet'st thy Saviour face to face,
A "Prince of God" within this place,
Thy speech to me has been with grace,
Israel, oh Israel.
Thou teachest vain is human power,
Israel, oh Israel;
To trust to God in darkest hour
Israel, oh Israel.
That hour, alas, draws on apace,
And "Jacob's trouble" thou shalt face,
But ne'er wilt thou for aught give place,
Israel, oh Israel.
For turn away thou wilt not do,
Israel, oh Israel;
But trust to him who'll see thee through
Israel, oh Israel:
Thou art God's own inspired throng,
That moves with steady tread along,
Upon thy lips Immanuel's song,
Israel, oh Israel.

RACHEL ROSE HESSE.

Marietta, Ohio.

THE NEED OF TRUE REFORMERS

THE servants of God to-day encounter difficulties very similar to those against which Nehemiah contended. Human nature is still the same. And Satan is as active, earnest, and persevering now as at any period in the past. Nay, rather, the word of God declares that his power and enmity increase as we near the close of time. The greatest danger of God's ancient people arose from their

inclination to disregard his direct requirements and to follow, instead, their own desires. Such is the sin and danger of his people at the present time. The indolence, backsliding, and degeneracy in our churches may be traced, in a great degree, to the lax sentiments which have been coming in as a result of conformity to the world. The Sabbath is not as sacredly regarded as it should be. Improper marriages with their train of evils, have dragged down some of the useful men to apostacy and ruin.

Before contracting marriage, every wise person will consider the matter in all its bearings: "Will the relation I am about to form lead heavenward, or toward perdition? Will it bring in sacred and devotional influences, or the corrupting influence of the world?"

In the existing state of religious declension, there is a crying need of earnest, faithful Nehemiahs and Ezras, men who will not shun to call sin by its right name, and who will not shrink from vindicating the honor of God. Those upon whom God has laid the burden of his work are not to hold their peace, and cover prevailing evils with a cloak of false charity. Men of courage and energy are needed to expose fashionable sins. Iniquity must not be palliated and excused. Those who lead the church of God to follow the customs and practises of the world, are not to be lauded and exalted. No regard for family or position will hinder the faithful servants of Christ from guarding the interests of his people. God is no respecter of persons. Great light and special privileges bring increased responsibility. When those who have been favored or honored of God, commit sin, their influence goes very far to encourage others in transgression. And if, by their example, the faith of another is weakened, and moral and religious principle is broken down, the wrath of God will surely come upon those betrayers of their sacred trust.

Severity to a few will often prove mercy to many. Yet we must be careful to manifest the spirit of Christ, and not our own hasty, impetuous disposition. We must rebuke sin, because we love God, and love the souls for whom Christ died.

Ezra and Nehemiah repeatedly humbled themselves before God, confessing the sins of their people, and entreating pardon as if they themselves were the offenders. Patiently they toiled and prayed and suffered, because of the disaffection of those who should have joined with them, but whose sympathies were more frequently with their adversaries. That which rendered their work most difficult and trying was not the open hostility of the heathen without, but the secret opposition of traitors in the camp, and even among the priests and rulers. By lending their talents and influence to the service of evil-workers, these men of divided hearts increased tenfold the burden of God's faithful servants. They furnished the Lord's enemies with material to use in their warfare upon his people. Evil passions and rebellious wills were ever at war with the plain and direct requirements of God.

The spirit of true reform will be met in our day as in ancient times.

Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all who guard the interests of Christ's church. During Nehemiah's absence from Jerusalem, evils were introduced which threatened to pervert the nation. The same dangers exist in our times. If those who have the oversight of the church leave their charge, unconsecrated ones, claiming to believe the truth but having no connection with God, will take advantage of their absence to do much harm. The restraint being removed from these self-seeking and turbulent spirits, their peculiar traits of character are made prominent, and by their hints, insinuations, and deceptive charges, they create doubt, unbelief, and dissension among the Lord's people. Such forget that spiritual things are spiritually discerned. They judge of the character and motives of God's servants according to their own ignorance of truth and the ways of righteousness.

Their example, words, and influence weaken the force of God's requirements, and scatter the church of Christ.

The Word of God abounds in sharp and striking contrasts. Sin and holiness are placed side by side, that beholding, we may hate and shun the one, and love and embrace the other. The pages that describe the hatred, falsehood, and treachery of a Sanballat or a Tobiah, describe also the nobility, devotion, and self-sacrifice of a Nehemiah or an Ezra. We are left free to copy either, as we choose. The fearful results of transgressing God's commandments are placed over against the blessings resulting from obedience thereto. We ourselves are to decide whether we will suffer the one or enjoy the other. The law of God remains unchanged. Like himself, it is pure, perfect, and eternal. . . . Saith the voice of wisdom: "Receive My instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies: and all the things that may be desired are not to be compared to it."

MRS. E. G. WHITE.

(THE END)

FANATICISM

FANATICS are governed rather by imagination than by judgment.
—*Stowe*.

Fanatic, a person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions of religion, and sometimes exhibits strange notions and postures, and vehement vociferation in religious worship.
—*Webster*.

In D'Aubigne's "History of the Reformation," vol. 3, book 9, chap. 7, I read as follows:—

"Prejudiced men might have seen nothing in the work that was going on but the effects of an empty enthusiasm. The very facts were to prove the contrary and demonstrate that there is a wide gulf between a reformation based on the Word of God and a fanatical excitement.

"Whenever a great religious ferment takes place in the church, some impure elements always appear with the manifestations of truth. We see the rise of one or more false reforms proceeding from man, and which serve as a testimony or countersign to the real reform. Thus many false messiahs in the time of Christ testified that the real Messiah had appeared. The Reformation of the sixteenth century could not be accomplished without presenting a similar phenomenon. In the small town of Zwicken it was first manifested.

"In that place lived a few men who agitated by the great events that were then stirring all Christendom, aspired at direct revelations from the Deity, instead of meekly desiring sanctification of heart, and who asserted that they were called to complete the reformation so feebly sketched out by Luther. 'What is the use,' said they, 'of clinging so closely to the Bible? The Bible! always the Bible! Can the Bible preach to us? Is it sufficient for our instruction? If God had designed to instruct us by a book, would he not have sent us a Bible from heaven? It is by the Spirit alone that we can be enlightened. God himself speaks to us. God himself reveals to us what we should do, and what we should preach!' Thus did these fanatics, like the adherents of Rome, attack the fundamental principles on which the entire Reformation is founded—the all-sufficiency of the Word of God.

"Thinking themselves sure of support, they immediately called on the professors of the university, in order to obtain their sanction. 'We are sent by God to instruct the people,' said they, 'We have held familiar conversations with the Lord; we know what will happen; in a word, we are apostles and prophets, and appeal to Dr. Luther.' This strange language astonished the professors.

"'Who has commissioned you to preach?' asked Melancthon of his old pupil Stubner, whom he received into his house. 'The Lord our God.'—'Have you written any books?' 'The Lord our God has forbidden me to do so,' said he. Melancthon was agitated; he grew alarmed and astonished.

"'There are, indeed, extraordinary spirits in these men,' said he; 'but what spirits? Luther alone can decide. On the one hand, let us beware of quenching the Spirit of God, and, on the other of being led astray by the spirit of Satan.'

"Luther in the Wartburg was apprized of the agitation prevailing in the court and at Wittenberg. Strange men had appeared, and the source whence their mission proceeded was unknown. He saw immediately that God had permitted these afflicting events to humble his servants, and to excite them by trials to strive more earnestly after sanctification. 'I always expected that Satan would send us this plague,' said he.

"We may imagine what was passing in the reformer's mind. All the terrors of Rome were nothing in comparison with what now wrung his heart. It is from the very midst of

the Reformation that its enemies have gone forth. It is preying upon its own vitals; and that doctrine, which alone had brought peace to his troubled heart, becomes the occasion of fatal disturbances to the church."

Twelve years ago the following came to us from the Spirit of Prophecy:—

"If it is possible, Satan will cause that the professors of religion shall be borne off on some tangent of fanaticism, that they may take extreme positions, and bring reproach on the cause of the Master; and then how he exults; for he can present to the world the inconsistency of those who claim to be led by Christ, and charge their wild and inconsistent positions and measures upon the truth which they believe. "Here," says the enemy, "is what results from believing the doctrines of the Seventh-day Adventists. See their inconsistency!" The soul needs to be guarded by the strongest fortifications. The knowledge of the Scriptures must preserve the soul in its balance, by supplying the mind with solid principles of faith and truth.

"I was shown the danger that will threaten the church, because here and there persons will be rising up, proclaiming that they have new light. They may be those who have been regarded as humble Christians, and very conscientious in all their doings, but they do not have a good conscience. Reason and common sense are laid aside, and they become fanatical. Religious fanatics will certainly appear among us, and they will cause much care and much grief to those who have the honor of the cause of God at heart. They will not consider it their duty to counsel with their brethren."—*General Conference Bulletin Vol. 1, No. 8.*

Again in Testimony for the Church No. 32, p. 47 we read, "God has not passed his people by, and chosen one solitary man here and another there as the only ones worthy to be instructed with his truth. He does not give one man new light contrary to the established faith of the body. In every reform men have arisen making this claim. Paul warned the church in his day, 'Of your own selves shall men arise speaking perverse things, to draw away disciples after them.' The greatest harm to God's people comes through those who go out from among them speaking perverse things. Through them the way of truth is evil spoken of."

Dear reader, in the light of recent events, I feel impressed to call your attention to these facts and ask that

you give this article at least a careful reading.

Every little while there comes to my desk through the mails a little folder, tract or booklet with some new interpretation the object and tendency of which is to confuse and divide the people of God. Let us hold fast to the great principles which have made us what we are—Seventh-day Adventists—and disclaim any connection with those who are thus engaged. H. H. BURKHOLDER.

A MISSIONARY REVIVAL

No plan heretofore undertaken by us as a denomination should be so enthusiastically entered upon by every soul who loves the message of the soon coming of our Lord, as the one outlined by the General Conference for Thanksgiving week. It will be the greatest, the mightiest effort ever made by this people for the rapid advancement of the gospel message in foreign lands; and I firmly believe that every true Seventh-day Adventist will have a part in it.

No movement so colossal as the Third Angel's Message has ever attracted the wondering gaze of thinking men and women. It is the most marvelous message ever committed to mortals, and so rapid is its pace that while we write the record a new statement almost seems necessary.

God is specially working at this time, and loudly calling his people to awake and bestir themselves. Many have the idea that some day God will pour out his spirit on his people in a special manner the loud cry will go forth, and we will go forward like a mighty army. This is true; but only those who are now doing their duty toward their fellow-men, "weeping between the porch and the altar," saying, "spare thy people, O Lord, and give not thine heritage to reproach," will be among that company. Now or never! To-morrow will be too late for work must be done to-day.

The plan in brief is this: "That Thanksgiving week, November 22-28, be set apart by our people, and consecrated to an active effort throughout the week in gathering a thanksgiving offering for foreign missions, from friends and neighbors, and, indeed, from all who can be reached during that season."

In order to make the soliciting free from all embarrassment, a special number of the *Review* will be issued, containing the fullest, most complete and interesting reading and illustrated mat-

ter of anything that has ever been put out concerning our denominational work. With the special number, which will be given free to all who will enter heartily into the work of soliciting means, all who can readily gain access to the hearts of the people, presenting them with a copy, and at the same time asking them if they would not consider it a privilege to favor us with a silver offering for the spreading of the gospel message in heathen lands. It will be surprising how this will appeal to the people of the world, the majority of whom will favor our denomination as readily as another in this enterprise.

Is it asking too much that every member of the Eastern Pennsylvania Conference, to a man, do his utmost to raise the standard for missions, and aim to make this the banner conference in the Union?

But you say, "why so anxious to have this conference set the pace?" Because it would mean an unprecedented revival in all our local churches, and in every individual member's experience. This scheme affords opportunities to give the Message, for the first time to inquiring truth seekers, without exciting prejudice. May God help each one of us to appreciate this time of favorable visitation, and use and improve it!

W. H. HECKMAN, *Pres.*

THANKSGIVING WEEK

November 22-28 has been set apart for special work in behalf of the work in Foreign Fields. The General Conference has generously donated a Thanksgiving number of the good old *Review and Herald* to be used by all of the members of our churches in soliciting means in behalf of our work in foreign lands. This copy of the *Review* will be free to all who wish to use them in soliciting money from our neighbors and friends to advance the cause in other lands. Surely this will be a grand opportunity to bring before those not of our faith much of the work we are doing in Foreign Fields. I understand this is the first time in the history of our people that we have given the people not of our faith an opportunity to help us in a general way. Let us all take hold of this grand work in faith believing, and the good Lord will work marvelously for us in obtaining means for his work. If all of our people in Virginia will take hold of this work as I believe most of them will do, they will receive great blessings thereby. As our brethren and sisters in the past have

proved loyal in the different calls for means, on the strength of this we have gone ahead and ordered a liberal number of the *Review* and hope that we may need to order many more copies to be used in our State. Our General Conference brethren will do all they can to make this paper interesting, not only in the matter it contains, but in its general make-up. Let us all begin at once to plan for this special work. We should all pray to the end that the Lord's richest blessings may attend this great enterprise. I believe if we all take hold as we should, the Mission Board will have means in the treasury to carry on the great work in the regions beyond. Let us all say, "in the strength of the Lord we will do our best."

H. W. HERRELL, *Pres.*

A REMARKABLE GROWTH

No one can fail, as he looks over the pages of our periodicals to decide that there is a general growth through all the departments of our work. The colleges report an increase of students over last year and some are so crowded as to be scarcely able to find room.

The publishing work shows almost double the receipts for 1907.

Surely the Lord has put his hand to the work and is now pushing it forward to completion. The right hand of the Message is also on the move and is doing the work designed by the Master.

Speaking in behalf of the work of the Pennsylvania Sanitarium, I can only report for the last six or seven weeks. We have felt that the "Testimonies" were correct when they said, "every worker from the one in the highest position to the one in the position most humble should be telling on the side of truth." Thus in the sanitarium work we have endeavored to impress this upon the minds of the workers; and with one accord we feel that they have been only too glad to step higher and press on doing thorough, conscientious, consecrated work.

We have had some very encouraging experiences, and after coming here we felt the need of having some friends among the learned physicians of Philadelphia to whom we might go for consultation.

A case came to us requiring such advice, and I plead with God to go to one prominent man and ask his assistance. My interview was the most pleasant, and he offered his services in all cases, and to those who were

poor, he would come just the same and freely give his time. Indeed this was but the beginning of our blessings; the house began to fill up and patients came in by threes and fours per day engaging rooms or looking for treatment. So that now we have in the house as patients those who are high in worldly goods, like senators and oil kings, and those in the humblest walks of life.

Our increase over one year ago to-night (September 23) has been remarkable. At that time we had one patient who paid twelve dollars per week, while to-night we have patients and friends, twenty in number, with a weekly income of over three hundred dollars. These figures speak nothing for the income from operations and the many outside cases we have every week.

The new nurses' class is just forming and we hope to train up efficient workers in this department of the work.

We trust God may guide us in every step and use us in an humble way to carry on this blessed work.

W. H. S. SMITH M. D. *Supt.*
Pennsylvania San., Phila., Penn.

THE CONTRAST

"The contrast between those who pose as modern reformers, and the reformers of the sixteenth century is very pronounced.

The reformers of the sixteenth century accepted the Bible as their rule of faith and practice.

The modern reformers abandon this principle of taking the Bible, and the Bible alone, as their rule of faith and practice, substituting tradition in its place.

The reformers of the sixteenth century originally rejected the civil power in divine things, and accepted the power of the Holy Spirit.

The modern reformers are abandoning the Holy Spirit's power, and are seeking to obtain civil power in things divine.

The reformers of the sixteenth century believed in righteousness by faith through Jesus Christ alone.

The modern reformers believe in righteousness by civil law.

The principle contained in the following scriptures should be considered by those who are adopting tradition instead of the power of the Holy Spirit: "Sanctify them through thy truth, thy word is truth."—John 17:17. "We must obey God rather than men."—Acts 5:29.

OUR WORKERS

Homestead, Pa.

On July 22, the writer, in company with Elder Purdham and family, opened tent meetings in Homestead, a suburb of Pittsburg, having a population of about thirty thousand. Many, if not all, who read this article have heard, or read of Homestead. It was here that the great struggle between organized labor and aggregated capital was opened in the United States. On July 6, 1892 the famous Homestead strike opened in a hostile manner when Mr. Frick, then superintendent of Carnegie steel company, tried to land three hundred Pinkerton men who had been brought from Youngstown, Ohio, by way of the river in a large steel protected raft, which had been prepared for that purpose. At this attempt the strikers flew to arms, and even secured a cannon with which they bombarded the raft in which the Pinkerton men were, and who were unable to escape. As a result of this strike twenty-one men were killed and over sixty injured, some fatally.

Many of these iron and steel mills have been closed down during this panic, and this made it possible for us to get in a tent effort, which would be almost impossible when they were all running on account of the great noise; as it was we had many times to stop in the midst of the sermon and wait until a number of heavy freight engines would cease their puffing, grinding, and squeaking.

We had our tent lighted with electric lights, which are far superior to the gasoline torches, and are cheaper also.

The attendance was not so large as we would like to have seen, but it was regular, the same ones coming out each evening. On a Sunday evening the change of the Sabbath was presented to a large audience and at the close of the service this question was asked, "How many believe that the seventh day, commonly called Saturday, is the true Sabbath, and that it ought to be kept by all Christian people?" Almost every person in the tent raised his hand, which signified that they all believed; then this question was asked, "How many are willing; God helping you, to keep the true Sabbath?" and about a dozen hands went up. Truly, "many are called but few are chosen." At the present time twelve are keeping the Sabbath and other kindred truths, and as many more are halting between two opinions.

One lady who with her daughter is keeping the Sabbath just recently left the Catholic church, and she is rejoicing in a complete deliverance from that stupendous system of error. One family, husband, wife, and daughter, are rejoicing in the truth and are paying a faithful tithe. This brother is a railroad telegraph operator by profession, but he gave up his position in order to keep the Sabbath; the Lord has given him other work though where he can serve him according to the dictates of his conscience. This brother has been a very hard drinking man and also an inveterate tobacco user; he said that he could, when drinking, swallow a pint of the strongest whiskey, at one tilt of the bottle, he also said that he never went to bed without his tobacco, and that he would waken several times a night to smoke. He is rejoicing in a great victory and deplores the old life of bondage. A brother of this man visited him about a week ago and was greatly surprised to see the change in his life (for he had little faith in the Bible and less still in the various religions of the world) but he returned to his home, in Baltimore, determined to investigate the truth that has wrought such a transformation in his brother's life. Truly did Paul say concerning the Gospel that "it is the power of God unto Salvation to every one that believeth." Rom. 1:16.

Elder Purdham will remain in Homestead for a time to labor with those who are still in the valley of decision. Miss Grace Purdham rendered valuable assistance throughout the effort in the capacity of organist and also by visiting with the people. We earnestly solicit the prayers of all the VISITOR family in behalf of the work in this part of the Lord's vineyard.
N. S. ASHTON.
Wilkinsburg, Pa.

Wellsboro, Pa.

Summer is ended: so is the tent effort in Wellsboro, and we are greatly encouraged over the results. Again is the power of the Message demonstrated. All summer there has been little evidence of prejudice; but of late Satan is working with all power (and a few signs) to overthrow those who have taken their stand, and to discourage the interested ones. There are many who are studying and are in the valley of decision. May our people remember such in their prayers.

The meetings have been well attended all summer and the collection in proportion. The last night the col-

lection was eleven dollars. Fifteen are keeping the Sabbath and are energetic workers for the truth.

Elder Heckman was with us the last few days of the effort, also Dr. Smith from the Sanitarium spoke one evening on "Health".

A hall has been secured and Sabbath and Sunday night services will be continued for a few months.

We solicit the prayers of our people. May God's blessing rest upon our Conference in the promulgation of this last Message, is the prayer of your brother in the work,

B. M. HEALD.

Wilmington Del.

On the morning of Sunday September 27, twelve precious souls were baptized and united with the Wilmington church. Another joined upon profession of faith. Another baptism will be held in a few days at which time others who are keeping the Sabbath will unite with the church.

We closed the effort here Sunday, September 13. The average Sunday night adult attendance during the effort has been 425, the average adult attendance for the fifty-two meetings held has been 161. In these fifty-two meetings and the two theatre meetings held upon Sunday afternoons, we have taken up in collections \$175. The people have been very liberal, considering the hard times that prevail here. At the last meeting of the tent effort they gave \$40 to assist in defraying the cost of two theatre meetings in the interests of Religious Liberty.

We are glad that these meetings were held when they were, for the very day upon which the last one was held, the Rev. Wilbur F. Crafts came here to solicit funds to aid the International Reform Bureau in its work at Washington part of which is the passage of the Johnston Sunday Bill. Some of the money which Mr. Crafts would have obtained was used in arousing the public to oppose this pernicious bill. And not only did they give us liberal donations, but many also signed the petition against this Sunday bill. If Mr. Crafts would inform us when he intends to come again, we would be glad to make similar preparations for his arrival.

The work of the Lord is onward, and we praise him for his fostering care that has been over it this summer.

CARLYLE B. HAYNES.

"Who did no sin, neither was guile found in his mouth."

Cambridge, Md.

It was my privilege, for the first time, to visit the little church at Cambridge. They have a neat little chapel, and though the membership is not large, harmony and love seem to prevail, so far as I could see and understand the situation. The desire of the brethren there to get the truth before others and to win them to Christ, is the only commendable and consistent course for a Christian to pursue. The ordinances were celebrated and two souls were immersed. We have the assurance that others will soon unite with this little band.

L. F. STARR.

Homestead, Pa.

Dear VISITOR: I have not reported through your columns for some time, but I have been engaged in the work of the Master all the while.

My family and I came to Homestead July 21 to join Eld. N. S. Ashton in a tent effort at this place. These services began July 22, and continued till September 20. Our attendance was not very large,—perhaps not over one hundred at any one time; but most of them attended regularly, and seemed deeply interested in the truths to which they listened from time to time.

Eleven took their stand to keep the Sabbath of the Lord before the tent effort closed, three of whom had commenced keeping the Sabbath before we began the meetings in the tent.

The president of the conference thought it best to remain at this place for a while to follow up the interest in the house-to-house work and in any way that might open up.

Our hearts were made glad yesterday to see a dear brother take a firm stand for the truth, and as he kept his first Sabbath with us he testified that it was indeed a very precious experience. His wife one of the new Sabbath-keepers, was greatly encouraged to see him come out so fully on the side of truth.

A lady who attended some of the meetings made the statement yesterday that she felt condemned in working on the Sabbath, and we hope to see her come out fully on the Lord's side in the near future. Others have promised to obey, and we hope yet to see them walk in all God's commandments.

My family have also assisted in the meetings, and in the work among the people at their houses, and we hope yet to see others added to the number.

Brethren pray for the work at this place.

B. F. PURDHAM.

UNSELFISH PRAYER

"Confess your faults one to another, and pray one for another that ye may be healed."

This counsel carried out will bind hearts together in heavenly brotherhood, like that of David and Jonathan, and the love of God, like Mary's precious ointment shed its sweet fragrance over all within our circle of prayer. The heart that never has learned to share woes, may never lean upon him who carried our sorrows.

Nothing commends us more to God than our deep interest in the welfare of each other. And our greatest joys come from making others happy. "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom." In the Roman army no one should approach the Emperor's tent at night under penalty of death. One night a soldier was found near the royal tent with a petition in his hand. He was at once sentenced to die, but the Emperor hearing voices without, asked the trouble, and learning that a soldier had invaded the forbidden bounds to present a petition to him said, "If the petition be for another let him live, but if for himself, let him die." It was found to be a plea for two fellow soldiers who were under sentence of death for falling asleep at their post. Our labors and prayers for others are written in the book of remembrance in heaven. Said the angel to Cornelius, "Thy prayer and thine alms are come up for a memorial before God." These unselfish labors will plead for us when the books are opened, and we are called to be weighed in the balance.

As the billows of the sea, when cast upon the shore, return again to the bosom of Old Ocean; so these prayers and alms will some day return to us, fragrant with the smiles of God's pardoning love.—*J. B. Scott, in Wisconsin Reporter.*

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

"Do everything in earnest! If it is worth doing, then do it with all your might. Above all, keep much in the presence of God; never see the face of man till you have seen His face."

THEN AND NOW

Previous to 1879 no large denominational subscription books had been sold. In fact, we had none. Up to that time no one had comprehended the great possibilities of advancing the Message through the sale of our books to those not of our faith, but all can now see how willing the general public has patronized us along this line. Is it reasonable to expect even greater and more direct financial aid from the world in the future?

The Prophet Isaiah (60:5) assures us that the time will come when "The wealth (forces) of the gentiles shall come unto thee (the church)." This wealth of the gentiles is the Lord's, and at the command of his church when he can trust it with his possessions, but his people must sense their need of it, and for the blessings associated with its accumulation. It will not come to them without an effort on their part.

The Thanksgiving Ingathering plan is a manifestation of our faith in the fulfillment of the time when the gentiles are to help carry this Message to all the world. It really seems strange that some such plan has not been adopted before. It is the same idea as calling upon the world in the sale of books. They have patronized us liberally in book sales, so it will be in soliciting for donations—success will come to those of faith and consecration. No one can afford to miss the blessings that will come as the result of promptly moving out in faith as the opening providences of the Lord are revealed.

Paul, the "Apostle of the Kongo," was another of these "commonplace blacks." The Rev. Henry Richards tells his story. There was one man, the son of a chief, who did all that he could to oppose the gospel. He would take his drum and some wine, and begin to dance to call the people away from the service. The weak ones would sometimes go and join in the dance. The sound of the drum seemed to electrify them; it reminded them of pagan times. Sometimes, when this man, whose name was Nloko (meaning "a curse") could not draw the people away from the meetings, he would come in and drive them out by making a great commotion. But the time came when this Saul, "yet breathing out threatenings," heard the heavenly voice and experienced a radical conversion. "Nloko was baptized. I gave him the name

CANVASSERS' REPORTS

New Jersey, Week Ending Sept. 25, 1908

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
S. Oberg,†	Salem,	DR	4	42	8	\$25 00		\$25 00	\$156 75
" "	" "	DR	1	8					107 50
J. Rambo,	Greenwich,	DR	5	40	22	43 00	\$5 25	48 25	
V. Mann,	Millstone,	DR	5	47					198 50
H. Province,	Woodbury,	DR	3	25		5 25		5 25	
Mrs. Smith,	Vailsburg,	DR	2	10	6	17 25	50	17 75	
H. Murphy,	E. Windsor,	DR	5	27	7	15 50		15 50	
R. Funk,	Irvington,	GC	5	32	6	17 50		17 05	
F. Welsh,	Crawford,	BR	2	16					79 00
B. H. Welsh,	Fanwood,	BR	4	24	4	11 00	1 00	12 00	11 00
T. Currie,	New Brunswick,	SP	2	16	12	12 00	5 50	17 50	12 00
Totals,			38	287	65	\$146 50	\$12 25	\$158 75	\$564 75

Eastern Pennsylvania, Week Ending Sept. 25 1908

H. Gerhart,	Bucks Co.,	DR	5	40	13	\$33 00		\$33 00	
E. Casselmeyer,	Bucks Co.,	DR	5	39	7	14 35		14 35	
H. Gauker,	Berks Co.,	DR	3	19	1	2 75	\$ 35	3 10	\$ 3 10
A. Pulis,	Dauphin,	DR	5	23	1	1 50	50	2 00	26 50
M. Hackett,	Luzerne,	HM	4	28			5 85	5 85	17 00
G. Hackett,	Luzerne,	HM	4	28			5 30	5 30	17 25
E. Swingle,	York,	COL	5	26	3	3 75	7 50	11 25	18 50
B. Donachy,	Lebanon,	CK	4	20	1	1 50		1 50	27 30
S. Diehl,	Union,	BS	3	22	4	2 00	40	2 40	40
Totals,			38	245	30	\$58 85	\$19 90	\$78 75	\$110 05

Chesapeake, Week Ending Sept. 25, 1908

J. Siler,	Frederick Co., Md.,	CK	4	34	30	\$41 00		\$41 00	
J. Paden,	Hagerstown, Md.,	CK	5	26	9	11 00	\$ 25	11 25	
D. Johns,	Bowie, Md.,	DR	5	33	14	30 75		30 75	
J. Jones,	Tyaskin, Md.,	CK	4	38	39	52 50		52 50	
Mrs. Lukens,	Hagerstown, Md.,	GC		5					\$ 10 00
H. Lukens,	" "	GC		5					7 00
E. Mitchell,*	Carroll Co., Md.,	DA	5	49	1	3 00	2 50	5 50	102 50
Totals,			23	190	93	\$138 25	\$2 75	\$135 50	\$119 50

Virginia, Week Ending Sept. 25, 1908

C. Grey,	Parksley,			37	24	\$31 00		\$31 00	\$90 75
W. Genther,	Parksley,			12					50 25
L. Overstreet,	Riverton,			31	24	24 50	7 60	32 10	1 75
C. Overstreet,	Riverton,			29	8	8 00	2 80	10 80	2 05
K. Oertley,	Radford,			28	3	3 00	1 75	4 75	8 95
E. McGlocklin,	Norfolk,			26			11 50	11 50	5 50
Totals,				163	59	\$66 50	\$23 65	\$90 15	\$159 25

West Pennsylvania, Week Ending Sept. 18, 1908

W. Hawks,	Bradford,			7	43	4	\$10 25	\$ 6 50	\$16 75	\$66 50
C. Zimmerman,	Woodbury,			2	11					44 15
J. Glunt,	Edinboro,			4	33	2	7 50	3 65	11 15	2 00
C. Dunham,	Indiana,			3	19	7	19 25		19 25	15 75
I. Lawrence,				1	12					35 25
A. Brownlee,	Industry,			5	46	6	13 50	12 03	25 53	2 98
Totals,				22	164	19	\$50 50	\$22 18	\$72 68	\$166 63

Ohio, Week Ending Sept. 25, 1908

L. Waters,*	Sonora,	BF	16	77	62	\$65 25		\$65 25	
R. Corder,	" "	BF	5	36	18	17 40	\$2 50	\$19 90	\$1 00
C. Pember,	Pemberville,	DR	4	32	12	35 00		35 00	
I. Fifield,	Medina Co.,	BR	2	15	4	4 50		4 50	75
Totals,			21	160	96	\$122 15	\$2 50	\$124 65	\$1 75

*Two Weeks.

†Week ending September 18.

of Paul, because his experience was so much like that of the apostle. The man seemed to be full of the Holy Spirit." He was eager to preach. He asked for the hardest place, one where it had previously been impossible to gain admittance for the gospel. After some preparatory training, he went to Kinkanza. The people would not receive him. He then pitched his old tent outside the pagan town, and began his siege. Cold and dampness and hunger were his companions, but he was steadfast.

For some months there were no converts. Finally one man dared to say, "I am a Christian." Immediately he was rejected by his townspeople. Then Paul had a neighbor. A small hut was built near his tent, and the new convert moved in. Gradually the little community grew. A chapel accommodating 300 people was built. This little company of Christians, just from paganism themselves, were soon sending teachers to other towns, and paying their expenses.

"All that Paul seemed to think of was souls; he dreamed of souls and how he could win them. Of course," concludes Mr. Richards, "we have not many Pauls. He is a born preacher. No man's prayers seem to help me as much as his. I am astonished at the man's power. He preaches the gospel of the cross. That is what breaks down the pagan." Before Paul died (1902) his church numbered 600 members, all converted under his personal evangelism. This number included none of the converts in the towns where his missionary teachers had gone. His people continue to carry the Message across the Kongo to their heathen neighbors, and its influence is widening.—*Id.*

Two acres of land have been deeded the India Mission Committee, in a favorable locality among the Tamils of south India. One and one-fourth acres of this land are well adapted for building purposes, the remainder for a fruit and vegetable garden. Brother and Sister James are in the mountains, seeking a little respite from the heat of the plains, where the mercury has gone up to 112 degrees in the shade. They carried on dispensary work, relieving the afflicted who came to them in large numbers, both from the vicinity where they lived and from outlying villages, until they were compelled to seek a little rest. A physician and wife who can also help in the spiritual work are greatly needed to join Brother and Sister James in south India.

West Virginia, Week Ending Sept. 25, 1908

J. Jennings, Morgan Co.,	DR	5	47	5	\$12 00	\$11 50	\$23 50	\$ 7 35
Mary Metcalf, Charleston,	DR	4	25	3	7 00	20 30	27 30	1 80
H. Waggoner, Morgan Co.,	CK	2	13	1	1 00		1 00	9 50
A. Bush, Ritchie, Co.,						17 05	17 05	21 90
Totals,		11	85	9	\$20 00	\$48 85	\$68 85	\$40 55

West Pennsylvania, Week Ending Sept , 1908

C. Dunham, Indiana,		5	19	23	\$64 25		\$64 25	\$ 8 75
A. Brownlee, Beaver,		5	41	3	5 50	\$7 23	12 73	70 08
Totals,		10	60	26	\$69 75	\$7 23	\$76 98	\$78 78

"AS ONE WHOM HIS MOTHER COMFORTETH"

THIS is one of the sweetest attitudes which God has revealed himself as assuming toward us. "As one whom his mother comforteth" is one of the inspired descriptions of the troubled believer receiving divine consolation. No picture is more beautiful in itself, or in its significance, than this one drawn from the everyday occurrences of domestic life. A little child, hurt or frightened, nestling and sobbing in its mother's arms, with a loving face smiling down upon it, and gentle tones soothing it back to peace and happiness—so, says the sacred Word, our heavenly Father comforts his troubled children and cheers them.

Grown-up children often are the most childish of all, and none of us ever outgrow the need of divine comforting. When temptations assail, when sorrows engloom, when hopes fail, when all which this world can give proves empty, we should go distracted were it not for the relief which we find in telling everything to God, and in being reassured by him. He comforts us by brightening our skies, by strengthening our hands, by opening for us fresh resources, and, most and best of all, by sending to us his Spirit of consolation and cheer, by showing us new meaning of his Word, and by perceptibly drawing near to bless us when we pray.

We should be ashamed to receive such comfort unappreciatively. And we can testify to our sense of its preciousness by seeking it often, by bearing witness to others of its sweetness, and by trying earnestly to deserve it. Especially must we strive to comfort others in their need, and not merely from a sense of duty, but with something of that deep and un-failing sympathy and love which God shows so freely to us. To receive comfort and to refuse to give it in turn, betrays a selfish heart indeed.—*Selected.*

Let us all go preaching. Send polished Paul up to Athens and plain Bartholomew down among the fishing-smacks by the sea. Do not look so anxiously into your pockets for your diploma from Yale, or your license from presbytery. If the Lord does not send you into the ministry, no cannon of the church can shoot you into it. But if he has put his hand on your head, you are ordained, and your working apron shall be a robe, and the anvil your pulpit; and while you are smiting the iron, the hammer of God's truth will break the flinty heart to pieces. Peter was never a sophomore, nor John a freshman. Harlan Page never heard that a tangent to the parabola bisects the angle formed at the point of contact by a perpendicular to the directrix and a line drawn to the focus. If George Muller had attempted experiments in a philosopher's laboratory, he would have soon blown himself up. And hundreds of men, grandly useful, were never struck on commencement stage by a boquet flung from the ladies' gallery. Quick! Let us find our work. You preach a sermon; you give a tract; you hand a flower; you sing a song; you give a crutch to a lame man; you knit a pair of socks for a foundling; you pick a splinter from a child's finger. Do something. Do it now. Christ will come soon.—*Selected.*

A certain evangelist is using a card on one side of which is the question, "What must I do to be saved?" and following it are the scriptures which point out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows, "Nothing." The reply is simple, but wonderfully impressive. Many think that in order to be lost they must run the long gamut of vices and be aggressively bad. No so. We are all bad enough to miss the kingdom in spite of the good points we may have.—*Selected.*

"To live more we must be willing to lose much."

The
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BESSIE E. RUSSELL - Editor

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ODE TO OCTOBER

Thy beauties are rare, October,
But thoughts, thou bringest more sober.
The vision may thy charms behold,
But wisdom to the soul is told.
The year grows gray; age signs are seen;
I read thy fate, O summer queen,
On pageless leaves of green and gold,
And wonder if the grave will hold.
Will all things always pass away?
Will blight be always? and decay?
And is life's goal, then but to die?
Forever thus, the years roll by?
Nay, earth itself is waxing old,
And like a vesture, God will fold
And change, to Eden's happy day,
When things shall never pass away.
No grave or dying brought to mind,
By fading leaves, and mourning wind;
For then no autumn, will there be,
But summer, Queen eternally.
But cold December's chilling breath,
The year's dread grave, with power of
death,
Shall be, forever passed away,
For these sad things came not to stay.

J. E. WALKER, Sr.

Liberty Center, Ohio.

ANNUAL CONFERENCE

The twenty-fifth annual session of the Virginia Conference of Seventh-day Adventists, will be held in the Seventh-day Adventist church at Richmond, Nov. 3-8, 1908. Rooms will be rented at \$1.50 or \$2 furnished, for the entire time. Meals will be served at twenty cents a meal.

While this meeting is for the election of officers for the ensuing year, and any other business that may properly come before the Conference, we are expecting great things of the Lord from a spiritual standpoint. We have the promise of having with us at this meeting; Eld. A. G. Daniels, President of the General Conference; Eld. L. F. Starr, President of the Chesapeake Conference; Eld. Morris Lukens, of the Review & Herald Publishing Association; and Prof. M. E. Kern, chairman of the

Young People's Volunteer Society. We will also have the workers in the State present.

Let all, as far as possible, plan to attend this meeting, as we will not have many more such opportunities before the Lord shall come. All who expect to attend, please notify O. F. Dart, 1300 N. 28 St. Richmond, Va.

H. W. HERRELL.

CHURCH OFFICERS' MEETING

In harmony with a recommendation of the proceedings of the last Conference "That the Conference Committee appoint one or more church officer's conventions," it has been decided to conduct a convention at Fords Store, Md., October 29 to November 2. It will be wise for all to begin at once to plan for this meeting. General Conference help has been promised.

L. F. STARR.

CHESAPEAKE YOUNG PEOPLE, NOTICE

The young peoples' department of the general conference is now beginning in the *Instructor* the new series of studies in the Missionary Reading Course, and we are very desirous of enrolling the names of the young people in this reading circle. It calls for but very little expenditure, and it promises to be a very interesting study. It will continue for eight months. Three reviews will be given, and to all who complete the work satisfactorily there will be given a very neat certificate.

We wish also to enlist your interest in the course of Standard of Attainment. This consists of the study of the fundamental principles of the Third Angel's Message and denominational history. To those who successfully complete this study and pass the examination there will be given a certificate resembling a diploma. This can be framed and thus be used as an ornament as well as a good testimonial. All those who would like to take up these courses of study please write to me immediately and I will give you further particulars. No tuition is charged. It is one chance in a life time, and I hope all our young people will embrace the opportunity.

A. V. COTTON.

26 Wesley St., Sta. D, Baltimore, Md.

THE SPECIAL THANKSGIVING REVIEW

The special *Review* for Thanksgiving will be profusely illustrated with cuts

of our various mission workers, publishing houses, sanitariums, and periodicals. Every page will contain some of these photos, making the whole number very attractive, as well as instructive. It will be the very best presentation of our home and foreign work ever given. It will do much toward giving the world an enlarged conception of our work. It will make the work of soliciting for donations for our foreign missions comparatively easy, and will have a favorable impression on the minds of the people. This number of the *Review* will be furnished free to all who will use them in soliciting for cash donations to missions. With them will be sent a suggestive canvass, showing how to approach people, and something of what to say. A registered solicitor's card containing the name of the solicitor and a list of mission stations operated by the Adventists, with space opposite each station to enter the amount donated, will be issued to each person authorized by the elder, state tract society secretary, or the Mission Board to receive donations.

When the week has ended, the donations with the cards are to be passed in to the church treasurer, and by him forwarded to the state treasurer. The state tract society secretary will remit for all churches and isolated members to the Mission Board.

Let all plan to have a part in this important work. If our people do their duty during this one week, the message in foreign fields will receive an impetus heretofore unknown, and our home work will be greatly strengthened through the better knowledge gained of it through the special *Review*.

OBITUARY

WEAVER. — Virginia Weaver, wife of Charles Weaver, was born Nov. 12, 1846, in Franklin County, Indiana, and died Sept. 8, 1908, in Cincinnati, O., age 61 years. She leaves to mourn her death a husband, one son, two brothers, three sisters and a great number of friends. Sister Weaver accepted the truth under the labors of Sister Swift some fourteen years ago. She has proven herself a faithful member till death. On account of her illness she was not able to attend the meetings much for the last two or three years. She was well enough however to attend our last quarterly meeting. This was a feast to her hungry soul. One day before she died I visited her and had prayer for her. She was fully resigned to God's will, and I believe she died with bright hopes of the future resurrection. Words of comfort were spoken by the writer from Rev. 14:13.

JOHN P. GAEDE.