

COLUMBIA UNION VISITOR

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

Vol. 14

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No. 13

Columbia Union Conference Directory

Territory

Ohio, Pennsylvania, New Jersey, Maryland, Delaware, Virginia, West Virginia.

Officers

President: G. B. Thompson, Takoma Park Station, Washington, D. C.

Vice-President: H. H. Burkholder, Bellville, Ohio.

Secretary, Treasurer, Auditor: E. R. Brown, 59 Boone St., Cumberland, Md.

General Missionary Agent: I. D. Richardson, Takoma Park Station, Washington, D. C.

Educational Secretary: S. M. Butler, Mount Vernon, Ohio.

Medical Secretary: W. H. Smith, M. D., 1929 Girard Ave., Philadelphia, Pa.

Religious Liberty Secretary: A. C. Shannon, 1366 Grand Ave., Toledo, Ohio.

Executive Committee: G. B. Thompson, H. H. Burkholder, L. F. Starr, W. H. Heckman, B. F. Kneeland, W. H. Heffrell, F. D. Wagner, J. M. Rees, E. R. Brown, W. H. Smith, M. D., S. M. Butler, A. C. Shannon, Morris Lukens, and I. D. Richardson.

GENERAL MATTER

MR. GRUMBLE

Have you met with Mr. Grumble?

Sour, dejected, and forlorn;

Daily nursing trouble, almost

From the time that he was born;

Out of sorts with good dame Nature:

When it's wet he wants it dry;

Then when Sol smiles down upon him,

He is sure all things will die.

He anticipates but evil

And misfortune in the way,

And his nose is ever scenting

Some unsavory affray.

Thus he meets at every turning

Something new his soul to try,

And he storms, and scolds, and censures,

Everyone both far and nigh.

Had the old stork that brought him,

Dropped him far from kith or kin,

In some other land or epoch,

What a blessing it had been;—

On some island like a Crusoe,

There forever to remain,

Where his never-ending grumble

We might never hear again.

—J. B. Scott, in *Wisconsin Recorder*.

The Mount Vernon College Fund

"To everything there is a season, and a time to every purpose under the heaven." The wise man also says there is a "time to build;" and in the words of another, we would add, "Owe no man anything." This should apply to the institutions among us as well as to individuals. "To everything there is a season and a time," and the union conference committee, together with the College board, have decided that the time has come to assist, in a financial way, our worthy educational institution, Mount Vernon College, that it may prove a greater blessing in preparing workers for the cause which we all love.

The plan is simple and one in which all may have a part. Think of it! If our membership will give the small sum of a penny a day, what a great responsibility can be lifted in one year. Numerous calls are coming to us all the while to assist the work of God. In olden times God asked for gifts and offerings. Of the sanctuary he said: "Of every man that giveth it willingly with his heart ye shall take my offering." Ex. 25:2. What is required to lift Mount Vernon College out of debt? That every man "give willingly with his heart." What was the result back there when they gave willingly? Said Moses: "The people bring much more than enough for the service of the work, which the Lord commanded to make." But at this the people did not stop: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary." Ex. 36:6. What a sensation would sweep over the Columbia Union Conference if, after all have given the small amount of a penny a day for at least one year, the president of the board should be compelled to send out a proclamation to cease giving!

This conference has stood at the head of all the unions in selling books the past year. We should not only make that good record again the coming year, but should set a good exam-

ple in giving to the cause of God. Nelson at Trafalgar said, "England expects every man to do his best." In launching this enterprise, let every man do his best, and the cause will be blessed, and you will receive a great blessing for making a willing offering toward the College, the center of our educational interests in the Columbia Union Conference. L. F. STARR.

One Cent A Day

ONE cent a day from all our people in the Columbia Union Conference to raise a fund to pay some debts and to better equip the Mount Vernon College. This plan is now launched in all our churches in the union, and we hope all our people will take hold and help. Some may not be able to give one cent a day. If not, give what you can. Others ought to give more than this. One cent a day is not much, but if the plan is made effective in all our churches, it will bring in a handsome sum for the school.

The College must have money to pay some of its debts, and also to make some much-needed repairs. We think of no better plan than this to raise the funds required. The plan has been approved by the trustees and the executive committee of the union. We hope it will be pushed in every church. If you are an officer in the church, please see that the plan is laid before the church and properly explained. Then let someone be appointed in the church to give the plan special attention each week. The funds should be remitted promptly to your conference treasurer. Do not delay. This is the King's business and requires haste.

G. B. THOMPSON.

Our Training School

I WISH to speak a word to my brethren and sisters in West Virginia concerning our college at Mount Vernon, Ohio. For a number of years the school was carried on as an academy under the direction of the Ohio Conference. Four years ago it

became a college, and one year and a half ago, when the Columbia Union Conference was organized, there was but one school within its borders,—the college at Mount Vernon. Arrangements were made to turn this school over to the union and to make it the college of the Columbia Union Conference. This school is a good one, and a credit to the conference. There was quite a debt on the property at the time the transfer was made, and that, with the improvements which were absolutely necessary, leaves the property encumbered to the sum of about \$20,000. This looks like a heavy debt. However, where there are so many to pay it, it will be quite light for each one.

At the late Columbia Union Conference Committee meeting, held at Mount Vernon, a plan was suggested and accepted which looks very feasible to me. I am sure if all will take hold in earnest, we can soon remove the debt from the school. The plan is for every member in the seven conferences belonging to the union conference to give one penny a day for the purpose of raising a college fund. If all will do this, we can wipe out the indebtedness of the school in one year.

I wish to ask the members of the West Virginia Conference to accept the plan, and to begin the work immediately. It seems to me that the plan is a very generous one in that it asks so little of each one, and yet that little will in one year swell into a large amount. I am sure all are interested in having such a college in our union, especially West Virginia, as we are so near the school. Will every church in the conference organize to collect the money, and then report to the conference treasurer?

J. M. REES.

WITH THE HARVESTERS

CHESAPEAKE

Marydel, Md.

OUR Sabbath-school, which was organized April 4, 1908, has been doing very well considering the opposition we have had. The Lord is blessing in the work.

We were agreeably surprised and more than glad to have with us for a few days Brother Leslie Munce, of Newport News, Va. Brother Munce held Bible studies here the 11th, 12th, and 13th of March. All these meetings were well attended, and the lessons given brought conviction to all

present. If he could remain with us awhile we believe great good could be done in this part of the vineyard. We were sorry to have him leave us on Sunday, but he had promised to speak for Elder Seeney in Dover, Del., at night, and had to go.

We all join in seeking the Lord that success may attend the efforts of Brother Munce in his work in the South. Pray for the work here.

WALTER SUDLER.

VIRGINIA

Lynchburg, Va.

WE are pleased to receive the weekly visits of the VISITOR, and trust it reaches every family in the Virginia Conference. To show our appreciation of its visits, we are going to urge those whose subscriptions have expired to renew, and to urge others who are not subscribers to become members of the VISITOR family that they may with us enjoy its weekly visits. Our canvassers will find it a faithful recorder of the canvassing work in the Columbia Union Conference. The canvassing work is said to be "missionary work of the highest order" when rightly conducted, and so we should become acquainted with this line of work and do our part to advance the message, by carrying our periodicals to our neighbors or friends.

When we realize the times in which we live, we shall work as in the light of heaven. The canvasser will handle books that will bring light and strength to the soul. As we read of desolation wrought by storm, earthquake, tidal wave, and other agencies of nature, and of the cruel depravity of man, it seems to me that we should not need any more evidence to make us understand that we are in the momentous times when we should work as in the sight of heaven. All of God's agencies have not been in operation at any one stated period. Daniel served God in the way he was taught was right. The three Hebrew children stood out for right in Babylon. They led, and others saw their example. Brother, we have a few who have been moved by the cry that comes to us, "Whom shall I send? and who will go for us?" The dense ignorance of the people makes earnest work regarding the third angel's message the crying need of the hour, and those who know the message are the ones to whom the call comes.

How are we answering? Last year our work in Virginia kept going up-

wards. Was this not a token that God was working with and for us? We felt the effects of the hard times in every line of business, but the canvassers received orders right along. And from what we learn of the past two months' work, it appears to us that this will be a much better year for those who engage in canvassing. Aside from the monetary part, we should consider the limited time that is left to warn the people. Many dear souls are yet in darkness who will be glad to have you come and talk to them. And Jesus, the King of kings, is asking you to go labor in his vineyard to-day. We have about five hundred members in Virginia. Have you sold, given, and talked this message thoroughly? Then is it not time to take up the work where you left off? Can you say, "I have done what I could"? There is some virgin territory still left in our state. Who will come?

W. H. ZEIDLER.

WEST VIRGINIA

AFTER closing our tent meeting at Parkersburg, November 2, Elder Steele returned to Moundsville and vicinity and I remained to ripen off the interest that was raised during the tent meeting. Some new members were added to the church, several by letter, and a number as the result of the tent effort. I also spent some time in the Ingathering work and the Lord blessed me in this.

By an urgent call from the Kanawha church, I spent the first week in January with them. The interest was good and the church crowded almost every evening. Two united with the church, and others would have united could they have been present at the last evening of the meeting. Closing my work at Kanawha, I came to Parkersburg, preaching Sunday night to a well-crowded hall. At the close of this meeting three united with the church by letters received from other states.

After having been a great sufferer for many years, on the thirteenth of January I was taken to the Washington, D. C., Sanitarium, where I remained six weeks. Here under the blessing of the Lord and the work of kind hands, I have been given a new lease of life, for which I with many kind friends am rejoicing.

March 4 I went to Mount Vernon, Ohio, and while there arranged for a laborer to go to West Virginia this year. The laborer is to be supported

by the Ohio Conference. I am also glad to say that the Iowa Conference has agreed to support Elder Steele this year. Thus we see the Lord is putting it into the hearts of those who have means to help us another year.

While in Mount Vernon, I spoke a number of times to the school and once to the church. The Lord by his Spirit greatly blessed in these meetings. In the church on the Sabbath, almost everyone of the large company present arose renewing their covenant with the Lord. Surely the Lord gave us showers of blessing.

I am also glad to report that a number of students contracted to come to West Virginia after the school closes to enter the canvassing work.

My continual prayer is that the Lord may encourage his people in West Virginia. J. M. REES.

NEW JERSEY

Among the Churches

It was the privilege of the writer, assisted by Elder G. W. Spies, to complete the organization of the believers in the message at Woodbury into a church, Sabbath, February 27. Eight adults signified their entire harmony with the principles of our faith, and they were organized into a church and a full corps of officers was elected. Half a dozen others expressed themselves as being in hearty accord with us, and they will undoubtedly unite with the church in a few weeks. The workers who have labored so faithfully at this place rejoice greatly as they see the fruits of their efforts.

On the morning of the same day, Elder Spies and I visited the little company at Paulsboro. They have struggled against many obstacles, but we found them rejoicing in the truth. If some of our people who are now risking health and spirituality amidst the dangers of our large cities would move to one of these garden spots of South Jersey, it might prove a great blessing to themselves as well as to the church where they might locate.

A few days were spent recently in Newark, Paterson, and Little Falls, visiting among our people. Some have been passing through severe trial, but can still rejoice in the love of God. As we see how vain it is to trust in man, and how easy it is to be led astray by the devices of the adversary of souls, we should be driven to a careful searching of heart lest we too fall into the snare of the devil. A good spirit of willingness to co-op-

erate with Brother Pennington was shown, and we look forward to decided advances in spiritual growth among these believers. How good it is to be rooted so firmly in the truth that nothing can shake our faith.

B. F. KNEBELAND.

CHESAPEAKE

Smallwood, Md.

A SERIES of meetings, lasting for one month, was held at this place during the month of January. The attendance was fair, and the interest manifested very good, until after the presentation of the Sabbath and other testing truths. The resident ministers were soon at work among their members and stirred up bitter strife, both by visiting and making public tirades against us.

Most of the people were like the Thessalonians in that they joined the opposition instead of searching the Scriptures for themselves to see whether these things were so, as did the noble Bereans. Before the meetings closed, many threats began to be circulated for our benefit, and when the month had expired, the hall could not be obtained for another night at any price. The second night after the meetings closed, a dance was held in the hall, and was sanctioned by the minister by saying, "There will be no more harm done than has already been done by the meetings." As a result of the meetings, six are keeping the Sabbath and others expect to do so soon.

After the meetings had closed, Elder Starr visited us, and while we were out visiting one night, the enemy took advantage of the situation, and on our return, as we were passing through a piece of woods, fifteen or twenty men made an attack upon us by throwing stones and making the worst threats that could be uttered. Nevertheless we escaped without any bodily injury.

Since then two letters of warning have come to Brother Mitchell, who is canvassing in the county, the first one telling us to leave within ten days, and the last one, written in red ink, threatened to blow up Brother Mitchell's house with dynamite, and to tar and feather "the minister at Smallwood." This is the first time that meetings have been held in this vicinity by Seventh-day Adventists.

Pray for the little company at Smallwood, who have been tested by bitter opposition, that they may remain firm to the end as representa-

tives of the message in their community. We are all of good courage in the Lord. Some of the new converts are planning to attend the General Conference, and are anxiously looking forward to the meetings.

VIRBROOK NUTTER.

Field Notes

WEST VIRGINIA

ELDER REES spent Sabbath, March 27, with the Clarksburg church.

Elder Steele has just written us of the sudden death of Brother Henry Snider, of Moundsville.

Several young people are working with our periodicals this week in Parkersburg, and are meeting with good success.

The Moundsville church has the largest subscription list to the *Visitor* of any church in the conference, though it is not a large church.

We are glad to add the name of Brother L. D. Wright to our canvassing list. Brother Wright comes to our state from Mount Vernon, O., and expects to continue in the work here for some time. We ask for him an interest in your prayers that the Lord may bless him in his work.

Brethren B. B. and J. R. Johnson, with their wives, have returned to their home near Elkins, after spending a year in the South. They were accompanied by Brother Nowlen, who was canvassing in South America, until the death of his wife several months ago. We are glad to welcome them home.

One brother in sending in his order for the *Bulletin* writes that he will pass it around in his church and let as many read it as can; "for," he says, "by the time of another General Conference it may be that we shall not have to subscribe for the *Bulletin*. We may perhaps all gather around the throne of God in the earth made new. Could that be possible, would it not be a blessed hope for those who go back to their far-off fields of labor to know that the next General Conference would be held in the city of God instead of the city of Washington?"

PEARL L. REES.

EAST PENNSYLVANIA

ELDER A. R. BELL and wife spent a very profitable week in visiting the brethren and sisters of the Harrisburg church.

Elder W. H. Heckman spoke to the North Philadelphia church, Sabbath, March 27, taking for his theme the third angel's message.

We are just informed by our state agent, G. W. Holman, that he has changed his location from Lancaster, Pa., to Telford, Pa., R. D. 2.

Sabbath-school Day was very profitably spent in the First Philadelphia church, and we look for an increase in the membership as the result.

We regret that Sister B. M. Heald is critically ill. We hope that before this report reaches the people of this conference she will have entirely recovered.

A meeting of the executive committee of this conference was held Tuesday, March 25, at the home of our president, Elder W. H. Heckman. Aggressive plans were laid for the coming summer's work.

Brother Adam Rhan, of Lebanon, recently made this office a call. We were glad to hear him report that the donations of the Lebanon Sabbath-school for the first quarter of 1909 were \$57.65, all of which goes to missions. That is a splendid record for a membership of fifty-two.

Brother J. M. Wagner, 3104 Chadwick St., Philadelphia, is contemplating doing colporter work in the near future. He still wishes to purchase a good, reliable horse with which to drive through the country. If any of our brethren have such a horse to sell he would be pleased to correspond with them.

We were pleased to meet Brother J. A. Skinner, formerly of Nebraska. This brother, who is past sixty years of age, is doing his part in spreading the printed page, having sold upwards of twenty thousand copies of *Liberty* during the past eighteen months. We certainly wish him God-speed in this noble work.

VIRGINIA

A Sabbath-school was organized recently at Scottsburg, by Elder F. G. Warnick.

A Sabbath-school of eight members was organized at Petersburg, Sabbath, February 27.

Mrs. B. F. Purdham, who has been taking treatment at the Washington Sanitarium, has returned to her home at Stanleyton, Va.

Elder H. W. Herrell visited both of the churches at Alexandria, Sabbath, March 20. He celebrated the ordinances of the Lord's house with church number one. Both of the churches are of good courage.

Through the kindness of the East Michigan Conference, we now have laboring in our field Elder William Ostrander, of Saginaw, Michigan. Elder Ostrander will make Norfolk his field of labor for the present. We trust that the Lord will greatly bless his effort there.

Our president, Elder H. W. Herrell, will visit the church at Kilmarnock March 31 to April 5; the Farnham church April 6 to 12, and will dedicate the new church at Chiltons, Sunday, April 18. From there he will go to Spencer to dedicate the church, Sunday, April 25.

The church at Richmond has just completed the purchase of a church building in a more central location of the city. They are planning to sell the church which they already have in the eastern part of the city. We trust this move will prove beneficial to the work there.

WITH THE CANVASSERS

Notes from the Canvassers

BROTHER SHARP writes from Iron-ton: "I have taken two hundred and sixty-one orders in this city in twenty-four days. I sold one lady a book and her husband became very much interested in it and told a friend of his, a Freewill Baptist minister, what a good book it was. The minister said he would like to see it, so I left a copy at his friend's place of business. When he came to see it he looked it partly through, put it under his arm and paid for it. He lives in a houseboat on the Ohio

River, and last Saturday evening he invited me down to see him. I went down Sunday morning at 8:30 o'clock, and left the same hour in the evening. I never spent a better day. We took up a number of subjects. Of course the Sabbath was one.

"This minister deals in shoes. He had a sign on his boat, 'Closed on Sundays.' While I was there a man came down to look at a pair of shoes, but seeing the sign he stopped and said, 'Closed on Sunday, are you?' The minister said, 'We have been, but will be no more, as we have decided to keep the seventh day as the Sabbath from now on.'

"That was the first I knew he had made that decision, and you can imagine my feelings. I truly thank the Lord for his blessing upon my efforts.

"I might relate many more interesting experiences, but will not write more at this time. Before closing I wish to ask the prayers of the brethren and sisters for this man and his family that they may be fully established in the truth, and that I may ever be found faithful and at last receive the overcomer's reward."

E. R. NUMBERS.

Selling Books in the Columbia Union Conference

BACK in the somewhat remote past, when the canvassing work was down in the valley of humiliation, it was whispered that the days of selling books were in the past. These mutterings of doubt had their effect. The seed sprouted, grew, and bore fruit. Some who had been doing faithful work in the field selling books bought some ground and quit; others got some oxen; others married and could not go; and still others who had hold of the plow began to look back. Some others about to take hold of the plow hesitated. The book work grew sick, nigh unto death.

But some of the seasoned veterans did not fall into the "slough of despond," or turn back when they met a man or two who had quit and was on his way home; they stuck to the field. They refused to believe it when told that their job was ended. The Calebs and Joshuas came to the front, and conference presidents and others came to the rescue with words of faith and courage. The canvassers' meetings were moved from a little out-of-the-way tent at camp-meeting to the big tent, and everybody, including the workers in all other

lines, took part. Result: The patient has recovered, and shows more vigor than ever before.

All, I am sure, must be very much gratified at the outlook in the Columbia Union Conference for the present year. In February, 1908, the book sales in the entire union were only \$1233.20. I have just had laid on my desk the sales for February, 1909. They are as follows: Ohio, \$1526.50; West Pennsylvania, \$1255.70; New Jersey, \$1044.75; East Pennsylvania, \$850.90; West Virginia, \$362; Chesapeake, \$318.05; Virginia, \$129.95; Total, \$5587.85.

This is an increase of \$4354.65, or a gain of about 340 per cent more than in the corresponding month of last year;—this, too, while some of our conferences had their canvassers out of the field in institutes. The report for January, 1909, showed an increase over January, 1908, of \$2349.48.

This does not look as though the days of selling books were past. O, no! And the Columbia Union Conference is a fertile soil for book-selling; and each conference in the union is standing with open arms to welcome people who wish to enter this line of work. Let us all keep pushing, and roll up in 1909 the largest sale of books and periodicals in the history of this denomination.

G. B. THOMPSON.

The Canvasser And His Work— No. 12

Delivering Books

DELIVERING is a very important part of the canvasser's work, since all is a failure unless the books are delivered; therefore we shall spend considerable time on this important subject.

Time of Delivery

In most of the territory east of the Mississippi River, a canvasser beginning his work January 1 should set his delivery for March 1, or the first Monday in March. This will give all of January for taking orders, and all of February for the publishers to get his books to him. One canvasser thought it unnecessary to give the publishers four weeks in which to get his books to him, as he lived less than one hundred miles from the publishing house and on the same main line of railway; so he gave them but ten days. The books were shipped out immediately, but they were about three weeks in reaching him. Years

of experience as a canvasser has taught me that publishers are not unreasonable in asking for four weeks' time in which to handle the order.

The February orders should be taken for delivery April 1. This leads more people to subscribe for the book than otherwise would as they feel that there is plenty of time in which to get the money. A canvasser should never attempt to take orders nearer than four weeks of the time of delivery, except for Christmas, as many will not subscribe when the date of delivery is close. With this arrangement the canvasser will have a delivery the first of each month.

When pay day comes on the fifth or fifteenth of the month, arrange for your delivery immediately after, but no oftener than once a month. If the delivery is finished by Tuesday evening, the canvasser should make his returns to the tract society that evening if a draft or money order can be secured; if not, send the remittance early Wednesday morning, and then you will be ready by ten o'clock for hard work again in the field.

Notifying Customers

Where good orders have been secured and care has been taken, in presenting the guarantee slip, to call attention several times to the date of delivery, it is seldom necessary to notify a customer. If orders are properly taken, the books can be delivered, but if they are only conditional or about half taken, more than likely they cannot be delivered.

Conveyance for Delivery

In cities where houses are near each other, it is not always necessary to use a horse and buggy. Some use bicycles, street cars, or go on foot; but in the country it is useless to deliver except with horse and buggy. Always get a good, safe horse that will move lively between houses and stand without tying. Most livery horses will stand without tying; they are generally better at standing than at trotting. While canvassing, this rig should be arranged for by trading a book,—full morocco. Be sure to get a piano box buggy with a wide, deep bed. Never start out in the morning without greasing the buggy. Be sure that you have a water-proof cover over the rear end of the bed, besides side curtains, rubber lap robe, and blanket. If you are driving an experienced livery horse, don't forget the whip. Be careful to feed and to take as good care of the horse as though it were your own.

Delivering the Book

In nearly every delivery, there are a few who, though having the money, will try to avoid taking the book, having seen something else they want more. Such persons will offer one or more of the following excuses: "I forgot all about it;" "I haven't the money;" "I have decided that I will not take the book;" "My husband will not let me take it;" "You can sell the book to some one else, I am sure." I will give here two sample deliveries for such cases.

Delivery No. 1

In delivering to rather doubtful persons, drive up to the house on a good, sharp trot, and with book in hand, having one end of wrapper torn open, rap at the door as though you meant business. As Mrs. Brown opens the door, remark with a cheerful, confident smile, "Well, you see I am here right on time with your book," at the same time tearing off the wrapper and crumpling it up as though it were never to go on the book again.

Mrs. Brown: "But I—"

Canvasser: "I never like to disappoint people by being a week behind, for I find that they do not like to be disappointed. I find by being on time and doing to others as I would be done by, that others do the same by me."

Mrs. Brown: "I am sorry, but—"

Canvasser: "Now, Mrs. Brown before using the book just lay it on the table, begin at the front of the book, take a few leaves at a time and rub them down like this—placing the front and middle fingers over the leaves near the hinge of the book and rubbing from top to bottom, and back to top—; then take a few more pages and repeat the operation."

Mrs. Brown: "But I—"

Canvasser: "When you have gone half way through the book, turn to the back and go the other way through to the middle. Never open the book wide until this has been done, then the book will not break in the back."

Mrs. Brown: "But what am I to do?"

Canvasser: "I feel that every canvasser should feel it a moral obligation to tell people how to care for the book before leaving the house."

Mrs. Brown evidently does not want to take the book from the canvasser, but he places it in her hands, remarking as he lets go of it: "Now, Mrs. Brown, I am in a great hurry. I didn't tie my horse, so if you will get the money for me I will be going." He steps to the door to look after the

horse, returning in a few moments.

Mrs. Brown: "The book was \$2.75, was it not?"

Canvasser: "That is correct, Mrs. Brown. Thank you! I trust you will read the book very carefully. I shall pray that it may be the means of helping and possibly saving some soul in your home."

Mrs. Brown: "I shall read it, I assure you."

Canvasser: "The family are all well, are they?"

Mrs. Brown: "Yes, thank you!"

Canvasser: "Well, I must be going, as I have a long drive to-day."

Delivery No. 2

In this case Mrs. Brown has not all of the money. Proceed as in No. 1, only where Mrs. Brown is to go and get the money, she states that she does not have it.

Mrs. Brown: "But I have not the money, and cannot take the book."

Canvasser: "Now, Mrs. Brown, you knew that I was to deliver the book at this time?"

Mrs. Brown: "Yes."

Canvasser: "How much did you succeed in getting?"

Mrs. Brown: "I only have \$1.75."

Canvasser: "Then you may pay me \$1.75 to-day. When can you pay the balance?"

Mrs. Brown: "I could pay it the first of next month."

Canvasser: "Very well; let me have the \$1.75. Thank you! Now, Mrs. Brown, where do you trade?"

Mrs. Brown: "I trade at Mr. Smith's, down on the corner."

Canvasser: "I am sure you could borrow the money of Mrs. Hendrix," meanwhile writing down Mrs. Brown's name and the balance due.

Mrs. Brown: "No, I could not, for she does not have it."

Canvasser: "I think she has it now, for I just changed a ten-dollar bill for her, and if you will get into my buggy, I will take you up there." Mrs. Brown, however, refuses to go.

Canvasser: "I have written your name, Mrs. Brown, and the balance due, on this paper, and will leave the book with Mr. Smith, your grocer. If you will call there any time before the first of the month and leave the dollar, he will deliver the book to you."

When you go to Mr. Smith's with the book, ask him if he would be willing to give you the cash if you would discount the bill ten or fifteen cents. Most likely he will do so, and you can then go on your way. NEVER leave a book without all the money or some

good, safe arrangement for it. Even then you should have the money for the tract society in your pocket.

Many a canvasser lets go too quickly when delivering and thus fails. *Hold on.* Keep urging and planning and the customer will produce the money somehow. I delivered a book only yesterday just by holding on for about five minutes. The lady became tired of making excuses, and produced the money.

Never threaten to use legal means, as this creates prejudice, and the canvasser's work is to break down prejudice. I know of a canvasser who became impatient with a lady because she refused to take the book, and gave her what he called "a piece of his mind." As he walked down the street afterward, his conscience began troubling him because of his misconduct, and he went back to apologize. After making his apology he was about to leave, when the lady asked him to wait a moment. She went into another room and returned with the money and took the book. In his apology he remarked that he had recently been converted and was trying to be a Christian, and that he had not treated her as a Christian should. The Lord will bless those who will do right. If people will not do right, don't you do wrong. If they will not take their book, bid them good day and pass on.

Next week we shall consider the canvasser's financial policy, and reporting.

I. D. RICHARDSON,

Gen. Agt. C. U. C.

The Printed Page in Chesapeake Conference

SIXTEEN persons attended the canvassers' institute held in Baltimore, Md., Feb. 19 to Mar. 5, 1909. It was a very profitable season for us all. Sixteen canvassers reported last week. Their orders amounted to about \$425. There are several more who soon will enter the field, having decided since the institute closed to take up the work. They are now studying the canvass, and getting ready. Nearly every person in the field is handling "Great Controversy." They are having good experiences and nearly all are securing a goodly number of orders.

"There shall be delay no longer." Oh! that all God's dear people might sense the meaning and importance of these words. Let us all arise and move on and do our work before the storm breaks upon us with dreadful fury.

G. H. CLARK.

RELIGIOUS LIBERTY

Sunday Law Hearing at Trenton, N. J.

EIGHT bills have been introduced into the New Jersey legislature this winter, touching, in some way or another, the question of Sunday observance. Six of these were referred to the Committee on Municipal Corporations, and this committee gave a hearing on the bills March 1. Some of them gave greater liberty in the sale of liquor, and others provided that each municipality should decide for itself the days when games and recreations should be permitted, and liquor allowed to be sold. Judging from other experiences, we thought that the matter would be taken up mostly from the temperance point of view, and the religious phase kept in the background. However, in this we found ourselves much mistaken. Elder G. W. Spies, our religious liberty secretary, and the writer were present and asked the chairman, before the hearing, for a chance to speak. Judging that we were ministers, and so opposing the bills, he told us to arrange with the one who had charge of the opposition. We told him that this would not do; that we were opposed to the saloons, but we could not agree with the position of the other preachers, so could not ask for part of their time. He finally agreed to let us have a few minutes after the others were all through.

About thirty preachers were there, and they seemed to feel that if those bills should pass the whole Christian religion would go to pieces. The first speaker said that the Sabbath is a state institution and must be protected by the state; the local communities could not decide the question of Sunday recreations; it must be settled by the state.

Rev. Percy Schelley, of Phillipsburg, the secretary of the New Jersey Lord's Day Alliance, said: "Temperance is not the main issue in this hearing. The Sabbath is on trial. I want to deny the right of this legislature to overrule the law of Almighty God. The Sabbath stands for God." He said that the personal liberty for which pleas were being made was only a mask to cover the attempt to destroy the Sabbath; it is like the handkerchief that covered the hand of the slayer of President McKinley, and the kiss of Judas Iscariot, and is very much akin to anarchy.

The next speaker, Rev. Sherman

Pitt, of Atlantic City, said: "We want a Sabbath which recognizes God, and is a holy day and not a holiday. We have no business to legislate on the Sabbath question in the local communities. The question must be settled by the legislature."

Rev. Cornelius Brett, of the Bergen Reform Church, Jersey City, made a very earnest plea for strict Sunday laws. He said: "We stand for the Sabbath of our fathers. We stand as the prophets of the everliving God, who said if you turn away your feet from trampling on the Sabbath and make the Sabbath a delight, you shall be blessed. In the prophetic vein, I charge you not to let these bills become laws."

Dr. Henry Collin Milton, representing the Inter-Church Federation of Trenton, was opposed to allowing any place in the state to have Sunday games and recreations, even if the people there wanted them. He said: "I wonder if there is any spot in New Jersey where the ten commandments of God do not apply. Do not dare to defy the 'Thus saith the Lord.'"

Another minister, Rev. Albert Chapman, of Hackensack, said, "Just pass these bills, and in two years the people will express themselves at the polls in a way that will not be misunderstood."

Rev. James Parker, of the United Presbyterian Church, Jersey City, was perhaps the most outspoken of any. He strongly denounced the pleasure resorts on the coast. One might easily get the impression from the speeches made that the only thing necessary for the salvation of the nation is a strict Sunday law, and that the utter moral ruin of the community would follow any relaxation of the so-called "blue laws," under which about a year ago a man was fined two dollars in the city of Trenton for selling a pair of shoe strings on Sunday. Mr. Parker said: "There are two theories of government recognized by men. These are the theistic, which recognizes God, and the atheistic, which recognizes no God. All the talk in favor of these bills proceeds along the line of the atheistic theory recognizing no God. The question you are asked to legislate upon is not baseball or liquor, but you are asked to legislate upon the Sabbath. The fundamental rule of Blackstone is that all human laws should be founded on divine laws. Now there is a divine law which says, 'Remember the Sabbath day to keep it holy,' and I deny your right to override that law. You might as well repeal the eighth com-

mandment against stealing, as to repeal the fourth commandment."

The hearing lasted three hours. At the close, the chairman said that two or three others wished to speak on the bills and they would be allowed three minutes each. Elder Spies then arose to speak for the Religious Liberty Bureau. He said that he was in favor of closing the saloons seven days in the week, and the preachers said "Amen." He then went on to call attention to the dangerous character of Sunday laws, showing that in order to be consistent the legislature would have to enforce by law the Lord's supper, baptism, and the repeating of the Lord's prayer. He said that the dangerous question is that of religion, and not of temperance.

By this time the Sunday law advocates began to look a little troubled, and to act as if they wished the hearing would close. But the chairman gave me the floor, and I arose and said I was a Seventh-day Adventist. Somehow, even this did not seem to make them look real happy. I went on to say that we were for temperance in its strictest sense, and did not favor the saloons. "But," I said, "there is a religious question brought in here, which involves a very dangerous principle. You are asked to settle a religious question by civil law. Now the fourth commandment has been quoted here repeatedly this afternoon. It says, as has been quoted, 'Remember the Sabbath day to keep it holy,' but it also says, 'The seventh day is the Sabbath.' Anyone who can read an almanac knows that Sunday is not the seventh day. In fact, the very bills that we are now considering call it the first day." I then spoke very briefly, as one must do in a three-minute speech, of the character of such laws, and quoted one or two pertinent sayings from great statesmen to show that we did not stand alone in our view of the matter. I then submitted a statement which had been signed by our conference executive committee, setting forth our position as believers in prohibition, and asking that laws be framed to place the same checks upon the saloon on all days, without respect to their religious character, and allow each person to choose his own time for his recreations, so long as they were not in themselves harmful to good citizenship. I had no time to read this, but it was placed in the hands of each member of the committee, and at least one of the leading state papers printed it in full. How-

ever, a decided impression was made upon the legislators who were present, and I found several after the hearing adjourned who seemed quite anxious to get literature stating our position more fully. This we placed in their hands.

Some of the preachers got very much stirred because of the turn of affairs. I noticed, however, that at the hearing on the local option liquor bill, which was held a week later, hardly a preacher made appearance, and all reference to religion was very carefully eliminated. I congratulated the leader of the anti-saloon forces on this feature at that time and told him we were heart and soul with him when it came to a straight fight with the saloon. He said he appreciated our position, and was glad that we were against the saloon.

All these things speak in no uncertain language of the passing opportunities, which will soon be forever gone.

B. F. KNEELAND.

A Sunday Closing Squabble

THE city of East Liverpool, Ohio, furnishes an example of the practical working of the Sunday closing crusade. The mayor and the clergy, by their disagreement, remind us of the strife and confusion among the Pharisees when demanding the crucifixion of the Saviour. A bad cause always makes disagreement easy. And if a cause is to be judged by the harmony among its advocates, the present confusion should lead consistent people to look with disapproval upon all Sunday closing efforts.

The ministers, who had denounced Sabbath desecration, said it was not their intention to go beyond the closing of stores selling unnecessaries. The mayor, however, declared that there could be no middle ground, and that if one person was made to quit work, everyone else, irrespective of station, should be made to do the same. "There can be no discrimination, and if the people want to stop anyone from working, they must stop all," he declared. The ministers did not want to go so far, and claimed that to follow the course of the mayor would make them appear ridiculous; while the mayor asserted that the ministers should follow him in the extreme stand he took. While the question in dispute was how close the lid must fit, it raised the much more important one as to whether the church or the civil power should decide such matters. The settling of the latter question is an important

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part of the proposed union of church and state. The clergy, like the mother church, presumed to dictate to the civil power in the matter of enforcing Sunday observance; while the mayor, like the pagan emperors, would inform the church as to what she should do.

It is truly a fair illustration of the carrying out of the principles underlying the union of church and state. When the church leaves her divine Head and unites with the state, the question of the head of this new wretched union must be decided. The civil power always insists that the church should submit to the direction of the state. This was a very prominent feature of pagan Rome. To carry out the design of the papacy, the church must teach the state to occupy and to be satisfied with second place. This is the Roman ideal union of church and state, and the promoters of such union never lose sight of their ideal. A. C. SHANNON.

NOTICES AND APPOINTMENTS

March Life and Health

Some Good City Sales Records

Case 1. Largest sale in one single day, made by a tall, bashful girl in the city of San Jose, Cal. Copies sold, 230; street sales; worked some after supper; first week's work; day's profit, \$16.10.

Case 2. Best record for eight hours' work (on three succeeding days), 260 copies sold; lady agent; profit an hour, \$2.27.

Case 3. One year's scholarship in Union College earned in three weeks

by a young lady in California. After paying her expenses and ticket from San Francisco to Lincoln, Neb., she had nearly \$50 left for pin money.

Case 4. Seventy-six copies sold in two hours by a young lady in Illinois. Copies an hour, 38; profit, \$5.32, or \$2.66 an hour. Selling thousands of copies right along.

Case 5. A seven weeks' record of over twenty-five copies sold an hour. Retail value of sales an hour, over \$2 50; profit per hour, \$1.75. This for seven weeks, remember.

Case 6. A New Orleans agent sold 200 copies in eight hours. "Everybody reached out for the magazine. It is a fine seller," she writes. Average sales, per hour, twenty-five copies; profit, \$14, or \$1.75 per hour.

Case 7. Ninety-one copies sold in four hours by a beginner in Georgia, Feb. 18, 1909. "Entering a nice store," she says, "I called for the proprietor, sold him a copy, and asked permission to work the store. He replied: 'Work the store, and the whole town for that matter, and much success to you! I happen to be the mayor.' I missed the business portion of town or I probably would have sold all my magazines. The Lord especially blessed me in my work.

Large Orders Received Daily

Our agent in Minneapolis has ordered 1000 copies; a gentleman in Atlanta, Ga., 1000 copies; a lady in St. Helena, Cal., 1000 copies; two agents in Oakland, Cal., 900 copies. From Winnipeg, Manitoba, comes an order for 500 copies; from Terre Haute, Ind., 500; from Duluth, Minn., 400 copies. Numerous other orders, calling for 25 to 100 copies each, have also been received.

Your Order—What Shall It Be?

Study your own situation—the population within your reach, the time you can devote to the work, your past success, new towns you might visit, etc. After carefully considering these points, please order as liberal a supply of the April issue as is consistent. We thank you, once more, for your efforts in the past, and for your kind co-operation.

Over A Thousand Agents

Do you wonder that we have over one thousand agents who sell this magazine regularly? If you are interested and desire to take up the sale of this magazine, kindly send with your request for agency, a written recommendation from your pastor, teacher, banker, or leading business firm.

A Good Suggestion

How to get every member of the church to work with our missionary literature is a very important question. The publication of the *Gospel Sentinel* has opened an avenue for many to work. One state Missionary Volunteer secretary has adopted the following plan, and we believe it is a good suggestion. She ordered two hundred copies of the paper; these cost her one dollar. Out of this number the junior members of her local society are to sell at least twenty copies for five cents each. This will pay for the entire shipment, and will leave the members free to distribute the other one hundred and eighty papers gratuitously. The dollar will then be sent in for another lot of papers. Does this not appeal to every missionary worker as a most feasible plan for securing abundant returns, thereby greatly multiplying the value of one dollar? Can you suggest anything better? If not, try this.

One of the largest tract societies in the United States has just sent out the following announcement concerning this paper: "Here is the opportunity the children have been looking for. We would like to see the children handling this paper, selling it at two cents per copy. We believe it can be done. How would you like to try it? We would suggest that you subscribe for a club for six months, and then divide it among the children. Now, children, let us show the older people and young folks what we can do." This is another good suggestion.

In clubs the *Gospel Sentinel* is only twenty-five cents per copy for one year; or one-half cent per copy when large quantities of one issue are ordered. The *Gospel Sentinel* is not a child's paper, but it is full of short, pointed articles. Address your state tract society.

Home Wanted

HOME wanted on a farm for two boys aged respectively 11 and 13 years. Desire that they have church-school privileges. Address L. A. Huffaker, Portage, Ohio.

Orphan Children Wanted

THE undersigned wants two or three orphan children, either girls or boys, to educate for Christian service, especially for the work in her home city. For further information, apply to Mrs. H. S. Ackertey, 1238-26th Street, Newport News, Va.