

COLUMBIA UNION VISITOR

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

Vol. 14

Mount Vernon, Ohio, June 2, 1909

No. 20

Columbia Union Conference Directory

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

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GENERAL MATTER

From Malachi to Christ

The Cessation of Prophecy

FROM Malachi to Christ, a period of about four hundred years, no prophetic voice is raised until the coming of John Baptist. Christ said of him: "For all the prophets and the law prophesied until John, and if ye will receive it, this is Elias, which was for to come." Matt. 11 :13, 14; Mal. 4: 5. The Old Testament canon is closed, as we have it, with the book of Malachi.

To account fully for this long period of silence is not an easy task; certainly, except in the first part, the Jewish state is by no means quiet either without or within; some things, however, are quite plain.

a. *Christ and his mission* had been fully set forth by the prophets, his career marked out, and all the plans laid.

b. *This period is especially prominent by reason of the study of the written law.* The stress of teaching is not through

the living voice but through the written Word. Great care is taken with the Scriptures, the books are carefully looked over and every possible interpretation is given consideration. Ample time is allowed so that men may see the greatness of God's plan for the redemption of the world.

c. *The work of the scribes* was very important. They were zealous champions of the integrity of the sacred law, both written and oral. "It was the duty of each to train as many disciples as possible." As it was necessary for them to act in concert in their interpretation or teaching, they were organized into a guild or school.

d. *The mission of the synagogue* was to the Jews in all the towns and cities wherever they were found, and they were widely dispersed. The synagogue was a meeting place on the Sabbath day where the Scriptures were read and discussed; the people were thus made familiar with their contents. The elders of the synagogue exercised discipline and kept strict watch over the morals of each member of the flock.

e. *The Jews scattered through the East by means of the Persian conquest and through the West by means of the Greek and Roman conquests* carried with them the written law, the scribe, and the synagogue; by means of these their religion, with its claims and Messianic hopes, were everywhere made known. A way was everywhere opened for the knowledge of Christ to spread east and west. This great preparation for the mightiest event in the history of the world must needs take time, and God took the time.

The Order of Events

There are certain well-defined periods in this interval between the Old and New Testaments. The sources from which the narrative is drawn are many and authentic. We here see not only the Jewish state in the plain light of history, the fall of Persia and the rise and decline of the Grecian states, but also the coming up of the empire of Alexander the Great, its fall, and the rise of the Roman power. It is one of the most momen-

tous historical periods; it witnesses the transfer of the scepter of power from the far East to the far West. This story begins with an empire fully established in the hands of the Persians; it ends with the Romans as masters of the world. As a consequence of this change there were great battles, sieges of cities and overturning of states; the little Jewish nation was in the path of these war cyclones and subject to their fury, but at the end it is there still, miraculously preserved, holding to its religion and waiting the coming of its Lord.

The Persian Period

The Persian Empire lasted from 538 B. C., the fall of Babylon, to its complete overthrow by Alexander the Great in 331 B. C.

We here consider the time that elapsed from the close of Nehemiah's administration, about 430 B. C., to the beginning of the Macedonian rule in 331 B. C.

Ezra and Nehemiah left a well-organized government in Palestine, of which Jerusalem was the center. While the territory was comparatively small, yet within it "the Jewish people grew into a vigorous and compact nation, with power both of resistance and aggression entirely out of proportion to its external circumstances. It formed a part of a province under a satrap of Syria.

During this period the power of the high priest was growing. At first, on the return, the civil and ecclesiastical authority were kept distinct, the civil governors were appointed by Zerubabel and Nehemiah. They were assisted by a council of elders and priests which afterwards grew into what is known as the Great Synagogue, which watched over the purity of the law and gave judicial decisions. By degrees, as this nation had no king but God, the political power passed into the hands of the high priest. "As the religious head of a religious commonwealth, holding his office by hereditary right," he could not fail to be the most influential person in the commonwealth.

During this period there were no stirring events. The Jews are firm in their adherence to the Persian empire and are secure in their religious rights and privileges. But it is a sad time of waiting; there is no hope of political independence and no voice of prophecy is raised to cheer them. They were compelled to look inward for consolation, and to occupy themselves by a diligent study of the law. "The principles of holiness through separation became thoroughly rooted in their nature." This time of quiet and strengthening was needed to prepare the Jews for the fearful struggle that was to come in the next periods.

The Greek Period

From the rise of the Macedonian empire in 331 B. C. to the age of the Maccabees in 167 B. C. After conquering the East from the Nile to the Indus, Alexander the Great died in 323 B. C. Upon the death of this conqueror the world was greatly disturbed by the intrigues of his generals for the possession of the power that had fallen from his hands. We have to do only with two of the four generals who finally agreed to divide the empire between them, Ptolemy Lagi, who received for his share Egypt and Palestine, and Seleucus, who received the whole of the East including Babylonia and Syria. Alexandria was the capital of king Ptolemy Lagi, and Antioch, on the Orontes, the capital of King Seleucus. Jerusalem lay on the high road between the empires of the two kings.

Alexandria in Egypt, which at this time was the most famous city in the world, attracted thousands of Jews; "they not only enjoyed equal rights with the dominant Greek population, but were governed in civil matters by their own magistrates and were allowed the free exercise of all their religious customs." In this city Judaism was tinged with Greek philosophy. Jerusalem stood for the conservative party, which was represented by the Pharisees upholding the old traditions. Alexandria stood for what was thought to be a more liberal class, which was represented by the Sadducees; but in Alexandria Judaism was not without its dangers, as it stood for the free and easy life of the Greeks to some extent.

In 285 B. C. there was begun the translation of the Hebrew Old Testament Scriptures into the Greek language. This translation is known as the Septuagint. Judaism had constantly to contend with the demoralizing Greek tendencies, which were

subversive of purity of life and character.

Palestine was now harried by ceaseless wars and controversies between Egypt and Syria. While well treated by the Ptolemies, Jerusalem and Palestine, passing into the hands of the kings of Syria, were subject to many sore trials.

In 190 B. C. the king of Syria came in conflict with the Romans, was defeated and compelled to pay tribute. In order to meet his obligations he began to oppress his subjects and rob temples.

In 176 B. C. Antiochus Epiphanes began to reign over Syria, and he determined to introduce Greek idolatry as the religion of his empire, and then began the hard times for the Jews, for up to this period they had been allowed religious freedom. The Jews resisted to the utmost the idolatry of the Greeks, but Antiochus Epiphanes determined to stamp out by force and power the Jewish religion. Jerusalem was besieged, taken, sacked, the walls broken down and the temple laid waste but not destroyed. The statue of Jupiter was erected on top of the great altar of burnt-offerings and heathen sacrifices were offered. Great multitudes of the defenseless people were massacred. Heathen altars were set up in the towns and villages and at these the people were commanded and compelled to offer sacrifices. All the distinctive observances of Judaism were prohibited on pain of death. Commissioners were sent to the country districts to see that the king's orders were observed. "Cases of disobedience were carefully searched out and punished with death." "Copies of the law were defaced and destroyed. Women who allowed their baby boys to be circumcised were strangled with their children." Persecution rose to a fearful height. The result was to draw a sharp distinction between those who really cared for Jehovah and those who did not. It seemed to devout Jews that they were living in the last times and if deliverance was to come it must come through special divine intervention. The book of Daniel was a great comfort to these hard-pressed believers in Jehovah.

The Maccabean Period

From the rise of the Maccabees in 167 B. C. to the beginning of the Roman dominion over Jerusalem in 63 B. C.

The Jews have a proverb, "When the tale of bricks is doubled then comes Moses." Just as all hope seemed to be gone a deliverer came

in the person of the aged priest Mattathias, who raised the standard of revolt at Modin, about eighteen miles northwest of Jerusalem. Then began one of the most marvelous and brilliant periods in the history of the Jews, in which they gained and held their political and religious independence for many years against overwhelming odds. Mattathias had five noble sons who joined him, and many followers rallied to his standard. At first he carried on an irregular warfare, for he was practically without resources; at length, growing strong, he defeated Syrian army after Syrian army sent against him. He recaptured Jerusalem, cleansed the temple and set up the daily sacrifice, defying the whole power of the empire. Upon the death of Mattathias, his son Jonathan was elevated to the high-priesthood, about 152 B. C. Upon his death his brother Simon succeeded him, and Simon's son John Hyrcanus succeeded him. John Hyrcanus, although he never assumed the title of king, raised the Jewish state to its highest political point and splendor since the days of Solomon. He recovered most of the historic territory. Since the revolt of the ten tribes no Jewish sovereign ever reigned over so large a territory. This great ruler died in 106 B. C. and was succeeded by Aristobulus I, who was the first prince of this house to assume the title of king; he died in 105 B. C. He was succeeded by his brother Alexander Jannæus; this king was inclined to Greek customs and manners; he was very unpopular. Under him a civil war broke out. After his death Alexandra, his wife, came to the throne, and his eldest son, John Hyrcanus II, was made high priest. Queen Alexandra sought an alliance with the party of the Pharisees. When she died civil war again broke out between the Pharisees and the Sadducees who espoused the cause of the youngest son of Alexandra, Aristobulus. The Sadducees represented at this time those who sought to bring in the Greek customs. Hyrcanus II, a man of little ambition, and desiring only peace, abdicated in favor of his youngest brother Aristobulus, who ascended the throne. He might have made a good king and ruled well in spite of his party, but Antipater, an Idumæan, an advisor of Hyrcanus II, persuaded him that his brother sought his life; then arose troubles the end of which was an appeal to the Romans.

The Roman Period

From the taking of Jerusalem in 63

B. C. by the Romans to the birth of Christ.

The result of the appeal of the two brothers to the Roman general Pompey was the siege of Jerusalem. A horrible carnage followed the taking of the city. Pompey left the temple and its treasures intact and set Hyrcanus II upon the throne. He was given not the title of king but that of ethnarch. The Jews were assured of their religious privileges, but having tasted political liberty and roused by the Messianic hopes which seemed stirring in the air, they made many desperate attempts to gain their freedom. It seemed an anomaly that a people so favored as they had been by Jehovah should be ruled by a heathen nation. Religion occupied a larger space in their minds than ever and they felt that they must free themselves and be ready for the coming Messianic King. Now there came in a new element; Antipater, the Idumaeon, was the evil genius not only of Hyrcanus II, but also of the nation. When Julius Caesar came into Egypt in 48 B. C. he hastened to him with a body of troops offering his allegiance; in consequence he was made the governor of Judea, Samaria and Galilee. Herod his son (Herod the Great) succeeded him, but this period was not without its serious troubles. Jerusalem refused to accept Herod as king; the result was a second siege of Jerusalem in 37 B. C., which was fearful in its chapter of horrors. After the taking of the city, Herod respected the religious freedom of the Jews and began to rebuild the temple in 20 B. C. This structure was not fully completed until 60 A. D., a few years before it was destroyed.

Thus briefly we have traced this stirring history. Only the merest outline has been attempted, but underneath all the troubles we can see that the spiritual life has been strong and vigorous, and when need came, as in the time of the Maccabees, men in abundance were not wanting to do and dare for the cause.

The Coming of Christ

At length, in the fulness of time, Christ came. There was one language everywhere spoken, the Greek. There was one people everywhere dispersed, the Jews. There was one nation everywhere in authority, the Romans. The storm and stress was for the moment over and the world was at peace.—*Rev. H. T. Sell in "Bible Study by Periods."*

EDUCATIONAL

"The Prince of Peace"

[MAY 16, 1909, Hon. W. J. Bryan delivered an address before the Brotherhood of Railway Trainmen at Columbus, Ohio, on the "Prince of Peace." Four thousand men listened with great interest during the ninety minutes occupied in the delivery of this address. Some portions of it will, we believe, be of value to the readers of the VISITOR.—Ed.]

College Days Perilous

THE college days cover the dangerous period of the young man's life; it is when he is just coming into possession of his powers—when he feels stronger than he ever feels afterward and thinks he knows more than he ever does know.

It was at this period that I was confused by the different theories of creation. But I examined these theories and found that they all assumed something to begin with. Well I have a right to assume, and I prefer to assume a Designer back of the design—a Creator back of creation; and no matter how long you draw out the process of creation, so long as God stands back of it you cannot shake his faith in Jehovah. In Genesis it is written that, in the beginning, God created the heavens and the earth, and I can stand on that proposition until I find some theory of creation that goes farther back than "the beginning."

I do not carry the doctrine of evolution as far as some do; I have not yet been able to convince myself that man is a lineal descendant of the lower animals. I do not mean to find fault with you if you want to accept it; all I mean to say is that while you are tracing your ancestry back to the monkey if you can find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than has yet been produced.

One does not escape from mystery, however, by accepting this theory, for it does not explain the theory of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears—and to follow him one must exercise more faith than religion calls for—he finds that scientists differ. Some believe that the first germ of life came from another planet and others hold that it was the result of spontaneous generation.

If we were compelled to accept one of these theories, I would prefer the first, for if we can chase the germ of life off this planet and get it out into space we can guess the rest of the way and no one can contradict us; but if we accept the doctrine of spontaneous generation we can not explain why spontaneous generation ceased to act after the first germ was created.

Go back as far as we may, we can not escape from the creative act, and it is just as easy for me to believe that God created man as he is as to believe that, millions of years ago, he created a germ of life and endowed it with power to develop into all that we see to-day.

Christ the Great Miracle

Christ can not be separated from the miraculous; his birth, his ministrations, and his resurrection, all involve the miraculous, and the change which his religion works in the human heart is a continuing miracle. Eliminate the miracles and Christ becomes merely a human being and his gospel is stripped of divine authority.

The miracle raises two questions: "Can God perform a miracle?" and, "Would he want to?" The first is easy to answer. A God who can make a world can do anything he wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle?—this is the question which has given most of the trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God would not perform a miracle is to assume a more intimate knowledge of God's plans and purposes than I can claim to have.

It is sometimes said that God could not suspend one of his laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the operation of the most universal of natural laws and yet the world is not disturbed.

Science has taught us so many things that we are tempted to conclude that we know everything, but there is really a great unknown which is still unexplored, and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret—the secret of life. It is to be

found in every animal, as well as in man. Six thousand years of recorded history and yet we know no more about the secret of life than they knew in the beginning. We live, we plan; we have our hopes, our fears; and yet in a moment a change may come over any one of us and this body will become a mass of lifeless clay. What is it that, having, we live, and having not, we are as the clod?

Story of Infinite Power

Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seed scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time; shall we deny the power of the Creator to eliminate the element of time, when we have gone so far in eliminating the element of space?

But there is something even more wonderful still—the mysterious change that takes place in the human heart when the man begins to hate the things he loved and to love the things he hated—the marvelous transformation that takes place in the man who, before the change, would have sacrificed the world for his own advancement, but who, after the change, would give his life for a principle and esteem it a privilege to make sacrifices for his convictions. What greater miracle than this, that converts a selfish, self-centered human being into a center from which good influences flow out in every direction? And yet this miracle has been wrought in the heart of each one of us—or may be wrought—and we have seen it wrought in the hearts of those about us.

Some of those who question the miracle also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar of principles, and we see the principle illustrated every day of our lives. Take the family, for instance; from the day the mother's first child is born, for twenty-five or thirty years they are scarcely out of her waking thoughts. She sacrifices for them, she surrenders herself to them. Is it because

she expects them to pay her back? Fortunate for the parent and fortunate for the child if the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation, each generation suffering and sacrificing for the one following.

A Trip to Washington

WE left the Union Station at Columbus, Ohio, at 8:30 P. M., Thursday, May 11, and arrived at Washington at 1 P. M., Wednesday, May 12, traveling the distance of 558 miles in 16½ hours. We passed through Pittsburg about 1:30 A. M. and was far into Pennsylvania when the day dawned. When the light dispersed the darkness we found ourselves in the midst of the most beautiful and picturesque mountain scenery, for which the Pennsylvania route is famous.

A few miles west of Altoona, our train made the run over the wonderful "Horseshoe Bend." Soon after passing Altoona, we entered the beautiful valley of the Juniata River. For a distance of one hundred miles, our course lay along this stream, and our eyes feasted upon its everchanging natural scenery. At the end of this run, we saw the waters of the Juniata flowing into the broad and majestic Susquehanna. A few miles further on, we passed over the mile-long stone bridge across this stream but a little way west of Harrisburg. At this place we changed cars for Washington.

Up to this point our general course had been almost due eastward. Now our train took a southeasterly direction. We left Harrisburg about nine o'clock, A. M., for the last part of our trip to the national capital. Passing through southeastern Pennsylvania and into Maryland, we arrived at Baltimore at twelve o'clock. From here we had a forty-mile ride to our destination.

Leaving the train at the Union Station, we cast our eyes upon the capitol building but two blocks away. I expect to visit this and other institutions of interest while here. Takoma Park lies about six miles to the northeast of the city, and can be reached by either steam or electric cars. The park consists of a natural grove of native trees for which much has been done by nature to beautify it and fit it for the purpose for which it is now used by our people.

The first meeting of the conference was held at 10:30 A. M., Thursday, May 13, by singing "Praise God From Whom all Blessings Flow," with Psalm 105 read as a scripture lesson.

The exercises of this hour consisted of an address by the president, Elder Daniells, followed by one by the vice-president for the European Conference, Elder Conradi. Sabbath morning, at eleven o'clock we enjoyed the rare, but highly appreciated privilege, of hearing the words of God as spoken by God's chosen messenger, Mrs. E. G. White. The basis of her discourse was John 15th chapter. The thoughts expressed there were emphasized and urged upon the attention of the hearers. Many appeals were made that each one should seek for that connection with Christ that the branch sustains to the vine stock. These appeals were enforced upon the minds and hearts of the people by the attending power of the Holy Spirit.

The Conference presents the appearance of a great camp-meeting. There are three hundred and fifty family tents pitched upon the grounds, and three thousand people are encamped here. All of the buildings upon the grounds are pressed into service for various purposes, such as departmental meetings, committee meetings, lodgings, etc.

Some reflections have passed through my mind since I have been here; I will not attempt to relate them all but will mention at least one. This Conference consists of a gathering of some of God's servants from all parts of the world. The scope of its territory is as broad as the earth. The field of its operations is the world. The specific work over which the General Conference exercises supervision is the proclamation of the third angel's message throughout the earth, the preaching of this gospel of the kingdom in all the world as a witness unto all nations. From these considerations it is evident that this Conference is the most important gathering of people held anywhere in the world at this time. No assembly of people for government, or other purposes, can equal in importance this assembly of that people who are carrying forward the most gigantic enterprise upon the face of the earth, the closing part of the gospel of salvation to a lost world. Hence it is a great privilege to be present at this meeting.—*J. O. Young, letter to his son, Gurnie K. Young.*

"Come unto me all ye that labor."

WITH THE HARVESTERS

Dedication Service at Richmond, Va.

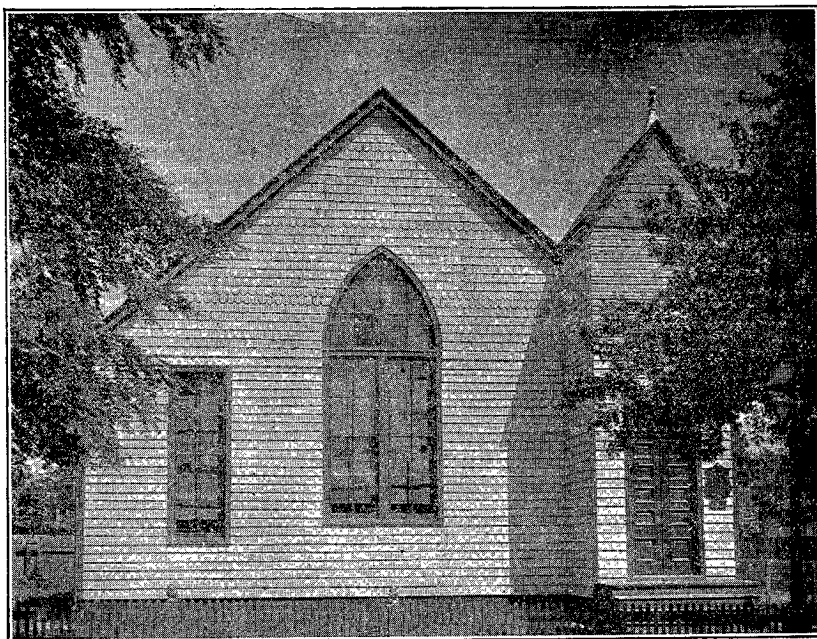
ON May 1, 2, the Richmond church enjoyed the presence of Elder G. B. Thompson. Three services were held, a very precious one Sabbath, a temperance meeting on Sunday at 3:30, and the dedication of the new church building Sunday night at 8 o'clock. Elder Thompson delivered the dedicatory sermon to a very attentive audience. A goodly number of the city people were present besides nearly all of our church members who live in and near this city. The weather was very pleasant and everything passed off nicely. Elder Thompson was assisted in the service by Elder H. W. Herrell, our conference president, and the writer.

The three messages of Rev. 14:6-12 were taken as the basis of Elder Thompson's discourse. He answered the oft-repeated question as to why another church is needed in the world. He gave an earnest and powerful exposition of the work and position of this denomination. It was shown that as John the Baptist was the "voice of one crying in the wilderness," preparing a people for Christ's first advent, in like manner Seventh-day Adventists are the voice in all the world for the great three-fold message of Revelation, preparing a people for Christ's second advent. He said the dedication of buildings of brick and stone and mortar and wood did not avail anything in God's sight unless the worshipers are dedicated to him. While traveling in India, he saw heathen temples that were magnificent structures, and he said it appeared that the further men wandered away from God and lost his power, the greater outward display they made in the way of buildings. But where the worshipers are consecrated to God the presence of his Spirit will be felt in their assemblies whether they meet in a cottage or a cabin or in a stable or in some fine structure. In his closing remarks a touching description was given of the glorious reunion of loved ones to take place at Christ's coming and the closing up of sin and death and pain. This description brought tears to many eyes. The message was straight and plain, and we believe a good impression was made on hearts, as many of the people expressed their appreciation of the meeting as they passed out.

The Richmond church is united in praising God for his providence and leading hand in the work in this city. Many years ago a small Sabbath-school was started here. Later a church was organized, which has continued until the present time. This church, like many others, has had its trials and tests in the way of apostacies, false brethren, removals, deaths, etc., but still the work moves on. For about five years this church has owned a nice church building on Thirty-third Street, in the extreme east end of the city. This church home was secured almost wholly through the kind and generous gift of Brother and Sister Gargett, who are now deceased. It was the desire of these devoted friends of the cause to

poverty of our members, yet we trust that this will soon be done. In our new church we have not only the advantage of a central location, but also of a nice large front yard, a baptistry and two large dressing rooms, which we utilize for the Sabbath-school and for quarterly meeting occasions. We plan to locate in these rooms a church library and tract depository. When our old church is sold and our loan is paid we shall be happy.

Richmond, with prospects of soon having a population of a hundred and thirty thousand inhabitants, being the very gateway from the North to the South, is one of the most influential cities of the Southern states, and deserves to have the third angel's message well represented to its people.



The Richmond, Va., Seventh-day Adventist Church.

have the church in a more central part of the city, but it was not possible at that time for the church to purchase such a lot. But recently the Lord brought into the truth Mrs. Lucy Murray, a very devoted Christian worker from the Episcopalian Church, who by a generous gift and loan made it possible for us to buy a church from the Disciple people. This building is located in almost the center of the main division of the city. We have made nearly a hundred dollars' worth of repairs, which has made for us a very nice and fitting place of worship in a central location, a great need for our growing work in the capital city of the Old Dominion.

While we have not yet raised the hundred dollars on account of the

Only a beginning has been made; there is a great work yet to be done, and we have only touched it with our finger tips.

We should like to see an efficient Adventist doctor locate at this place, and hope to see a church-school started here later on. This would be a splendid place for one or two city canvassers to locate, especially experienced agents for our periodicals and magazines.

We invite the prayers of God's people in behalf of the work at this important center.

B. L. HOUSE.

2008 Fairmount Ave.

"O Lord of hosts, blessed is the man that trusteth in thee."

OHIO

Leesburg

MAY 8 was a very pleasant day for the little company of believers at Leesburg. We held our Sabbath-school at 9:30, as usual. An interesting feature of the day was the presence of Brother Bert Bloom, elder of the Washington church, who, with sixteen of his little flock, came to spend the day with us and to attend baptismal service. It was a time of special rejoicing, and our Sabbath-school was made doubly interesting by the attendance of our dear brethren and sisters. It brought to mind the earlier days of our churches, when we visited one another, and thus brought fresh courage and cheer into the lives of the members.

The hour from eleven to twelve was occupied by Eld. J. J. Marietta of Chillicothe. His discourse was concerning the ordinances of the Lord's house, making plain the necessity of obeying all of God's commandments. After a few additional remarks by Elder J. P. Gaede, we all repaired to the beautiful little stream of Lee's Creek, near the church, where within the sound of falling water from a small cataract near by, and the songs of the birds in the trees, Elder Gaede buried in the watery grave three dear brethren and three dear sisters. The members of the Wilmington church very kindly assisted with the singing.

At the hour of 4:30 we again gathered at the church, where those who had been baptized were admitted to membership, and the ordinances of the Lord's house were celebrated.

We are very grateful indeed for the excellent goodness of our Lord, who, though one sows and another waters, gives the increase. We give him all the praise.

MRS. MARGARET WRIGHT.

Leesburg

ACCORDING to appointment, I met with the believers at Leesburg, Ohio, May 6, holding an evening meeting with them. The following Sabbath, May 8, it was my privilege to baptize six precious souls. These are the result of five weeks' meetings held by Brother J. J. Marietta and the writer. We had a good attendance on this day. A goodly number drove over from the Wilmington church to spend the Sabbath with the church at Leesburg. The Lord came near to all and richly blessed us. Immediately after the morning service, we all re-

Canvassers' Reports

Ohio, Week Ending May 14, 1909

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
F. Hankins, Williams Co.,		DR	5	38 $\frac{1}{4}$	26	73 50		73 50	
A. Bassler, Fairfield Co.,		DR	5	49 $\frac{1}{2}$	13	35 75	16 80	52 55	2 95
H. Kirk, Williams Co.,		DR	5	41 $\frac{1}{2}$	14	43 50	6 25	49 75	10 00
F. Wagner, Stark Co.,		DR	4	32	20	46 00	1 00	47 00	1 00
J. Randolph, Marion Co.,		DR	4	35	15	43 25		43 25	
C. Leach, Washington Co.,		DR	5	40	13	35 75		35 75	4 50
R. Corder, Belmont Co.,		DR	5	45	8	24 00	3 75	27 75	
C. VanGorder, Fairfield Co.,		DR	4	30	3	10 25	1 50	11 75	
E. Horst, Ross Co.,		GC	4	40	24	68 00	6 60	74 60	1 25
Wm. Deuschle, Ross Co.,		GC	5	39	18	51 50	4 00	55 50	50
G. Corder, Belmont Co.,		GC	5	41	18	49 50		49 50	
H. West, Guernsey Co.,		BR	4	34	12	33 00	1 50	34 50	
L. Waters, Portage Co.,		CK	5	50	57	71 00		71 00	70
E. Shaw, Lucas Co.,		CK	5	45 $\frac{1}{2}$	25	37 50	4 50	42 00	1 50
H. Leach, Washington Co.,		CK	5	36	14	19 00	8 55	27 55	2 50
S. Ragon, Cuyahoga Co.,		CK	1	4 $\frac{1}{2}$	3	4 00		35 4 35	
C. Reichenbaugh, Portage Co.,		CK	5	34	19	22 50	1 05	23 55	1 05
Totals,			76	635$\frac{1}{4}$	302	\$668 00	\$56 55	\$724 55	\$25 95

New Jersey, Week Ending May 7, 1909

S. Oberg, New Brunswick	DR	5	40	11	\$33 25	\$3 00	\$36 25	\$52 25
G. Taylor, Penn's Grove,	DR	5	36	24	53 00	1 25	54 25	131 30
H. Murphy, Monroe,	DR	4	31	11	30 25	4 25	34 50	3 65
W. Plant, Randolph	DR	3	24					82 75
W. Plant, *Randolph	DR	3	24	5	14 75		14 75	
C. Grey, Morris	DR	3	24					115 50
G. Blinn, Delaware	GC	3	24	3	8 25		8 25	131 30
C. Kiessling, Pohatcong	GC	5	40	1	2 75		2 75	80 25
C. Klaiber, Hunterdon	GC	2	14	1	2 75	1 25	4 00	1 85
B. Welch, Elizabeth,	BR	5	29	3	8 25		8 25	22 88
Mrs. E. Malenghani, Passaic	BR	5	40	21	57 75		57 75	57 75
Totals,		43	326	80	\$211 00	\$9 75	\$220 75	\$548 18

Chesapeake, Week Ending May 8, 1909

Mrs. Mitchell, Govanstown, Md.,	GC	4	25 $\frac{1}{2}$	13	39 75	3 00	42 75	
J. Siler, Yellow Springs, Md.,	GC	3	24	4	11 00		11 00	22 00
J. Jones, Walford, Md.,	GC	4	40	4	13 00	1 80	14 80	78 00
C. Tracy, Howard Co., Md.,	GC	5	42	19	54 25	11 40	65 65	
E. Mitchell, Kumps Sta., Md.,	GC	4	29	3	9 25	4 50	13 75	1 50
C. Zeigler, Talbot Co., Md.,	GC	4	20	4	11 00	12 75	23 75	
S. Brown, Hagerstown, Md.,	GC	5	39	1	3 75	2 05	5 80	39 00
Mrs. Wright, Centerville, Md.,	GC	3	23	3	8 25	4 00	12 25	43 50
W. Paden, Washington, Co., Md.,	GC	3	25	8	24 00	1 20	25 20	31 85
A. Byers, Washington, Md.,	GC	4	30	2	5 50			
J. Paden, Washington, Co., Md.,	CK	5	43	6	7 50	1 05	8 55	35 70
Totals,		44	340$\frac{1}{2}$	67	\$187 25	\$41 75	\$229 00	\$251 55

Chesapeake, Week Ending May 14, 1909

E. Mitchell, Mayberry, Md.,	GC	4	32	8	23 00	3 00	26 00	
J. Jones, Herrington, Del.,	GC	5	35	6	16 50	1 20	17 70	8 25
J. Paden, Washington, Co., Md.,	CK	5	35	20	25 50		25 50	
W. Paden, Smithburg, Md.,	GC	4	28	10	27 50		27 50	
Mrs. Mitchell, Govanstown, Md.,	GC	1	7	1	2 75		2 75	22 10
O. Yingling, Whitehall, Md.,	GC	4	22	7	20 25		20 25	
S. Brown, Hagerstown, Md.,	GC	5	32	5	13 75	20 00	33 75	3 20
A. Byers, Washington Co., Md.,	GC	3	38			2 00	2 00	
C. Tracy, Howard Co., Md.,	GC	4	27 $\frac{1}{2}$	8	21 50	10 80	32 30	
J. Siler, Yellow Springs, Md.,	GC	4	26	4	11 00	2 40	13 40	
Totals,		39	282$\frac{1}{2}$	69	\$161 75	\$39 40	\$201 15	\$33 55

West Pennsylvania, Week Ending May 8, 1909

C. Dunham, Shelacta	GC	41	14	38 25		38 25	81 55
W. Jack, Ford City	DR	42	12	43 15	4 25	47 40	31 25
Totals,		83	26	\$81 40	\$4 25	\$85 65	\$112 80

Eastern Pennsylvania, Week Ending May 7, 1909

G. Hartman, Lebanon,	DR	5	41	11	24	00	24	40	73	00		
H. Detwiler, York	DR	5	47	27	62	75	35	63	10			
J. Gearhart, Lehigh	DR	5	36	16	41	00		41	00			
J. Kennedy, Chester,	DR	5	45	12	34	00		34	00			
F. Barto, Franklin,	DR	4	31						72	60		
H. Gauker, Berks	DR	2	18						73	15		
S. Diehl, Union,	DR	3	15		5	30		5	30			
S. Sundberg, Northampton	DR	3	19	4	11	00	70	11	70	70		
Totals,		32	252	70	\$178	05	\$1	05	\$179	10	\$218	75

Virginia, Week Ending May 7, 1909

K. Oertley, Radford,	SP	45	24	30	25	4	65	34	80	85	
Mrs. Zeidler, Lynchburg,	CK	5	2	2	00	2	80	4	80	35	
M. Jemerson, Richmond,	CK	13	5	5	00	2	90	7	90	2	10
Totals,		63	31	\$37	25	\$10	35	\$47	50	\$3	30

Virginia, Week Ending May 14, 1909

K. Oertley, Radford	SP	25	1	1	25	35	1	60	37	75
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†Week Ending May 7, 1909.

*Week Ending April 30, 1909.

Grand Totals: Value of Orders, \$1,689.30. Deliveries, \$1,231.83.

paired to the water, a stream near by, to bury these souls with our Lord. The weather was ideal, and the service solemn. It made a solemn impression upon all who had gathered to witness the scene.

In the afternoon, we celebrated the ordinances of the Lord's house. With the converts, this was a new experience. It was the making of the new and everlasting covenant with God. The entering into this covenant relationship entitles them to "the sure mercies of David." We felt the Lord's presence all day. It was a day of joy and rejoicing for the brethren at Leesburg. Long had they labored and waited. Now they saw what their eyes had desired to see; namely, members added to their little company. All the new converts are substantial and promising men and women. Two are heads of families. Yet we know that Satan will assail them on every side. I ask you all to pray for them. There is power and help in prayer. We need to pray much for one another that our faith fail not.

JOHN P. GAEBDE.

NEW JERSEY

Bridgton

In February of this year the church at Bridgton, N. J., bought from the Central M. E. Church of Bridgton a church-building. We felt that the Lord greatly favored us in securing this house of worship for the small sum of \$500 as it cost \$2,500 to build it and the Methodists were offered con-

siderably more than we offered, the intending buyers purposing to devote the building to other uses than a house of worship. But God gave us favor with the owners so that they seemed heartily to desire that we purchase the property and save it for its original purpose. We deeply appreciated their kind disposition toward us. At first they were in a little doubt as to whether we were sufficiently orthodox to be permitted to have it, but we supplied each member of the board of trustees with a copy of the Thanksgiving number of the *Review and Herald*, having blue-penciled the page containing the principles of our belief. This swept away all prejudice and completely turned the tide of sentiment in our favor.

The first of May Elder C. B. Haynes, who had held a course of meetings in this place in 1907, and at that time secured pledges to a church-building fund, returned and held meetings through the entire week with a good interest. He was also successful in collecting some of the pledges to the building fund. Friday evening, May 7, Elder Kneeland, president of the conference, and Elder J. C. Stevens of the Southern New England Conference, who, with Elder W. J. Tanner, of Hayti, were the first to hold public meetings in Bridgton, and to organize the church, came and remained over Sabbath and Sunday. Sabbath morning Elder Stevens preached the dedicatory sermon. Precious words of admonition and counsel were given to the church. We truly feel to heed it.

There seems to be an outside inter-

est and precious opportunities for growth of the church.

ANNA E. RAMBO.

VIRGINIA

News Ferry

It is with pleasure that I send a few lines to the VISITOR. I have just made a missionary visit to Chrystal Hall, Virginia. There I held three meetings, giving the people a view of the present truth. I had a good company of hearers at each meeting, and all seemed to enjoy the service. I was sorry that I had to go. I believe much good could be done there. I was invited there by a Methodist minister who said that he wanted to hear about this message. I left a few tracts with him. I sold a nice lot of the "New Testament Primer" there. Others wanted some but I had sold all I had. I hope the Lord may bless the seed sown there.

I am also glad to say that Elder Herrell stopped over at this place on April 22. He gave us one sermon at night which was much enjoyed. Some said that they would like to hear the same sermon again. His subject was the opening of the seven seals. Revelation 6. I am glad that he has seen this place where I have labored so long. I am much encouraged. Pray for us.

ELLA RAGSDALE.

Field Notes

WEST PENNSYLVANIA

NOTE Brother Dunham's report in the regular column this week.

Elder and Mrs. Field, while on their way to Washington to attend the General Conference, spent a few days at the home of Drs. C. C. and A. H. Flatt, Corydon, Pa.

The many friends of Brother and Sister J. H. Humphrey will be grieved to learn of Sister Humphrey's death, which occurred May 5. We extend to the family our heartfelt sympathy.

The Corydon church was privileged to have Elder F. W. Field, of Japan, with them Sabbath, May 8. All enjoyed hearing about the progress of the work there. We trust that in the present trying situation concerning our work in Japan, God will overrule all for the good of the cause.

A. V. WILLIAMS.

COLUMBIA UNION VISITOR
OFFICIAL ORGAN OF THE
COLUMBIA UNION CONFERENCE
of the Seventh-day Adventists
ISSUED FIFTY TIMES A YEAR
BY THE
Mount Vernon College Press
Mount Vernon, Ohio
Price, 50 Cents a Year in Advance

MRS. S. M. BUTLER - - - EDITOR

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

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

EDITOR'S COLUMN

How to Help Mount Vernon College

SINCE Mount Vernon College has become the training school for the Columbia Union Conference, it has entered upon a period of its existence which demands increased facilities if the school is to meet the needs of the work in the union. The most skilled workman can do very little if he has poor tools, and the molders of character whom we place in our school should have an equipment which will be a help rather than a handicap to their efforts. It is not fair to either the teachers or the young people who attend our school to deprive them of the necessary facilities for doing satisfactory work. It is to enable the College to provide better equipment, so that it may do more for our young people, that the College Equipment Fund has been started. We trust that there will be a hearty response from our people to the plan of raising one cent each a day for this fund. This seems a small sum, but if all would do this, it would not take long to raise enough to get the needed apparatus, and provide for some necessary repairs.

We hope to see Mount Vernon College fill its proper place as a leading exponent of the principles of Christian education, so that in its present broader sphere it may be the recruiting and training station which will prepare many of our promising young people for greater usefulness in the work of world-evangelization which we have undertaken.

B. F. KNEELAND.

NOTICES AND APPOINTMENTS

Publications Wanted

The Watchman, Signs, Life and Health, tracts, Life Boat, or anything suitable for use in home missionary work will be thankfully received if sent postpaid to Mrs. A. Alderman, R. F. D. 3, Youngstown, O.

A Valuable New Book

WE have just been shown a copy of a new book, of which the *East Michigan Banner* under the above heading speaks as follows:—

“Professor J. G. Lamson, educational secretary of the Northern Union Conference, has been working for some time on a new book on the ‘Eleventh of Daniel, Narrated,’ and the book is now ready for delivery. The mechanical work on this book was done by the Adelpian Publishing Co., and we can vouch for the excellence of the book in every way. It makes the eleventh chapter of Daniel a live story indeed. A sufficient number of the left hand pages are set in large type to give in narrative form the real names of the individuals spoken of instead of ‘king of the north,’ ‘he,’ ‘him,’ ‘they,’ ‘them,’ etc., so that a person can actually read the history of the world as he would read a story of to-day. The balance of the book has large and interesting accounts, largely word for word from authentic sources, describing the events spoken of in the narrative, and explaining the application. Copious marginal notes, with dates, together with references to pages of several common or school histories, make it possible for one without a large library to trace the positive fulfillment of this important prophecy. The last few pages deal with the Eastern Question as touched by the chapter, the interpretation being the same as found in our standard authors, ‘Thoughts on Daniel,’ ‘Story of Daniel,’ etc.”

I can heartily recommend this new book to all our people, and endorse the description contained in the foregoing words. As only a small edition has been printed, orders should be sent in early. Address Eastern Pennsylvania Tract Society. Price, net, twenty-five cents; postpaid, thirty cents. Paper covers.

W. H. HECKMAN, Pres.

“Every step in advance has been made possible by those who have been willing to sacrifice for posterity.”

OBITUARIES

“Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” Rev. 14:13.

FRONDORF.—Little Otis Gibson Frondorf, infant son of Harry P. and Ines Gibson Frondorf, died at their home in Cincinnati, Ohio, May 5, 1909. He was born just 13 months before, April 5, 1908. Death was a relief to the patient little sufferer, as he had not had a well day in his life. Words of comfort were spoken to the bereaved by the writer from Jer. 31: 15-17.

JOHN P. GAEDE.

MILES.—Died at Atlantic City, N. J., Sunday, April 25, 1909, at the age of 22 years and 4 months, Herman B. Miles, the eldest son and the first to be laid away of a family of eight children. Brother Herman Miles, whose mother is a member of the Atlantic City church, and whose father is very favorable to the truth, died, after months of suffering, from a sarcomatous tumor. He was laid away with a firm faith in the Lord and in the third angel's message. His sufferings, though great, were borne without a murmur. He was laid to rest in the Pleasantville cemetery. Words of comfort were spoken by the writer from Rev. 14:13.

GEORGE W. SPIES.

WADSWORTH.—Died of cancer at Philadelphia, Pa., March 17, 1909, Aaron L. Wadsworth, aged 46 years, 3 months and 2 days. In the year 1889 Brother Wadsworth became a Christian and united with the Methodist Episcopal Church. Four years later he accepted the present truth message, and was baptized at the Newark Centre, Delaware, camp-meeting in 1893, joining the Philadelphia church in August of the same year. For some time prior to his death, Brother Wadsworth attended our meetings in Camden, N. J., but held his membership in the Plainfield, N. J., church, where he resided for several years. During the spring of 1908, Brother Wadsworth received surgical treatment, but failing to improve, he became a patient sufferer for a year, during which time he had little or no freedom from pain. This he bore with Christian fortitude until he fell asleep in Jesus. He remained until death a consistent professor of the truth, sacrificing positions and contributing to the Seventh-day Adventist cause, which was most dear to him. A wife, one son, and three daughters are left to mourn their loss. The funeral services were conducted by the writer at the North Philadelphia church.

W. H. HECKMAN.