

# COLUMBIA UNION VISITOR

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

Vol. 14

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No. 25

## GENERAL MATTER

### Remember the Poor

SHOULD not the church be as sympathetic and as charitable as the world? We all know that lodges and the world are making strong efforts to provide for the needs of the unfortunate poor. We are opposed to our people joining in affiliation with these organizations and life insurance companies because of certain evil principles that are connected with such organizations; but such an attitude throws the responsibility of caring for our poor upon us as a people. This is not a human obligation only, but a divine one, and by doing it for Christ's sake a heavenly blessing and reward will attend the gift. Many are the divine injunctions given to God's people in the Bible in reference to their irrevocable obligations to the poor among them. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. 41:1-4.

Can you think of a more blessed promise than this? Brethren and sisters, let us enter into covenant with the Lord in reference to this obligation, and the Lord will surely not fail us. This promise is better than gold. "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov. 21:13.

"We ought still to fast, but not as the Pharisees did. Is not this the fast that I have chosen? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? When thou seest the naked that thou cover him; and that thou hide not

thyself from thine own flesh?" Isa. 58:6,7. Let us therefore do our duty toward our poor among us, and be grateful that we are in a position where we can help and bless them for Christ's sake.

F. H. ROBBINS.

### How Shall the Work Be Finished?

AS WE looked upon the delegates and representatives at the General Conference from every civilized nation in the world and from many heathen lands, we were filled with praise and joy, and our hearts were much encouraged. As we look a little in the future to the end, when all nations and tongues having heard the warning message, will be represented by the loyal souls who have been gathered out by this last gospel message, we are led to compare that great meeting with the one just past, and to realize that this was but a dim and miniature foretaste.

Some serious questions arise as to how this message is to be finished, as it surely will be, in the present generation, which is almost expired. The great mass of the people are in lands where but few of the representatives of the truth have gone. The great provinces of China with 435,000,000 of people, in heathen blindness, worshipping gods of wood and stone, have but little more than a score of workers and a few hundred believers. A strong call is made for forty families to go among these millions to carry the light of Christ's life and gospel to them, and a score or two of physicians must go to these benighted peoples with nature's simple remedies to heal the bodies, and the precious gospel of salvation to heal the sin-sick and weary souls.

There in India, with its 300,000,000 of inhabitants, our message has made beginnings in some half dozen places. Then we notice Japan, Korea, and the great Island continent of Australia with its teeming millions of unwarned souls. "How shall they hear without a

preacher?" In all these countries we see our efforts to plant the message crowned with unwonted success.

In the land where God first opened to the minds of his servants this glorious truth, we see the believers numbering some four score thousands, and the public heralds of the truth numbering thousands, divided into various classes,—ministers, physicians, canvassers, Bible workers, nurses, colporteurs and home missionaries; our publishing houses turning out daily tons of literature on the various lines of truth, our schools and colleges preparing young men and young women to go into the field. "How shall they preach except they be sent?" Rom. 10:14.

Brethren and sisters who love God and his truth, what shall we do in view of all of these facts? In the General Conference the possibility of the sending of messengers to these unwarned millions was the all-absorbing question. Many of you read in the *Bulletin* the recommendation to invite our conferences to donate one-fourth to a third of their tithes to the Mission Board for carrying the message to the lands outside of America, and to give up to the General Conference the best of our young strong workers.

This invitation comes to us. What shall be our attitude toward it? Shall our best workers go? Shall we say to the General Conference Mission Board, Lay your plans for these workers and we will be true and faithful in returning every penny of the tithes to God, and our conference shall give over to your hands one-third of all the tithes paid into the treasury? Come, brethren and sisters, this means a denial on our part. If we do this I believe in my soul we will see more people added to our churches and more churches raised up in our own borders than we are seeing now. We will see the tithe doubled and tens of thousands going annually to support the workers in other lands. We shall see our sons and daughters in these foreign lands, and we will be as one great family working together to finish the work, and God, by his power and Holy Spirit through these

agents will do it, for "he shall finish the work and cut it short in righteousness, for a short work will he do on the earth."

Dear children of God, members of his family, will we live to give this message to the world? Will we bend every energy of our lives to accomplish the finishing of this work? There are hundreds of thousands of dollars to be raised to carry the work forward in the next four years. Our Sabbath-schools alone raised nearly \$100,000.00 the last year, and will the present year far exceed that amount?

Ponder these questions well and be prepared to cast your vote in the near future on the question of giving from our conference treasury one-third of the tithes to Foreign Missions; and consenting to let the best one-third of our young strong workers go to those fields. It would require nine thousand workers to supply China as well with workers according to its population, as the Southern field is now supplied. Think on these facts, pray over it and let us look to Jesus who is the author and finisher of our faith.—*C. McReynolds, in The Wisconsin Reporter.*

### Loving One Another

THE beloved apostle says: "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18. What a beautiful world this would be if this injunction was obeyed. Banish all hate from the earth, and we should have a paradise, an Eden restored, where the Lord would commune with his people.

Somebody has said that man only is vile. In all creation we see love manifested. Man's heart alone is filled with hatred and strife toward his own kind. Behold the wars and scenes of carnage, chariots of destruction driven on the fields of strife by mortal hate. The dead and maimed, the widows and orphans, tell the sad story. Behold the murderer, the suicide, the awful procession journeying on to the land of the departed, with the thousands of victims of rage, of greed, and of lust.

How merciful, tender, and loving we should be toward one another! A writer has said, "At best, life is not very long; a few more smiles, a few more tears, some pleasure, much pain, sunshine and song, clouds and darkness, hasty greetings and abrupt farewells—then our little play will close, and injurer and injured will pass away together. Is it worth while to

hate one another?" Have we been wronged? The Lord has undertaken the work of righting the wrongs of his people. "Vengeance is mine; I will repay, said the Lord." Let us leave our cause in his hands. Not long ago a brother said to me, "Brother Thompson, I propose to have justice if it takes me years to obtain it." What a spirit! This brother cherished this spirit, and to-day he has no hope; his whole soul has become darkened.

It is not justice we want, it is mercy. Justice would long ago have cut us down as cumberers to the ground, but mercy still spares the tree. The man in the parable was ten thousand talents in debt, and as he had nothing with which to pay, his lord freely forgave him all. But this same man went out, and seeing a poor, poverty-stricken human being who owed him a hundred pence, took him by the throat and demanded payment. He was determined to have justice. That man represents you and me. We have transgressed against the Lord, and piled up a debt which we can never liquidate. But O, the mercy of God! We confess to him our condition, and in love he forgives. While we have received from the Lord forgiveness for the ten thousand talents, have we refused forgiveness for the petty offenses committed by others against us? If we do this, the Lord says we shall have to pay the ten thousand talents at last. Matt. 18:34,35. We should pray for a heart of love, that we may forgive even as the Lord forgives.—*Elder G. B. Thompson.*

### Our Answer

WHEN the Roman Catholic church says, "The Scriptures enforce the religious observance of Saturday, a day which we never sanctify," we answer, "Yes." When she says, "In profaning Saturday they (Protestants) violate one of God's commandments, which he has never clearly abrogated," we answer, "Yes." When she says, "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanction of Sunday," we answer, "True." When she says: "It is impossible to find in the New Testament the slightest interference by the Saviour, or the apostles, with the original Sabbath; but, on the contrary, an entire acquiescence in the original arrangement; nay, a plenary endorsement by him, while living, and an unvaried, active participation in the keeping of that day and no other by the apostles, for thirty years after

his death, as the Acts of the Apostles have abundantly testified to us"; we answer, "True."

When she says she has "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority"; we answer, "Yes, in daring defiance of God." When she says her change is "in flagrant contradiction with its (the commandment's) letter, which commands rest on the Sabbath, which is Saturday," we answer, "True." When she says Protestants by keeping Sunday pay "homage" (worship) to the Catholic Church, we answer, "Yes." When she says Sunday keeping stands as the mark of her "power," we answer, "Yes." But when we are called upon to worship (do "homage" to) the Roman Catholic church, or a Protestant (?) image to that Church, by keeping Sunday, and thereby receive her mark, the Sunday Sabbath, we answer calmly, but firmly, "No; we will not regard the institution of the beast." And the reason for this refusal is found in Rev. 14: 9—11.

Thus it is seen that the conflict between the Sabbath, the seventh day of the week, and Sunday, the first day of the week, is not a conflict between days as such, but between institutions; between the "commandments of God" and the "commandments of men"; between the "God of heaven" and the "god of this world"; between the "Son of God" and the "son of perdition"; between the "mystery of God" and the "mystery of iniquity." And it will finally be settled in a decisive battle between the armies of heaven (Rev. 19:14), and "the beast and the kings of the earth and their armies." Rev. 19:16.

We have enlisted in the armies of heaven, and we can afford to suffer imprisonment, torture, and death rather than prove disloyal to the "King of kings and Lord of lords." Rev. 19:16.

Against those responsible for our persecution we bring no railing accusation. Against the honorable judges of the courts before whom our cases have been or may be tried, we speak no evil word. Against prosecuting attorneys and prosecuting witnesses we harbor no resentment. Against grand jurors who have found indictments, and trial-jurors who have returned the verdict, "Guilty," we speak no word of condemnation; and for those professed Christians who have instigated these persecutions by making complaint against us,

and who in most cases, have been ashamed to allow their names to be known, we have only thoughts of pity. To these we say that by our labor on Sunday, we have not infringed the natural or constitutional right, civil or religious, of any man. "We have wronged no man, we have corrupted no man, we have defrauded no man." 2 Cor. 7:2. And to all concerned we say with terrible earnestness, Count well the cost before taking upon yourselves the awful responsibility of attempting to force upon us, by pains and penalties, the sign of allegiance to Rome and the mark of her power. Beware, "lest haply ye be found even to fight against God." Acts 5:38.

As to the civil duties which we owe to each other and to the state, we have rendered and will "render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7); submitting ourselves "to every ordinance of man for the Lord's sake" (1 Peter 2:13); but when civil government oversteps its rightful jurisdiction, and attempts to force upon us the ordinances of the church, we, with Peter and John, Paul and Silas, Daniel and the three Hebrews, and the martyrs in all ages, answer, in the words of inspiration, "We ought to obey God rather than men." Acts 5:29.—*The Religious Liberty Library.*

### Unseen Evidence

HUMAN reason comprehends nothing fully that cannot be traced back step by step to its beginning. Faith, however, acknowledges life and power not seen, and not logically traceable to its source. It accepts, without material evidence, the mystery of a self-existent First Cause, from whom springs all corporate life and energy. Things of a temperate nature may be followed in detail by human reasoning, because they are material and visible; therefore, comprehensible to the natural mind, which measures everything by sight and sense. But those things out of sight, and therefore unmeasurable by human deductions, must be received by another sort of evidence altogether. There being, however, only one other kind of evidence in existence, namely, faith, then *faith must be* "the evidence of things not seen." Heb. 11:1.—*J. O. Corliss.*

CHRISTIANITY is not theory but practice.

### "Until the Time that His Word Came"

"HE sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him."

Joseph's experience contains many important lessons for us, upon whom the ends of the world have come. Joseph was without blame in being sold for a servant. He was "about his father's business" when cruel hearts conceived his captivity. He went into the dungeon in Egypt in innocence, faithfully maintaining his integrity with his God. Why should God permit such seemingly evil things to come upon so faithful and pure a servant as he?—Oh, God had a purpose, high, precious, and exalted, which he was working out, not only for Joseph, but for the entire seed of Abraham in the earth! None but himself knew that purpose, either. It was not revealed even to Joseph.

The word of God was trying him. Until the time—God's time—came for deliverance, Joseph was left in the dungeon. He would have been glad of liberty, and doubtless pleaded earnestly with his God to release him. But the word was deferred three long years. At last the message from heaven came: it was enough. Joseph was fully tried. Egypt was ready, and "the king sent and loosed him." Joseph's career after that was one of royalty in the greatest nation of earth; but God had tried his servant, and the idolatries and luxuries about the throne could not move him from his loyalty to his God.

Faith and patience are ours to exercise, while the purposes and times are in the Father's hands. It needs the infinite wisdom of God to suit the purposes to our best good. He only knows when our tryings (trials) have accomplished their work. "Here is the patience of the saints." "Knowing this, that the trying of your faith worketh patience." And we are exhorted to "let patience have her perfect work," that we "may be perfect and entire, wanting nothing." As we are brought more and more into the fiery tryings of these last days, we shall better understand what this patience means. May the Lord grant that, like Joseph, we shall humbly and patiently wait for the "time that his word" shall come to bring deliverance.—*T. E. Bowen.*

### WITH THE HARVESTERS

#### General Meeting at Newark, N. J.

SUNDAY, June 20, was a good day for the brethren and sisters of north Jersey. A fine hall had been secured by the Newark church. We were very fortunate in having Sister E. G. White with us, who was greatly strengthened by the Lord for the occasion. She gave a most earnest and practical talk which melted many to tears.

The occasion was a source of great blessing and encouragement to our people. Other laborers from abroad who were present during the day and assisted in the services were Elders W. C. White, G. B. Starr, C. H. Keslake, and Dr. D. H. Kress.

Elder Starr and Dr. Kress gave very helpful talks to the congregation at the afternoon service. Nearly all the workers of the conference were present, and all were greatly blessed by the message borne by Sister White, and seemed filled with a fresh inspiration to do their best in spreading the closing message to the world.

B. F. KNEELAND.

#### Newark, N. J.

It has been a long time since I have done that which I have thought was my duty,—giving a brief report of the work in this part of the harvest field. I hope to be more prompt in reporting in the future.

The Lord has been wonderfully good to us, and many times during the last year, I have been compelled to say: "See what the Lord hath wrought." Since coming to this field, a little over one year ago, the Lord has given me the privilege of burying thirty-four souls in the watery grave, who I trust have arisen with their faces set Zionward, to walk in newness of life. One of the many happy days for the Newark church was Sabbath, June 25, when sixteen precious souls followed their Lord in the beautiful ordinance of baptism and there are several more who will take the same step in the near future.

We are now just in the beginning of our tent effort. We held our first service Thursday night, June 24, with a large attendance. We are much encouraged over the prospects at the present time, and earnestly ask to be remembered by every reader of these lines, that God will give us wisdom, that nothing may be

THE thought of foolishness is sin.

left undone that we can do in the gathering in of the honest souls from the wicked city of Newark this summer. Our tent company consists of the writer, Brother E. E. Pennington, Sister Anna Cooper, and my daughter, Bessie. Yours in the Master's service,  
W. H. SMITH.

### An Unsectarian Sect

A MEMBER of a church which claims not to be a sect, but otherwise has all the marks of sectarianism which other churches possess, tells in his church organ why he does not feel called on to examine the teachings of other church bodies. We quote from the aforesaid organ:—

"Have you ever examined the teaching of the——ists?" asks a certain correspondent. "You would find that they hold every essential truth in the Bible." Why, no, we have not. We know the "——ists" have constituted themselves a sect, having adopted a sectarian platform, to wit, an organization suited to their peculiar desires and ideas, and a name to distinguish them from all other such bodies as well as from the one church of the New Testament. That is enough.

We had always supposed, and are still inclined to the belief, that something more than organization and a name are required to mark a religious body as being different from "the one church of the New Testament." We believe in organization and in names. We notice that organization is a universal law of nature, without which life could not go on; and we observe also that every man, of whatever church a member, has a name to distinguish him from mankind in general. It is our modest conviction that the trouble with the churches of this day is not that they have organizations and names—though in many cases the names might be improved—but that they have departed from the platform of Christian truth. They might drop their organization and their names and they would still be distinguished from "the one church of the New Testament" by their adherence to false doctrine. "Sanctify them through thy truth," was Christ's prayer: "thy word is truth." John 17:17. A name that is expressive of Bible truth preaches the truth wherever it is heard.—*The Watchman.*

"WHEN a man has an immovable faith in God, he will be ever on the move for men."

### Field Notes

#### EAST PENNSYLVANIA

BROTHER B. M. HEALD spoke in the First Philadelphia church, Sabbath afternoon, June 26.

Miss Sue M. Andrews spent Sabbath, June 26, with the company at Chester, Pa., in the interests of Sabbath-school work.

Sister Borchgrevink, our Scandinavian Bible worker, will be reinforced by a Scandinavian minister and his wife, in the near future.

Elder O. O. Bernstein opened the tent effort in West Philadelphia, Sunday night, June 27, taking for his subject, Christ's Second Coming.

Are you watching closely the canvassers reports from this conference? When you notice a poor report from anyone of them, kindly remember that one in your daily devotions.

G. E. Hartman, who has been connected with the work in Pennsylvania in different ways for the past years, has been asked to connect with the work in Buenos Ayers, South America.

Let every church and each individual member remember the ten-cent-a-week plan. All money thus raised goes to support foreign mission work. All know the great need of funds just at this time.

Sister Kate Earle, our new Bible worker from Iowa, is now pleasantly located, and says she believes she will enjoy the work in this conference. We hope and pray that the Lord may greatly bless this sister in her work.

H. Langenberg and wife, who have been faithful workers in connection with the German work in Philadelphia, sail June 26 for their new field of labor in Germany. These workers will certainly be missed in our conference.

The company of believers at Souderton, Pa., contemplate building a church next fall. This building will be so arranged as to have the church school connected with it. They have at present rented a store building in

which they hold Sabbath services, and will also hold the school until the building is completed.

All no doubt noticed the article in the VISITOR of May 19 calling attention to the interesting phamplet of Professor J. G. Lamson on the Eastern Question, or an Exposition of the Eleventh Chapter of Daniel. This can be secured in paper cover at 25 cents, cloth 50 cents, leather \$1.00. Order through the tract society.

Sevelon Rockwell, of the Roaring Branch church, is connected with Elder Baierle's tent effort. We trust that God will use this young man to his glory in the spreading of the third angel's message. Brother Rockwell's father is one of the old Seventh-day Adventist pioneers of the state.

Dr. V. L. Mann, who for the past few years has been an earnest worker in the Sabbath-school and church in the first Seventh-day Adventist church of Philadelphia, has connected with Melrose Sanitarium. Dr. Mann graduated with honor from one of the leading medical schools in the world—the Pennsylvania University. His whole heart and soul is bound up in the third angel's message. The church here will greatly miss both the doctor and his wife.

The following interesting letter was received this past week from a business man who is not a Seventh-day Adventist. "Elder W. H. Heckman, Dear Sir:—Enclosed please find check for thirty dollars (tithe). I have just read of the great need of funds by your people, and I do wish that I were able to help you financially." This makes \$110.00 that he has sent in thus far this year. God surely is working upon the hearts of people and shaming with silence some of us who have professed this glorious truth for years. May God help this brother to take a firm stand for the whole truth.

#### WEST VIRGINIA

BEGIN to prepare now to attend camp-meeting at Parkersburg, August 5 to 15.

Elder MacLay was called to Chicago the 24th by the death of his mother. He stopped at Mount Vernon on his return to attend a committee meeting.

The brethren at Clarksburg are very thankful to have a series of tent meetings there. They feel that the Lord has especially led in bringing the tent to that city, and believe that much good will result from this effort.

On the date the tent meeting was to begin in Parkersburg, Elder MacLay was called away, but Brethren Adkins and Snider began the meetings as announced and have had quite good attendance from the first, considering it has rained every afternoon or evening.

We glean the following from Mount Vernon students' letters who are canvassing in West Virginia during their vacation:—

The experience I get in the canvassing work is doing me much good, and I am certainly glad I entered it.—C. B. Kepler.

I have been thinking what a good time we student canvassers will have when we get together next fall. Some of the other students are wishing already that they had entered the field.—Maude Pengelly.

Several people have bought books of me because I told them they were Seventh-day Adventist books when they otherwise would not have taken them. I am of good courage.—G. H. Ogden.

Please send us thirty copies of latest *Life and Health*. We are working on scholarship plan with books, and if the magazine work proves successful, we will try to earn a scholarship that way.—Florence White.

The past week has been one of rich experience and blessing. I enjoy the work more every day. One Catholic lady said she thought the Lord sent me to her home, because she was not satisfied in the Catholic church.—Hallie Metcalf.

I feel very much encouraged over the work in Clarksburg. I met one lady on Friday that was delighted to know that the Seventh-day Adventists were in town. She told me she felt sure if I would tell people that the book was an Adventist book, they would be much quicker to buy. She said they were the only people who could explain the Bible.—Celestia Midkiff.

Another week is past. I have enjoyed my work so much. There are people who are longing for the truth, yet they do not know that is what

they want. One lady said there was "no use" in taking my time, but when I spoke of prophecy being fulfilled she said, "I believe nearly every sign has come." She very gladly gave me her order and said she would be glad when I came with the book, for she was anxious to study it.—Laura Atwell.

#### WEST PENNSYLVANIA

BROTHER EARL CARR, of Salamanca, N. Y., called at the office last week.

Elder I. N. Williams is steadily improving and is able to be at work again.

Will the church elders and leaders of companies in West Pennsylvania receiving a copy of this paper kindly read the article written by Brother Robbins, "Remember the Poor," to your church?

Professor and Mrs. W. H. Williams and family, who are connected with the Oakwood School, at Huntsville, Ala., are at present visiting Mr. Williams' people at Corydon. They leave this week for Indiana where they expect to visit Mrs. Williams' relatives before returning to Alabama.

A very pretty wedding occurred at the home of Mr. and Mrs. W. P. McCoy, of Eldred, June 24, when their daughter Grace was united in marriage to J. G. McCandless, of Fourmile, N. Y. The bride and groom were attended by Miss Gertrude Williams and Dr. Clarence Morian, Miss Ruth Williams acting as flower girl.

For the encouragement of the canvassers we take the following from a letter just received from Brother Brownlee: "My next delivery, if successful, will be the largest I have ever had. I am glad to see the canvassers are having good success in the work. It certainly is encouraging. The Lord is surely going before and opening the way." A. V. WILLIAMS.

#### NEW JERSEY

SOME of our student canvassers are now in the field, and are entering upon their summer's work with an earnestness that presages success. Brethren Genter and Cruickshank have gone to Sussex Co., Ira Porter and S. R. Haynes to Monmouth Co., Miss Lena Matson is in Somerset Co.,

A. M. Perez goes to Atlantic City, and Miss Mary Barrett to Vineland. Others will soon be in the field.

The magazine work in this state is rapidly becoming an important feature of our operations. It would be hard to find a more earnest group of young people than those who are engaged in selling our magazines. Among them are Brethren A. R. Sherman, C. F. Woertz, W. F. Schmidt, Misses Matilda Thaler, Rachel Wendel and others. May the Lord give good success to all these workers.

Four tent efforts are being planned for this summer, and the tents are now being pitched. Elder W. H. Smith, Brother Pennington, and helpers, will be in Newark. Elder G. W. Spies, Brother D. P. Boersma, and Bible workers, are pitching at Salem. The Scandinavian tent will be at Perth Amboy, while an effort will be made by Elder Houhardt to push the German work in Jersey City.

#### VIRGINIA

ELDER LESLIE MUNCE has probably begun his meetings by this time in Norfolk. He has with him Brother Rogers, of Cheswold, Delaware, who will be tent master and assist him otherwise.

The tent in Portsmouth in charge of Elders Ostrander and Hanna, with Brother Clarence Hennage as tent master, began meetings Tuesday night, June 22. We understand that they had a good attendance.

Elder B. F. Purdham and G. A. Stevens are planning to open meetings at Colonial Beach, Thursday, July 1, the Lord willing. Brother Hugh Peden, of the Washington Foreign Mission Seminary, is the tent master.

Elder F. G. Warnick began his tent meetings in Danville Sunday night, June 6. He reports that they are having their meetings well attended. He has a tent master, and we understand Mrs. Warnick is giving valuable help in giving health talks.

Elder B. L. House began his tent meetings Sunday night, June 20, with a full tent. Brother John Allran, of Lynchburg, Va., is assisting him in the speaking. Brother Willie Herrell is the tent master. Sister Anna C. Rice is conducting children's meet-

ings in connection with this effort. The tent is located at Fairmount, Richmond, Va.

Brother Vernon O. Panches, of Ohio, our State Canvassing Agent, and his wife are now located at 816 South Laurel street, Richmond, Va. He would be pleased to hear from all that are canvassing or expect to canvass in the state. He is also planning to visit the different canvassers as soon as possible. May we all remember these different workers in our prayers.

#### PENNSYLVANIA SANITARIUM NEWS ITEMS

Miss Anna Cooper is one of the patients in the sanitarium, and will remain with us for about ten days.

We were very pleased to have with us Sister Royer for about ten days on her return from the General Conference.

Mrs. Greenway, of the Jersey City church, has just passed through a very severe operation and is making most excellent progress.

Miss Farnsworth, who has charge of the music department in South Lancaster Academy, has been visiting Miss Denny at the Sanitarium.

We have had visits from Elders Parsons, Starr, Lukens, Daniells, Fitzgerald, and Professors Lamson and Wilkinson since the General Conference in Washington.

We have been very fortunate to have a visit from Sister White and her son, Elder W. C. White, on their way to the New England states. Sister White gave us a very excellent discourse in the First Philadelphia church along the line of active missionary work.

Graduating exercises of the Pennsylvania Sanitarium Training School for Missionary Nurses were held June 15, at which time three received their diplomas. We were very glad indeed to present Misses Beatrice Anderson, Naomi Zercher and Addie Pulis with these tokens of our approval of their work, and we hope that they may be of service wherever necessary, to help build up the physical and spiritual sides of those with whom they come in contact. Addresses were made by Elders Heckman and Starr

### Canvassers' Reports

Ohio, Week Ending June 25, 1909

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
J. Randolph, Marion Co.,		DR	5	53	19	\$55 25	\$3 85	\$59 10	
C. Leach, Washington Co.,		DR	5	44	18	50 50	7 50	58 00	
R. Corder, Belmont Co.,		DR	5	42	9	24 75	8 75	33 50	6 00
F. Wagner, Stark Co.,		DR	5	36	12	33 00		33 00	6 00
C. Belgrave, Stark Co.,		DR	5	36	9	27 75	1 30	29 05	
C. VanGorder, Fairfield Co.,		DR	4	32	8	23 00	3 00	26 00	
D. Gallion, Tuscarawas Co.,		DR	4	28	6	16 50	6 50	23 00	
N. Thornton, Columbiana Co.,		DR	2	12½	4	14 00	75	14 75	75
E. Thornton, Pickaway Co.,		GC	4	31	21	59 75	3 85	63 60	
E. Horst, Ross Co.,		GC	5	42	15	45 25	2 10	45 35	1 05
C. Fritz, Pickaway Co.,		GC	5	38	12	36 00	9 00	45 00	
H. Weaks, Ross Co.,		GC	4	34	14	40 50		41 00	
L. Waters, Portage Co.,		CK	5	45	36	44 00	1 05	45 05	1 05
A. Clough, Washington Co.,		CK	5	39½	34	38 00		38 00	
H. Leach, Washington Co.,		CK	5	39½	11	14 00	1 50	15 50	
E. Shaw, Lucas Co.,		CK	3	23½	7	10 00	1 50	11 50	
<b>Totals</b>			<b>71</b>	<b>576</b>	<b>235</b>	<b>\$530 25</b>	<b>\$51 15</b>	<b>\$581 40</b>	<b>\$14 85</b>

#### Chesapeake, Week Ending June 18, 1909

B. Arkebauer, Millington, Md.,	GC	5	40	24	84 00		84 00		
W. Spicer, Chapel, Md.,	GC	5	52	19	52 50		52 50		
W. Paden, Hagerstown, Md.	GC	2	18	2	10 75		10 57	29 50	
C. Tracy, Howard Co., Md.,	GC	3	21½	12	34 00	4 80	38 80	1 20	
W. Paden, *Washington Co., Md.	GC	2	16	3	8 25		8 25		
J. Jones, Harrington, Del.,	GC	5	42	8	23 00	7 20	30 20	60	
J. Siler, Pearl, Md.,	GC	3	20	6	16 50	60	17 10		
E. Mitchell, Bethel, Md.,	GC	3	20					55 00	
Mrs. Mitchell, Govanstown, Md.,	GC	1	8					9 00	
J. Paden, Washington Co., Md.,	CK	4	33	19	26 00		26 00		
S. Brown, Washington Co., Md.	GC	5	36	28	41 00	2 75	43 75	3 75	
<b>Totals</b>			<b>38</b>	<b>306½</b>	<b>121</b>	<b>\$296 00</b>	<b>\$15 35</b>	<b>\$311 35</b>	<b>\$99 05</b>

#### New Jersey, Week Ending June 18, 1908

G. Taylor, Shiloh	DR	4	32	17	41 75		41 75		
W. Plant, † Randolph	DR	2	15					28 05	
W. Plant, Sparta	DR	4	26	12	32 00	60	32 60	60	
M. Barrett, Vineland	DR	5	30	5	11 75	1 00	12 75		
G. Blinn, Kingwood	GC	4	44	16	47 00	2 00	49 00		
S. Oberg, New Brunswick	GC	5	40	12	46 00	2 70	48 70		
S. Haynes, Vineland	GC	5	40	9	26 75		26 75		
I. Porter, Freehold	HH	4	26	9	27 00		27 00		
L. Matson, Franklin	HH	4	26	6	18 00	1 20	19 20	1 20	
P. Brown, Depford	CK	4	40					33 00	
<b>Totals</b>			<b>41</b>	<b>319</b>	<b>86</b>	<b>\$250 25</b>	<b>\$7 50</b>	<b>\$257 75</b>	<b>\$62 85</b>

#### West Virginia, Week Ending June 25, 1909

J. Jennings, Jefferson Co.,	DR	5	48	14	23 85	22 75	46 60	5 00	
C. Keppler, Hancock Co.,	DR	4	28	5	14 75		14 75		
H. Metcalf, Elkins	DR	5	38	16	48 00		48 00		
L. Atwell, Elkins	DR	5	39	8	23 00		23 00		
M. Pengelly, Morganton	GC	3	21	7	19 25	9 90	29 15	90	
F. White, Morganton	GC	3	20	10	29 50	60	30 10	60	
G. Ogden, Butler Co.,	GC	3	27½	5	13 75	6 50	20 25		
C. Midkiff, Clarksburg	GC	5	34	9	28 75	3 60	32 35	3 60	
<b>Totals</b>			<b>33</b>	<b>255½</b>	<b>74</b>	<b>\$200 85</b>	<b>\$43 35</b>	<b>\$244 20</b>	<b>\$10 10</b>

#### West Pennsylvania, Week Ending June 25, 1909

A. Brownlee, Butler Co.,	GC	5	50	31	41 00	1 60	42 60	2 60	
W. Jack, Armstrong Co.,	DR	2	11	2	5 50	1 10	6 60	1 10	
C. Dunham, † Indiana Co.,	GC	10	73	21	60 50	5 00	65 50	2 75	
J. Heaton, † Fullin Co.,	GC	9	74	26	73 50	12 75	86 25	3 50	
<b>Totals</b>			<b>26</b>	<b>208</b>	<b>80</b>	<b>\$180 95</b>	<b>\$20 45</b>	<b>\$200 95</b>	<b>\$9 95</b>

Eastern Pennsylvania, Week Ending June 18, 1909

H. W. Barto, Cumberland	GC	5	57	17	46	75	46	75		
W. P. Barto, Cumberland	GC	5	43	14	40	50	40	50		
G. Hartman, Lebanon,	DR	4	29	17	40	75	40	75		
J. Kennedy, Chester	DR	5	39	8	21	00	1 00	22	00	65 00
J. Gearhart, Lehigh	DR	4	26	8	20	00		20	00	
H. Christman, Berks	CK	4	26	11	13	00		13	00	
S. Diehl, Union,		4	24			2 00				2 00
H. Chilson, York,	GC	5	35	11	30	25		30	25	
<b>Totals,</b>		<b>36</b>	<b>279</b>	<b>86</b>	<b>\$214</b>	<b>25</b>	<b>\$1 00</b>	<b>\$215</b>	<b>25</b>	<b>\$97 00</b>

Virginia, Week Ending June 18, 1909

W. Zeidler, Lynchburg	COL	26	7	8	75	24	60	33	35	2	45
Mrs. Zeidler, Lynchburg	CK	13	4	4	00	9	45	13	45	11	35
K. Oertley, Radford	CK	18					30			6	20
A. Schenc, Lawry	GC	41	1	2	75			2	75		
<b>Totals,</b>		<b>98</b>	<b>11</b>	<b>\$14</b>	<b>50</b>	<b>\$34</b>	<b>35</b>	<b>\$49</b>	<b>55</b>	<b>\$20</b>	<b>00</b>

Virginia, Week Ending June 25, 1909

W. Zeidler, Lynchburg	COL	5	24	15	18	75	14	55	33	30	3	60
Mrs. Zeidler, Lynchburg	COL		3				1	40	1	40		35
M. Jemerson, Richmond,	DR		15	4	6	50		35	6	85		6
<b>Totals,</b>		<b>5</b>	<b>42</b>	<b>19</b>	<b>15</b>	<b>25</b>	<b>16</b>	<b>30</b>	<b>41</b>	<b>55</b>	<b>10</b>	<b>05</b>

† Week ending June 11

\* Week ending June 5

‡ Two weeks

Grand Totals: Value of Orders, \$1,902.00. Deliveries, \$293.85.

and we were especially favored to have an address by Dr. J. Madison Taylor, who is one of the most distinguished physicians of Philadelphia. The trend of his remarks was advice to nurses. We are very anxious now to secure a new class to begin in September, and we can offer them the best of work, both practical and theoretical. Our surgical work has been especially good this year, and we have had many major operations, especially in the last few days. The outlook is good for the beginning class, and we only hope that those who are contemplating entering this fall will arrange to get their applications in at an early date.

The outlook for the sanitarium was never brighter, and in view of the very warm weather, we are filled up. A good many of the cases are surgical and all are doing the very best. We hope the Lord will continue to bless us, and trust we may be of service not only in restoring health, but in the better work of teaching the people how to keep well. The eminent Dr. Kelly once expressed, that after twenty-five years experience in medicine he decided that the noblest practice of the art was preventive rather than curative medicine.

WITH THE CANVASSERS

Marion County, Ohio

DEAR Brethren: I am writing this after midnight Friday morning, having had to give up my bed to other occupants. I have been reading my Bible for about an hour and am thankful to God for this privilege. I started to work Wednesday and am having some good, encouraging experiences. I am in a neighborhood where there is a Wesleyan Methodist church that is not in use. One family yesterday talked as though they would like to have me hold some Sunday evening meetings for them. It is nine miles out of Marion and on my way to the territory I will be working for about a month.

Whenever I get close to where I sold books in the winter I take more orders. It certainly pays to water the territory.

JAS. S. RANDOLPH.

The Sabbath Question

BEGINNING July 23 a series of sixteen special articles on "The Sabbath Question" will appear in the *Signs of the Times* weekly; covering the history of the Sabbath from its

origin down to the present time.

The titles are as follows:—

1. The Sabbath at Creation.
2. The Sabbath During the Days of the Patriarchs.
3. The Sabbath at the Exodus.
4. The Sabbath Marked by the Manna.
5. The Sabbath in the Decalogue.
6. The Sabbath "Made Known" to Israel.
7. The Sabbath in Israel's Land.
8. Christ and the Sabbath.
9. The Sabbath at the Crucifixion.
10. The Sabbath and the Apostles.
11. The Change of the Sabbath as Indicated by Prophecy.
12. The Change of the Sabbath as Proved by History.
13. The Restoration of the Sabbath Predicted by Divine Prophecy.
14. The Seal of God.
15. The First Day in the Scriptures; Is It a Holy Day?
16. The Sabbath in Eternity.

These articles will give the reader a mass of information that it would be difficult to find elsewhere. In view of the present agitation over the Sabbath question these articles are timely and will be interesting to our own people and just the thing to place in the hands of those not of our faith.

The regular subscription price to the *Signs of the Times* weekly is \$1.50 per year; six months, 75 cents; three months, 40 cents. Five or more copies of the weekly *Signs of the Times* to one name and address, \$1.00 per year. Address your tract society or the *Signs of the Times*, Mountain View, California.

OBITUARIES

PHILLIPS.—With the sorrowing husband and family we mourn the loss of Sister Phebe Jackson Phillips, who died at her home near Dowling, Ohio, June 23, 1909, aged 55 years, 6 months, 19 days. She was married August 23, 1874, to Alvin Y. Phillips. To this union four children have been born, who, with six of her seven grand children, are living. For more than a year Sister Phillips has suffered with cancer. The best surgical and medical aid obtainable only afforded temporary relief. In her suffering she was patient and on several occasions expressed a willingness to die if it was the Lord's will. She was a good wife and mother, a respected neighbor, and a faithful Christian. We laid her to rest believing that when the Saviour she loved and served shall come he will call her to life everlasting.

H. M. JUMP.

## COLUMBIA UNION VISITOR

OFFICIAL ORGAN OF THE

### COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists

ISSUED FIFTY TIMES A YEAR

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D. D. REES - - - EDITOR

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

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### Columbia Union Conference Directory

#### Territory

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

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BROTHER R. W. VAN WEST, Crosswell, Mich., R. F. D. 3, wants a good Seventh-day Adventist man to work on his farm for three or four months. Anyone interested should write Brother Van West at once, stating wages desired.

THE Columbia Union Conference Committee and the Mount Vernon College Board were in session last week at the College. Most of the members of the Board were present, and all the members of the Committee except Elder Wagner of West Pennsylvania, Elder Starr of the Chesapeake Conference, and Elder Herrell of Virginia. Reports from the meetings will be given later.

ON the 19th of June, at the home of her parents in Cleveland, Ohio, Miss Grof was united in marriage to W. J. Patterson, the younger son of Elder R. G. Patterson, pastor of the Cleveland church. The father of the bride, assisted by Elder Patterson, performed the ceremony. The young couple will reside in Cleveland. Mr. Patterson is a former student of the Mount Vernon College, and we extend hearty congratulations, offering his bride our best wishes. \* \* \*

### Known by His Berries

IN a terrible flood in Kansas one man's bravery and skill in rescue work made him distinguished above other men. His heroism is to be long remembered.

This man raised fruits for the market. The year after the flood many of the women in the town bought their berries from him, with a definite belief that only honest measure of fruit would be sent from his place.

"His fruits," said one housekeeper, "are almost more remarkable than his work last year. They came to me absolutely perfect. Hardly a single berry could be found with even the slightest blemish on it—the largest, sweetest, most perfectly packed berries I ever saw. Such honest berries I never had before. They say he was known by his fruit long before ever the flood time gave him a chance to show the hero in him."

The berries were, in fact, as actual a revelation of the man's character as was his heroism in the flood. And they gave in part an explanation of his bravery in time of peril. This man aimed at perfection in his daily work. He gave the best measure on principle. When the crisis came he gave the same measure, the best measure that he could possibly give, for he offered even his life if that were required. "By their fruits ye shall know them."—*The Wellspring*.

### Separation from the World

WHEN the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. . . . And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of

you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever." Ex. 12:12, 22-24. The blood upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse. Any one of the Hebrews who was found in an Egyptian habitation was destroyed.

This experience of the Israelites was written for the instruction of those who should live in the last day. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents he sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above.

The word of God comes to us at this time: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18. Where are your children? Are you educating them to discern and to escape corruptions that are in the world through lust? Are you seeking to save their souls, or are you by your neglect aiding in their destruction?—*Test. for the Church, Vol. 6, p. 194-196.*