

COLUMBIA UNION VISITOR

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

Vol. 14

Mount Vernon, Ohio, July 14, 1909

No. 26

THE MINISTRY OF LITTLE THINGS

The memory of a kindly word long, long gone by,
The fragrance of a fading flower sent lovingly,
The gleaming of a sudden smile or sudden tear,
The warmer pressure of the hand, the tone of cheer,
The hush that means, 'I cannot speak, but I have heard,'
The note that only bears a verse from God's own Word;
Such minor things we hardly count as ministry,
The givers deeming they have shown scant sympathy;
But when the heart is overwrought—oh, who can tell
The power of little things like these to make it well? —Selected.

Our Education versus Education without Bible Basis

It is a significant fact that the educational systems of Christendom have sprung from the Bible. Their glory depends upon its glory; every improvement upon the use we make of the Bible means a corresponding improvement for the systems. When God threw the revelation which came through Jesus Christ into the midst of Greek and Roman learning, the early apostles found the school systems of antiquity standing with their face towards heathenism. Christianity challenged that heathen education, and the two engaged in a deadly struggle. The outcome is well known. Heathen education, properly so-called, fell. When it fell, then Christianity was obliged to create a system of its own. "Go ye therefore," said Jesus, "and teach." Wherever went the Christian church, there went the Christian school. And in proportion as the church strayed away from the Bible that so-called Christian education lapsed into heathenism. Therefore, I say, the Bible is the true *alma mater* of Christian education. The glory of the one hangs upon the glory of the other. The more advance we make in devel-

oping the fruitful study of the Bible, the more are we advancing Christian education.

That early system of Christian education which sprang from the fundamentals of the Bible was the nucleus out of which later came the universities. First the church school; then, in the case of a large church or cathedral, came the cathedral schools; and these later developed into the universities. But growth brought reliance upon growing strength and not upon the Bible. The Bible had in the beginning produced men of strong conviction, and had given them courage to stand and, if necessary, to die for their convictions. But departure from that training left men moral weaklings, and the papacy was the result.

Our Pilgrim Fathers sailed away in 1620 to the rocky shores of America. They despised the great schools of Europe with their worldliness and their empty pomposity. Thrilled by the Word of God, they laid the foundation of a great and mighty nation upon the bleak and barren coasts of New England. And here we are. What there is of great in us the Bible has made it.

But beware of prosperity. The new school year is coming on, and where are you going to send your sons and daughters? Any school which does not base its instruction upon God's word is not God's school. More or less it tends to the papal system. And the papal system in essence is superstition. Here is a proof. One of our brethren while walking across the fields of Cumberland, Md., two or three weeks ago, picked up a red cord with two little bags, one tied to each end of the cord. He opened his penknife and slit the besmirched linen of the bags. In one was found two small metal pieces, presumably platinum, one of which was dedicated to the Sacred Heart of Mary and the other to Saint Joseph. In the other bag were also two pieces: on one, "Crux, Pax, Benedictum" ("Cross, Peace, Blessing"); while the other was a dedication of the owner's prosperity to a certain saint.

Worn about the neck, as small boys wear camphor bags to guard against drowning, this combination was no more or less than an amulet. Heathen superstition is no darker than this. Yet these superstitious practices are taught here in free, enlightened America. It shows that Catholicism reduced to its fundamental basis is superstition. And any system of education whatever which does not have the Bible as its basis gravitates toward heathenism.

Shall we return to the darkness from which we were taken? Shall we urge our boys and girls toward the holes from whence we were digged? God desires otherwise. To accomplish this the Lord has set in our midst schools whose instruction is to enhance the power of his Word. In the Columbia Union, Mount Vernon College has been set for this purpose. By a special message God dedicated that school and its grounds as a training center for his work. To undervalue it is to overload God's plans. To work for its prosperity is to work for the advancement of God's cause. Let all in the Columbia Union, who await the soon coming of the Lord, labor to make the next year the best year in the history of Mount Vernon College.

Have you not young people in your church who should be there? Have you not sons and daughters who should at once be sent to get the instruction necessary to fit them for the work? You must do your best in order that God may do his best. Labor to give these youth the opportunity they ought to have, and the school by your help will fulfil its mission in furnishing workers to the needy fields.

B. G. WILKINSON.

Our Youth and Children Demand Our Care.

THERE has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life because the church-members have not looked upon them with tender-

ness and sympathy, desiring that they might be advanced in the divine life. In our large churches very much might be done for the youth; and shall they have less special labor? Shall less inducements be held out to them to become full-grown Christians—men and women in Christ Jesus—than was afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair?

The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ, who would feel not merely a casual interest, but a special interest, in the young. We ought to have those whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church rouse from its lethargy, and see what is the manner of service demanded of them at this time of peril. The lambs of the flock must be fed. The eyes of our brethren and sisters should be anointed with heavenly eyesalve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. The Lord of heaven is looking on to see who is doing the work he would have done for the youth and the children.

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," one says, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer

every essential requirement?"—No, I answer, most decidedly not. What selection would we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and to look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the eldest son, to him it seemed that the anointed of the Lord was before him; but the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of the noble-appearing sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, and the shepherd of the sheep, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he."

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may become inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our colleges should be far in advance in the highest kind of education.

"The fear of the Lord is the beginning of wisdom." "The entrance of thy words giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk about higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the Word of God, and is comprehended in the words of Christ, "That they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them an experimental knowledge of God's ways, and impart to them the lessons which Christ gave to his disciples of the paternal character of God.

—Mrs. E. G. White.

Is Your Lamp Trimmed?

NEAR the entrance of Saginaw Bay, Michigan, and about forty miles from the mouth of Sagman River, are located the Charity Islands, standing, as it were, grim sentinels guarding the entrance to the bay. There are two of these islands, standing about a mile apart. The larger one is called Big Charity, and contains about 640 acres. These islands belong to the government which, because of the dangerous, rocky shores of Big Charity, and because of its position, has for about sixty years maintained a lighthouse there.

Much of the traffic of the Great Lakes, especially that passing down Saginaw Bay to the cities of Saginaw and Bay City, is carried by these islands. Were it not for the lighthouse to warn mariners of this bleak, rocky coast, many lives would be lost and much damage done to traffic.

One can scarcely conceive of a more lonely life than that led by the keeper of a government lighthouse in such a situation. For twenty years it is said the keeper of this light house has

faithfully tended the light. He has seen that each night the light shines out bright and clear. No matter how stormy the night, the danger signal has been there. No doubt he has not always been aware of the results of his faithfulness. Nor is he much concerned about that; the one desire that possesses him is that the light shall shine; then he knows that the passing ships, battling with the storm, will be guided to safety. So he faithfully performs his work, realizing that human lives are in his hands.

As I have looked at this light shining so brightly across the waters, I have thought of the text, "Ye are the light of the world." The Lord has Christians in the world as beacon lights to guide sinners past the dangerous shoals of sin to a place of safety in the family of our Heavenly Father. If the light shines with clear rays, sinners will be led to the haven of rest.

But suppose that on some dark stormy night the keeper of the lighthouse neglects to light his lamps and a storm-tossed and wind-driven vessel should be dashed upon the rocks, what would the world say about such a neglect of duty? The keeper would be condemned because the light did not give the warning.

Is the need as great for the light to shine from the Christians life?—Indeed it is—more so. There is a storm of sin raging in the world to-day; winds of doctrine of every kind are blowing, and human souls are going down in darkness because they do not see the Light that has come into the world. He has said, "Ye are the light of the world." To the child of God is committed the trust of shining forth amid the moral darkness, and being a savor of life to those who look, as surely as the light which shines from the lighthouse guides the mariners to safety. But if for any reason the light is dim or does not shine, what will be the result?—Some lives will be wrecked. May each child of God be as faithful to the trust given to him by our Saviour as this keeper of the lighthouse is to his duties. Let him see that the heavenly oil is in his lamp that the light may be bright and clear. So shall sinners see the true Light.

MRS. S. M. BUTLER.

The Cost of Obedience.

FOR St. Paul the answer to the question, "What wilt thou have me to do?" was the beasts at Ephesus, the shipwreck on the Mediterranean, the

dungeon at Rome, and the martyr's crown.

For the early disciples the answer was the swift, fierce blows of persecution, scattering them as sheep without a shepherd.

For John Huss it was a kindled fire. For John Coleridge Patterson it was the Pacific Isles and death at the hands of the savages. For Ignatius it was the lions; for Polycarp and Savonarola the fire.

For the Waldenses the answer was the dens and the caves of the Alps; for Livingstone, death in an African hut; for the early Methodists, the wilderness, the hunger, the stoning, the swamps, and death; for the Pilgrims, banishment, a perilous journey over raging seas, and a bleak welcome to savage tribes and frozen shores.

For many the answer will be exile and loneliness, love and service in lands where they will see no white face, and hear no familiar voice save His. Such a life will not be easy, but it will be worth living for.

—Selected.

"Wilt Thou Be Made Whole?"

"WILT thou be made whole?" This is the question our Saviour asked of the man at the pool of Bethesda who had been bound by his infirmities for thirty-eight years. The impotent man replied, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." John. 5:7. This man's infirmity had come upon him as the result of sin, and for this reason many to-day are afflicted with physical maladies of long standing. God has given us laws to obey which are as truly divine in character as the moral law. "The wages of sin is death," and this is true in a physical sense. "Whatsoever a man soweth that shall he also reap" has been verified in the physical life since the fall of our first parents. God told Adam if he partook of the forbidden tree he should surely die (margin, 'dyingthou shalt die'). Adam lived nine hundred thirty years before he fully succumbed to death, and with each succeeding generation we note the span of life grows shorter, with but few exceptions, until to-day we are appalled to find that man's average life falls below thirty-five years.

Through man's transgression his sorrows have been greatly multiplied. Strong constitutions have grown weak and bodily decay has stamped itself early upon the form that was

made in the image of the Creator. What sorrow, what shame should fill our hearts to thus frustrate the purpose of God who desires that his Spirit shall dwell richly in us, and has given heaven's brightest Gem to redeem us from the curse of sin! "Ye are not your own, for ye are bought with a price; therefore glorify God in your body." 1 Cor. 6:19, 20. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. But how can we glorify God as long as we persistently and wilfully do those things which bring sickness and death upon us? Shall we say, "I am excused, for I do not really know which is the right way"? This excuse is invalid; for God has endowed us with minds through which he desires to communicate, and he says, "A wise man will hear and will increase learning." Prov. 1:5. True "wisdom is the principal thing, therefore get wisdom." "Forsake her not and she shall preserve thee." Prov. 4:6, 7. Genuine love for the truth always impels obedience. We cannot excuse ourselves from right living on the ground of ignorance when it is within our power to learn the better way. Our denominational shelves are full of literature in which, if we will procure and study, we shall find the instruction we need. Our own closets oft-times contain books and papers which we have never read or studied with the purpose of becoming really wise. How often we hear some tired soul say, "I have no time to read, I am already taxed to the utmost." Ah, but there will come a time in our experience when we *will* take time. Like the impotent man we will be driven to Bethesda, there to wait with tears of regret and much longing for the moving of the waters.

The children are following in our steps. How father and mother act and think makes its eternal impression upon their minds. Improper diet and habits are surely dwarfing these young plants. Then let us awake to our responsibilities. "Awake thou that sleepest, . . . and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:14-17.

Dear friends, let us revolutionize the home life and learn to do well, lest, like the impotent man, while we are coming we shall, in our weakness, be thrust aside and another step down

before us to seize the prize.

It is not too late. Jesus still says, "Wilt thou be made whole?" He told the man to arise, take up his bed and walk. He tells us to become intelligent. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12.

MRS. O. F. BUTCHER.

Science vs. Bible

MEN are not content with the clear, plain statements of divine revelation, and consequently continue to study out ways and means of explaining the statements of Scripture according to their own human methods of reasoning.

A recent example of this process is found in Lieutenant-Colonel G. Mackinlay's work on the date of the birth of Christ. In order that he may place it in accord with what science considers its accurate conclusions, he makes the birth of Christ come in conjunction with the periodical "bright shinings" of the planet Venus, and states that these special apparitions of the planet are the groundwork of the story of the "Star of Bethlehem." In other words, that the story of the sacred Word is not founded upon fact but is the product of men's imaginations. Science forgets, however, in its attempt to reason out the mysteries and miracles of the Bible, the all-power of the Creator. The Father who spoke the worlds into existence, who maintains in space the countless worlds which move in perfect unison above us, is able to produce the star which led the wise men to Bethlehem at the time that it was needed, or he could use a planet out of its course to fulfil his will.

For ourselves we prefer to take the Bible as it reads. There is evidence enough of its divine revelation in its prophecies fulfilled; power enough manifest in nature all about us, to convince us that what God has said in his Word is true in letter and in spirit. Science and reasoning are valuable only when they are in accord with the Author of the greatest science of all, the Science of Salvation, as revealed in God's Word.—*The Carribean Watchman.*

Patience is a requisite of the Christian life.

WITH THE HARVESTERS

Killbuck, Ohio

OUR church enjoyed the blessed privilege of engaging in the ordinances of the Lord, Sabbath, July 3. There were only seven present, but the Lord was with us by his Spirit, as was manifest by the good testimonies that were given. We read the missionary reading, after which the offerings were taken, amounting to nine dollars.

CLIFF KASER, Clerk.

Strasburg, Va.

AFTER the General Conference, Elder O. F. Butcher, Bible teacher at Mount Vernon College, went to Virginia to canvass. From the *Strasburg News* (Va.) we clip the following:—

"Sunday evening the West End Union Sunday-school listened to a talk by Mr. O. F. Butcher, of Washington. His subject was entitled, 'The Plan of Redemption,' and was based on Romans 16:25,26. He showed that in the beginning when man sinned, he cut himself off from communion with God and from the hope of eternity in harmony with his maker, 'for the wages of sin is death,' but God in his great love opened up to man the wonderful plan of redemption in which Christ, the Son of God, bridges the gulf and links earth with heaven. It was Christ who was typified by the mystic ladder which Jacob saw, the base of which rested upon earth and the top reached to heaven, and thus through his merits angels could become God's ministering spirits to his children here upon earth. This, Christ himself referred to when he said to Nathanael, 'Hereafter ye shall see heaven open, and the angels of God descending upon the Son of man.'

"In the plan of redemption Christ became man's substitute. The Lord 'laid on him the iniquity of us all' that his righteousness in turn might be placed upon us. God 'hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' He was treated as we deserve, that we might be treated as he deserved. He was condemned for our sins in which he had no share, that we might be justified by his righteousness in which we had no share. He suffered the death which was ours, that we might receive the life which was his. 'With his stripes we are healed.' Let us thank our heavenly Father for such a wonderful plan of redemption."

EASTERN PENNSYLVANIA

ELDER C. S. WEIST spent Sabbath, July 3, with the Reading church.

We were pleased to learn of the baptism of one believer in the Lancaster church. J. W. Hirlinger officiated.

Elder Meyer's tent effort has been reinforced by the coming of Evangelist William Boesser and wife, formerly connected with the German work in Chicago. We look for great results from this effort.

Three sisters, two just recently embracing the truth, and one a missionary to Alaska for the Presbyterian denomination for fifteen years, sent in \$50 apiece for the foreign mission work. We believe that God will greatly bless these sisters for their liberality to this work.

The large new pavillion tent to be used in our camp-meetings is certainly a beauty, and one which will give character to the great work in which we are engaged. Those of our people who have subscribed to the tent fund will, when they see the tent, feel well repaid for any sacrifice they have made along this line.

Another tent, 35 by 55 feet, is being used in the German effort. This tent, although not so large, is made of the same material, and workmanship equally as good as the pavillion tent. These tents were greatly needed.

Elder Charles Baierle, assisted by Evangelist Heald and wife, and brother Selvelon Rockwell, have their tent located at the corner of Clearfield and Eleventh Streets, Philadelphia, Pa. We expect a great many will accept the third angle's message as a result of this well-managed effort.

Elder C. S. Weist and Evangelist Baum have pitched their tent in Pottsville, Pa. No work has ever been done in this city by our people, and the fact that no gospel tent of any kind has ever been pitched here adds greatly to our favor. Will not our people everywhere remember this tent company in their daily devotions? All our workers need the prayers of God's people.

One hundred and seventeen dollars tithe was received from the Kulp church for the month of May. This certainly speaks well for this little company. Brother Hufnagle is the elder of the church.

Elder W. H. Heckman spent all of last week attending a committee meeting of the Columbia Union Conference Executive committee. Sabbath, July 3, he spoke in the First Philadelphia German S. D. A. church.

The first week of the tent effort in West Philadelphia just closed with an average attendance on Sunday nights of four hundred, and during the week, two hundred. There are many who are interested in the subjects presented.

Brother J. L. Gerheart writes that while his health will not permit him putting in full time to the canvassing work, yet he desires to push ahead as fast as his strength will allow, for he realizes that the work is fast closing up, and is anxious to do his part in giving this last message to the world.

Brother C. S. Baum, who for several years has been connected with the tent efforts in this conference, completed his education at South Lancaster Academy this spring, and is now permanently in the employ of the East Pennsylvania Conference. May God greatly bless his efforts.

One sister in Stroudsburg is selling *Life and Health* to help build a church there, a worthy example for others to follow, as there is a two-fold purpose in it; for she is not only helping the church from a financial standpoint, but is placing in the hands of the people something that will help to make them better men and women.

A great many Sabbath-school secretaries were late in placing their orders for the Sabbath-school quarterlies, and as a result, many schools did not have them in time for the first lesson. Why not carry out the suggestion in the last VISITOR made by one of our sister tract societies: "That all our Sabbath-schools send to their tract societies for their standing orders for the Sabbath-school quarterly to be filled as soon as the office receives them. Several delays and 'rush' orders will thus be prevented." We hope the Sabbath-schools of this conference will carry out the suggestion.

One of our canvassers, while not able to show large reports each week, writes: "I have not met with many discouragements, and desire to keep at this work."

The German company of believers is to be congratulated upon their neat chapel located at 2426 Poplar St., in this city. May God add greatly to the number during this summer's aggressive effort.

A canvasser sold Great Controversy to a Lutheran minister, and after finding out that the canvasser was a S. D. A., he said he had been interested in that doctrine for the past year. The Lord is certainly planting the seed, and only the harvest will reveal the faithful work done by the canvassers.

CHESAPEAKE

WE have a number of new canvassers in the field.

Elders Fairchild and Pohle have begun a tent effort at Barton, Md.

Elder L. F. Sufficool, of West Virginia, was called to labor in Hagerstown.

Let us pray for the success of the work and workers in the Chesapeake Conference.

Elder Seeney, assisted by Brother Ashton, has begun tent meetings at Middletown, Del.

Quite a number of changes were made in our force of workers at the General Conference.

We welcome our new workers to our conference, and trust our people will give them their hearty support.

Elder G. P. Gaede will hold a German tent effort in Baltimore. He will be assisted by Brother J. F. Gernhard and his wife, nurses, recently from the Friedensau Sanitarium, Germany. Their long experience in connection with that institution will make them valuable workers in the city of Baltimore.

It was also decided that Elder C. B. Haynes should connect with the Georgia Conference, and he was planning to go South; but after further

consideration it was deemed best by our own conference committee and also the General Conference committee, that he remain in Baltimore. He is now planning for a tent effort in that city.

Elder J. F. Piper, who has done efficient work in Hagerstown and Smithsburg, was called to Rochester, N. Y., to labor, and Elder A. V. Cotton, who labored faithfully in Baltimore, was called to Brooklyn, L. I. These brethren, with their families, left Baltimore for their respective fields on June 17. While we are sorry to have them go we pray the blessing of God may be with them.

Brother G. H. Clark, who has been connected with this conference for several years as field missionary agent, and who has done efficient work, will leave in a few days for South Africa to engage in the same line of work in the South African Union. Brother Adkins, who labored with Brother Piper during the past year, was called to West Virginia. We feel to say of all these workers that what is loss to us is gain to some other conference.

NEW JERSEY

ELDER B. F. KNEELAND spent some days last week in Mount Vernon, Ohio, attending meetings of the Columbia Union Conference Committee, and the College Board.

Sister Anna Cooper has been spending a short time at the Pennsylvania Sanitarium since the General Conference, but will be able to join the tent company at Newark in a few days.

Elder W. H. Smith reports a splendid interest at the tent meetings he and Brother Pennington are conducting at Newark. The church at that place was greatly encouraged by Sister White's visit a few weeks ago, and all are taking hold with earnest zeal to help push the work this summer in the tent.

Sabbath, June 26, sixteen precious souls were baptized at Newark by Elder W. H. Smith. The greater part of these accepted the message as the result of the tent meetings held last summer in East Orange and Vailsburg. Some others are awaiting baptism. Let us pray that God will make the

efforts of the present season even more fruitful.

Our state field missionary agent, Brother C. E. Grey, tells some very interesting experiences which have occurred in connection with his work with the canvassers who are out on the skirmish line in this state. We hope he will be able to take time to write out some of these for the benefit of the readers of THE COLUMBIA UNION VISITOR.

By the way, a hint has come to us that the editor of the VISITOR is anxious to get hold of some good stirring reports from our workers. We do not blame him for this, since many of our own church members have said that they cannot see why there are not more reports in the paper. Send them along, fellow workers, and help to infuse fresh courage into your brethren as they see that God is blessing you.

"He Will Finish the Work."

OFTEN the following text is quoted: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." That it applies to this work and this generation, is very evident; for it relates to the finishing of God's work upon the earth, and other texts reveal that when God's work is finished, then comes the end.

But, while it says that "he will finish the work," it should not be concluded that God, in some supernatural way, of which we now know nothing, will take it out of human hands and himself do it. No, God does not work that way. He did not deliver Israel from Egypt in any such manner. He did not deliver his people the scores of times they afterward fell into sin, and, in consequence, into the hands of their enemies, in some mystical way. He wrought with chosen human instrumentalities filled with the Holy Spirit. Always this has been God's way of doing things. And may we not safely conclude that as we face the mighty problem of finishing the work in this generation in all the world, it will still be through consecrated human instrumentalities filled with his Spirit, that he will do it? We believe so.

And what seems to be one of the greatest evidences that God is steadily bringing his servants into line for the accomplishing of what he has promised to do—the finishing of his work in

Canvassers' Reports

Ohio, Week Ending July 2, 1909

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
J. Randolph, Marion Co.,	DR	4	42	15	\$43 25	\$1 00	\$44 25		
C. VanGorder, Fairfield Co.,	DR	4	39	13	35 75	7 50	43 25		
C. Leach, Washington Co.,	DR	5	50	10	29 50	6 00	35 50		83 00
A. L. Bassler, Perry Co.,	DR	4	38	11	31 25	2 80	34 05		2 80
C. Belgrave, Stark Co.,	DR	5	44	8	22 00	80	22 80		26 55
R. Corder, Belmont Co.,	DR	5	43	6	16 50	5 25	21 75		
C. Fritz, Pickaway Co.,	GC	4	32	15	42 25	3 75	46 00		
W. Denschle, Ross Co.,	GC	5	43	9	24 75	50	25 25		
E. Horst, Ross Co.,	GC	5	41	3	8 25	5 25	13 50		7 00
E. Thornton, Pickaway Co.	GC	2	6	2	5 50	4 85	10 35		
L. Waters, Portage Co.	CK	5	44	38	50 00		50 00		
A. Clough, Washington Co.	CK	4	39	26	31 00		31 00		
E. Shaw, Lucas Co.,	CK	3	23½	21	29 00	1 00	30 00		1 00
H. Leach, Washington Co.	CK	5	34½	7	10 00	2 00	12 00		41 20
R. De Garms,* Summit Co.,	CK	5	29½	31	36 50	2 00	38 50		2 00
B. Carter, Noble, Co.,	BF	9	73	19	23 00	1 50	24 50		1 50
Totals			74	620½	234	\$438 50	\$44 20	\$482 70	\$165 05

Eastern Pennsylvania, Week Ending June 25, 1909

H. W. Barto, Cumberland	GC	5	59	27	74 25		74 25		
W. P. Barto, Cumberland	GC	5	46	16	45 00		45 00		
H. Chilson, York,	GC	5	35	15	41 25		41 25		
H. Goodrich,* Lackawanna	CC	9	57	14	38 50		38 50		
T. Layman, Lackawanna	DR	4	33	19	52 25	2 45	54 70		3 10
G. Hartman, Lebanon,	DR	4	33	14	34 50		34 50		
J. Kennedy, Chester	DR	5	32	5	13 75	70	14 45		70
S. Sundberg,* Chester	DR	10	59	6	14 50	50	15 00		25
J. Gearhart, Lehigh	DR	1	10						57 00
H. Christman, Berks	CK	3	21	10	13 00		13 00		
G. Wahl, Northampton	NTP	5	25	31	18 60	10 00	28 60		10 60
N. Cobb, Northampton	NTP	5	18	17	9 20	7 40	16 60		
Totals,		61	427	174	\$354 80	\$21 05	\$375 85		\$80 85

New Jersey, Week Ending June 25, 1908

L. Cruickshanks, Fredon,	DR	4	35	14	37 50	1 00	38 50		1 00
W. Plant,	DR	4	29	12	27 00	5 50	32 50		2 00
G. Taylor, Hopewell,	DR	2	18	11	25 25		25 25		9 00
H. Murphy, Monroe,	DR	3	21	5	13 75	2 85	16 60		2 85
H. Murphy,† E. Windsor,	DR	6	61						103 75
S. Oberg, New Brunswick	GC	5	40	11	39 25	2 70	41 95		9 25
G. Blinn, Kingwood	GC	3	32	13	38 75	2 50	41 25		
L. Matson, Franklin	HH	4	23	6	19 00	90	19 90		90
P. Brown, Gloucester,	CK	5	42	11	12 50		12 50		1 00
Totals,		36	301	83	\$213 00	\$15 45	\$228 45		\$129 75

Chesapeake, Week Ending June 25, 1909

S. Curtiss,† Kent Co., Md.,	GC	4	39	35	106 25	4 80	111 05		
S. Curtiss, " "	GC	4	28	7	21 25	4 20	25 45		
W. Spicer, Talbot Co., Md.,	GC	5	37½	12	38 00	2 90	40 90		
J. Jones, Harrington, Del.,	GC	5	40	9	25 75	9 60	35 35		
B. Arkebauer, Kent Co., Md.,	GC	5	35	12	36 00	2 00	38 00		
C. Tracy, Howard Co., Md.,	GC	3	31	13	35 75	2 40	38 15		125 05
J. Siler, New Market, Md.,	GC	5	41	5	13 75	7 15	20 90		
S. Brown, Washington Co., Md.,	GC	5	37	28	41 00	3 00	44 00		
J. Paden, Washington Co. Md.,	CK	4	35	22	33 00	50	33 50		
Totals,		40	323½	153	\$350 75	\$36 55	\$387 30		\$125 05

*Two weeks

†Two weeks ending June 18

‡Week ending April 18

Grand Totals: Value of Orders, \$1,541.95. Deliveries, \$512.50.

West Pennsylvania, Week Ending July 2, 1909

A. Brownlee, Butler Co.,	GC	5	51	18	21	25	3	90	25	15	8	05
J. Glunt, Blair Co.,	GC	7	29	3	10	25	5	50	15	75	3	75
J. Heaton, Huntingdon Co.,	GC	2	16	7	25	25	1	50	26	75		
Totals,			14	96	28	\$56	75	\$10	90	\$67	65	\$11 80

the earth—is that there is a unanimity of sentiment, a oneness of purpose, taking possession of the leaders of this cause, serving in different capacities in different countries, that is truly inspiring—all joining hands in the one work of hastening with the message out into the dark corners of the earth. This was the real inspiration of the recent General Conference. Upon this point all saw eye to eye. That it may be accomplished, conference presidents are willing to share their best workers, as well as a portion of the tithe. Who dare say that this is not God's working to bring about the answer to his own promise that "he will finish the work."

With strong conferences offering to release their best workers, and definitely setting aside as sacred to mission fields a certain per cent of the tithe coming into the treasury, a long step is made toward reaching the goal of warning the world within the limits of this generation. This can not be brought about without no little self-sacrifice on the part of conference officials. And while it will bring great courage to every believer, yet at the same time it brings additional responsibilities to every church-member. With devout thankfulness can every one lay aside sacredly the tithe of the Lord? To think that a portion of it will enable some heathen land to hear the message, by helping to provide some messenger, should thrill every loyal Seventh-day Adventist's heart with joy.

This is a noble stand for a conference to take. And, as expressed by one conference president, "If we do this, I believe in my soul we shall see more people added to our churches, and more churches raised up in our own borders than we are seeing now." No doubt this will prove true; for God has other valuable workers—humble men and women, perhaps not now known, whom he has in reserve to step in and carry forward this work at home, as other laborers are sent on to distant fields. God blesses liberality. It is the withholding of resources that impoverishes.

The oneness of purpose shown by every delegate from the homeland assembled, to share men and tithe with the mission fields; the willingness to endure some of the deprivations here at home, rather than

consume the greater part of the resources here and let other fields suffer and wait—this was the greatest feature of the recent General Conference, that truly brought the most courage and hope to more than simply the missionaries themselves gathered from distant lands; for it at least contains a portion of God's answer to every believer in the third angel's message as to how "he will finish the work" in this generation. Let us all enter heartily into the plan; for with God's continued blessing, it will mean much in the rapid advancement of the cause in all the earth.

T. E. BOWEN.

Larger Views, Greater Faith

SOME have said in the past that we were about to the limit of our resources in sending out workers and enlarging the volume of the work. We have also said that we could not see how the canvassing work could enlarge. But in the canvassing branch we are seeing an object lesson of continual advancement. While last year was the best in our history, the present year has thus far gone so far ahead of past records that we can hardly compare them. It is because God has a work to be accomplished, and it can and will be done. He wants children of true faith to step forward, ready to place what they have in the venture, believing—knowing—that the small amount, as viewed by our natural eyes and considered by man's judgment, will enlarge and multiply as did the barrel of meal, until others can be added to the circle, and yet there be no lack. "All things are possible to him that believeth." Mark 9:23. "If God be for us, who can be against us?" Rom. 8:31. Gideon's three hundred men were enough to overcome all the odds this world could bring against him. But their all—life, home, possessions, loved ones,—all were cast into the balances of faith, and faith won, making all they had risked upon the altar safe to them. Any other plan of safety would have been destruction.

If there had been no overruling God, nothing could have been more presumptuous and foolish. They knew their God, and were willing to trust all to his love and power. "The

faith once delivered to the saints," must again fill the hearts of God's people. Greater faith, means to believe more. It is the only possible way to have it. God would not ask us to "contend" for it unless he was anxious to give it. When we reach the limit in giving all we can to extend this closing message, God will in his own way and his own limitless resources, add all that is needed without fail, and the work will be carried through.

If God should supply all the means now lacking, many would be left to hoard that which is the life of the selfish heart, and ruin would be the result. When man has reached his extremity God can safely add all necessary things. With these evident truths before us, shall we not every one take hold of the plans that have been laid to raise a much larger amount for the work than ever before? Each church can average ten cents a week for every member. This amount not only includes Sabbath-school offerings, but all special offerings that go for missionary work. Our tithes are the most easily paid when the means are first received. First, because they are the least in amount to be raised at that time; second, because God's blessings rest in a special sense upon the man or woman who is "faithful"; third, Satan does not have the opportunity to lay his plans to make it almost impossible to raise that afterwards which we have used.

The General Conference is in the past, world's plans have been laid, but the strength and success of the whole thing lies in the faithfulness of the individual member—of you and me. Will we stand true where we are, and do our part for the success of the whole plan?—*Clarence Santee, in Southwestern Union Record.*

If you walk in the narrow way of Christianity, it is quite probable that some people will charge you with narrowness, and if you go in the broad way that leads to destruction, you will no doubt be credited by many with breadth of mind; but there is a kind of narrowness which we must have and a kind of breadth which we must shun. The Christian's narrow way is the way of God's commandments, and his commandments "are exceeding broad."—*Watchman.*

It is a great thing to do some little good each day.

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

D. D. REES - - - 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.]

Columbia Union Conference
Directory

Territory

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

Officers

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

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

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

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

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

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

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

Executive Committee: B. G. Wilkinson, H. H. Burkholder, L. F. Starr, W. H. Heckman, B. F. Kneeland, H. W. Herrell, F. D. Wagner, W. D. MacLay, E. R. Brown, W. H. Smith, M. D., S. M. Butler, A. C. Shannon, and I. D. Richardson.

Ohio Camp-meeting

THE Ohio camp-meeting will be held at Lima, August 19-29. Excellent grounds with good accommodations have been secured. Further particulars will appear in a later issue.

All Days Good Days

THERE are many people who would be glad if all days would be good days. How vivid becomes the imagination of the selfish man at such a thought. His mind bounds rapidly from good wages or profits, to all the comforts our over "civilized" civilization affords.

But all days are good days to the

child of God. For, said Jesus, "Lo, I am with you all the days, even unto the end." Matt. 28:20 (R. V., margin). But, some one may say, even Christians have hardships, and suffer disappointments, and even want at times. True, but that does not disprove our statement. "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." Eccl. 7:10. If that is an unwise inquiry then it must be the former days are no better than these. But some of us do grow very unwise in the day we call "adversity." But why faint in the day of adversity? Listen to the words of God: "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other." Eccl. 7:14. He alone knows how to balance up our experiences. The beautiful rose needs the rain as well as the sunshine. The clock would not give forth the time if its pendulum did not swing two ways. The waters of the mighty deep ebb as well as flow.

Then let us "consider the work of God: for who can make that straight, which he hath made crooked?" Verse 13. Why does he make some things crooked?—Why, to fit such crooked people, to be sure. But he also says, "The crooked shall be made straight." The brace or trial we are required sometimes to wear, will one day straighten out, and straighten our deformities too, thank the Lord.

"It is good that thou shouldst take hold of this; yea, also from this withhold not thy hand: for he that feareth God shall come forth of them all." Verse 18.—C. F. Parmelee.

"Come Up"

GOD calls us up unto him that we may go down unto the people. His call to his servants is "Come Up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. It is not for our own selfish enlightenment or blessing that God calls us to him. He lights our lamp that we may light other lamps. He reveals himself unto us that we may reveal him unto others. Keep the heart with God, let the strong hand of faith grasp his throne, but go down and lead others to the same gracious source of all good.

—Signs of the Times.

THE mental and moral powers which God has given do not constitute character. They are talents which we are to improve, and which, if properly improved, will form a right character.

God has given us our faculties to cultivate and develop. Our own course determines our characters. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do.—Mrs. E. G. White.

NEW JERSEY TITHE RECEIPTS THREE
MONTHS ENDING JUNE 30, 1909

Atlantic City.....	\$ 109 09
Bridgeton.....	100 26
Burlington	101 68
Camden.....	193 01
Cape May Court House.....	61 67
Elizabeth.....	100 66
Hackensack.....	38 76
Jersey City First.....	143 42
Jersey City Second.....	44 70
Jersey City German.....	136 94
Morristown..	3 00
Newark.....	449 27
Newark Bohemian-Slavish.....	56 18
Paterson.....	55 78
Paulsboro.....	19 90
Perth Amboy	59 97
Salem	60 58
Trenton	309 01
Vineland.....	62 20
West Hoboken	112 56
Woodbury.....	41 97
Little Falls Company.....	38 15
Individuals.....	50 50

Total.....\$2,349 26

TOTAL RECEIPTS, ALL SOURCES

Tithe.....	\$2,349 26
Tract Society.....	1604 59
Weekly Offerings.....	62 32
Foreign Missions	55 12
Midsummer Offering.....	12 00
Sabbath School Offerings.....	232 09
Religious Liberty	2 37
Thanksgiving.....	20 20
Southern Missionary Society.....	2 87
Colorod Work	2 10
Penn. Sanitarium.....	5 00
Mt. Vernon College Fund.....	14.36
China	4 00
Turkey	2 00
Huntsville.....	28
Orphanages.....	53 75
Conference Orphanages.....	5 84
Tent and Camp-meeting.....	121 65
"Liberty" Fund.....	4 50
Benevolent Fund.....	45 33

Total,\$4,599 63

D. K. ROYER, Treas.