

# COLUMBIA UNION VISITOR

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

Vol. 14

Mount Vernon, Ohio, December 15, 1909

No. 48

## GENERAL MATTER

### THE LIFE THAT COUNTS

The life that counts must toil and fight,  
Must hate the wrong and love the right,  
Must stand for truth by day, by night;  
This is the life that counts.

The life that counts must aim to rise  
Above the earth to sunlit skies,  
Must fix the gaze on paradise;  
This is the life that counts.

The life that counts must hopeful be,  
In darkest night make melody,  
Must wait the dawn on bended knee;  
This is the life that counts.

The life that counts must hopeful be,  
The cares and needs of others see,  
Must seek the slave of sin to free;  
This is the life that counts.

The life that counts is linked with God,  
And turns not from the cross,—the rod,  
But walks with joy where Jesus trod:  
This is the life that counts.

—Selected.

## The Law of Expediency as Applied to Religious Liberty Work—No. 1

"ALL things are lawful unto me, but all things are not expedient." Margin: "profitable." 1 Cor. 6:12.

From this scripture it will be observed that the question of expediency is one with which the Bible deals, and therefore can be considered with profit by us. The International Dictionary defines the term as follows: "The quality of being expedient or advantageous; fitness or suitability to effect a purpose intended; adaptableness to self-interest; desirableness; advantage; advisability."

There is no department of this great work where the law of expediency should be exercised more than in this one. Illustrations can be cited all through the Bible where wise expediency was exercised by God's faithful people. Samuel, the prophet of old, exercised expediency when he was directed by Jehovah to anoint Saul as

king, in that he did not advertise what he was to do; but apparently went to a city in the Land of Zuph to sacrifice.

The Saviour's exhortation to his disciples to be as wise as serpents and as harmless as doves, is but another way that he employed in teaching them to exercise expediency in the work of soul-saving. Numerous examples of this kind can be cited in the labors of Christ for perishing men.

Observe Christ upon the occasion when the poor, unfortunate women stood helpless and trembling before her accusers. The Saviour might have unfolded to them the dark catalogue of sins of which they were guilty, but instead, he silently traced in the sand with his finger these few simple words, "He that is without sin, let him cast the first stone." The reader will remember the result of this act of divine wisdom, for in our imagination we can see these wicked and self-condemned Pharisees departing with bowed heads from the scene.

Another exhibition of this principle of divine expediency was manifested when the Saviour was questioned by the Pharisees as to the source of his authority. How easy it would have been for him to tell them in a few simple words; but no, the wiser way was to apply the law of expediency. Thus he proceeded to ask them the question, "Was the baptism of John from heaven or of men?"

Again, when the Pharisees and Herodians sent their delegates to him for the purpose of entangling him in his talk regarding the great question involving the limits of civil authority, we have displayed in his reply another remarkable example of divine expediency. After asking them to show him the tribute money, he added, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Again, we see Christ journeying on foot with his disciples to Emmaus, upon the day of his resurrection. When they reached their destination, the record states, "He made as though he would have gone further;" but the

disciples said, "Abide with us, for it is near evening," and he went in "to tarry with them." Was it wrong for Jesus to make as though he was going further?—No; but you will say that it was a wise and tactful way for him to work under this particular circumstance, for he did not wish to tell them in plain words that he was the Christ. He desired that they should recognize this for themselves.

This divine principle was also exhibited in the lives of the apostles. The ninth chapter of first Corinthians abounds in examples of this kind in the work of soul saving. The Apostle Paul says in this connection: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under law; as under the law, that I might gain them that are under the law, to them that are without law, as without law (being not without law to God, but under the law to Christ); that I might gain them that are without law. To the weak because I was weak, that I might gain the weak; I made all things to all men, that I might by all means save some."

Doubtless the most signal illustration on the point of expediency recorded in the New Testament is the one that is found in Acts 16:3, when the chief apostle "took and circumcised him [Timotheus] because of the Jews which were in those quarters; for they knew all that his father was a Greek." This incident might appear to the careless reader a compromise of principle, in view of the fact that the practice of circumcision was regarded by those who believed the gospel as a denial of one's faith in Christ, when practiced as a means of salvation; for the ceremonial law, of which this was an important part, had been done away at the cross. However, the salvation of precious souls was greater in the apostle's mind than any obsolete ceremony. It was he who said under the inspiration of the Holy Spirit, "Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." 1 Cor. 7:19. From this it will be plainly seen that an obedience that is

produced by the Holy Spirit was of the greatest importance.

The methods employed by the Waldenses in their missionary endeavors are also worthy of careful study by Seventh-day Adventists, in view of the fact that we are doing a work very similar in character to theirs. Their efforts in teaching those who were groping in darkness of papal superstition were characterized by the exercise of expediency, as the following from "Great Controversy," page 71, will show:

"To have made known the object of their mission would have insured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. They dealt in choice and costly articles, such as silk, laces, and jewels, which in those times could not be readily procured, and thus they found entrance where they would otherwise have been repulsed. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part, and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it."

These illustrations will help us to understand more clearly the instruction the Lord has given us of late regarding the exercise of expediency in sometimes refraining from offensive labor on Sunday. A number of years ago we were taught that to refrain from ordinary labor on Sunday would incur the displeasure of God and thus we should receive the mark of the beast. Really, it became a matter of conscience with many sincere and honest Seventh-day Adventists that they should engage in some noisy vocation on Sunday, in order to show their Sunday-keeping neighbors that they did not regard that day as the Sabbath. Many illustrations might be cited to show the extreme ideas that were held concerning this question; but this will be unnecessary to many Seventh-day Adventists, as they are familiar no doubt with the history of these years. We have, however, learned since then by practical experience that simply re-

fraining from Sunday work which gives offense is not in any sense receiving the mark of the beast, for if it were otherwise, we should all have long since received it and be doomed to everlasting destruction.

K. C. RUSSELL.

## The School—2

FROM the public schools hundreds, yea thousands of youth are coming forth, and from their lips we hear the cry, "Wealth, wealth, give me wealth." Principle is laid on the altar of wealth. O the goddess of wealth! How terrible is her march through the earth! Truly is she a "mother of harlots."

One-half century has not brought the solution of the great controversy between the employer and employee. Strenuous efforts have been made not only by labor unions, but by the leaders of the great political parties to better the condition of the laboring man. This greed for wealth is responsible for the social and moral conditions existing in our cities today.

The great controversy is over the equalization of the price of labor, and its manufactured product. Labor is the laboring man's capital. He can afford what his labor will buy. Whenever the manufactured product of labor cannot be purchased by or with the price of amount of labor invested, labor is necessarily deprived of the necessities of life. This is the strained condition existing in the world today. Upon this condition hinges many evils.

During the last three years the writer has been privileged to visit a number of large manufacturing plants employing more girls than men. In the woolen and knitting mills we find the average wage for common labor ranging from \$3.50 to \$4.50 a week. The majority of these girls come from the country, and are paying from \$3.00 to \$3.50 a week board. From these meager earnings it is impossible to meet the demands that are made upon these employees. Yet, they must dress in the height of fashion or they will lose their position and become an outcast from society. What are they to do? They have been taught from infancy that money gives value to the individual in society, and here thousands sell their souls for money.

I shall now speak of the literary phase of this subject. While it is true we have reached a day when many

run to and fro and knowledge is increased, we have reached a time when atheism inoculates the very air we breathe. From a work entitled, "History of the People of Israel," written by Henry Renan, volume 1, chapter 1, under the general heading "Man," I read: "The passage from the animal state to humanity did not take place upon a single part of the globe, nor by single spontaneous effort. From several directions, either simultaneously or successively, the human conscience unraveled itself, elevated itself, purified itself, conceived the idea of justice, asserted the principles of right and duty. Language then came in to define and establish these conquests of mind over matters.

"We must assume primitive humanity to have been very malevolent. The chief characteristics of man for many centuries were craft, a refinement of cunning, and a degree of lubricity, which, like the monkey, knew neither times nor seasons. But amid this mass of shameless satyrs, there were some groups which had germs of better things in them."

Whether the public school is a success in its specific line, others may judge, but I trust I may not be considered radical when I conclude by stating that it is unreasonable for us as Seventh-day Adventists to believe for one moment that the public school in its present condition can perfect Christian character, and therefore cannot meet the Christian ideal.

L. E. SUFFICOL.

## That Which Is Holy

I WISH in this article to again call attention to that which is "holy unto the Lord." One will say, "Why, the Sabbath is holy." Yes it is holy, a recognition of which fact makes us Seventh-day Adventists. In this article, however, I wish to call your attention to the tithe, the tenth, which is "holy unto the Lord." But some one says, "I know all about the tithe. I am faithfully returning to the Lord that which he claims as his own, of the temporal things of life." I wish that all could truly make the above statement. To those who fully understand the subject it will do no harm to have your mind stirred by way of "remembrance of these things, though ye know, and be established in the present truth."

"And all the tithe of the land, whether the seed of the land, or the fruit of the tree, is the Lord's: it is

holy unto the Lord. . . The tenth shall be holy unto the Lord." Lev. 27:30, 32. Surely no individual who claims to be a child of God would want to use for himself that which the Lord says is "holy." If any do thus appropriate to themselves, God says they are robbing him. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

Surely with such plain and positive instruction from the Bible, none can excuse themselves from complying with the Lord's requirements.

The Lord's plan for supporting the gospel work in the earth is the payment of tithes and offerings. 1 Cor. 9:13, 14. The tithe is a stipulated portion of a person's earnings, and offerings according to the individual's ability.

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein." "All the gold and silver," "the cattle upon a thousand hills," even life and health and the ability and strength with which to labor, all are given to us by a loving Heavenly Father. How reasonable then that every child of God, every one who claims to love God, should return to him that which he requires as his own,

The tithing system as practiced by Seventh-day Adventists is not a requirement of the church. It is, as we have seen, God's plan. "Bring ye all the tithes into the storehouse," treasury,—Mal. 3:10; Neh. 13:5-13; Num. 18:20-26. We have the local church treasury, who, upon receipt of the tithe, forwards it to the conference treasury, from which the Lord's workers are supported. The plan is simple. The Lord promises a blessing for faithfulness in carrying out the plan.

The harvest is now largely gathered in for the year. A very appropriate time to figure up what you have raised during the season, and return to the Lord that which is "holy unto the Lord." In making the account the Saviour would not have us forget the small things (Matt. 23:23; Luke. 11:42). So let none of us forget to estimate our garden products and tithe them; also remember the butter and eggs, and other

little things about us. The Lord certainly honors faithfulness. Teach the children also to honor the Lord by recognizing the principles of tithe paying.—*A. R. Ogden, in The Workers' Record.*

### Dr. Eliot's "New Religion"

THE Chicago *Inter-Ocean*, in commenting on Dr. Eliot's prophecy of a "new religion," observes that "such a religion might bring to some few spirits a mild sensual happiness, but it could do nothing at all to establish its own professed ideal of the brotherhood of man, because it would be purely individual and egotistical in its nature. Such proposals and prophecies are, of course, the product of the arid mind which says 'partisan-ship' and imagines it has said 'ignorance;' which says 'doctrine' and imagines it has said 'bigotry;' which says 'dogma' and imagines it has said 'narrowness.'" It is all a mistake to call this "product of the arid mind" a new religion. The statement of Solomon that "there is nothing new under the sun" applies with astonishing aptness to ecclesiastical history. All the expedients imaginable seem to have been exhausted by which men would evade the simple duty of believing the truth and escape responsibility for doing their plain duty to God and man. In the rubbish-house of church history can be found the disjointed parts which Harvard's ex-president has pieced together. In this composite will be found upon close analysis unitarianism, deism, rationalism, natural evolution, not a little infidelity, and a few other scraps.—*Signs of the Times.*

### Mr. Bryan's Opinion of Eliot's Religion

IT so happens that this new religion is the very religion that Dr. Eliot has practically monopolized for a lifetime. Its good features have been borrowed, without credit from Christianity, and its immaterial features need no copyright to prevent their being appropriated. Dr. Eliot may be a great educator, but his prophecies are like other uninspired prophecies—half wish and half environment.

It is no new thing to have people resent the existence of a divine standard of conduct. Some regard it as humiliating to confess that a life can be superior to their own, or to

admit that there are commandments binding upon the conscience. But the Christian religion has grown in influence in spite of Dr. Eliot, and it will continue to exist even when his death withdraws the stimulus furnished by his opposition.

If the scholarly ex-president would only include the Bible in his model library and read it, he would find that it does not present a religion which deals "chiefly with sorrow and death," but that it abounds in "joy and life." He seems to have overlooked the fact that at the birth of the Founder of Christianity angels sang and proclaimed "peace on earth and good will toward men." The old religion is good enough.—*W. J. Bryan.*

### Faith and Obedience

UNLESS the church will follow on in God's opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of his people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, like the Jews of old, knew not the time of their visitation. Luke 10:44. Because of their pride and unbelief, the Lord passed them by and revealed his truth to those, who, like the shepherds of Bethlehem and the Eastern magi, had given heed to all the light they had received.—*Mrs. E. G. White.*

### The Bible

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are building, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's character. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand

spirit, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at judgment, and will be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.—*Rev. W. M. Anderson.*

### The Way

ON account of the possibility of sin, which if committed would bring to the transgressor helplessness and everlasting death, eternal life was offered in exchange. The endless life was in Christ, who was a "Lamb slain from the foundation of the world." This life is not a natural endowment to man; neither is it to be obtained through good works; but is a spiritual gift and obtained only by faith in Christ. "Neither is there salvation in any other name under heaven given among men, whereby we must be saved." Acts 4:12. Said Jesus, "I am the way, . . . and the life." He continues, "No man,"—neither you nor I, dear reader,—"cometh unto the Father but by me." John 14:6.

Enoch and Elijah, in the early hours of the day of salvation, found "the way," "the name," "the life," "the Father," through the Christ. Dear reader, have you found the Redeemer, and are you walking in character with the Lord? Sin—lawlessness—must be repented of and forsaken low at Jesus' feet. This is the way to life.

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.—*H. W. Cottrell.*

### Do Not Wait for a Minister

THERE is a personal work for souls that can be carried on by our brethren in the churches in every place, and the knowledge we have of the shortness of time should urge every one of our people to be doing active work in making their neighbors acquainted with the last warning message that the world will ever receive.

The work of the gospel minister is largely to carry this message into the new fields, doing the pioneer work, and where churches are established and believers are located, it is God's plan that they shall be a light to those

for whom they may labor. I have been made to rejoice to receive reports from some of our churches where the members have been permitted to move out, and most encouraging results have followed. Precious souls are being added to some of our churches as a result of the labor bestowed by men and women from humble homes and of seemingly good ability.

Brethren and sisters, the Lord is waiting to use you as a means by which many shall be added to our churches. If you are having trouble in your church, or if you are losing the love you once had for the truth, exert yourself to break away from such conditions and in the name and strength of God to go out and do what you can for your neighbors. You will gain an experience that will react upon yourself and bring refreshing to your own Christian experience, and a revival into the church that will banquish the difficulties, and build up the church in the love and unity of faith in a marvelous way. Some of the churches are having such an experience. Will you not help to place such a movement on foot in your church?

May the Lord help you to move out to do work required of believers, and not to wait for the minister to come and do that for yourself and others which can be accomplished only through your individual effort.—*E. K. Slade.*

### The Lord Is Coming

THAT Jesus Christ will come to this earth the second time is too plainly taught in the New Testament to admit of any doubt or contradiction.

"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," said our Saviour to his sorrowing disciples. See John 14:3.

Likewise to the disciples as they stood looking with longing eyes toward the place they had last seen their Lord, the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

That this was a cardinal point of faith with the early church is indicated in many scriptures. Says the apostle: "It is appointed unto men once to die, but after this the judgment: so Christ was once offered to

bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:27, 28.

The definite promise of the Lord's second coming was not made without an equally definite object in view. The second advent was to be and always has been the focal point toward which the eyes of the church have ever been turned. That this was what the Lord himself desired is evident from the fact that he commanded saying, "What I say unto you all, Watch."

And now we have reached the time when according to more than a dozen different lines of prophecy we have a right to believe that "He is near, even at the doors." Matt. 24:32, 33, margin. Yea, it is even our duty to know this, for so he bids us.—*The Gospel Sentinel.*

### What Will It Mean?

THE following clipping has been sent us by Brother G. C. Jenks:—

"Washington, Nov. 17.—St. Patrick's Roman Catholic church in this city will be the scene of a notable gathering on Thanksgiving day in which President Taft, Vice-President Sherman, the cabinet, members of the diplomatic corps, members of the supreme court of the United States, senators and representatives in Congress, and prominent Catholic prelates will attend a Pan-American Thanksgiving celebration. The ceremonies will be of an imposing character and will include the celebration of solemn high mass in the presence of Cardinal Gibbons, Monsignor Falconio, the papal delegate, and others.

The diplomatic representatives of the Latin-American countries also will attend the celebration."

We are not inclined to take unnecessary alarm at the actions of our great men. If all the dignitaries mentioned in this clipping, were to attend a thanksgiving service at the Methodist or Baptist churches of Washington, not much attention would be paid to it, nor very much comment heard, for these churches claim to advocate and stand for the true principles upon which this government is founded.

But every utterance of the Catholic church would lead the thoughtful person to believe that they are opposed in every way to the foundation principles of this republic. The generally accepted belief, previous to his election, that President Taft, secretly at least, favored the Catholic Church, throws a coloring on this Thanks

giving Day service, which is very unpleasant to all, who by the means of the light of prophecy, are able to see where it is tending.

It is a source of satisfaction to believe that some of these men, at least, are really ignorant of where such steps lead to, and if they could see the pitfalls into which the Church of Rome would lead them they would stand stiffly against such a course. Let us therefore do our utmost to enlighten them, and follow the instruction given in 1 Tim. 2:1-2, to pray for "kings and for all that are in authority."—*Southwestern Union Record*.

### The End of Sin

WHAT a blessed thing it is to know that there is coming a time when there will be no more sin. More than this: not only will sin be forever banished, but Satan, in whom sin originated, will be utterly destroyed! The Son of God became one of us, and died, came to be nothing, for our sakes, in order that he might for our sakes destroy forever Satan and sin. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. And by the son of Buzi the Lord speaks: "I will bring thee to ashes upon the earth in the sight of all them that behold thee." Then will God's universe be free from the very root of evil."

### Help at Hand

THE Spirit of Prophecy says that "God has an abundance in our world, and he has placed his goods in the hands of both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolators, to give of their abundance for the support of his work, and he will do this as soon as his people learn to approach these men wisely."

The truth of this statement was illustrated not long ago in one of our northern cities.

One of our churches after long use was in sore need of repairs. It needed remodeling, reshingling, repainting and repapering, altogether involving considerable expense. The brethren were poor and knew not where the means was to come from. One of our sisters felt impressed to ask help of some of the leading business men of the city. She sought help of God and then wrote letters to

them stating frankly their needs and asked them to assist by sending their checks for any amount that they felt free to give. The hearts of many of these men seemed touched and she received some very interesting letters. A large per cent of the men thus approached responded most liberally, and over five hundred dollars were raised in this way. This, with what the brethren were able to raise, enabled them to make the needed repairs. This serves to illustrate the fact that the people of wealth will give of their means for the support of this work if its needs are properly represented to them. How encouraging this should be to us just at the beginning of the Ingathering Campaign.

Some have more tact in approaching people than others, but the work in the campaign is so arranged that all can have a part. Those who are naturally endowed with the gift of approaching people easily and have the cause of God at heart should be selected and trained to present the needs of our missions to the wealthy and many of them would gladly respond and become interested in our work and thus lead to their salvation. The instruction for this time is, "Do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means; for it is just the thing to do." It would seem that we are not awake to our privileges in this respect.—*C. W. Flaiz*.

### Advantages of System

CHRIST said that the children of this world are wiser in their generation than the children of light; and in nothing is this exemplified more than in the failure on the part of Christians to use system in providing for the carrying forward of the work of God. Every successful business man understands the necessity of strict systematic management if he would secure the best possible success in any direction.

Street-car men are bringing out new all-steel cars, which weigh about 1000 pounds each less than the former cars of wood. It is said that the constant aim of the operating department is to keep down the weight of all car apparatus and equipment if it can be done without decreasing the efficiency and durability or increasing the cost of maintenance. The necessity will be appreciated when it is understood that the cost of power alone for operating the cars is estimated at about five cents per pound per year. This

then, will mean a saving of \$5000 on each car that is lightened to the extent of 1000 pounds (steel cars will weigh 52,000 pounds each). Now this saving amounts to less than fourteen cents per day on each car, yet this systematic saving will probably put an extra \$50,000 into the coffers of the company.

O that the Holy Spirit would arouse the children of God to understand and appreciate the wonderful and glorious results that would follow if each one, after carefully studying God's Word under the light of the Holy Ghost, would fully decide just what proportion of his income he should give in order to best glorify God, and then hold himself strictly to that line. Let him no longer magnify his selfish wants or minimize the wants of God's cause.

When a man realizes that what he has already belongs to God, he will seek only the direction of the Holy Spirit instead of giving impulsively. Giving this way—this large way—will be a mighty power in turning our neighbors to Christ. The unsaved judge our devotion to the cause by what we do more than by what we say. It is commonly said, and it is far too nearly the truth, that as a whole those who make no profession of religion are more liberal than are professed Christians.

When one realizes that, in putting means into the cause of God, he is but paying an honest debt, he will not be likely to pride himself on his liberality. Then, too, there would be more to give. God, seeing the devotion to his cause, could trust his children with far greater prosperity than ever before. I heard of one man who owned 100 acres of land and who set apart a ten-acre field for God, giving to God's cause all money derived from what he raised in that field. He testified that not only did every crop he raised in that field seem to be especially prospered, but that he was also wonderfully blessed spiritually whenever he worked in it. So, as in the case of the street car, let us reduce every pound of hindrance that we possibly can, and then let God's cause have the benefit of our self-denial. If all will study to cut off some needless expense, even though it be a very pleasant indulgence, it will be found that the aggregate will be a sum surprisingly large. May all take hold and learn to be faithful in little things that God may place us where we can do greater things for his cause.—*W. A. Young in Indiana Reporter*

## College Notes

"ONLY eleven more days until vacation. I am so anxious to go home I can hardly wait," was heard the other day.

The students have been enjoying a few days of good skating on Hiawatha Lake and the "pond" back of the College.

Mrs. Taylor of California, who is here spending the winter with her brother, Clyde Mitchell, has entered the commercial department of the College to do some advanced work in book-keeping.

The winter term began Wednesday, December 8. Classes were formed in elementary chemistry, denominational history, drawing, and astronomy.

Mrs. J. Pengelly, who has been at the College for some time with her daughter, Maud, left Wednesday evening, December 8, for Washington, D. C., to visit another daughter, Annie, who is taking the nurses' course at the sanitarium there. She said on leaving, "I have enjoyed my stay here so much."

Elder G. B. Thompson gave a very interesting stereopticon lecture in the chapel Thursday evening, December 9. This was a special number on the lecture course. Among the many views shown was one or two illustrating the vast number of people who gather at the temples for worship or at the river Ganges to engage in another form of worship. The pictures were striking illustrations of the dense population of India and of the great devotion of the people to their religion. Elder Thompson said a people who are so devoted in their worship are certainly worth working for; they should hear the message.

Elder Heber Votaw gave a very interesting chapel talk Wednesday, December 8. He prefaced his remarks by saying he had seen students who felt it their duty to get out into the work before they were ready. They were so anxious to begin work that they left school and entered difficult fields without the needed preparation, and later found they had made a mistake. He said, "I have been made to realize more than ever since going to a foreign field the value of a good education. There is no place in India for a man who has not a liberal edu-

cation, and what is true in this field is true in nearly every foreign field. The masses may be ignorant but the classes are not. Men sell milk in the streets who are college graduates and who speak the English language with precision. So stay in school and get a good education. I believe you are doing God's service just as much while staying in school and getting a preparation for work as the man who is actively engaged in the work. I trust some here are preparing to enter some foreign field. If the Lord calls you, do not be afraid to go; his grace will be sufficient. Where there is a mole hill of sin, there is a mountain of grace." He then gave a very interesting talk on Burma, its people, and needs, and told of our work there.

## OHIO

ELDER BIDWELL closed a series of meetings recently where several took a stand for the truth.

We trust that all may fully enjoy the many good articles in the *Review* for the week of prayer. There are still a few copies at the tract society office for our isolated people who do not receive the *Review*.

We are glad to note that several canvassers have joined the ranks for Christmas delivery. Some of our small books are thus placed in homes where the canvasser may find it much easier to leave a large book later.

The reports from the Harvest In-gathering efforts received thus far all indicate good results and an increase over last year. May the harvest be more bountiful than we expect and the many needs of God's work be well supplied.

The Ohio delegates who attended the biennial conference of the Columbia Union held at Baltimore, Md., December 2-9, were H. H. Burkholder, R. G. Patterson, A. C. Shannon, H. M. Jump, H. F. Graf, J. P. Gaede, C. T. Redfield, W. E. Beebe, W. E. Bidwell, M. V. Downing, F. M. Eairchild, C. C. Webster, F. H. Henderson, E. R. Numbers, and B. E. Acton. Splendid reports of the meetings have been received and we trust that our readers may be favored with some of the interesting papers presented on the several topics. The Conference adjourned December 9 instead of De-

ember 12, that the ministers and workers may meet with the churches and companies during the week of prayer.

## WEST PENNSYLVANIA

SINCE the tent meeting closed at Johnstown I have not written a report for the *VISITOR*. After a few days at home with the Indiana church I visited the little company at Nanty Glo. Since that visit they have all moved away, some going to Florida and some going to the state of Wyoming.

September 30 I reached the general meeting at Coudersport. We had an excellent meeting. The general meeting at Bradford was also good. The Lord was with his servants in presenting the stirring truths for this time.

After the Bradford meeting, by request of Elder F. D. Wagner, I returned to Coudersport and from there, in company with Brother Fred Shaw, I visited the Carter's Camp company, where we had the privilege of baptizing six young Germans, ranging in age from 17 to 26 years. This company of Germans had their attention called to the truth by reading a paper called the *Loud Cry*, which was published some seventeen years ago in the interest of a fanatical movement that was designed to call all the true servants of God out of the Seventh-day Adventist church and get them ready quickly for the coming of the Lord. But like all counter movements the thing was a failure and the message moved forward steadily. However, the wife and mother in one of these German families found the Sabbath by reading this paper, and as a result there are to-day fourteen dear souls connected with the message from reading a paper that was sent out with the view of calling out a people from the main body to engage in a special movement. God will find the honest of heart in some way, wherever they are.

From Carter's Camp we returned to Coudersport for quarterly meeting, at which time Brother Shaw was elected and ordained elder of the Coudersport church. I then went to Elk and Jefferson counties, and in company with Elder J. G. Saunders visited a number of places where he had labored years ago, and where there is still some interest to hear the truth, and have been for years, but do not obey; yet they like to attend

services and hear the truth spoken.

I am now back in Johnstown to assist in the work here for a time. Of those who accepted the Sabbath here during the tent meeting the greater number are still keeping the Sabbath, but have not united with the church. Pray for the work in this field.

J. W. WATT.

**EAST PENNSYLVANIA**

ELDER CHARLES BAIERLE rented a hall in Tobyhanna and will begin a series of meetings soon.

When you receive this paper the sessions of the Columbia Union Conference will be a thing of the past. It was one continual feast of good things from beginning to end.

Up to this time we have received nearly \$500.00 on the Harvest In-gathering Campaign. This is only from a few of the churches. Let us hear from all in the near future.

We are sorry indeed to report the death of Sister Sue M. Andrews, which occurred Tuesday, November 30, after an illness of only ten days of pneumonia. The funeral was conducted by Elder Charles Baierle, at the home of her sister in Easton, Pa., Friday, December 3, at 2:30 P. M.

We hope that all the Sabbath-schools in this conference will plan to start with the special reading course of Sabbath-school teachers which commences Jan. 1, 1909. The books to be used are "Testimonies for Sabbath-school Work," price 25 and 35 cents. "The art of Securing Attention," 15 cents; "History of the Sabbath," 5 cents.

**WEST VIRGINIA TITHE REPORT FOR NOVEMBER, 1909**

Berea.....	\$ 5 25
Charleston.....	20 59
Clarksburg.....	2 00
Chester.....	
Culloden.....	3 55
Kanawha.....	9 09
Morgantown.....	40 50
Moundsville.....	14 70
Parkersburg.....	93 62
Walker.....	
Individual.....	27 50
Total.....	\$216 80

PEARL L. REES, *Treas.*

**Canvassers' Reports**

Ohio, Week Ending December 3, 1909

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
H. F. Kirk, Carroll Co.		DR	5	40¼	19	\$53 25	\$5 95	\$59 20	
F. E. Hankins, Harrison Co.		DR	5	37	12	33 00	5 25	38 25	
F. E. Wagner, Summit Co.		DR	5	36	7	18 25	5 95	24 20	41 00
R. Minesinger, T'carawas Co.		DR	5	38	7	19 25		19 25	
Enos M. Horst, Ross Co.		GC	4	31	14	39 50	12 25	51 75	6 15
*Ray Corder, Belmont Co.		GC	6	39½	7	19 25	21 00	40 25	
E. E. Shaw, Ottawa Co.		GC	5	31	3	12 25	22 00	34 25	00
Wm. M. Deuschle, Ross Co.		GC	5	30	6	20 50	3 50	24 00	
L. H. Waters, Athens Co.		CK	5		33	36 50		36 50	1 50
†E. E. Shaw, Ottawa Co.		CK	3	18	9	12 00	5 50	17 50	1 00
G. Schwab, Tuscarawas Co.		CK	4	24	4	4 50		4 50	
Guy Corder, Belmont Co.		BF	5	36	23	24 00	3 75	27 75	
Wm. Shobe, Athens Co.		BR	5	36			18 00	18 00	
<b>Totals</b>			<b>62</b>	<b>396¾</b>	<b>144</b>	<b>\$292 25</b>	<b>\$103 15</b>	<b>\$395 40</b>	<b>\$56 65</b>

Eastern Pennsylvania, Week Ending December 6, 1909

H. J. Albright, Berks	DR	5	34	10	22 50	4 00	26 50	4 00
W. Reynolds, Berks	DR	5	36	10	24 50	2 00	26 50	
W. Lead r, Northumberland	DR	4	15	9	22 75	1 00	23 75	
G. Jenkins, Lackawanna	GC				9 70		9 70	9 00
†J. Phillip, "		15	83		107 70		107 70	8 00
*W. P. Hess, Lancaster	CK	10	60	49	61 00		61 00	
<b>Totals</b>		<b>39</b>	<b>228</b>	<b>78</b>	<b>\$248 15</b>	<b>\$7 00</b>	<b>\$255 15</b>	<b>\$21 00</b>

West Virginia, Week Ending November 26, 1909

J. H. Jennings, Monroe Co.	DR	3	17			5 00	5 00	2 50
A. T. Halstead, Boone Co.	DR	3	21	7	19 75	1 35	21 10	
W. Harte, Wayne Co.	DR	1	9	12	15 75		15 75	
J. Hankins, Wayne Co.	DR	3	7½	13	35 75	11 00	46 75	
C. Wheeler, Preston Co.	DR	3	25	9	26 75	26 15	52 90	
<b>Totals</b>		<b>13</b>	<b>79½</b>	<b>41</b>	<b>\$98 00</b>	<b>\$43 50</b>	<b>\$141 50</b>	<b>2 50</b>

Chesapeake, Week Ending November 26, 1909

Maryland									
C. B. Tracy, Baltimore City	GC	2	10.	2	6 50	6 30	12 80	3 56	
J. W. Siler, Mount Pleasant	GC	3	19½	6	16 50		16 50		
W. North, Lakesville	GC	4	23½	9	24 75		24 75		
§Mrs. Whaley, Millington	GC	1	7					16 25	
Jos. C. Paden, Elk hart	CK	4	29	22	25 00	2 10	27 10		
S. N. Brown, "	CK	5	29	28	30 50	7 20	37 70		
G. Carroll, "	CK	4¾	26	13	14 00	3 50	17 50		
<b>Totals</b>		<b>23</b>	<b>144¾</b>	<b>80</b>	<b>\$117 25</b>	<b>\$19 10</b>	<b>\$136 25</b>	<b>\$19 81</b>	

Virginia, Week Ending November 26, 1909

C. Hennage, Granville	GC		34	7	23 25	1 75	25 00	
K. Oertley, Wytheville	SP		16	6	7 50	3 85	11 35	
Mrs. L. Pallard, Manchester			6			3 76		
F. Horton, Norfolk	CK		27	21	21 00	35	21 35	
Mrs. L. Robens'n, Norfolk			12			10 15	10 15	
<b>Totals</b>			<b>95</b>	<b>34</b>	<b>\$51 75</b>	<b>\$19 85</b>	<b>\$67 85</b>	

New Jersey, Week Ending December 4, 1909

*J. Rambo, Port Morris	DR	3	15	5	12 00	2 25	14 25	
J. Rambo, Port Morris	DR	4	31	11	23 75	5 25	29 00	
S. W. N. Walker, Bloomfield	CK	5	29			7 85	7 85	7 85
<b>Totals</b>		<b>12</b>	<b>75</b>	<b>17</b>	<b>\$35 75</b>	<b>15 35</b>	<b>\$51 10</b>	<b>7 85</b>

\*Two weeks †Three weeks  
 †Week ending November 26 §Week ending November 19

**Grand Totals: Value of Orders, \$1,047.25. Deliveries, \$107.81.**

**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, Silver Springs, Md., R. D. 3.

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.

**Notice**

NOTICE is hereby given that a meeting of the West Pennsylvania Conference Association is called to be held in the First Seventh-day Adventist church of Pittsburg on Sunday, Jan. 9, 1910.

F. D. WAGNER, Pres.

**The Quiet Hour**

"FACE the work of every day with the influence of a few thoughtful, quiet moments with your own heart and God. Do not meet other people, even those of your own home, until you have first met the great guest and honored companion of your life—Jesus Christ.

"Meet him alone. Meet him regularly. Meet him with his open book of counsel before you; and face the regular and irregular duties of each day with the influence of his personality, definitely controlling your every act."—John T. Stone.

Begin now. The Morning Watch Calendar for 1910 will help you. Order from the tract society. Price, five cents each. M. E. KERN.

The December number of *Life and Health* contains an article by P. J. Eaton, M. D., on "What parents should know regarding the care of the infant," that every mother in the world ought to read. He recognizes the fact, that while nearly all children come into the world strong and healthy, a large proportion die before the third year on account of the lack of knowledge of mothers and nurses. Who will help the mothers and save the lives of innocent babes by the circulation of this number of *Life and Health*?

**Special Offer**

THE Eastern Question has been so satisfactorily treated in the *Watchman* by Professor P. T. Magan, and feeling convinced that the *Watchman* readers would like to have the entire series of articles on the subject from the beginning, we are making this offer: We will furnish 800 sets of the Eastern Question articles appearing in the *Watchman* including the months of May, July, August, September, October, November, December, and January, for 50 cents a set. We can not include the June number, as we have none on hand. The January number will contain the last of the series on the Eastern Question in its "Near East" aspect, and beginning with the February number the "Far East" phase of the question will be given by the same author.

Send in your orders now and secure a set of the *Watchman* containing this important subject.

SOUTHERN PUBLISHING ASSOCIATION,  
 Nashville Tenn.

FROM the Testimonies of God's spirit we are told that our books and periodicals are accomplishing fully as much as the living preacher. The reason for this is evidently because more people can be reached through the books and periodicals by personal work than will attend public meetings. The quietness of the home affords time for reflection, thought, and study, which are important ele-

ments in securing a knowledge of the truth.

In volume nine, just from the press, considerable space is devoted to our literature in service, and in a chapter entitled "Our Publications" we read the following:—

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses: Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that 'here are they that keep the commandments of God, and have the faith of Jesus.' Rev. 14:12. Let our literature give the message as a witness to all the world.

"We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that Christ gave John on the Isle of Patmos."

Among the facilities now at hand for carrying out this instruction are the *Watchman* and *Gospel Sentinel*.

The *Watchman* is a monthly magazine devoted to the presentation of the present truth in a careful and logical way. The price of this magazine is 75 cents a year on all orders sent in before January 1. After this date, the subscription price will be \$1.00 a year.

The *Gospel Sentinel* is a weekly paper dealing with practical godliness, Christian education, Christian temperance, etc. With the first issue in January, 1910, the *Gospel Sentinel* will be enlarged one half, having from that date pages eight by eleven inches. The price of this paper will be 75 cents a year.

We are clubbing these two papers for \$1.50. These papers may be used to advantage by our brethren and sisters in the churches for mission campaign purposes. We are confidently looking to our leaders in conferences and churches to assist us in the distribution of these papers.

SOUTHERN PUBLISHING ASSOCIATION,  
 Nashville, Tenn.

FOR RENT: House, barn, and 10 acres of land, lying one mile north of the Mount Vernon College. For particulars inquire of F. M. Fairchild, Cumberland, Md.