

# COLUMBIA UNION VISITOR

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

Vol. 15

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No. 9

## GENERAL MATTER

### Our Present Need

AS WE look over the reports from week to week, it is encouraging to see the success that is attending the efforts of our faithful missionary canvassers; but it is very evident that there are not nearly as many engaged in the work as there ought to be. We have been told that where there is one there ought to be one hundred canvassers in the field. This we believe to be as true of the Columbia Union as other fields. Surely from our large constituency we ought to have more than the little handful of canvassers who report in the *Visitor* from week to week.

There are vast fields in our union which have scarcely been touched; and the people in those districts await the visits of the missionary canvasser, as this is undoubtedly the only way in which many of them will ever be reached. Truly the fields are white already unto the harvest, but the laborers are few. Some person must be resisting a call from the Spirit of God; for it is hardly probable that the Lord has only called the few whom we now have in the field.

If you, dear reader, have heard this call but have not yet obeyed, will you not answer it now? Remember that "procrastination is the thief of time," and delay is dangerous to your Christian experience. Our present need is at least one hundred missionary canvassers for the Columbia Union. Address your local field agent or the writer.

E. R. NUMBERS,  
Field Agent, C. U. C.

Delaware, O.

### "A Torrey Revival"

WHILE working in the interests of the Mount Vernon College Relief Fund, the writer visited the city of Erie, Pa., when it was in the heat of a "Torrey revival," which is indeed a pompous and stirring affair. Dr. Torrey comes to a city, and at the

head of a large corps of evangelists and singers, proceeds with what they call a "campaign." It consists of holding meetings in one or more parts of the city in the evenings, and numerous cottage meetings during the day. Every means possible is used to give strength and popularity to the campaign. Dr. Torrey poses as the star of the company, and generally does the preaching in the largest and most popular church in the city. The meetings are advertised by the daily papers with flaming headlines and full page illustrations and full reports of Dr. Torrey's sermons.

In the midst of the Erie campaign, Dr. Torrey preached three sermons on "Hell," in which he pictured the wicked as suffering perpetually, as was portrayed by the revivalist of bygone days. These particular sermons aroused considerable comment throughout the city, so that the daily papers freely consented to announce that my subject the following Sunday evening at the Seventh-day Adventist church would be, "Dr. Torrey's Theory of Hell Exploded."

Before preaching the sermon, one of the daily papers, the *Herald*, consented to print the discourse in full, which it did; and the *Times* gave a splendid synopsis of it. Had we made more thorough arrangements with the papers previous to the discourse it would have appeared in the three leading dailies of Erie, for we found that the editors of every one of them were not in the least in sympathy with the views of Dr. Torrey. Thus we learned what we lose by lack of aggressiveness in the cause of God. We praised God for what was done; for even as it was the truth reached the ears of thousands of the people in Erie.

F. D. WAGNER.

### Sunday Laws Exposed

THE observance of the same day out of every week has its origin in religion, and the enforcement of such is the first step in religious legislation

by civil law, and in principle is just as flagrantly wrong as the most unjust religious law that was ever enacted. Considered as a municipal regulation, the legislatures nor city councils have no right to forbid or enjoin the lawful pursuit of a lawful occupation on one day of the week, any more than it can forbid it altogether. It is class legislation in whatever way one may look at it. It would favor the day observed by the majority, and thus discriminate against the day observed by the minority; or it would favor the church people who desire to observe a Sabbath day against those who are not conscientious about observing any day. Sabbath legislation on the part of civil government is wrong, no matter how many may clamor for it. It is a usurpation by men of the rights and powers which belong alone to God, and altogether outside the proper jurisdiction of civil authority.

It is not the business of the state to say what day a man shall observe, or whether he shall observe any day. Institutions that pertain to religion should in no manner be interfered with or enforced by civil enactment. When men begin to legislate for God in religious things, they have entered a sphere outside the realm of civil government. Lawmakers may keep Sunday, or any other day they choose, or not keep any day at all. But if they do keep a certain day, they may become overzealous for religion and use their political power in an attempt to compel other men to conform to their views. This they have no right to do. The Sabbath belongs to God. It is the "Sabbath of the Lord thy God." Jesus Christ commands: "Render to Caesar the things that are Caesar's, and to God the things that are God's." Malachi 13:17.

The bane of all ages has been the union of religious and civil things. Civil rulers, many times themselves religionists, have failed to discriminate between their duty as an individual before God, and their duty as an officer of civil government, and

have aided or favored the passing of laws which pertained to religious institutions. And what has been the result?—Invariably persecution, injustice, and bigotry have resulted in the end. If the final steps of former ages are not to be repeated, we should refuse to take the first step. And without doubt, all past history proves that Sunday laws in any form are a first step. History will repeat itself under the stars and stripes, as time will prove, unless Sunday laws are wiped off the statute books of city, state, and national governments.

For the civil government to pass laws pertaining to Sabbath observance, deciding which day and what shall and what shall not be done, is virtually requiring men to render to Caesar (civil government) something which ought, according to the command of Christ, to be rendered to God. The realm of the church and the state are entirely different. The work of the church is to save the individual by the power of the gospel. The work of the state is to protect every individual in the enjoyment of his right to worship or not to worship. In other words, the civil power is to compel men to be civil and to respect the rights of his fellow men. With the power of the sword or the civil power, the church, as such, has nothing to do. Her work is to wield the sword of the Spirit and not the sword of steel, to save and not to kill, to entreat and not to condemn, thus following the example and teaching of her divine Lord.

The Sabbath is essential to man's highest ends. A divine blessing attends true Sabbath keeping. But as civil government can not bestow this blessing, nor supply the spiritual element essential to proper Sabbath keeping, it cannot properly attempt to enforce its observance. Men need a Sabbath, it is true; but they ought to "keep it holy;" otherwise it will prove a curse rather than a blessing. Mere cessation from work means idleness, and idleness, like an empty brain, is the "devil's workshop." Law also is needed for Sabbath observance; but not human law. God has given the true Sabbath law. But to protect or enforce his institutions Christ needs none, nor asks any help from Caesar. Christ did not persecute nor seek to enforce his teachings upon those who differed with him or did not conform to his teachings, by a resort to civil power. What would he think of the spectacle witnessed in so many places recently, of professed ministers of the gospel acting

as detectives, spying out the liberties of the people and condemning them for the high treason (?) of selling fruit etc., on the first day of the week, and having them arrested and dragged into police court? It is a disgrace to the name "Christian." God wants only willing worshippers. By enacting Sunday laws lawmakers place a club into the hands of religious bigots, no matter what other service they may render, to tear down good government.

Many honest people, not knowing its true character and the great principle of civil and religious liberty involved, are in sympathy with this movement. But it is time every lover of liberty, of pure religion, and of good government oppose it with the powers of tongue and pen.

In justification of Sunday laws it is argued that uniformity in practice is necessary. But nearly all the religious persecutions in the world have been carried on under acts of uniformity. Powerful religious influences have been brought to bear upon lawmakers to get intolerent laws passed under the cloak of uniformity.

The fate of the Hebrew children and of Daniel may be cited as examples of this. Holding that religion was essential to the stability of good government, Diocletian, the Roman emperor, commanded that all should revere the Roman gods, and respect the ancient cults and customs. As a result the bitterest persecution under the pagan emperors came to the Christians, lasting ten years—A. D. 302 to 312.

Under an act of uniformity, passed in 1662, under Charles II, of England, John Bunyan was imprisoned for twelve long years in Bedford jail. So now, otherwise upright citizens, morally, as property owners, as tax payers, as business men, may, under the pretext of a uniform Sunday law, be arraigned as criminals in the courts, and sometimes, though it is a shame to write it, at the instigation of professed followers of the meek and lowly Christ.

The framers of the National Constitution purposely avoided the evils of Sunday laws because they knew the dire results of their working in the colonies. And while it is true that the states, most of them, have fallen heir to Sunday laws, which have found a place on the statute books of to-day, yet nevertheless they are a relic of the old order of things, the spirit of which was brought over from the old country where the state-church idea was so deeply ingrafted. And the

continental Sunday laws can easily and logically be traced back to the first Sunday law of history; viz., the Sunday law of Constantine, 321 A. D., two years before his hypocritical profession of Christianity. The law required that on "the venerable day of the sun" all townspeople cease their work; but still permitted labor in the country. But even this did not satisfy the church people of the day, because the people now flocked to the places of amusement instead of to the church. The program was therefore continued until a state of things was secured similar to the conditions which were brought about afterwards in this country under the "Blue Laws" of colonial days.

The question for the people to decide now is, Do they want to go back to the old order of things and enact the whole program over again or not? If they do not they should not give their sanction to the first step in carrying out the wicked principle of religious legislation. Such, Sunday laws in their nature have always been, and ever will be.

Let the church attend strictly to religious things and by the power of the Holy Spirit and word of God win souls to Sabbath keeping. Let the state attend strictly to civil matters and abolish all Sunday laws as unconstitutional, and both church and state will prosper the better for it. That this is the only logical course for both to pursue is made plain from the fact that to a civil court (not the individuals, but as a court) all days are alike. But among religionists different days are recognized as the rest day, and the state has no legitimate right under the American idea of government to decide religious controversies, nor dictate in regard to the proper observance of a religious day.

So far as the state is concerned, so long as it operates only in its proper sphere, an act which is perfectly civil on Monday is just as much so on Sunday. And in order for an act to be a crime on Sunday it must also be a crime to do the same thing on any other day of the week. And even if the civil government should proclaim Sunday a civil holiday it cannot from a civil standpoint require anything different on that day, than it does on Jan. 1, Feb. 22, July 4, or Thanksgiving day. But is it counted uncivil and unlawful to do common work or sell fruit, etc., on these legal holidays?—No.

Truthfully did Dr. Philip Schaff say: "Secular power has proved a satanic gift to the church, and eccles-

istical power has proved an engine of tyranny in the hands of the state."

But so poorly have the lessons of the past been learned that men are still seeking to bring about uniformity in religion by law. But religious questions and controversies cannot be settled in this way. B. L. HOUSE.

224 S. Cherry St.

## Report of the Religious Liberty Department\*

ON account of the Columbia Union Conference having so recently organized, it will not be possible to present a comparative statement, as we would desire, showing the growth of the work in this department. It may be well to acknowledge further that the process of organizing and adjusting the various elements composing this new conference, together with the many demands upon its slender resources, have prevented this department from receiving the attention in the conference work that it is entitled to and that it doubtless will receive in the near future. This will account in some measure for the inability of this department to obtain full statistical reports of all that is being done in the union in behalf of religious liberty. But this implies in no way that nothing has been done.

For many years, within what now constitutes this Union Conference, the National Reform party has labored zealously to prepare the way for the suppression of religious liberty. That the last two years have marked no decrease in these efforts, is evidenced by the advance steps taken by the great Federated Protestant churches of America in their recent council in Philadelphia and the National Lord's Day Alliance launched last December in Pittsburg, Pennsylvania. The Roman Catholic church, in joining hands with the leaders of this movement, has brought great strength and encouragement to their ranks. They are further strengthened by the great Federation of Labor committing itself in favor of Sunday legislation. Thus may be seen the conditions, becoming more menacing as time passes, that can have but one meaning to us; and these make necessary a Religious Liberty Department capable of rendering efficient service. The conferences composing this union have shown their appreciation of the situation created by the united efforts of

these allied forces, by selecting a religious liberty secretary in each conference, and co-operating with him in his important work.

During the last two years, the religious liberty secretaries of all our conferences have been in close touch with the Religious Liberty Bureau at Washington, carrying out, with the aid of their respective conference officials, the plans formulated by the Bureau to prepare our people for efficient service, and to set the principles of religious liberty before a discriminating public, and to bring the influence of a religious liberty respecting people to bear upon all officials in a manner that will lead to a better understanding of these principles.

The assemblymen and other officials, and in many cases the judges and other prominent men throughout the conference of this union, have been regularly supplied with *Liberty* during this biennial period; and in many, if not every instance, personal letters have been written, thus repeatedly calling attention to the journal. In response to these personal letters, many kind acknowledgments have been received, assuring us that the journal is receiving attention and in some cases is making the desired impression. The journal *Liberty* is not only appealing to those in official positions, but is going to hundreds of subscribers aside from our people; and in some places is being extensively sold by canvassers and distributed in large numbers where special issues appear to demand it. Although reports furnished are very incomplete, they assure us that in addition to the quarterly effort of 3,500 copies of *Liberty*, at least 15,000 copies have been sold or distributed, together with about 1,200,000 pages of other religious liberty literature.

The press in many instances has been used with encouraging results in setting before the public the principles of religious liberty. Although no special effort has been made along this line, yet the incomplete reports, showing that about 100 articles on religious liberty have in this way appealed to American citizens, encourage the belief that much may be gained in this way. We are impressed that we have too long delayed our efforts to use the public press in behalf of religious liberty. In some parts of this union conference, steps have already been taken to organize a press bureau. With organized effort, we may expect to reach many honest people through the press who will rejoice in main-

taining the principles of liberty.

At the call from the Religious Liberty Bureau for labor with the petitions, our people have responded earnestly in obtaining and forwarding to the Bureau many petitions representing a class of people who are intelligent upon these important questions.

At many of our camp-meetings special religious liberty meetings have been held, greatly benefiting our own people and creating public sentiment in favor of these principles. Although not fully reported, we are assured by the reports received that throughout the union our laborers have devoted many meetings to the maintenance of religious liberty.

The important feature of correspondence in this work should not be overlooked. The religious liberty secretaries have in this way secured the co-operation of our people. The united effort resulting in sending out 3,000 letters and telegrams, partly for the encouragement of our people, but principally to call the attention of officials to the principles of religious liberty, and to protest against all religious legislation.

While acknowledgment is made by the religious liberty secretaries that but little has been done, appreciation is had of the support of the conference leaders and of the co-operation of all our people; whereby it is made possible, through the blessing of the Lord, to accomplish something in behalf of these principles. It is hoped and expected that in the future this department of the union and state conferences will receive that attention in our general work which will result in more thoroughly organized efforts, thus meeting the demand for which this department was created.

A. C. SHANNON.

## Work for All

WHILE the minister is called to devote all of his time to the work of bringing the truth before the world, there is a work to be done by our lay brethren that the minister cannot do.

A number of years in the past two young men pitched a tent in central Ohio, and conducted a series of meetings under very trying circumstances. Much opposition of a disturbing kind was manifested. Among those who were the most bitter was a young man who refused to attend any of the meetings, and sought to organize a party to cut the tent ropes, so that the tent would fall; but his scheme failed.

\*Reported at the Union Conference

One man was converted, and the meetings closed. This man was faithful, and his wife in a few months decided to join her husband in keeping God's commandments. He became an active home missionary, putting tracts and books into the hands of the few that would read. Among these was this young man who desired to cut the tent ropes, and for two years our home missionary labored with this young man to bring him to obey God.

Many times it appeared to be hopeless, but faith and perseverance was at last rewarded; for a few weeks ago this young man and his wife decided to keep the Sabbath, and are anxious to see others step out and obey. Thus our Brother has a small company of Sabbath keepers to worship with him.

What was done by this brother with God's blessing may be done by others, if they will only let their lives show day by day what they profess, and improve every opportunity by printed page and by word to advance the cause of God.

Let every member of the church become a true home missionary, and the discontent that pervades the minds of many will disappear, and in its place will come peace and love for their neighbors that will bring many to Christ and hasten the work in the earth.

W. E. BIDWELL

## Paul the Apostle

THE apostle Paul stands forth as the most illustrious character from among the early disciples who were chosen by Christ to convey the gospel of his kingdom to earth's remotest bounds. When we consider the wonderful deeds of this extraordinary man, his instructive epistles written for the benefit of God's people, his sacrifice and devotion for the cause which he had espoused, we cannot but confer upon him the title of which he proved himself worthy, "The Star Apostle of the Gentiles."

Paul was a Hebrew by descent, and a native of Tarsus in Cilicia. This city was famous because of its classical learning; and Paul himself, when interrogated by Lysias, a Roman captain, as to his nationality, said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city." Acts 21:39. The apostle received his education at the feet of the great Pharisaic teacher, Gamaliel, in Jerusalem. We first see the apostle upon the stage of action,

witnessing to the tragic scene occasioned by infuriated Jews upon Stephen the martyr, and consenting to the death of this faithful servant of God. Acts 7:59; 8:1.

From the account given us in Acts 7; 58; 8:1; 9:1, also Gal. 1:13, we cannot but come to the inevitable conclusion that Paul was one of the earliest and fiercest persecutors of the Christians. Nevertheless, in the providence of God, there must come a turning point in this man's life; Saul the persecutor must become Paul the persecuted; he who led Christians as captives must himself be taken a captive; and the cause which he so zealously sought to bring to nought, he must now become its ablest defender.

Having received letters of authorization from the high priest for the binding of Christians, whether men or women, Saul started on his journey to Damascus, escorted by a company of men. As they neared the city, suddenly a light, above the brightness of the noon-day sun, shone round about this fierce inquisitor of the Jewish Sanhedrin. Acts 9:3. Saul now gets a clear vision of the risen Christ; he sees clearly his mistake in persecuting the Christians. He would now willingly give up all earthly honors in order to become a humble disciple of the lowly Nazarene,—this was indeed the supreme moment in his life. So complete a change was wrought in the life of Paul, that as soon as he had received baptism from the hand of Ananias, and his sight had been restored him, he immediately went into the synagogues, and preached Christ, that he was the son of God. Acts 9:18' 20.

At Antioch in Syria, the apostle was ordained to the gospel ministry and sent forth by the Holy Spirit with Barnabas (his companion) to the work whereunto he had called them. Acts 13:2. In heralding the gospel of the kingdom of Christ to the gentiles, the apostle made three "missionary journeys." During these journeys, churches were raised up in Asia Minor, Macedonia, and Greece. In his efforts to carry the gospel to the gentiles, Paul was indefatigable; a supernatural power possessed him,—a power that made him invincible when contending with his countrymen in behalf of Christ—a power that helped him turn the heart of many a gentile to the God of Israel.

At Ephesus, this Christian champion struck a terrible blow at the worship of the goddess Diana. So decisive a victory was won for the

cause of Christ; that many of those who practiced sorcery and accepted the teachings of Paul, cast to the flames their books of divination, the value of which amounted to ten thousand dollars; and the trade of making shrines for Diana was endangered. So great was the success of the apostle in this stronghold of heathenism, that during the two years of his stay all Asia Minor heard the glad news of salvation.

At Athens, the metropolis of heathendom, Paul met a people famous for their intelligence and education. Here he was surrounded by statues of gods and deified heroes; sanctuaries and temples uplifted their lofty forms on every hand. The apostle was encountered by the Stoics and Epicureans, but to their surprise they soon perceived that he was more than their equal in logic and philosophy. As a result of his efforts, it is recorded that Dionysius the Areopagite, and a woman named Damaris, and others believed. Acts 17:34.

From Caesarea, Paul was sent to Rome because he had appealed to Cæsar. It was ever the apostle's desire to preach Christ at Rome, the metropolis of the world. His desire is now fulfilled, and though in bonds, he preaches Christ, and Christians are raised up—even in the palace of the Cæsars. After two years imprisonment, Paul was brought for trial before Nero, who pronounces him guiltless, and the apostle was freed.

But Paul was not long to enjoy his liberty; surely the time of his departure was at hand. While at the home of a disciple in the city of Troas, he was again apprehended as the one who instigated the burning of Rome, and to Rome he was hurried away for final imprisonment. Again the apostle was granted the opportunity of defending the cause for which he was about to give up his life as an offering upon the altar of sacrifice. After a short respite, the final sentence was passed, and Paul was beheaded.

Thus ended the life of this prince of apostles,—he for whom it seemed as if there was no place for him where he might rest his head in safety. Truly as one has said, "His was a life-long martyrdom." And Paul himself, in commenting on his sufferings to the church at Corinth, said: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suf-

fered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and in thirst, in fastings often, in cold and nakedness."

Well might the apostle have said when about to lay down his armor: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. 4:7, 8.

CHAS. C. BELGRAVE.

## Our Colored Training School

WE are glad to report that the Oakwood Training School is making advancement. A nice company of students of mature years is now in attendance, and the majority of these young people love the message, and are very anxious to complete their preparation, and be in the field.

The work of giving the message to the millions of negroes in the South is only begun; but the opportunities to favorably give the message are fast passing. In this field the work will first close. What we do, must be done quickly, or we shall be compelled to labor under most adverse circumstances. Shall we not then redeem the time by making a special effort just now to give the message to this people?

We feel confident that all will conclude that this is the only course to pursue; but such an advance move will require many more competent laborers than we now have. Experience teaches that the best way to secure well-qualified workers is to prepare them in our training school at Huntsville. In attempting to carry on this training work, various difficulties arise. Many of our students are poor, and are able to attend school only as they work to meet their current expenses. This method of securing an education requires much more time than would be necessary if the student were able to pay at least part of his expenses in cash.

To obviate this difficulty, and with a view of quickly preparing a few earnest workers for the Southern field, the management of our school has decided to solicit some financial

help for a few promising young men and women, who are anxious to finish their studies as soon as possible, and enter the field.

Eight dollars will pay the school expenses of the average student for one month; thus it is apparent that a few dollars invested will go a long ways in the education of our colored students. In some instances our young people are taking the matter up in the Volunteer Society work, and good results are following.

We have recently published a leaflet giving definite information, and fully outlining our plan, and we will gladly send it to all who make request for the same. Oakwood School, Huntsville, Ala.

W. J. BLAKE, *Prin.*

## It Is Well to Remember

THAT to be Christ-like is to be like Christ.

That he never repeated a scandal, not even to tell the wicked plans of Judas. When he told him "What thou doest, do quickly," not one of the disciples knew what he meant, but supposed that he was sending him on some mission. John 13:27-30.

Making capital of the weaknesses of others is not embraced in the commission of the Saviour.

One has truthfully said, "It isn't alone the man who originates slanders, but the man who repeats them, or who lends easy credence to them, that is a blot on society. We too often poison the well of a merited good name by light repetition of things long dead, and those who persist in such disgraces lie heavily on society and paralyze it."

Of God it is said, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? . . . Thou wilt cast all their sins into the depths of the sea." Micah 7:18-19. "Thou hast cast all my sins behind thy back." Isa. 38:17.

That is not a safe place to be found hunting for the misdeeds of others.—*Clarence Santee*

## WEST PENNSYLVANIA

### President's Address at the Columbia Union Conference

(Concluded)

BOOK WORK

The only statistics at hand for 1906 and 1907 gave out the amount of literature purchased by our tract society,

which represents the wholesale price of the same, \$8,873.08. Counting the retail price to be 50 per cent above this, the sale of literature for 1906 and 1907 would amount to \$17,746.16. On the basis of literature sold the following 22 months, the total would amount to \$18,235.64, or an increase over the previous biennial period of \$489.48. This increase speaks well for our book work in 1909, against \$4,246.39 in the first 10 months of 1908. On this basis, we will have sold \$8,508.00 in the entire year 1909.

Our book work received an awful blow during the financial crisis. Orders were hard to take, and harder to deliver, which resulted in great discouragement to our canvassers; so that the fore part of 1909 saw our canvassing staff down to only one or two men doing constant work. But owing to the earnest and faithful efforts of our field agent, the work was again brought up, until the 1909 sales so far surpassed the 1908 sales that, in spite of the financial crisis, we can report an increase in sales over the previous biennial period. The work has been coming up so rapidly the last few months that we are bordering close to the \$1,000-per-month mark, which means that the next biennial report ought to show a twenty or thirty thousand dollar sale of books, instead of eleven thousand.

## WORKERS

Our conference was employing Nov. 1, 1907, 9 ordained ministers, 2 licentiates, 4 Bible workers, 8 canvassers, and 2 other workers.

Nov. 1, 1909 we have 10 ministers, 1 licentiate, 18 canvassers, and 2 other workers.

Number of church buildings in 1907, 16; in 1909, 14. Church schools in 1907, 1; in 1909, 2. Church school pupils in 1907, 16; in 1909, 28. Value of church-school buildings, \$500. Number of Sabbath-schools in 1907, 54; in 1909, 51. Number of Sabbath-school pupils in 1907, 877; in 1909, 919. Number of Young People's Societies in 1907, 4; in 1909, 4. Number of young people members, 69.

Three and four years ago there was a good flow of tithes; and for a few months, abnormal, as the result of a large tithe being paid by a few parties who fell heir to several thousand dollars or sold good farms. With this amount of money in sight, the brethren then in charge loaded up too heavily with laborers, until, in spite of the times and good tithe, the conference ran behind. When it was seen that the expenses consumed about \$2,000 surplus and created about

\$500.00 debt in a little less than two years, it was seen that a cut in expenses must be made, which was done about a year ago by reducing the force of laborers.

#### SPIRITUAL CONDITION

Throughout the conference, the best of harmony prevails. While we are having a struggle with our financial problem, and our salaries are not as large as they should be and sometimes very much delayed, yet every worker seems willing to stay by the conference as though it were his own, and its success depended on his individual efforts. We have no tangents or any other abnormal conditions to deal with at all. The Testimonies seem to be universally believed, or at least, never questioned.

Our brethren are beginning to awake on the question of church schools, and we hope in the near future to see more schools in our conference. On account of the scattered condition of our members, it seems hard to find enough pupils in one place to start a school. Our people are now beginning to take hold of a plan to donate two cents per week per member to help small schools. So we are hoping to start schools if they are but few, and thus create an inducement to our members to centralize at least sufficiently to make it possible to hold church schools. In the past we have been unable to hold a church school in Pittsburg, our largest city and our largest church, for the reason that when we would view the situation, we could not locate as many as six children close enough together to meet in one place for school. The only thing that can be done is to induce parents to move together, and of course the church school should be that inducement.

#### NEEDS

Our greatest need is more money and more laborers. We have counties that are practically unentered with the truth, and people seem more inclined to the truth to-day than they have in the immediate past at least. If we had three times the workers, we would have none too many to fill the openings that seem to be awaiting us. One brother writes from the field saying that doors of homes are open to him on all sides if a church where he is holding meetings should be closed to him. Another congregation sends him word that they are dissatisfied with their religion, and they want to hear the Adventist message.

We need especially an Italian

worker for Pittsburg, where thousands of Italians seem to be congregating. Not only Italians, but Greeks, Hungarians, Slavs, Germans, Negroes, and many other nationalities are represented. In fact, we find there a foreign field within our own borders, second in this respect, perhaps, only to New York City.

Along with our many needs, we feel the need of a greater consecration to the work before us. We, with the rest of God's people, need a better understanding of the times in which we live. We as workers need a deeper work of grace in our hearts, and more of the power of the Holy Spirit to accomplish the great work before us, that we may build up a stronger work at home, and be a greater help to the cause abroad.

F. D. WAGNER.

### NEW JERSEY

WE are glad to learn that Miss Cooper, who has been obliged to go to the hospital, is rapidly recovering. We trust she will soon be able to resume her work.

Elder B. F. Kneeland was called to Morrisville, Pa., last week to conduct the funeral service of Sister Mary Stott, who was one of the charter members of the Trenton church. She died very suddenly, but we trust she was prepared to go.

The special missionary campaign which has been inaugurated in this conference, has met with a hearty response from our people. The blessing of God is attending this effort to place the light for this time in the homes of our friends and neighbors. It is really surprising to see how rapidly the people respond to an earnest effort to help them. Let us be faithful in this work, using the means which God has placed at our hand, and sowing the seed diligently, knowing that the great Husbandman will take care of the harvest.

The churches at Paterson, Jersey City, Trenton, and Camden have been enjoying the labors of the Missionary Field Secretary, E. E. Pennington, who with Elder W. G. Kneeland, is visiting several of the larger churches in the interests of the missionary work. Elder B. F. Kneeland, and Brother C. E. Grey have spent some

time at Burlington and Woodbury in the same work.

Brother E. R. Numbers, the union conference general field agent, spent a few days in the state with Brother Grey in the interests of the canvassing work. We hope that we shall see prosperity attend this branch of the work.

Those who are subscribers to the VISITOR should use special efforts to induce others to send in their subscriptions for that paper. As the conference treasury must meet the deficit which arises from the lack of the proper number of paid subscriptions, it is very easy to see that it is very short-sighted policy on the part of our people to be without the VISITOR, which is the official paper of this union. One cent a week will bring it to your home regularly.

Elder J. G. Hanhardt is spending a few days in the West in the interests of the proposed new school for German students.

### VIRGINIA

Danville and News Ferry

OUR Bible work in Danville deepens in interest, and some precious souls seem intent on knowing the truth. We pray that they may soon take hold of the message.

On January 12, we visited News Ferry and united in marriage Brother Anderson Marable and Sister Lucy Medley. Brother Marable is deacon of the church. A live interest is shown in the third angel's message at this point. February 3, we responded to a call to hold special meetings with them as there are several interested ones. While there, two precious souls accepted the Sabbath, and united with the church—the superintendent of the Baptist Sunday-school and his wife. They bring with them their five children. Two of the local churches combined their forces and invited me to discuss the Sabbath question in one of their churches. Our brethren and sisters accompanied us to the Baptist church, and listened to the argument against, and abuse of, the truth; but the allied churches refused to permit the writer the privilege of presenting the Sabbath truth. They raved and screamed and rushed up and down the isles. However there were many who desired to hear both sides, and the school house, just a short distance



## Canvassers' Reports

West Pennsylvania, One Week Ending February 18, 1910

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
W. H. Jack, Armstrong Co.	DR	7	16	7	\$16 00	\$2 00	\$18 00	\$16 25	
S. W. Jack, " "	SP	5	27	6	7 25	1 00	8 25		
W. L. Logan, Fayette Co.	GC	10	75	20	56 00	13 75	69 75	5 00	
C. Zimmerman, Bedford Co.	SP	7	40	16	27 50	8 75	36 25	12 00	
T. M. Butler, Erie Co.	CK	9	69	18	22 00		22 00	6 75	
J. Heaton, Huntington Co.	GC	9	45½	19	61 00	20 90	81 90	35 25	
Miss Zoerb, Lock Haven	CK	5	14	4	5 00		5 00	8 75	
T. Saxton, W. Moreland Co.	GC	4	22	10	33 00	5 20	38 20	20	
A. Brownlee, Butler Co.	CK	5	40	2	1 75		1 75	116 60	
G. Medairy, Waynsboro Co.	SP	5	38½	22	28 50	1 40	29 90	1 40	
J. Glunt, Mufflin Co.	GC	5	27	1	3 00	13 50	16 50	29 75	
A. McIntyre, W. Moreland Co.	SP	4	15½	6	7 50	2 35	9 85	1 60	
Totals					\$268 50	\$68 85	\$337 35	\$223 55	

Ohio, Week Ending February 18, 1910

F. E. Wagner, Summit Co.	DR	3	24	7	21 00	6 00	27 00	6 75	
O. VanGorder, Huron Co.	DR	2	16	7	23 00	3 75	26 75		
H. F. Kirk, Carrollton Co.	DR	3	14	1	3 00		3 00	31 00	
*J. Reichenbeck, Stark Co.	CK	7	53	9	29 00	5 50	34 50		
Wm. M. Deuschle, Ross Co.	GC	3	14	3	9 00		9 00	17 50	
Enos M. Horst, Ross Co.	GC	3	24					11 00	
Ray Corder, Jefferson Co.	BF	5	26	46	50 00	2 25	52 25		
Guy Corder, Jefferson Co.	CK	5	27½	43	47 00		47 00		
L. H. Waters, Allen Co.	BF	5	37	29	32 00		32 00		
C. Reichenbaugh, Stark Co.	CK	5	38	39	51 00		51 00		
E. E. Shaw, Ottawa Co.	GC	4	27	11	16 50	10 50	27 00	4 50	
Totals		45	300½	195	\$281 50	\$28 00	\$309 50	\$70 75	

Virginia, Week Ending February 18, 1910

K. Oertley, Wythe Co.	CK		11	1	1 00	70	1 70	3 00	
E. Roberson, Petersburg	CK		17	8	8 00	4 35	12 35	5 00	
A. Roberson, Augusta Co.	BR		29	6	12 00	4 00	16 00	2 20	
J. Lewis, Augusta Co.	GC		33	5	15 00	6 25	21 25	4 50	
A. Jasperson, Augusta Co.	GC		40	3	11 00	11 25	22 25	3 75	
*G. Schwab, Roanoke Co.	CK		55	3	9 00	6 20	15 20		
Totals			185	26	\$56 00	\$32 75	\$88 75	18 45	

Eastern Pennsylvania, Two Weeks Ending February 18, 1910

G. Jenkins, Scranton	GC	9	43	5	15 00	17 55	32 55	11 00	
W. P. Hess, Lancaster	CK	10	63	28	24 50		24 50	70 00	
H. Minier, Bradford		4	26	3	9 50	3 00	12 50		
Totals		23	132	36	\$49 00	\$20 50	\$69 50	\$81 00	

West Virginia, Two weeks Ending February 18, 1910

J. H. Jennings, Monroe Co.	DR	10	58			15 25	15 25	33 50	
J. Hankins, Wayne Co.	DR	5	24	6	15 00		15 00	14 50	
A. Halstead, Boone, Co	DR	3	20	8	15 00		15 00	35	
Totals		18	102	14	\$30 00	\$15 25	\$47 25	\$48 35	

Chesapeake, One Week Ending February 18, 1910

Maryland									
S. N. Brown, Cumberland	CK	4	27	26	30 50	1 00	31 50	12 25	
Totals		4	27	26	\$30 50	\$1 00	\$31 50	\$12 25	

\*Two weeks

Grand Totals: Value of Orders, \$883.85 Deliveries, \$454.00

from the church, was opened to us, and in spite of the efforts to keep them from coming, a large crowd assembled in a very orderly manner and listened for an hour to Bible evidence for keeping the Seventh-day Sabbath. All seemed deeply impressed, and many acknowledged the binding claims of the fourth commandment. We earnestly pray that the Holy Spirit will impress it upon their hearts and lead them to make a solid stand for the truth. We left Sister Ragsdale and her co-laborers busily engaged in laboring for those interested. We look for others to soon set their faces for the kingdom.

News Ferry gives testimony to the value of having our literature well distributed. Without this it is well nigh impossible to secure solid Sabbath keepers.

The spirit of the Lord is moving mightily among the colored people, and there are calls on all sides for someone to study with them.

FRANKLIN G. WARNICK.

## OBITUARIES

HUNT.—Brother Sampson Hunt, aged about 90 years, died at his home in Danville, Va., Feb. 12, 1910. He professed conversion five years ago, and united with the Danville Seventh-day Adventist church, to which he has remained faithful until death. He leaves a widow and one married daughter to mourn their loss. Services were conducted at the church by the writer. The text was selected from Isa. 46: 4.

FRANKLIN G. WARNICK.

MRS. MARY E. SCOTT, was born April 24, 1848, at Blackwood, N. J., and fell asleep at Morrisville, Pa., Feb. 5, 1910. At the age of nine years she gave her heart to God, uniting with the Methodist church. About ten years ago she became acquainted with the Seventh-day Adventist faith; and a little later united with the church at Trenton, N. J., remaining in the fellowship until her death, which occurred very suddenly from heart failure. On the last Sabbath day of her life, after being about the house as usual, and making arrangements for her two grandchildren to spend the afternoon in Bible study with her, she passed away without a struggle or a moment's warning. A large concourse of relatives and friends attended the funeral service, conducted by the writer, from the scripture, "Blessed are the dead that die in the Lord." She leaves a husband, three sons, and numerous other relatives. Believing that she sleeps in Jesus, we laid her away to rest till the appearance of the Life-giver.

B. F. KNEELAND.

## COLUMBIA UNION VISITOR

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D. D. REES - - - EDITOR

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### Columbia Union Conference Directory

#### Territory

Ohio, Pennsylvania, New Jersey, Maryland, Delaware, Virginia, West Virginia, District of Columbia.

#### 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: E. R. Numbers, Delaware, Ohio.

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

Medical Secretary: H. M. Sisco, M. D., No. 2, Iowa Circle, Washington, D. C.

Religious Liberty Secretary: W. A. Hennig, 1330 Tenth St., N. W., Washington, D. C.

Executive Committee: B. G. Wilkinson, H. H. Burkholder, W. H. Heckman, B. F. Kneeland, H. W. Herrell, F. D. Wagner, E. R. Brown, E. R. Numbers, H. M. Sisco, M. D., S. M. Butler, W. A. Hennig, I. D. Richardson, and F. H. Robbins.

DURING the past week the members of the Columbia Union Conference Committee and the members of the Mount Vernon College Board have been in session at the College. All members of the Committee and of the College Executive Board were present. Much business was transacted and many plans were laid for the betterment and furtherance of the cause in the Conference and the College.

DR. H. M. SISCO, of Washington, D. C., medical secretary of the Co-

lumbia Union Conference, gave a stereopticon lecture in the College chapel Saturday evening, February 26. His subject was "The Hook Worm."

BROTHER E. R. BROWN, who was in attendance at the Conference council, has gone to Parkersburg to audit the West Virginia Conference and Tract Society books.

BROTHER C. V. HAMER, who for many years was in the Ohio Conference office, has been asked to take the work of the West Virginia office. He has already begun his work.

### Mission Notes

FROM a private letter from Elder W. A. Sweaney, laboring in the Bahama Islands, we are permitted to glean the following items of interest:—

"Only last week we succeeded in securing a place for meetings. It is in a good locality, and when we move two partitions, we shall have a hall 18 x 28 feet. We shall make good seats that will do for a church later, as we are praying, trusting, and working for a company here. We shall also buy lamps that will do for a church. We had to pay six months' rent in advance, but this is our custom, anyway. We get it for \$7.80 a month, which is providentially cheap, as rent is high. We hope to begin meetings about December 1, as it will take us the rest of this month to remodel the place and make the seats. We earnestly request that you will all unite your prayers with ours, that this effort may be fruitful in the salvation of souls, and in establishing the work in this colony. We are investing our all in this undertaking, hoping that some or all of it will come back in collections when the meetings start. We always have believed that a series of meetings should produce collections enough to defray the expenses, and when they do not, we meet them ourselves.

"We did not know of any Sabbath-keepers here. But soon after we came, two lone sisters sought us out, having seen in the paper that an Adventist minister had come. They are both widows, past middle age. One has kept the Sabbath alone, in the midst of oppression, for nearly fourteen years. About eight years ago, through

her influence the other joined her. The last one has three daughters in their teens, who are with her. These Sabbath-keepers are the fruit of the labors of a canvasser who passed this way years ago. We at once organized a Sabbath-school, which now has twelve members, including our own family.

"Sister Honeywell, an old friend and fellow-laborer of past years in the Minnesota Conference, and who also labored with us in Barbados, came to us again by the last boat from New York. She comes at her own charges, and being an experienced and consecrated worker, she will be of great value.

"We are praying that one or two good, strong young men may come to help carry the message to the other islands around us. The printed page and the house-to-house worker are the only means by which all these small communities can be reached."

### The Watchman for March

IN referring to the February number of the *Watchman*, one friend said, "The best yet," but the publishers feel safe in saying that the March number will excel all previous efforts in behalf of the *Watchman*.

Besides the large number of interesting editorial notes and thoughts, there will be an article, "From Whence the Phenomena of Spiritualism," by the editor. This article will be illustrated, and contains some of the most interesting and impressive quotations ever published, from those who have come into close contact with spirit manifestations. Nothing like it has ever appeared before in any of our publications.

"China the Mighty" by P. T. Magan is one of the most important articles ever written, and shows a fulfillment of the prophecy of Joel 3:9-12.

Among the contributed articles are "Daily Bible Study," by Mrs. E. G. White, "Politics and the White Slave Traffic," by B. G. Wilkinson, "The Great Religious Movement of 1844," by G. B. Thompson, "Halley's Comet and the End of the World," by Dr. O. C. Godsmark, "The Seven Yearly Sabbaths, and Sabbaths of the Lord," by O. A. Johnson, "The Sanctuary in Heaven," by J. S. Washburn, "The Future of Our World," by J. O. Corliass.

The cover pages will be in three colors, and will present the parable of the ten virgins.