

COLUMBIA UNION VISITOR

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

Vol. 15

Mount Vernon, Ohio, June 8, 1910

No. 23

GENERAL MATTER

I'LL NOT DESPAIR

What though the clouds obscure the day?
I'll not despair.

They will quickly pass away,
And leave it fair.

Troubles come to all below;
Every heart must sorrow know:
I'll have patience, they will go—
I'll not despair.

I've put trust in Christ above,
I'll not despair.

He has blessed me with his love
Everywhere.

He will lead me safely on,
Through the darkness to the dawn;
Soon my trials will be gone—
I'll not despair.

Though a thousand times I fail,
I'll not despair.

Pause o'er trials to bewail,
I do not dare:

For this cause is good and right—
I'll push on with all my might;
Soon the goal will be in sight—
I'll not despair.

G. W. BLINN.

Hebrews

PAUL, the apostle to the Gentiles, was not popular with the Jews. This is assigned by some authorities as the reason that he did not attach his name to the epistle to the Hebrews, which was, almost beyond doubt, written by him. Paul, however, never lost his regard for his "kinsmen." After years of leadership in his appointed work, he was just as anxious for the salvation of his own people as he had been on the day that the Lord sent him "from hence unto the Gentiles." In his epistle to the Romans he said, "I have great heaviness and continual sorrow in my heart; for I could wish that myself were accused from Christ for my brethren . . . who are Israelites . . . to whom pertaineth the covenants . . . and the promises . . . and of whom Christ came."

The epistle to the Hebrews was no doubt written from Rome, during one of Paul's imprisonments. Various dates are given by different authorities; but all agree that it was written between 60 and 70 A. D., sometime before the destruction of Jerusalem. Its object was to check a tendency of the Jews to return to the imposing ceremonies of the ancient service; and to better acquaint them with the ministry of Christ,—the fulfillment of all their types and shadows.

The theme of the book is Christ, the great high priest. The apostle presents him first in his exaltation at the right hand of God, "high above all principality and power, . . . and every name that is named," with the Father's royal mandate sounding out to the heavenly host, "Let all the angels of God worship him." Then he presents him in his humiliation, "made a little lower than the angels for the suffering of death," "in all points tempted like as we are, that he might be a merciful and faithful high priest, able to succor them that are tempted," in that "he himself hath suffered, being tempted."

Christ is superior to Moses, the Hebrew law giver, who was but a faithful servant in the house where Christ is a son. His priesthood also is not after that of Aaron, but after the order of Melchisedec, who took tithes from Abraham, and also whose priesthood is without end.

Christ's priesthood is superior to Aaron's; for in Aaron's priesthood the priest was himself sinful, and had to make an offering for his own sins; he was mortal, and had to give place to succeeding priests; his sacrifices were incomplete, and had to be offered daily. Christ, our high priest, is sinless and "altogether separate from sinners;" his priesthood is unchangeable, for he ever liveth to make intercession for us; his sacrifice is complete, for he offered up himself, a lamb without blemish and without spot: he "offered our sacrifices for sins forever, and then sat down upon the right hand of God."

Paul showed the Hebrews that their sacrificial system was but a type or a

shadow of the ministry of Christ, the true high priest; their earthly tabernacle was but a pattern of the things in the heavens; that the blood of innumerable sacrifices could never take away sin, but only pointed to the blood of Christ, "the lamb slain from the foundation of the world." In Christ type had met antitype. The rites and ceremonies which the Jews were so reluctant to give up had now no further use. They had been but a shadow of better things. And if the type had been glorious, how much more glorious was the antitype with its heavenly tabernacle, and God's own son for its high priest—"made perfect through suffering," having offered himself a sacrifice for sins.

Considering all these things, Paul says, "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Let us draw near with a true heart, and a full assurance of faith."

In this epistle Paul again quotes his favorite text—also the favorite text of a later reformer, whose mission, like Paul's, was to turn his people from dead works—"The just shall live by faith." He then gives his well known discourse on faith, beginning, "Now faith is the substance of things hoped for, the evidence of things not seen;" and showing how it was exercised by all the holy men and women of old, "of whom the world was not worthy." But then he says though they "obtained a good report through faith, did not receive the promise," "that they without us should not be made perfect."

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God"—"Jesus Christ, the same yesterday, to-day, and forever."

MAUD PENGELLY.

Bible Colportage

"THE colporteur combines with the power of a sanctified press the influence of direct personal appeal. He is chosen for the possession of that Christian devotedness and zeal which at once commend his message and his work to those he visits.

"One of those excellent men who labored in Belgium, and who was called the 'King of Colporteurs,' named Osee Derleg, had offered the Scriptures and spoken of their contents to more than 200,000 persons. In several places, where now there are churches established, it was found that his laborers had sown the seed. After colporting for ten years he fell into consumption, but managed to continue his beloved employment for some time, having an ass to carry his books. He fell asleep in the Lord on the third of May, 1860, aged 42 years.

"As early as 1834 had the work of colportage commenced with great success in Belgium, and a remarkable blessing had accompanied the work. In one of the largest towns of Belgium flourishing congregations exist, whose origin may be ascribed, instrumentally, to colportage. A Roman Catholic, who possessed an old edition of the Bible, read it carefully, and was convinced of the errors of his church. Soon after, the priests were preaching violently against the Bibles sold by the colporteurs; and the son, who up to that time would not read his father's Bible, purchased one to compare it with his father's. His sister, who had been a still greater bigot, joined in the study of the Scriptures. This family became the nucleus of a congregation numbering three or four hundred people. It will be interesting if we endeavor to trace the steps by which the Word of God thus subdues the hearts of men, and pours the savor of life into their souls. The colporteur is often left to explain the message of peace he has been the means of bringing to the dwelling; and it is now a usual thing in the homes, or even in the inns where he has to pass the night, for him to be called upon to read and pray with the family. Neighbors are often assembled, and not infrequently lengthened Christian conversations occupy the late hours of the night. Often has the colporteur heard the expression of thankfulness for such instruction—'I have learned more this night than ever I did before.' These little meetings give the Christian messenger access to other families. He returns again to the same locality; he is ex-

pected; he is joyfully welcomed, perhaps by someone who wishes to buy a Bible, or by another mourning for sin, or by a dying person who will not see a priest, but the man who will speak to him only of Christ.

"Encouraged by the success that had attended the introduction of colportage into France and Belgium, the Foreign Bible Society decided to begin its valuable agency in Holland. Many persons were very doubtful at first whether the colporteurs would be allowed to carry their Bibles about the street, and some said it would shock the feelings of the Dutch Protestants to see the Scriptures handed about from door to door for sale. All the fears thus expressed came to naught. As soon as the colporteurs began their labors, an extraordinary demand seemed to be created, and the desire to buy the Scriptures was so urgent in one town that the colporteur's house was besieged oftentimes till eleven o'clock at night, and by persons of every age and rank.

"The Netherlands' Bible Society, which was also in existence at this time, adopted, instead of gratuitous circulation, a system of sales at reduced prices, which resulted in an increase of double the number of sales.

"In about fifteen years no less than 439,535 copies had been distributed in Holland." E. R. NUMBERS.

(To be continued)

A Canvasser's Experience

A FEW months ago when prices of books had advanced, a certain canvasser in our conference quit the work because of this. He claimed that the books were too high in price, and the people cannot afford to pay such large amounts.

The writer has labored with this brother to try to prove to him that the advance was just, and that he should go right on in his work, trusting in God, and he would surely sell as many books as before. He staunchly declared that he would not sell any more books unless the prices were reduced.

This brother went to work in the factory, expecting never again to enter the canvassing work. In the course of three or four weeks I again urged him to take up the canvassing work, and after a long talk with him regarding his duty to God and man, he consented to try a cheap book.

We started out together to do what we could with this cheap book. The brother expected to see great results. The Lord blessed me in taking a reasonable amount of orders, but this brother was disappointed in experiencing that he could not do much. You may imagine what I expected after such an experience—to see him go home.

This is not our work, but the Lord's. Satan will surely do all he can to drive God's workers out of the vineyard, because they are working against his kingdom.

To my surprise, in the evening after a hard day's work, this brother said to me, "I see there is only one thing left for me to do—that is to take up the work where I laid it down. I feel that I must sell that large book—'Daniel and the Revelation'; let us try it to-morrow. We did, and the result was very good.

This experience has proved to him that the Lord has called him to this work, and the only way he can be saved is by helping to save others. His success will not depend upon the price, but on how fully he depends upon his helper. "It is not by might, nor by power, but by my spirit saith the Lord."

Many have been engaged in the canvassing work in the past that might have experienced the same calling, but they became easily discouraged, and instead of being willing to endure a little for Christ's sake, they let go of the work.

Dear reader, we are living nearer the end than ever before. The Lord is calling many to go to work in his vineyard. The work will be finished by his laborers. No one will enter heaven unless he has done something to bring others there.

Is he not calling you? Or perhaps you have heeded the call some former time, and let go; if so, will you not become willing, as did the dear brother above mentioned, and let the Lord use you, and thus prove to yourself what great work he can do through you?

"Go ye also into the vineyard, and whatsoever is right I will give you."

G. W. HOLMAN.

Telford, Pa., R. F. D. No. 3.

"That's Different"

THERE is a story of a somewhat eccentric preacher who was driving along a country road when something about the appearance of a farmhouse attracted him. Its whole air was so

peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential; so leaving his carriage, he went to the door. A middle aged woman answered his summons, and he propounded his question without hesitation: "Madam, does Jesus Christ live here?" The woman stared; but though he repeated his inquiry, he received no answer; and when he had gone, she ran out where her husband was chopping wood, and told him of her caller. "Didn't you tell him we belong to the church?" demanded the husband. The wife shook her head. "Didn't you tell him we gave money every Sunday?" Again the gray head made its negative reply. "'Twasn't anything like that he wanted to know, John. He wanted to know if Jesus Christ lives here,—that's different." "That's different." How true! It is easy to have a form; but there is no salvation in it. Though God himself ordained the form, it is only of value when filled with the power of the spirit of life. The Pharisees gave money: those who were rich put in much. But the widow gave more than all the rest. The Pharisees paid tithe, and this God ordained; but without an indwelling Christ it is of no value. To give, to pay tithe, to maintain the form, is one thing; but to have an indwelling Saviour—"that's different."

Reader, how is this in your home? Does Jesus of Nazareth live there?—Selected.

A Letter From Professor Thurber

(Concluded)

THE Burmese were especially impressed with what Brother Stevens told them about health reform and educational principles held by our people. They urged that our people start an industrial school, and were ready to back it with money.

The Baptists have a large mission school here, but they are not doing their duty even as Baptists. All these Baptist schools accept from the government money sufficient to pay half their expenses on conditions that they conform to the government standards of education. And the government educational code does not provide for the teaching of religion. While it is not prohibited, the curriculum is so full that there is no time for it. The pupils must pass the government examinations, and so the pushing and cramming system is very prevalent. Since Christianity is not taught, the

next step was natural. When there was a shortage of teachers, four full-pledged Buddhists were employed to teach in the local school. I call that a treason to Christian missionary enterprise. Of course we cannot receive government aid, and so our struggles will be harder. The Burmese well-wished of our school thought they could raise over \$10,000 for the school, but this is doubtful.

Every industrial school so far started in Burma has failed, partly because of pride and lack of thrift in the Burman. Recently while riding on the train I met a Methodist missionary who hails from Minnesota. He told me an interesting story of an effort they made along that line. A young German was working as agent in Bombay, India, for a shipping firm whose head offices were at Hamburg, Germany. This young man had a brother working for the same firm, in Hamburg. Noticing the crude and tedious ways the nations made their idols, he wrote to his brother and suggested that the two enter into a scheme to make idols in Germany and send a ship load to be sold in Bombay at large profit. So the brother procured the capital and the idols were made. But meantime the Bombay young man happened into a Methodist watch meeting one night, and was converted. In a few days it dawned upon him that he could not carry out the idol business and be true. So he wrote to his brother to the effect that he could not now do the part of the deal that fell on him. His brother urged him not to let his religion make him soft-hearted about purely business affairs. The young man answered this by resigning his position, and steadfastly refused all entreaties to come back. He went to America, took a theological course, and was sent as a missionary to Burma. He it was who started an industrial school at Pegu.

He got twenty-five acres of land from the government, pumped water with a windmill to all parts of the land through pipes. Also he had ability to raise money. But he lacked one thing, co-operation. Those at the head of the Methodist work here would not stand by him, and finally, after three or four years, he went to America and did not return. He is now a missionary in South America. The missionary to whom I was talking remarked that his was the one bright idea in all their work. I believe we will not fail for the cause he did, and I hope for no other reason.

While we were yet in Rangoon at-

tending the general meeting, and before we had settled in Meiktila, Brethren Miller, Little, Cook, Stevens and I took a trip here to look over the field and prospects. We met with the Burmans who were interested in the school, and had an understanding with them. There had been raised nearly a thousand rupees (\$325). But they said the money was coming in slowly, and they gave as a reason that there was nothing to show the people that we meant business. So they wanted us to start the school right away. But this would make the work suffer here as it has in other places, for then school burdens would keep us from getting the language. And it is said that if one does not get the language in the first year, that is, the main difficulties of it, one does not get it at all. There is something about the enervating climate that takes away ambition for mind work, and the language is very hard.

When I heard this, it was a blow to me, for I delight in study. To think that there will come a time when I will not desire to do so, and so miss its pleasurable victories, struck me as being a real hardship of the tropical missionary that is not often mentioned. But surely God will give something in its place. Anything for Jesus means more to me now.

But, to return, though the Burmese said that they had taken their boys out of other schools, and they were idle at home, expecting we would start when we came, yet we could not agree to it. So we settled down to put all our time on the language, but the Burmese did not let us alone. Delegations were sent, and we were urged and urged, till it seemed that God's hand was in it. So after two months' freedom in study, we consented to give them three hours a day. We rented a large brick building in the centre of the town for 25 rupees (\$8) a month, and began school March 15. We are holding down the attendance to just a few who are the most anxious, so we have 16 boys at this writing. Carrying out the industrial school idea, we are going to make our own school seats, desks, etc., in the school room, with the boys' help. Now in the hot season, we are holding the school from seven to ten A. M., and the rest of the day we have for language study. Brother Beckner and Hpo Hla are located here also. All three of us teach in the school, and Hpo Hla teaches Burmese. Mrs. Thurber is studying the language, too, and is doing well. The children, too, are picking up

words very fast, and I suppose they will soon be able to jabber in the vernacular, perhaps before we older ones can. We get some help in the school room, too, in the use of the Burmese, for most of the boys cannot speak any English at all.

We are now getting the room fitted up for meetings. It is centrally located, and there is a good interest in the truth. There is some beautiful scenery here at Meiktila. It is much higher and dryer than Rangoon. There are two large, connected lakes, adjacent to, and almost surrounding the town. They have been formed artificially by damming up two valleys, and their water is used for irrigation. This town is what would be called a county-seat at home, there being court-house, jail, etc. There is also half a regiment each of English and Punjabi soldiers garrisoned near the lake. England takes good care of her soldiers, and they have a nice place to live. The music of their band concerts and bugle calls float across the lake to us with a pleasantness appreciated more here than at home. The roads made by the English are as good as any I have seen in America. The land we are getting from the government consists of about 17 acres, touching two good roads. It is back from, and below, the lake. The land is hilly and dry and the view is not as good as we would like; but there is much low, irrigated land all around, which we can buy at a low rate. While the Burmese make large promises of money, they cannot be depended on altogether; and too, the Lord would come, I fear, before it would all come in, for they are very slow. We must put some money into it ourselves, especially to provide a home for the teachers. The way our people are taking hold of the raising of the \$300,000 fund makes our blood run warm. I cannot describe to you how much it is needed here in these fields. Do you wish to help us? Then give liberally to this fund. We here are giving to it, too. Why should it take three years to raise it?

May God give all of you the diligence and stability to get a preparation, and the courage to say "I" in answering the call, "Who will go?" This is the burden of our prayer.

R. B. THURBER.

NEW JERSEY

Words of Encouragement

OUR hearts rejoice as we contem-

plate the wonderful love of God in giving us a part in the work for the salvation of souls.

When we consider a statement found on page 67 of "Testimonies," Vol. 9,—"The gospel of the kingdom is the message for which the world is perishing," and that this message, as contained in our publications already in print, and those yet to be issued, should be circulated among the people who are nigh and afar off,—we need not wonder that the Lord so wonderfully leads and blesses the humble canvasser.

While the number of those in the canvassing field is not as large as we would like to see it, still we realize that he who used Gideon's small band of three hundred men to overthrow the great host of the Midianites, is also able to use a few humble, consecrated canvassers to win a great victory over the hosts of darkness. The canvassers of New Jersey are all of good courage in the Lord, and are able to say with the Psalmist, "The Lord hath done great things for us whereof we are glad."

The letters I receive from week to week are filled with good cheer, and express a determination on the part of each canvasser to press on in the good work, and to let nothing discourage him: Brother Blinn, one of our faithful canvassers who has pressed right ahead through hard times as well as good, writes: "I am still in the battle. The fight is getting hot. I am working hard, and trusting in the Lord for success. I have good news for you. There is a brother here who is going to join me in the canvassing work. Satan is fighting hard, but I press on, trusting in the Lord God of Israel who will give me victory. Pray that I may be used mightily to bring souls to the knowledge of Jesus Christ, the son of the living God, and that I may stick to the work until it is finished. I know we have not much more time to wait. May it soon come that we may rest with the King of Kings and Lord of Lords." C. E. GREY.

THE Pastorial Committee met on Tuesday at the home of Elder W. H. Smith, at Irvington, to lay further plans for the coming camp-meeting.

The Trenton and Burlington churches last Sabbath enjoyed very interesting sermons by Brother E. E. Pennington.

Our students are coming back from school filled with a strong desire to scatter the pages of truth in this state like the leaves of autumn,

Brother Sherman is canvassing in Cape May county. Brother Schmidt has located at Elizabeth. Brother Love will work with Brother Britton at Camden. Miss Luttrell and Mrs. Evans have begun work at Trenton. Misses Ruth Murphy and Lena Matson expect to work in the same vicinity. Brother Hartman is at Jersey City. Others are expected soon.

Elder B. F. Kneeland visited the churches at Camden and Atlantic City last Sabbath.

The announcement has been received that the July issues of the German and Swedish quarterly magazines will be health and temperance numbers. This will be a grand opportunity to work among the people of these nationalities. Our American brethren and the magazine workers should do all they can to help the work along. Prices are the same as for other magazines, and orders should be sent to the tract society office.

Orders for tents for the camp-meeting are coming in. Have you sent for yours yet? Help make the meeting a success by your presence and your prayers.

Several of the new canvassers are planning to devote their time to the sale of our various magazines. Now is the time to work the great cities with this message.

Brother E. E. Pennington has been making a short visit to the southern part of the state. He reports most blessed experiences while working with the Temperance Instructor among ministers, Sunday-school superintendents, and other temperance workers. The paper is its own best recommendation.

Remember the date of the camp-meeting. We are trusting the promise of God that he will not forget to meet with us.

Those coming to the camp-grounds should bring Bible, lesson quarterly, and "Christ in Song." The clothing should be such as is suitable for the year, and provide for sudden emergencies.

To reach the camp-grounds from the Pennsylvania station, take the

car marked "Prospect Street and Cadwalder Park," or the "Trenton Junction" car. These will take you directly to the grounds. Those coming on the Central R. R., or New Jersey R. R., or the Reading R. R., or by trolley, will change to the before named cars at the corner of State and Warren Streets. Bring your checks to the grounds, or hand them to the agent wearing badge marked "Camp-ground," who will meet trains on June 23 and 27, and July 1.

EAST PENNSYLVANIA

Harrisburg

SUNDAY, May 22, the Harrisburg church and Sabbath-school enjoyed their annual outing. The day was spent on the "Island," the farm home of R. V. Smith. It is a large island in the Susquehanna river, twelve miles above Harrisburg. Everything possible was done to make the day the best it could be. Brother Smith had a platform built in the orchard which would seat about two hundred. A service was held in the forenoon, the speakers being Elder W. H. Heckman, president of the conference, and Elder W. H. Smith, the father of Brother Smith, who had come up from New Jersey to spend the day and enjoy himself among the friends of his old field of labor.

It was a pleasure also to greet an old acquaintance, Brother Harry Adams, of Edgewater Park, Md., whom Elder Smith had brought along with him.

Immediately following the preaching was a baptismal service. A beautiful spot had been selected for this solemn ordinance, and we buried nine precious souls in the river, from whose waters they have risen to "walk in newness of life."

After the baptism came dinner—a bountiful spread—which was enjoyed by all. Tables were built under the trees. Following dinner was the children's exercises, an hour of recitation and song which will not soon be forgotten. It was a feast of good things from children, bringing not only much applause, but also many a hearty amen. The remainder of the afternoon was spent in visiting on the part of the adults, and in romping by the children, all leaving for home in the evening well pleased with the day's enjoyment.

Many friends not of our faith came over and enjoyed the day with us, making, in all, one hundred and thirty-seven, to whom Brother Smith played the part of a most excellent host.

A. R. BELL

ELDER C. S. WIEST has been busy visiting the churches in his district just before going to camp-meeting.

Nine were baptized by Elder A. R. Bell at the annual outing of the Harrisburg church last Sunday.

Evangelist B. M. Heald baptized four adults at the North Philadelphia church two weeks ago. These united with that church.

Elders W. T. Knox, B. G. Wilkenson, and W. A. Hennig were in Philadelphia last week on business connected with the Pennsylvania sanitarium.

Elder W. H. Heckman, Elder W. H. Smith, and Brother Harry Adams, the latter two being from New Jersey, attended the annual outing of the Harrisburg church on the island near Marysville.

Elder C. S. Baum spent the past week with the Hamburg company.

Sister M. A. Bristol, the new Sabbath-school secretary, has fully entered upon her duties.

The funeral services of Sister Kemmerer, of Coopersburg, were conducted by Brother B. M. Heald. There was a large attendance of relatives and friends of the deceased.

Elder W. H. Heckman spent last Sabbath with the company at Devault; a company of about fifteen meet there from Sabbath to Sabbath, and have expressed their desire to be organized into a church.

We are glad to be able to report that nearly every student from Eastern Pennsylvania who has been in attendance at Mount Vernon College, will return to this conference to canvass for the summer.

Two young men from the Foreign Mission Seminary in Washington are canvassing for our periodicals in the city of Philadelphia.

WEST PENNSYLVANIA

Ford City, Dixonville, Mt. Union

I REMAINED at Ford City until May 4. Five persons began to keep the

Sabbath, and others are interested. As our camp-meeting will be held at Ford City June 16-26, and perhaps a tent effort will follow the camp-meeting, we hope to see quite a number yet take a stand for the truth in that vicinity.

Those attending the camp-meeting should check all baggage to Ford City, as that is nearer the Park than Kittanning; walk one block from depot and take street car to park.

At Dixonville the little company are reduced in numbers. One brother died and his wife moved away; Brother Kuhn and family moved to Spangler, and so at present there are only three Sabbath-keeping sisters at this place. At Decker's Point, three miles from Dixonville, we can have the free use of the Methodist church for a series of meetings. There is one family near there who are interested in the message.

At Mt. Union, twelve miles from my home, there is an interest to hear the message. A Mr. Auk at that place bought some of our books and read them; he became much interested in "Thoughts on Daniel and the Revelation," and loaned the book to the neighbors. Last fall we visited this man and had the privilege of speaking twice in the church near his place; then the trustees of the church decided we could not have the church for a series of meetings. Brother Auk was very anxious that meetings should be held in that vicinity, and has now secured the school house for services. The writer went to Mt. Union May 13, and remained over Sunday. Good audiences were at every service.

Brother Auk, his wife, two granddaughter, and little boy about twelve years of age, kept the Sabbath May 14. I return to Mt. Union this week, and will do what I can for the interest at that place before camp-meeting. This place is in the country among the farmers, and only fifteen miles from Ford City, in the same county.

Brethren, pray for the work in this part of the field and for these dear souls who are just stepping out to obey God.

J. W. WATT.

BROTHER ARCHIE BROWNLEE and family are spending a short vacation at Cannonsburg, Pa. Brother Brownlee, so he will not get out of practice, is taking some orders for books. Last week he reported some seventy dollars worth, and this week his total value of orders amounts to \$112.55.

The tent orders are coming in. If you have not sent your order in, do so at once. If you fail to get your order in before the camp opens, come right along—we will find a place for you, as we are planning to accommodate as many as come.

To reach the camp, when you get off the train at Ford City, take the street car for Lenape Park. The street car runs within a block of the depot. A five-cent fare will take you there. If the one who looks after the camp-ground baggage is not there to meet you, bring your baggage checks to the grounds, and leave them with Brother Williams at the book tent.

Elder Wagner, in company with Brother A. V. Williams, visited the Tunessassa school Tuesday, May 31. Tunessassa Seventh-day Adventist Industrial School is located near the state line, so is just across our borders. A number of West Pennsylvania students attended the school this past year.

We are glad to see orders coming in from the churches for "Ministry of Healing." There seems to be a lively interest in the Pittsburg district where Elder Schwartz has been working in the interests of the campaign.

Elder Bigelow and Brother George West are busy in this campaign in Erie and nearby churches.

Elders Watt and Veach have been working in the interests of "Ministry of Healing" in the central part of the south central part of the conference, and we trust we shall hear of a lively interest in the campaign in that section also.

Brother N. S. Ashton and family have returned from their trip to the South in time for camp-meeting.

Elder I. N. Williams spent the week beginning May 26 at Fitch City, Quebec, at the home of Elder William Guthrie, where he went to see Miss Genevieve Williams, who has been attending the church-school at that place.

We are expecting a splendid attendance at the camp-meeting. By June 16 the cold days of early spring will be over, and we will enjoy the splendid shade at Lenape Park as a

camping place, as well as a quite place to spend a season together with God's people, worshipping him and studying the message for the hour and planning for its advancement. It will no doubt be of interest to the young people and those interested in them, to know that Prof. M. E. Kern, superintendent of the General Conference Young People's Department, will be in attendance at the camp-meeting, and will have many good things to tell to young people. None can afford to miss this opportunity.

Elder F. D. Wagner stopped at the office Monday, May 30, to spend a few days on his homeward journey from a seven weeks' tour of the churches of the east side of the conference. He spent several days each with the Johnstown, Altoona, Lock Haven, and Port Allegany churches in the interest of the "Ministry of Healing" campaign, and from one to three days each visiting and holding meetings with the brethren at Clearfield, Coudersport, Raymond, Olden, Austin, and Costello.

Remember camp-meeting June 16-26. If you cannot be present at the opening of the meeting, remember that a good feast is prepared for the entire time. Ford City is located on the Pennsylvania Railroad. Your station agent will give you the most practical route to travel by. Ford City is in Armstrong county, and is just a few miles from Kittanning, and is connected with Kittanning by street car as well as by railroad. Be sure and come to this meeting if you can possibly arrange to do so, and bring your friends with you.

VIRGINIA

ELDER STEWART KIME, of California, has arrived in Richmond, and is now busily engaged in getting his family located before he begins his tent work for the summer. We understand the Richmond church gave him a very hearty welcome.

Elders Muntz and Warnick will commence their tent meetings in Petersburg this week. We understand they are nicely located, and we certainly hope and pray that they may find precious souls to accept the truth.

The tent meetings at Strausburg will begin this week, the Lord will

ing, with Elders Hottel and Hanna in charge. We believe they will have a good hearing at that place.

Elder Kime is planning to begin tent meetings in Richmond next week. Brother Clarence Hennage will be the tent master. Professor C. A. Maxwell, of our Academy, will assist in the meetings a little later.

Owing to the condition of Elder Herrell's health, he is forced to resign his position as president of the conference, and will have to go to the country for some time to try to build up his health. He is having a neuralgic nerve trouble. We hope he will soon be able to take up the work again.

The canvassing work is growing nicely at this time, and quite a number of the students from the Washington Seminary, and Mount Vernon College are beginning to work in our state for the summer. May the Lord give them good success in their work.

The catalog of the Shenandoah Valley Training Academy for the year 1910-11 is now out in a very neat dress, and we judge from its contents that they are planning for a large attendance the coming year. All who are contemplating attending the Academy should write the principal, Prof. C. A. Maxwell, New Market, Va., for a copy of the catalog.

Brother O. F. Dart, our state treasurer, has moved upon his farm about fourteen miles from Richmond. He is planning to engage in the poultry business and truck gardening. His address is R. F. D. No. 6, Richmond, Va.

Miss Florence N. Swan returned to her home in Richmond from the Shenandoah Valley Training Academy last week. She will teach in the Academy next year.

Miss Izetta Gardner returns home from the Shenandoah Valley Training Academy this week, having spent a few days in the Valley before returning to her home in Hampton.

We understand Elder Herrell's son, William, who has been attending the Washington Foreign Mission Seminary at Takoma Park, D. C., is now working in the Review and Herald Publishing house at Takoma Park, D. C.

Canvassers' Reports

Ohio, Week Ending May 27, 1910

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
A. L. Bassler, Fairfield Co.	DR	5	50	23	69 00	14 60	83 60	3 90	
H. Kirk, Carroll Co.	DR	5	41 $\frac{1}{4}$	14	44 00	13 25	57 25		
F. E. Hankins, Carroll Co.	DR	5	38 $\frac{1}{2}$	15	42 00		42 00		
F. E. Wagner, Summit Co.	DR	2	14	6	17 00		17 00	11 00	
H. C. Smith, Medina	DR	3	28	3	9 00	80	9 80	80	
Ray Corder, Columbiana Co.	BF	4	27 $\frac{1}{2}$	25	26 00	2 25	28 25	62 25	
Guy Corder, "	BF	4	28	22	23 50		23 50	60 00	
L. H. Waters, Allen Co.	BF	5	43	13	13 50		13 50	168 00	
J. Reichenbeck, Trumble Co.	GC	5	33	9	28 00	1 00	29 00		
Totals		38	303 $\frac{1}{4}$	130	\$272 00	\$31 90	\$303 90	\$305 95	

West Pennsylvania, Week Ending May 27, 1910

J. Glunt, Muffin Co.	GC	5	31	15	35 25		35 25	4 00	
G. Medairy, Muffin Co.	SP	5	27 $\frac{1}{2}$	2	4 00	5 80	9 80		
H. J. Doolette, McKean Co.	SP	2	6	7	10 00	50	10 50		
A. Brownlee, Cannonsburg	OK	5	51 $\frac{1}{2}$	76	99 50	13 05	112 55	5 10	
Miss Zoerb, New Brighton	SP	5	23 $\frac{1}{2}$	21	23 50	3 00	26 50	2 25	
Celestia Midkiff, "	SP	5	22	16	19 00	3 00	22 00		
Totals		27	161	137	\$191 25	\$25 35	\$216 60	\$11 35	

New Jersey, Week Ending May 27, 1910

A. R. Sherman, Cape May City	GC	5	49	32	103 00	12 75	115 75	3 00	
W. Blinn, Tewksbury	GC	4	30	14	43 00		43 00		
H. Britton, Magnolia	GC	4	30	7	22 00	60	22 60	3 00	
O. A. Frith, Tewksbury	GC	4	30	3	9 00		9 00		
Totals		17	139	56	177 00	13 35	190 35	6 00	

West Virginia, Week Ending May 27, 1910

T. M. Butler, Moundsville	OK	2	13	6	6 00	4 00	10 00		
J. Jennings, Fayette Co.	DR	5	32	3	5 25	40 75	46 00	1 50	
A. Halstead, Boone	DR	1	2				60 00	4 10	
Eva Pruett Charleston	DR	1	1	1	1 75		1 75	3 00	
Totals		9	48	10	\$13 00	\$44 75	\$57 75	27 75	

Virginia, Week Ending May 20, 1910

K. Oertley, Wythe Co.	CK		22	12	13 00	25	13 25		
E. Roberson, Fredericksburg	BR		24	6	20 00	8 10	28 10	4 20	
Totals			46	18	\$33 00	\$8 35	\$41 35	\$4 20	

Grand Totals: Value of Orders, \$809.95 Deliveries, \$355.25

CHESAPEAKE

A Word to Our Librarians

ALREADY our workers are engaged in looking after the preliminaries of the summer's campaign. By the time this paper reaches the hands of the readers, our advertising matter will be in the hands of the printers, perhaps some of the tents will be in the field, and another tent season will begin. From correspondence, we know that our people desire to keep in touch with the work, especially during the summer months.

Is not this an opportune time for our church librarians to make a special effort to place the COLUMBIA UNION VISITOR in every Seventh-day Adventist home within the Chesapeake Conference? We know that these union papers are a real help to our people, and every effort possible should be made to place this paper in the homes.

Would it not be well for our church librarians to bring this matter before their respective churches at once and see if we cannot swell the subscription list in this conference? The church elders can also assist the librarians in this work.

L. E. SUFFICOL.

OBITUARIES

HOFFMAN.—Mrs. William Hoffman was born in Arcadia, O., Dec. 20, 1869, and died in Findlay, O., April 25, 1910, aged 40 years, 4 months, and 5 days. She was the daughter of Mr. and Mrs. John Barclay Stacy. She was united in marriage to Mr. William Hoffman Feb. 3, 1891, at Arcadia, O., by Reverend A. C. Thomas. To this union two children were born; W. Bernard, aged 14 years; and Bessie Bell, aged 9 years. Hers was a beautiful Christian character. When she was but thirteen years of age, she was converted and united with the Methodist church at Arcadia, O. After going to Findlay, she accepted the truths of the third angel's message, which were dear to her until her death. She united with the Seventh-day Adventist church at Findlay in the year 1900. She leaves to mourn their loss a husband, two children, a mother, four sisters, six brothers, and many relatives and friends. Her father preceded her in death by thirty years. *

DEAN.—Robert Leander, son of Leander and Mary Malvinia Dean, was born March 1, 1908, and died May 24, 1910, aged 2 years, 2 months, and 23 days. His brief existence in this world was a source of great joy and happiness to his parents, and the cause of much sorrow when he closed his eyes in his last sleep. The service was held in the Seventh-day Adventist church in La Grange, Ohio, where many friends came to express their sympathy and pay their last respects. Words of comfort were spoken from John 11:25. We laid little Robert in the La Grange cemetery to await the soon coming Saviour, who is the Resurrection and the Life.

This little one our Father gave
To cheer the happy home,
His little voice was music sweet
Where e'er he chanced to roam.
He, like the opening, fragrant bud
Which cheers in wood and glade,
Has bloomed with sacred fragrance sweet
Like flowers our Father made.
But like the cherished flowers of earth
Which close their petals small,
Dear little Robert closed his eyes
To earthly sorrows all.
He ne'er will feel the pangs of pain,
Which sin so often brings,
He has escaped affliction here,
Which to our memory clings.
Then let us bow before the throne
Where God in mercy reigns,
Who hears our cry when e'er we call,
Who takes our guilty stains,
And pray that Christ may keep us here,
As innocent as he,
That we may shun all earthly wrong
And be forever free.
JOHN FRANCIS OLMSTED.

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.

DID you ever stop to realize that there has been more missionary endeavor in the last hundred years than took place in nearly two thousand years? Such is the fact. What is the reason for it? The explanation of this question is given in the article, "An Era of Evangelization," by Elder W. A. Spicer, in the *Signs of the Times Monthly* for June. This will be a splendid number to place in the hands of those not of our faith.

A GREAT many people are perplexed over why Satan is allowed to exist; why Adam sinned and plunged the human race into woe; how God can be good and allow evil and suffering to continue. If these questions have puzzled you or any of your friends, you certainly should read, and give them to read, the article in the June number of the *Signs of the Times Monthly*, by Elder S. N. Haskell on this subject, entitled, "The Universe on Trial." It deals with the great problem of evil from one of the most significant standpoints possible. It gives a clear statement of the whole matter.

The Best Yet

This is what many have said in regard to the June number of the *Signs of the Times Monthly*, and judging from the way orders are coming in, this sentiment is almost universal. The mail one morning brought orders for nearly 4,000 copies. One agent has already sent in her third order, and will doubtless call for more.

On May 26, the first edition of 35,000 copies was nearly exhausted, and preparations are being made to print a second edition. The beautiful cover design in three colors helps to sell the magazine, and the striking and timely articles, covering so large a

range of subjects, make it interesting. "It ought to have a hundred thousand circulation," says one of our subscribers.

The July number will soon be ready, and in general appearance and subject matter will not fall behind the June number. We say this with all confidence. The leading theme in the July number will be "Civil and Religious Liberty." Agents wanted everywhere. Five to forty copies, 5 cents each; fifty copies or more, 4 cents each. Send orders through your tract society, or direct to *Signs of the Times*, Mountain View, Cal.

A Special Issue of the Review

The Story of Missions Number

THERE will be issued June 16 a special number of the *Review*, in magazine form, which will be the greatest missionary document we have ever published. It will give the missionaries' own story of the interesting facts and experiences associated with their work during the year 1909. While these stories will be told, in the main, for our own people, they will be good for those out of our faith.

It will tell:—

How our brethren in Austria work amidst intolerance.

How bonds and imprisonments are over some in Hungary.

Of an Austrian official who prayed the Lord to know how to help us.

Of a Romanian priest who came to curse and remained to bless.

How our brethren work in cities of Russia.

Of a preacher who had to give the same discourse three times to meet the overflow attendance.

Of government rules for leaving the Russian church.

Of the deliverance of Spanish canvassers from a mob.

Of the message in Jerusalem and Damascus.

Of baptisms and churches organized in China.

Of a heathen wife's testimony to a husband's conversion.

About a morning trip with our evangelist in the Philippines.

How one hundred forty souls break the bands of India.

Of calls from heathen villages.

Of a thousand natives of Nyasaland at Sabbath meetings.

Of a man once a warrior and a slave raider, now and Adventist evangelist.

Of a thousand youth in our schools in German East Africa.

About heathen villages crying for teachers.

About 600 children who had to be turned away from our newest school on the Victoria Nyanza.

Of Peruvian canvassers who meet fire and stonings.

Of Inca Indian believers in Peru.

Of a Brazilian priest who welcomes canvassers as guests.

The purpose of this number is to more fully acquaint our own people with the providential opening for the third angel's message in all parts of the world; to reveal the spirit of our workers and the fullest power of the message, and give all interested parties outside, an insight to the work in foreign lands. It will be an excellent number to give to those who are more or less interested that have not taken their stand with us. It will also be good to give to those whom we especially desire to interest in our work, as well as to our friends and neighbors. It will be put in magazine form for convenience in handling. It will be sold to our people for missionary purposes at 10 cents a copy. Orders should be placed for extra copies desired at once, as only a limited number in excess of the subscription list will be printed. Send all orders through the state tract society.

Summer School

THE summer term of the Nashville Agricultural and Normal Institute opens at Madison, Tenn., June 22, and continues ten weeks. A strong normal course is offered and exceptional advantages to those who desire to prepare for active missionary work in the South.

The institute has established a number of industrial schools, each located on a farm. The teachers from about twenty of such schools, many of them in highland districts, will meet in convention at the close of the school. Those who desire to make the South their future field of labor cannot afford to miss this summer school and this teachers' convention.

Terms will be given on application. An opportunity is afforded some to make expenses by work. The strong, the brave, and the conservative among our young people should answer the call of God to carry the message of present truth to the South. For information, address E. A. Sutherland, Madison, Tenn.

"PERSISTENT people begin their success where others end in failure."