

COLUMBIA UNION VISITOR

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

Vol. 15

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No. 27

GENERAL MATTER

The Master's Touch

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skilful hand;
Let not the music that is in us die,
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie.
Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken,
marred,
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.
—Selected.

Paul and His Letter to the Philippians*

THE apostle Paul, after establishing churches at Lystra and Derbe on his second missionary tour, passed through Phrygia and Galatia, desiring to preach the word in Asia; but being forbidden by the Holy Spirit to preach the gospel in this place, he passed on to Mysia. He then assayed to go into Bithynia, but again the spirit suffered him not. Paul did not become discouraged and conclude that his second missionary tour was a mistake; but, being forbidden to turn either to the right hand or to the left, he passed forward and journeyed on to Troas, where he received the call to Macedonia. The faithful apostle, obedient to the heavenly vision, traveled through Macedonia until he reached Philippi, one of the chief cities. This was an excellent place to begin a missionary work, as way-travelers and traders passed through it eastward and westward from all parts of the Roman world.

*This article was written by a member of the class studying "Acts and the Epistles" in Mount Vernon College last year.

The active apostle began at once to spread the gospel. On the Sabbath he went out by the river side to a place of prayer, and spoke to the women who had gathered there. As a result, several believers were raised up at this place. The apostle had labored here but a short time when he met with severe persecution. Certain men bore false witness concerning his work, and Paul and his companion were cast into prison. The faithful apostle, who had learned to be content in whatsoever state he was, even after having been beaten and cast into an inner prison, with his feet fastened in stocks, offered not a word of complaint, but spent the night in singing songs of praise to God. At midnight the God whom the apostle served caused the earth to be shaken; and as a result the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed. The keeper of the prison, being awakened, saw the result of the earthquake, and in perplexity of mind was about to take his life, when Paul cried out saying, "Do thyself no harm; for we are all here." The jailor, convicted of sin, asked the apostle what he should do to be saved. In response Paul explained to him the word of the Lord, after which he enjoyed the privilege of baptizing him and all his house. Truly, "we can do nothing against the truth, but for the truth." The apostles were soon released, and after having visited and comforted the brethren, they departed. Under such unfavorable circumstances was this church raised up, which ministered to Paul through all his labors. With such a history, we read with greater interest the letter Paul sent to this church while a prisoner at Rome in A. D. 64.

In beginning the letter, Paul expresses his thankfulness to God for the privilege he enjoyed of raising up a church in this place, telling them that he was mindful of them in his prayers. It would be well if we followed Paul's example; for we ought to pray one for another. Paul was not discouraged, though he met with

severe persecutions. Speaking of the time of his imprisonment at Rome he says, "All these things which have happened unto me have fallen out rather for the furtherance of the gospel." Hence we see that it is impossible for the evil one to hinder the progress of the gospel. It was through Paul's imprisonment that the gospel was carried unto all the palace, and it was not in vain, for some believed, even of Cæsar's household.

The apostle Paul desired that the conversation of the church be such as becometh the gospel. Perhaps young people fail in carrying this principle more than any other into their lives. As Christians, we should bring every thought into subjection to Christ. Even though we do this, evil thoughts will be suggested to us by the evil one. "We cannot keep the swallows from flying over our heads, but we can keep them from building nests in our hair." If we as young people would think of those things that are honest, true, lovely, and of good report, truly our conversation would be such that he who is of the contrary part would be put to shame, having no evil thing to say of us. In our day and age, to live so as not to be contaminated with evil means a close walk with God. He alone can walk with God whose conversation is on heavenly things.

It would be well for us to contemplate the wonderful plan of redemption, which is so prominent in this letter. He, who was equal with God, "made himself of no reputation, but took the place of a servant, and humbled himself, and became obedient unto death, even the death of the cross." This plan is beyond human comprehension, but if we remember the great sacrifice made in our behalf, we can readily see that no sacrifice, it matters not how great, can compare with the sacrifice that Jesus made.

We are admonished in this epistle to do all things without murmurings and disputings. Paul, by experience, had learned that "all things work together for good to them that love the Lord, to them who are called accord-

ing to his purpose." After he was converted, those things which he once looked on as gain, he counted loss for Christ, but without murmurings. He had learned to be content in whatsoever state he was. Unnecessary care and anxiety is sin. He who clothes the grass of the field and feeds the fowls of the air will truly care for his own people. Yet we cannot understand the way he leads us. "Whom the Lord loveth he chasteneth." The Lord is just as good to us when he suffers us to endure temptation, as when we are enjoying blessed peace.

It is by mastering unpromising circumstances that we receive the preparation needful to meet the great problems of life. It is by the breaking down of one barrier that we receive greater ability to go forward. It was the courageous Paul who said: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." As young people let us place our mark high, and following Paul's example, overcome the difficulties that may rise in our pathway. The adversities of to-day are a preparatory school for the higher learning. Truly, we should be "careful for nothing; but by prayer and supplication, with thanksgiving should our requests be made known unto God."

H. J. DETWILER.

Dealing with the Erring One

Who needs our sympathy and love more than the souls being led by the tempter into forbidden paths? Who needs a brother's helping hand more than he who has fallen into the pit? How strange we, frail worms of the dust, so subject to the wiles of the enemy, so prone to wander from the paths of righteousness, virtue, and truth, should be the ones to speak words of censure and condemnation to the brother or sister that needs most our love and affection. He who thus passes judgment upon his fellow traveler reveals to the world that he has never been made to realize the sinful condition of his own heart; he has never prayed from the heart, "God, be merciful to me a sinner;" but in his attitude to the transgressor, draws the garments of his own self-righteousness about him saying, "I am holier than thou."

We have a beautiful example of God's dealing with the transgressor recorded for our learning. A woman taken in adultery is brought to the

Lord. Through Moses the Lord had commanded all such should be stoned. Tremblingly she is forced into the presence of the pure son of God. The very hands that now thrust her into divine presence have led her astray. Upon the sand they read the hidden secret of their own hearts, and in shame turn away. "He that is without sin among you, cast the first stone."

In the above quotation, the Saviour does not sanction the sinful course of the woman; he does not question the rightful claim of the law given to Moses, but holds before us the conditions that must exist in the heart before we are fitted and qualified to deal with a transgressor. The soul dyed red, the sin-stained hands are the first to rise in condemnation over the evil course of a brother or sister going astray. Let us ever remember that it is the righteous Lucifer who serves most efficiently as the accuser of the brethren.

In the eighteenth chapter of Matthew the Lord has given very definite instruction concerning our dealings with one who has trespassed. Satan is working with all power and lying wonders, and his attacks will be more severe as we near the end. It is his studied purpose to unsettle the faith of the Lord's remnant in the principles of the message and scatter the flock. It is the settled purpose of the evil host to bring such influences to bear upon the churches as will give rise to dissension, and thereby tear down what has taken years of patient labor, and the expenditure of much means to build up. As church officers, as laborers, we need to be guarded, lest we assist the evil one in tearing down what the Lord has built up. Let us exercise great care, and in our dealings with those who are out of the way, we shall need the counsel of experienced brethren.

Our work is to build up, not to tear down: to gather, and not scatter. We are to restore, and not drive further away. Our aim should be to win the lost, and gently lead back into the fold those who have wandered away. Will not our church elders awaken to the solemn responsibilities they have taken upon themselves and labor for the conversion of every member? The cause is suffering for the need of laborers who have a real burden for souls; men who will weep for the erring ones. Jesus is to be our pattern. He was the great evangelist. All night he prays for those for whom he labors. Who carries this burden to-day? To the worker

he says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart." Love for the wanderer forces the good Shepherd into the darkness of night, in the face of the storm, into the wilderness, calling again and again, "Come back, come back, my child." The thorns by the way pierce his feet, his hands are bleeding, and his locks are wet, but still he presses over the lonely mountain way. He labors, but not in vain. In the lonely thicket, there he finds the lost one. Gently he takes it in his arms, presses it to his bosom, and at break of day is in sight of the fold. He gently lays the helpless one upon the floor, extending his loving hands, and cries to those who never knew of the sleepless night or the raging waters crossed, "Rejoice with me, for I have found my sheep that was lost."

Shepherds are needed to-day more than judges: men and women who can lift up the fallen, bring back the wanderer, and save the perishing. "Who will go for us, whom shall I send?"

L. E. SUFFICOL.

The State Has No Right to Make or Enforce Sunday Laws

ALL Sunday laws violate the two heaven-born principles of religious liberty and civil freedom. They are antagonistic to God's law of labor and rest, a law which the supreme Law-maker of the universe has commanded all his earthly subjects to obey. In the fourth commandment, God, who is the fountain of law, has told us what to do on all the days of the week, and that should settle the question for all men, for time and eternity. How heaven-daring it is for the state or the nation to legislate contrariwise to the divine law of universal obligation!

The truth is, the state has nothing to do with the matter, for the making and enforcing of Sunday laws is entirely outside of the state's field of operation. It might just as consistently legislate in regard to one's breathing, eating, walking, and sleeping, as to enact laws regarding one's resting and working. For one to labor at honest toil on Sunday is but to exercise his inherent and inalienable right,—a right comes from God, and if the state through Sunday laws deprives one of its citizens of his God-given right, then said state with responsible parties in the matter are amenable to God. For the state to enter the spiritual realm by enacting and enforcing true or false

sabbath laws is to violate the immortal Declaration of Independence, the Constitution of the United States, and the Constitution of the State making and enforcing such laws.

Legislation or national bills favoring Sunday legislation contain the germ of a union of church and state, as surely as the seed of death is implanted in sin, or the oak enfolded within the acorn. Every such bill should be vigorously opposed, for if the first step is made in that direction the final and fatal one will be taken which will establish the inquisition of the dark ages. All Sunday bills are in the interests of religious legislation, but they propose to take a day which is a religious day, and make it man's legal rest day. Such a law is class legislation, because a day which is religiously observed by some people is chosen, and behind it is placed the sanction, support, and power of civil law. Thus its promoters and observers are favorites, while its opposers and nonobservers are under ban. The favored ones are no better than the opposers, but the just law makes the discrimination between them.

Sunday laws set up a false standard, because they declare that certain business enterprises are legal on six days of the week, but that said business enterprises are criminally wrong when done on the first day of the week.—*Selected.*

A True Minister

"I SEEK not yours, but you." 2 Cor. 12:13-18. We may learn from this declaration that the paramount duty of a minister of the gospel is far removed from seeking a selfish personal aim and advantage in the place where he might be stationed to do missionary work. Paul, while laboring at Corinth, never allowed himself to become a serious charge or burden upon the church members; but he further states that he did not make a gain of them by the agents whom he sent unto them. His testimony in another place is: "I have converted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." Acts 20:33, 34. While he instructed the members to be charitable toward one another, and to support the weak among them, his aim in this was never to attract attention to his own personal necessities.

We as workers should never cause the church members to be placed in a position where they will be obligated

to neglect the regular and general calls for means, on account of some personal claims which we may feel we have upon them. We should never feel that we have some rights or personal interests that should be considered above the demands which this great cause as a whole make upon the church.

A true worker in this cause will never court in a selfish way the favor or the riches of the church members, thereby causing them to neglect their duty to answer the call for means that may come through the regularly appointed channels of our work. His highest aim will be to seek the advantage of the flock rather than his personal advantage. Paul says, "I will not be burdensome to you: for I seek not yours, but you," meaning that he sought their persons for Christ. "As for myself," he says, "I will very gladly spend and be spent for you." The true worker will seek the conversion of the flock; he will seek their progressive edification in faith, love, and the service in this cause; he will seek their final salvation in the kingdom of heaven, but he will also silently and patiently await the providences of God to bring about in their own due time a change of circumstances whereby his own personal necessities, aims, and interests can be met and supplied, without the necessity of his insisting upon their being secured by the members of the church with whom he labors.—*Selected.*

Reform in Sabbath Observance

THE Sabbath is the golden clasp that unites God and man. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be exalted to its rightful position as God's rest-day. In the fifty-eighth chapter of Isaiah is outlined the work which God's people are to do. They are to magnify the law, and make it honorable, to build up the waste places, and raise up the foundations of many generations. To those who do this work God says: "Thou shalt be called the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and

shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The Sabbath question is to be the issue in the great final conflict in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set his seal upon his royal requirement. Each Sabbath institution bears the name of its author, an ineffaceable mark that shows the authority of each. It is our work to lead the people to understand this. We are to show them that it is a vital consequence whether they bear the mark of God's kingdom or the mark of the kingdom of rebellion, for they acknowledge themselves subjects of the kingdom whose mark they bear. God has called us to uplift the standard of his trodden-down Sabbath. How important, then, that our example in Sabbath-keeping should be right.

In establishing new churches, ministers should give careful instruction as to the proper observance of the Sabbath. We must be guarded, lest the lax practices that prevail among Sunday-keepers, should be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom, and those who bear the sign of the kingdom of rebellion.

Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath-keepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or the spirit. He calls for a reform in the observance of the Sabbath.—*Selected.*

A Question Answered

A FEW weeks ago the writer received a letter in which the question was asked if there was anything in the "Testimonies" favoring and encouraging the ten-cents-a-week plan for the support of foreign missions. Thinking the answer to this question would be of general interest, I submit the following extract taken from

"Testimonies for the Church," No. 31, Page 147: "Do not wait until all your imaginary wants are all satisfied. Do not trust to your feelings, and give when you feel like it, and withhold when you feel like it. Give regularly either ten, twenty or fifty cents a week, as you would like to see upon the heavenly record in the day of God."

This language is plain and to the point. And how reasonable it is! It looks like divine counsel, when a regular system is outlined. I trust God will inspire us all to harmonize with this instruction and the plan adopted by the General, Union, and local conferences to give an amount equaling ten cents per week for the support of the message in foreign lands.—*Chas. Thompson.*

A New Opportunity for City Workers

TO MEET an urgent demand for a short medical missionary training to fit consecrated women so they can engage in self-supporting missionary nursing among those of moderate means in our large cities, the Hinsdale Sanitarium and the Illinois Conference have organized in the city of Chicago a special six months' training school which will open July 10.

The old branch sanitarium has been secured for this purpose and has been thoroughly renovated and will be used as a home for the students.

The Illinois Conference will supply the Bible and general missionary instruction; the faculty of the Hinsdale Sanitarium, the medical training. Mature, substantial women, who feel a call of God to carry the gospel to our large cities before it is too late should write at once for full information. Address Dr. David Paulson, Hinsdale, Ill., or Elder Wm. Covert, 324 Dearborn St., Chicago.

A Short Temperance Lecture

THAT staunch old Scotchman, Dr. Arnot, gives a good illustration of the total abstinence question. You will find the world full of men who will tell you that they are not obliged to sign away their liberty in order to keep on the safe side, that they know when they have had enough, that there is no danger of their becoming drunkards, and the like.

Dr. Arnot says: "True, you are not obliged, but here is a river to cross. It is broad and deep and rapid. Whoever falls into it is sure to be drowned. Here is a narrow foot-bridge, a single

timber extending across. He who is lithe of limb and steady of brain and nerve may step over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock; its passages are wide, its balustrade is high and firm. All may cross it in safety—the aged and the feeble, the young and the gay, the tottering wee ones. There is no danger there.

"Now, my friends, you say: 'I am not obliged to go yonder. Let them go there who cannot walk the timber.' True, true, you are not obliged; but as for us, we know that if we cross the timber, though we may go safely, many others who will attempt to follow us will surely perish. And we feel better to go by the bridge."

Walking a foot bridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink.—*Signs*

WEST VIRGINIA

MANY, I presume, have been scanning with anxious eyes the pages of the VISITOR the last few weeks for the reports of the many students who started from Mount Vernon College this year as canvassers.

Among those who started from the College, there were many who went out for the first time, and knowing the trying propositions that confront the beginner, we have watched anxiously for their first reports.

We have just presented the VISITOR our first report, for week ending June 11. Considering that the prevailing opinion of late has been that many books could not be sold in West Virginia, we are encouraged for the success that has attended the faithful efforts of our canvassers.

The first week, our sales averaged \$1.35 an hour, and they will average as well the past week. This demonstrates that good work can be accomplished, and that the territory in this conference is as good as there is in the Columbia Union.

In regard to the canvassing work, it would be presumption for us to try to add anything to what the Lord has said about its importance. He has said: "If there is one work more important than another, it is that of getting our publications before the people. . . . God has ordained the canvassing work as a means of presenting before the people the light contained in our books."

The consecrated canvasser can reach many that the gospel minister cannot reach—"Were it not for the

canvasser, many would never hear the warning."

Some time ago, I heard of an experience that brought this statement forcibly to my mind. A friend, who is a Seventh-day Adventist, and who is now principal of a public school in Colorado, received a letter from her mother (who resided in Colorado at that time, and who was very prejudiced against the truth), saying that she was reading a very interesting and timely book, the title of which was "Daniel and the Revelation," written by Uriah Smith.

Thus we see the missionary canvasser can do a work that others cannot do. It would have been next to impossible for a Seventh-day Adventist minister to have approached this lady on the subject of present truth, but a God-fearing canvasser successfully placed before this individual's mind the great third angel's message for this time. Thus we can see in a measure why God speaks of this work in the way he does.

God has said that the gospel of the kingdom shall be preached in all the world; and we wish to call your attention to the fact that West Virginia is a part of it. The work has been down here, but we believe that God has put his hand to the work in this conference. Our workers, though many of them are inexperienced, are demonstrating what can be done.

We also believe that the Lord is placing a burden upon some for this needy field, and to such we give a cordial invitation to come to West Virginia.

To those who feel that they are called to this work, we would say not to delay starting. The longer we wait, the greater the obstacles we shall find in our way.

We shall be glad to hear from those who wish to take up the work in this field, and we are ready to assist you. Our territory is good both in quality and in quantity.

CLARENCE V. LEACH.

THE tent meetings at McMechen are progressing nicely, with an average attendance of about one hundred and fifty; while the wonderful truths of God's word are being unfolded each night, the people listen with eagerness. The best class of people attend the meetings, many of them pillars in other churches, who are not satisfied with the quality of food they are receiving from their own teachers, and feel there is something better for them. The Church of God has quite a large company

here. A large number of their members attend the meetings in the tent and seem deeply interested.

Elder Robbins returned from his enforced absence in Washington, D. C., Sunday evening, June 20. He found everything in West Virginia prospering, and the work at the tent progressing satisfactorily.

The early demand for Sabbath-school quarterlies for the ensuing quarter is a good indication for this branch of the work in West Virginia.

Elder Foggins called at the office this week. He reports that he is interesting himself in the "Ministry of Healing" campaign.

The canvassers are doing well, as is indicated by their weekly reports.

Those brethren who have indicated their willingness to co-operate in the "Ministry of Healing" campaign are requested to send in their orders for a copy of this most excellent book, and begin active work in disposing of the number expected to be sold by West Virginia.

There is a very strong probability that we will be able to secure the beautiful Terrapin Park in Parkersburg in which to hold the coming camp-meeting. Terrapin Park is beautifully located in the eastern section of the city, and directly on the line of the street railway. Ample shade, fine water, and good buildings seem to make this an ideal place for holding our meeting. Let every Seventh-day Adventist, with his family, prepare to attend this meeting. August 18 to 28 is the time.

VIRGINIA

Strausburg

We pitched our tent and began meetings here June 2. We have now been here over three weeks, and during this time we have had the worst spell of cold and rainy weather we have ever witnessed during a tent season.

On Saturday night, June 18, a heavy electrical storm passed over us going north. We had just left the large tent, thinking the danger was over, when the wind changed, coming upon us with such force as to blow our

large tent down, the center pole falling across the organ and greatly damaging it. The ground was so full of water from the continued rain that the stakes would not hold, although we were pitched on a solid well-sodded lot. After repairing the tent, which was torn in about ten places, we resumed our services on Tuesday night following. But during all this time, and up until yesterday (Sunday), largely on account of the inclement weather, our attendance was very small. Yesterday afternoon and night we were encouraged with a larger attendance, and now that we have indications of fairer weather, we trust that the Lord will yet use us to bring the light of this truth to this vicinity, although we are now contending each night during the week with the ferris wheel, skating rink, and moving picture shows that draw large crowds more intent upon pleasure than hearing the word of God. Our failure to get the ears of the people from the first on account of the conditions named has given opportunity also for a quiet work among the people by opposing elements, and many no doubt prejudiced are staying away.

We ask an interest in your prayers in behalf of ourselves and the work at this place.

R. D. HOTTEL.
J. GREEN HANNA.

Special Notice!

ON account of sickness, Elder H. W. Herrell was compelled to resign the presidency of the Virginia Conference. Elder A. C. Neff was elected to fill the vacancy. All matters pertaining to this office should be addressed to the new president, at Quicksburg, Va.

IN looking over our report we find some record-breakers. We need say nothing more about the field being a good one in which to sell books, for our reports speak for themselves. It is not only at one place that we are making good sales, but all over the state. This truly is encouraging, and shows what the Lord can do through a willing servant.

Brother Wirth is in the famous valley of Virginia, and he has passed the scholarship-mark long ago. His second week's work in the field brought him over one hundred dollars worth of orders.

Brother Fritz is working with Brother Wirth, and has his scholarship almost earned.

Brother Gordon is alone in the heart of the state, where the ravages of the war can still be seen in the land. Consequently the people are very poor; but this has not affected him in the least. Even in this territory his reports are over the dollar-an-hour mark. He tells of many interesting experiences. One place, while I was with him, we looked up a man who was keeping the Sabbath, and had never seen a Sabbath keeper until we came there. As a result of the visit and some Bible studies, his wife stepped out and is keeping the Sabbath. These people learned of the truth by a *Signs* falling into their hands. There are others interested ones there, so he is holding Bible readings with them. We hope soon to see others accept the truth.

The Mount Vernon students are down in the southwestern part of the state opening up a new field, and the way books are being sold is marvelous. This has long been a neglected field, and the people are hungry for the truth. Messrs. Wright, Robinson, and Hewitt are down in the mining region. It was my privilege to spend a few days with them, and our sales were very high. Brother Robinson took orders amounting to \$102.25 in eighteen hours' work, and he was new at the business. Brother Wright averaged about \$6.00 per hour, and Brother Hewitt did as well. All feel that it is the mighty hand of God that is doing the work for them.

Brother C. C. Belgrave is in Danville. He writes that he is of good courage, and is doing nicely. His reports have not been as high as some of the others, but he is nearing his scholarship rapidly.

Brother Oertley, our stand-by, has just finished a delivery of 100 per cent.

Brother Schenk is now with Brother Oertley, and is doing his best to show the truth to those he meets. His reports are growing larger.

This week we add a new worker to the list. Brother Joseph Revans, of New York, has come down from the North to enjoy the hospitality of the

Virginians. While doing so, he expects to place some books with them. We expect soon to see some good reports from him.

Brother Balch, of Doswell, has decided to leave the farm and enter the canvassing work. We are glad to see our work growing by these additions.

These reports are encouraging, but there are many more who might be in this work too. Are you one of those that should be scattering the printed page? We must begin to look for workers early to take our students' place when they leave for school next fall. We do not want to let the work drop, but endeavor to hold it where it stands. Who will be the first to lay plans to take a hand in holding the work where it is, or in raising it higher?

As I travel from north to south, and from east to west, I can see more and more the opportunities that there are here for those who wish to enter the southern field as canvassers or as farmers, who wish to locate in a middle climate and live the truth before their neighbors.

Virginia is awakening, and many people are coming here to take homes. Many cheap homes may be bought in neighborhoods where Adventists have never been heard of. What better missionary work could one do than be a pioneer in a field of this kind, and do well financially. God will bless those who come to work for him. Those who are interested in the work in this state address the writer.

V. O. PUNCHES.

1310 N. 28th St., Richmond, Va.

NEW JERSEY

A Scholarship in Ten Days

As I have not written to the VISITOR for a few weeks, I thought I would again report a few of our good experiences that the Lord is giving us here in New Jersey.

"The Lord hath done great things whereof we are glad. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:3, 5, 6.

This is what the canvassers, one and all, are saying in their letters and good reports from week to week. Brother Sherman, who has never canvassed for books before, at the end of his first week writes, "I send

Canvassers' Reports

Virginia, Week Ending June 24, 1910

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
K. Oertley, Wythe Co.		OK	23	15	15	50		15 50	2 00
A. Schenk, Wytheville		OK	29	17	22	50	50	23 00	50
W. Wirth, Greenville		PP	45	59	108	00	75	108 75	75
C. J. Fritz, "		PP	46	51	97	00	2 50	99 50	
E. Roberson, Doswell			36						100 25
G. Robinson, Pocahontas		DR	30	19	71	00	1 75	72 75	25
C. N. Hewitt, Pocahontas		DR	33	26	99	00	3 25	102 25	
J. Wright, Pocahontas		GC	29	21	78	00	3 25	81 25	
L. O. Gordon, Dellwyn		GC	50	30	90	75	4 75	95 50	3 75
A. Jasperson, Keezletown		GC	97						247 70
J. Lewis, "		GC	82						242 75
C. C. Belgrave, Danville		GC	38	19	23	00	3 60	26 60	1 10
Mrs. Sherman, Newport News		CS			13	50	9 90	23 40	7 50
Totals			538	257	\$618	25	\$30 25	\$648 50	\$606 55

Virginia, Week Ending June 17, 1910

K. Oertley, Wythe Co	OK	5½	1	1	00		1 00	5 25
A. Schenk, "	OK	28	16	20	00	50	20 50	50
W. Wirth, Greenville	PP	37½	53	95	75	1 00	96 75	1 00
C. J. Fritz, "	PP	40		61	50	1 50	63 00	
C. N. Hewitt, Pocahontas	DR	23	17	61	00	3 75	64 75	1 25
G. Robinson, "	DR	31	20	71	25	2 25	73 50	1 25
J. Wright, "	GC	22	15	49	00	2 00	51 00	1 50
L. O. Gordon, Dellwyn	GC	26	10	33	00	3 00	36 00	2 50
C. C. Belgrave, Danville	OK	27	25	26	00	2 60	28 60	1 60
Totals		240	157	\$418	50	\$13 60	\$435 10	14 85

East Pennsylvania, Week Ending June 24, 1910

Harry Barto, Adams	DR	5	54	19	57	00	57 00	
H. Christman, "	DR	5	45	13	43	00	43 00	
W. Barto, Cumberland	DR	5	40	11	32	00	32 00	
J. Kennedy, Carbon	DR	5	42	17	56	00	4 25	60 25
S. Rockwell, Bradford	GC	8	60	23	71	50	71 50	
J. Winemiller, York	GC	5	29	9	27	00	27 00	
J. Lichy, Lehigh	GC	5	26	5	15	00	4 75	19 75
E. Steener, Bucks	OK	5	38	21	22	00	22 00	44 00
Totals		43	334	118	\$323	50	\$9 00	\$332 50

West Virginia, Week Ending June 24, 1910

T. M. Butler, Tyler Co.	OK	5	40	24	51	00	51 00	32 50
Guv Corder, Wheeling	BF	5	37	38	42	00	5 00	47 00
Ray Corder, "	BF	5	37	44	51	50	8 00	54 50
W. Coleman, Marshall Co.	DR	5	39	10	31	00	16 90	47 90
Hazel Leach, Ohio Co.	DR	5	44	11	34	00	10 50	44 50
May Leach, "	OK	4	28	10	15	50	15 50	
Dollie Parker, Brooke Co.	OK	5	41	26	33	00	33 00	
J. Jennings, Fayette Co.	DR	4	27	4	9	00	20 50	29 50
Totals		38	293	167	\$267	00	\$55 90	\$322 90

Ohio, Week Ending June 24, 1910

H. Kirk, Jefferson Co.	DR	5	45	23	76	00	9 00	85 00
F. E. Hankins, Carroll Co.	DR	5	45	21	59	00		59 00
R. Wheeler, Washington Co.	DR	4	41	3	9	00	50	9 50
B. Wagner, "	DR	4	40	8	25	00	50	25 50
A. L. Bassler, Fairfield Co.	DR	3	31					202 40
O. Hershberger, Morgan Co.	GC	5	50	7	22	00		22 00
Enos M. Horst, Ross Co.	GC	5	38	4	13	00	7 85	20 85
C. Oberholtzer, Morgan Co.	GC	3	23	5	15	00		15 00
C. Perrine, Richland Co.	CK	4	27½	12	13	00		13 00
Mrs. C. Garman, Paulding Co.	CL	3	23	31	20	00	11 00	31 00
L. H. Waters, Allen Co.	BF	4	38	3	3	00	5 00	8 00
Totals		45	401½	117	\$255	00	\$33 85	\$288 85

\$396 00

District of Columbia, Week Ending June 17, 1910

I. Porter, Fauquier Co. Va. DR	45		78 00		78 00
A. Williman, Prince Wm., Va. GC	60	23	79 00	4 50	83 50
F. Mills, Prince Wm. Co., Va. GC	50		78 25		78 25
Totals	155	23	235 25	4 50	239 75

Eastern Pennsylvania, Week Ending June 17, 1910

J. Winemiller, New Freedom GC	5	32	14	45 00		45 00
J. Lichty, Lehigh GC	5	39	12	36 00	5 50	41 50
J. Kennedy, Carbon DR	4	31	7	21 00	3 25	24 25
G. Jenkins, Scranton PG	3	12	2	8 00		8 00
E. Sterner, Bucks OK	4	29	21	23 00		23 00
W. P. Hess, Lancaster OK						119 00
Totals	21	143	56	133 00	8 75	141 75

Chesapeake, Week Ending June 24, 1910

Maryland							
William Horn, Elkton GC	5	40 1/4	9	28 00	11 65	39 55	2 10
E. A. Huet, Hartford GC	3	25					31 15
W. Yonson, Howard Co. GC	2	12 1/2					29 85
S. N. Brown, Borden OK	3	25	36	40 50	4 75	45 25	1 00
J. Parks, Somerset Co. OK	1	11	4	4 00	1 00	5 00	
Totals	14	113 3/4	49	\$72 50	\$17 40	\$89 90	\$64 10

Grand Totals: Value of Orders, \$2,498.74 Deliveries, \$1,329.75

my week's report and also a few words of encouragement. I started for Cape May Court House last Sunday morning, and the Lord helped me in finding a place to stay over night at Sister Aplegate's. Monday morning I started for Cape May City and have been working there all week. The Lord has been blessing me, and has helped me to make friends. I have never sold books before, but I knew that God could sell the books for me; so I started out and tried to do my part, and he has done his part. Next week I expect to do better, as I could not put in full time this week [however he put in 49 hours]. I have taken a number of orders. Pray for my success that I shall make my scholarship in one month. I believe that it is possible." He reports for that first week \$115.75 worth of orders.

Again the next week he writes, "The Lord is blessing me in a great measure. I have gone above my scholarship in ten days. I tell you the good old 'Controversy' melts the hearts of the people. I certainly have good experiences. Many times as I tell the people about the book they cry. I hope to do even better this week, so remember me in your prayers." The report in hours and order was 53 hours, and \$140.50 worth of orders. Praise the Lord. Surely this is a good record—a scholarship in ten days. This shows the result of earnest prayer and strong faith, full time and thorough work. If we expect great things of God and ask him

in faith for them he will never disappoint us.

Another canvasser, Brother Frith, also a new canvasser, reports an excellent delivery of the "Great Controversy." He lost but one order.

Brother Love, who has been working only about a week, writes, "I am here working and having a very good time. You will notice by my report what I have done. I am of good courage and am going forward trusting in the Lord. Surely this is the Lord's work. I know if I put my entire trust in him he will give me success. It is 'not by might nor by power, but by my spirit, saith the Lord of hosts,' that this message will be carried to the world. The prospects are as bright as the promises of God. Remember me in your prayers." Brother Love was able to work but three days this first week, but in that time he reports 28 hours and \$48.00, nearly two dollars an hour.

The canvassers are all of good courage and the work is going forward. Many more encouraging experiences might be sent in, but space will not permit.

Let us pray that all these faithful canvassers, who are sowing the precious seed of truth by selling our good books, may be greatly blessed, and may every one come out of the field this fall with their scholarships earned, and what is still better, with a much richer Christian experience as a result of the good talks and the

souls saved by their efforts this summer.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness." Isa. 41:10.

C. E. GREY.

56 South Ave., Trenton, N. J.

OHIO

New Philadelphia

FOLLOWING is a missionary report for the last two months:—

Periodicals sold	-	-	-	125
Pages periodicals distributed	-	-	-	910
Pages tracts mailed	-	-	-	138
Pages tracts distributed	-	-	-	286
Books sold	-	-	-	11
Bible readings held	-	-	-	9
Missionary talks given	-	-	-	24
One pair shoes given away.	-	-	-	

MRS. CORA LEHMAN.

Florence

DEAR VISITOR READERS: Thinking you would be interested in the progress of the Lord's work in this part of his vineyard, I thought I would write a few lines to let you know that Elder Bidwell and myself have located here with our tents, and have begun our services for the Lord.

Our work together has been pleasant, and our attendance has been excellent. The average attendance has been about seventy-five. Last Sunday evening our tent was full to overflowing.

The attention has been very good, and the same people come nearly every night. They seem to be very much interested in the truths as they are being presented. Questions are asked frequently, and answered to their satisfaction. Thus we see that the spirit of the Lord is at work.

Last Sabbath the Camden church as a body came here to attend Sabbath-school and two preaching services, which were held during the day.

A small Sabbath-school was organized at Florence, which is the first at this place.

The prospects are good here for a church organization. We want to keep humble so that the Lord can use us in his work, and that many souls may be saved in the kingdom as a result.

Remember the Lord's work at this place in your prayers.

F. E. GIBSON.

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D. D. REES - - - EDITOR

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The check mark here indicates that your subscription has expired. Renew at once.

From Virginia

FOLLOWING is a portion of a letter from Vernon O. Patches, a former Mount Vernon College student, and now state canvassing agent in Virginia. The letter came with the canvassers' report appearing in this issue of the VISITOR. The young men referred to are from Mount Vernon College:—

"What do you think of Virginia now? Can books be sold here? Hewitt, Wright, and Robinson are doing things, let me tell you. You ought to have been along and helped them out. I will have to look up some more good places and have you come next year. It keeps me busy to get around to all of the canvassers. We are all enjoying the work, however, and watch the VISITOR to see how we compare with the other conferences.

"Where are the Pennsylvania boys? I have not heard anything of them yet.

"Watch the reports and see how things come out. This is the state of all states. When you wish to come this way let me know."

The Self-Denial Box

WE desire that all of our people read carefully the following from the pen of Sister White:—

"My dear brethren and sisters everywhere: I wish to ask if you would not regard it a privilege to lay aside a certain sum weekly for the Southern field? Will you not put in a prominent place in your house a box bearing the inscription, 'For the work among the colored people in

the South.' Will you not ask your children to put into this box the money they would otherwise spend for candy and other needless things? When visitors come to your home, they will see this box, and ask in regard to it. Let the children tell the story of their effort to help a needy mission field by denying self.

"Every church member should cherish a spirit of self-sacrifice. In every home there should be taught lessons of self-denial. Keep in your home a self-denial box into which you can put the money saved by little acts of self-denial.

"Many should become interested in placing these boxes in homes. Ask old and young to aid the work for the colored people by placing these boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master."

We have prepared a neat box which we are sending free to all who will use them. We are receiving some orders, but not nearly as many as we should. Will not the elders of our churches find out how many can be used in their church, and send the order in at once? It is much cheaper to send them in quantities, but we will be glad to furnish singly to any who are isolated. Let us hear from you soon.

A. J. HAYSMEYER.

61 Lindsey Ave., Nashville, Tenn.

The Hinsdale Sanitarium

THE following resolutions were recently passed by the Northern Illinois Conference:—

Whereas, Dr. Paulson and his associates have been especially exercised about the great needs of the city of Chicago, and,—

Whereas, They have taken definite steps to cope with this city problem by establishing a medical missionary home in the old training school on Thirty-third Place, where city missionaries can be trained in a short practical nurses' course, especially fitting them to treat, and give Bible instruction to persons of moderate circumstance; therefore,—

Resolved, That this conference extend its sympathy and co-operation to this splendid work that is an endeavor to respond to the insistent call made by the servant of the Lord to warn the cities; and,—

Further Resolved, The we recommend that the plans be formulated to put this resolution into effect, by joint meeting of the conference committee with the Hinsdale Sanitarium board.

Married

ON June 22, at the home of Elder F. M. Fairchild, of La Vale, Md., Mr. Windom Durst, of Parton, Md., and Miss Sina Pucklew, of the same place, were united in the sacred bonds of matrimony.

These young people have but recently accepted the truth, under the labors of the writer, and are of the class that will prove an honor and blessing to the cause of God, if they continue faithful in the future as in the past.

Mr. Durst is expecting to lose his position as bookkeeper, because of accepting the Sabbath, all of which he is willing to do in order to obey God's truth; but being a stenographer, he hopes to find work among our people, and if any who reads this note can assist this brother in securing such a position, they will confer a favor upon the writer. F. M. FAIRCHILD.

The Watchman for August

A **SPLendid** array of articles will appear in the August *Watchman*. Besides the outlook and home and health departments, missionary reports from foreign lands, and general articles, there will appear the following as our leaders:—

Is Universal Peace at Hand? The popular peace cry, which is a great subject and a vital concern to all people, will be fully considered in this article.

Evils of Industrial Warfare. An article showing that in order to have real world peace there must be a settlement of industrial conflict as well as international disputes.

The Millennium.

The Day of the Lord.

Korea, the Cockpit of the East. (The Eastern Question Series).

The cover design will be handsome, the same being an illustration of the peace palace at The Hague. The August number of the *Watchman* is considered by far the best magazine ever published by the Southern Publishing Association. Agents wanted everywhere.

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