

# COLUMBIA UNION VISITOR

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

Vol. 15

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No. 33

## GENERAL MATTER

### GIVE US LIGHT

Hark! through the dense and misty air  
There is rising slowly a startled prayer,  
A piercing cry through the gathering  
night,  
A wild entreaty—"O, give us light!"  
And straining eyes through the darkness  
peer,  
Earnestly asking if day be near.

Light! light! for we cannot see  
Things as they are and ought to be.  
Dangers are around us—and O for light  
To read the directions of God aright!  
His handwriting is clear and wise;  
O! that the darkness would leave our eyes!

Light for the rich, for they do not know  
The duties that from their station grow!  
Light for the scorned and trodden poor  
To help them to suffer and still endure!  
Light for the nations that groaning lie  
'Neath the weight of darkness and misery!

Light to live in this troublous time,  
When terror gathers in every clime;  
Light to die, to dispel the gloom  
That curtains grimly the opening tomb;  
O thou who dwell'st where there is no  
night,  
Hear us in heaven, and send forth the  
light.—*Selected.*

## The Family as an Educational Agent

IN HIS wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. The education of a child is to be begun in the home. In the home the child is to learn the lessons that are to guide it through life. From infancy lessons of honor and obedience to parents are to be taught. Never should the children be allowed to show them disrespect. Self-will and hasty words should not be allowed to go unrebuked.

Parents should realize the sacredness of family discipline. They have been entrusted with a most important stewardship, a sacred charge. They are to make their family a symbol of the family of heaven, of which they hope to become members

when their day of test and trial here below shall have ended. The children are to be taught to respect themselves, because they are the Lord's property, bought with an infinite price.

The influence exerted in the home must be Christian-like. This is the most effective ministration in the character-building of the child. The words spoken are to be pleasant. No boisterous, arbitrary, masterful spirit is to be allowed to come into the family. Every member is to be taught that he is to prepare to be a member of the royal family.

The father and the mother are to place themselves on the Lord's side. It is their privilege to bring light and joy and peace into the home circle. They are to exert an influence which shows that they are to be guided and controlled by the principles of heaven. They are to draw in even cords. Their every act is to be in harmony with heaven.

The parents in the home and the teachers in the school are to co-operate. The instructions given the child in the home is to be such as will help the teacher. In the home the child is to be taught the importance of neatness, order, and thoroughness, and the lessons are to be repeated in the school.

Our schools are to be built up. They are to be as schools of the prophets. We are to expect that the angels of God will be the helpers of the teachers in all the service that is done to the glory of God. But the child's first school is the home. There it is to learn lessons of the highest importance.

Parents, remember that your home is a training school, and in which your children are to be prepared for the home above. Deny them anything rather than the education that they should receive in their earliest years. Allow no word of pettishness. Teach your children to be kind and patient. Teach them to be thoughtful to others. Thus, you are preparing them for higher ministry in religious things.

The history of everyone is written in the books of heaven, that they all

may know that their reward or punishment is according to their works,—their service in this life. Let parents remember that every day makes part of their history, and that no neglect must be permitted in the home, because they cannot know how soon sickness or death may come to them or to their children.

In the home church, children are to learn to pray and to trust in God. They are to learn that they should become members of the family of heaven, and that they must, therefore, be kind and dutiful to their parents, faithfully respecting their wishes.

The father and mother should work together, in full sympathy with each other. They should make themselves companions to their children.

When children reach a suitable age, they should be provided with tools. If their work is made interesting, they will be found apt pupils in the use of tools. If the father is a carpenter, he should give his boys lessons in house building, ever bringing into his instruction lessons from the Bible, the words of scripture in which the Lord compares human beings to his building.

As much as possible, let the homes of our people be out of the cities, that the children may have ground to cultivate. It is good to let each have a piece of ground as his own. As you teach them how to prepare the soil for the seed, and the importance of keeping the garden free from weeds, teach them how important it is to keep unsightly, injurious practices out of the life. Teach them to keep down wrong habits as they have kept down the weeds in the gardens. It will take time to teach these lessons, but it will pay, yes, greatly pay.

God demands of parents a faithful study of his word, and a determined effort to make a success of the church in the home. Then parents with their converted children,—the result of their obedience to God,—can carry into the church their self-denial and sacrifice and their spiritual strength.

MRS. E. G. WHITE.

## The Two-Fold Promise

"To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a name written, which no man knoweth save he that receiveth it." Rev. 2:17.

No sooner do we start to walk the rugged path, the "highway of holiness," than we are made to realize that we have engaged in a service which in itself develops such characters as scripture designates in that familiar term "soldier." As such, the exhortation comes to all, "Put on the whole armour of God" and "fight the good fight of faith." Every soul must have its "wilderness of temptation" and its garden of Gethsemane. It is not enough to enlist and begin the battle. To those who unceasingly and courageously wield the sword until the setting of the sun, will be spoken the glad words, "well done, good and faithful servant"—they alone will be permitted to "lay hold of eternal life" and "eat of the hidden manna."

But we are not to fight without encouragement. I have seen the mountains cloud-capped on a dark and cloudy day, while down in the coves and the valley silently slept the little cloudlets. The mountains were in mourning,—down the valley flowed the tears. By and by, through a little rift in the cloud, came one of those sweet messengers—the sunbeams—and tenderly kissed the cheek of the mountain, and lo, the whole mountainside smiled back at the sun. Let clouds hover over my soul, let tears dampen my cheek; I will wait quietly until the cloud is rifted, and then the white messenger will wipe away these falling tears, and I will smile in his face once more. I will eat of that hidden manna.

What is this hidden manna?—When traveling in the wilderness the Lord fed his people bread from his own table. Thus he sustained the physical man. Jesus says, "I am the bread which came down from heaven." A portion of the bread given to Israel was laid by in the ark, and thus hidden from public view. This was the hidden manna.

For many years I heard about Jesus. I have read again and again the sweet story of the manger, the star, and the song of the angels. I have seen paintings of the carpenter shop where he worked. I have been told that he healed the sick, opened blind eyes, unstopped the ears of the deaf, and brought the dead to life again. When in sorrow alone on bended

knee, I have called upon him, so near has he come that I have heard his whisper, and opened mine eyes quickly that I might see him; but lo, I was alone. I taste, only taste, of that "hidden manna." It quickens my step, rests my soul, inspires my spirit; and I will hasten on, for by and by I shall eat and be satisfied.

Why is this sweet manna so hidden? Why can we not lift the curtain and view the unseen? The answer is simple. It is a wise provision that this manna should be in a sense hidden. One look into heaven, one glimpse of the glory that awaits the overcomer, would forever unfit us for the earth in its present condition. We are babes, we must eat the crumbs a little longer. Our vision is yet imperfect, our spiritual eyes are weak; we must yet "see through a glass darkly"; now we know only in part. But if the hidden manna, now tasted only in crumbs, revives my fainting spirit, what will it be to sit down at the table and eat until satisfied? "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man . . ." Yet, for a season this blessed fruition is hidden. "It doth not appear what we shall be;" but how blest are they to whom partially in this world, and perfectly in that world yet to come, the blessed promise shall be verified: "To him that overcometh will I give to eat of the hidden manna."

"And I will give him a white stone, and in the stone a name written, which no man knoweth, save he that receiveth it."

The following references taken from a leading commentary will greatly aid the reader in a clear and intelligent conception of the text:—

"The white stone," reference here being made to the *tessera hospitalis*, the tally or token of hospitality employed by the ancients. At a time when houses of public entertainment were less common, private hospitality was necessary. When one person was received kindly by another, or a contract of friendship was entered into, the *tessera* was given. It was so named for its shape, being four-sided; it was sometimes of wood, sometimes of stone. It was divided into two by the contracting parties. Each wrote his name on half of the *tessera*, then they exchanged pieces, and therefore the name or device which each received, was the name the other person had written upon it, and which no one else knew but him who received it. It was carefully prized, entitled the bearer to protection

and hospitality."

What a beautiful illustration of gospel truth is here brought before us. Says Jesus, "I will give him the *tessera hospitalis*. In other words, we will exchange pieces, and thus we will enter into a contract of friendship, favor, and hospitality. This thought is beautifully expressed in the Revelation—"Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in, and will sup with him, and he with me. He that overcometh, I will give him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

After all, we have only seen, the shadow of that which is indeed glorious—a white stone in heaven with the new name written thereon. A host stands before the throne in white robes. Who are these?—Says the angel, "These were redeemed from the earth. They have washed their robes and made them white in the blood of the lamb." The new name on the white stone is the name of my soul, when washed in the atoning blood. He who knows me better than my earthly friends has named me. Looking upon the *tessera hospitalis*, he remembers the covenant of friendship; we are mutual friends; the bond is the bond of love.

Have we received the white stone, the token of friendship with Christ? Do we know him as our elder Brother? Do we wish to hide in him rather than from him? Our Saviour longs to make a covenant of friendship with us. He longs to give us the white stone with the new name, but he can give it only to him that overcometh.

L. E. SUFFICOL.

## Thoughts on First and Second Thessalonians\*

We are living in a time when the greatest issue of this world's history is just before us, when all the prophecies of the Bible have already met, or are rapidly meeting, their fulfillment. Time is swiftly approaching eternity, when the hope of all ages is to be realized in the second appearing of our Lord and Saviour Jesus Christ, who will forever bring an end to the long and bitter reign of sin and rebellion which has marred the universe for the past six thousand years.

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

For this reason the epistles of first and second Thessalonians are of special interest to us; for their predominant theme is the second coming of Christ. They of course had an application in the time of the Thessalonians to whom they were addressed, but in the above respect, they were written especially for our admonition, upon whom the end of the world is come. Let us, therefore, study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

#### FIRST THESSALONIANS

The first epistle to the Thessalonians was written from Corinth, about 54 A. D. It is the first of the epistles to Paul that we have, and is among the earliest writings of the New Testament.

The city of Thessalonica is situated at the head of the Thermic Gulf, on the Aegean Sea. It was founded by Cassander in 315 B. C., and in Paul's day it was a flourishing center of commerce. It is remarkable as one of the few ancient cities existing to-day, having a present population of over seventy thousand.

The great apostle had come to the Thessalonians from Philippi, where he had suffered severe persecution. His work among them was attended with much difficulty, yet he preached the word to them boldly, despising the fear of persecution. After Paul's departure the church suffered severe persecution; and on account of its purifying effect, he is able to say to them, "Ye are examples to all them that believe in Macedonia and Achaia." What an excellent account this is; and should not God's people to-day have a similar record? The greatest power for good in this world is the example of a blameless life. Therefore, should not we, who are living in the very shadow of his glorious appearing, strive to persuade others by the unanswerable argument of a godly life?

Certainly we, who are entrusted with the greatest responsibility ever committed to mortals, that of giving the last warning message to a perishing world should "rejoice always," never forgetting the all-important injunction to "pray without ceasing;" in everything giving thanks, for this is the will of God concerning us; and above all "despise not prophesyings whereunto ye do well to take heed as unto a light that shineth in a dark place."

The state of the dead—a subject the misconception of which is the

cause of more deception to-day than almost any other question—is clearly set forth in chapter four, verses fifteen to seventeen. "This, I declare unto you by the authority of the Lord, that we who are living who survive to behold the appearing of our Lord who shall not enter into his presence sooner than death. . . . We, the living, . . . shall be caught up with them in the clouds to meet our Lord in the air." This being true, the dead do not enter into their reward before the resurrection, which occurs when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."

No man knoweth the day nor the hour of his coming; but we, "brethren, are not in darkness, that that day should overtake [us] as a thief in the night." We "are children of the night." Therefore let us not sleep as do others, but let us watch and be sober, that we may know the time of our visitation and be able, when he comes, to look up with joy and say, "Lo, this is our God, we have waited for him, and he will save us."

#### SECOND THESSALONIANS

The second epistle was written to correct the erroneous belief of the Thessalonians that Christ was coming in their day, which they had likely been led to believe from the first letter. Paul, however had no such belief; for he tells them plainly in chapter two, verses two and three, not to be troubled "as that the day of the Lord was at hand," for it should not come except there be a "falling away first, and that man of sin be revealed, the son of perdition." He also reminded them in verse five that he had told them of these things while he was yet with them, which was before he had written the first letter.

All protestant commentators agree that the power referred to in chapter two, verses four and five, is the papacy. No other power in history has ever filled Bible specifications more accurately. This power, in connection with modern spiritualism, brought to view in verses eight to eleven, will unite with apostate protestantism to repeat the fearful scenes of the dark ages. Already we see the bond of their alliance,—forced observance of Sunday sacredness,—gaining force on every hand.

The wicked are not to suffer eternal punishment, as some would have us believe. Contrary to this, they "shall be punished with everlasting

destruction from the presence of the Lord, and the glory of his power." Chapter 1:9.

Paul's admonition in chapter 3:10, "If any will not work, neither let him eat," together with his example, mentioned in the previous verses, impresses upon our minds the virtue of diligence. An idle mind is always the devil's workshop. Then let us faithfully improve every moment, redeeming the time, because the days are evil.

How often we might wonderfully encourage our brethren by expressing confidence in their sincerity, whereas we often sow discord by finding fault with them. Let us, rather, strive to imitate Paul's example thus: "We have confidence in you brethren, that ye both do and will to do the things which we command you." "And the Lord direct your hearts into the love of God and unto the patient waiting for Christ."

CARL N. HEWITT.

## AT THE COLLEGE

### College Notes

MR. HAROLD BUTLER recently spent a day in Columbus.

Mr. Henry Spohn left for Wyoming last Sunday evening.

The following persons from the College attended the Ohio camp-meeting at Marion: Elders Butler and Butcher; Professors John, Anderson, and Pulver; Harold Butler and Miss Pengelly.

Professor Anderson returned from Columbus, where he has been taking work in the university, August 14.

Miss Clara Pettit, who attended the summer school at the College this summer, is now canvassing in Man-nington, West Virginia.

A card from R. B. Wheeler says that although he and Mr. Wagner have not sold as many books as some of the other students, they have made a scholarship each, and that they expect to return to Mount Vernon within a few weeks.

The following is taken from a letter from Carl Hewitt, who is canvassing in Virginia: "We are having good experiences here. I think I have gotten \$500 worth of experience out of this

summer's work. Last week we broke all records for us. The Lord is certainly blessing us in many ways. It is altogether our own fault if we don't sell books. My orders so far total over \$800."

Miss Rebecca Secor is visiting her brother in Chicago.

Mr. Gurnie K. Young has been attending the summer school at the Ohio State University, where he is working on the literary course.

Mrs. Walter Metcalf, with her two children, is visiting relatives at her old home in Hanna, West Virginia.

Miss Martha Poole has entirely recovered from her recent operation, and has resumed her duties at the sanitarium.

Mr. L. C. Palmer, who was at school last year, has accepted an offer to teach a public school next year.

Mrs. M. C. White was in charge of the cooking at the Ohio camp-meeting.

Professors Pulver and Anderson were at the Ohio camp-meeting during the last four days of the meeting.

Mrs. Secor, of Academia, went to Chicago, O., recently, to attend a family reunion.

The church-school teachers at the Ohio camp-meeting were Miss Rosella Draper, Miss Anna Franklin, Miss Vada Welch, Miss Leona Gibson, Miss Myrtle Lauthrey, and Mrs. N. A. Honeywell.

Mr. W. O. Daniells, a former student of Mount Vernon College, is keeping books for a firm in Chicago. He came home recently, and intended visiting the Ohio camp-meeting, but was taken ill with tonsillitis.

Mount Vernon College was well represented at the Ohio camp-meeting, sixty or seventy students and others who were connected with the College being present. On Wednesday noon a group of about fifty was photographed near the College tent.

Last Sabbath the young people were again privileged in hearing further about Miss Clark's work among the Chinese in this country. She told of their aptness in learning, and of their interest in singing the Christian songs they were taught in the school. To show how the songs live with them and are a strong factor in making their lives more happy, she said that after the earthquake when the school was broken up and the pupils scattered, that she found a number of them huddled together in a warm, close, stuffy upstairs room, working for a mere pittance on ready-made garments. When she entered the room, she found them singing the songs they had been taught in the school. They said it made them happy to sing those songs. This was an encouragement to her, for although she knew their school days were then over, she felt that the songs would live with them the rest of their lives, influencing them for good.

By working for the children the parents can be more easily reached. She related an incident to show this. At an exercise conducted by the children in which the Christian teachings of the school were given, she said she noticed the soul hunger on the faces of the parents gathered there, "longing for the Savior, but they did not know it," and as they heard and saw, their faces would light up, and a ray of hope would seem to come to them.

In closing, she urged the youth to pray for them, and to give of their abundance to those who know Him not.

### Through Northern Ohio

ON my tour through northern Ohio in the interests of our College, I had the pleasure of visiting many old students, and many others who are interested in the school, and who are desiring and planning to attend. Some of these may not be able to attend this year, but they are looking toward Mount Vernon, and when their opportunity comes, they will be ready to improve it.

Miss Marguerite Mason, of Bellefountain, who was a student at Mount Vernon during the year 1908-09, is planning to attend again next year.

At the Bowling Green church, which is the oldest in the Ohio Conference, I had the pleasure of meeting some of those who have long been holding up the light of truth.

Mr. Floyd Klopfenstein, of Bowling Green, who has been at Mount Vernon for the past several years, intends returning to school again next year.

While at Bowling Green I stayed one night at the sanitarium conducted by Brother Williams. His younger daughter, Marie, expects to be in school at Mount Vernon next year.

Miss Maude Hess, of Bowling Green, who was a student at Mount Vernon several years ago, is working in the telephone exchange. She says that the days spent at the College were among the brightest and happiest of her life, and she would very much like to return this fall.

Mr. George Warner, of Liberty Center, has been studying the truth for about a year. He at last decided to obey it, and has laid his plans to attend school this year.

While in Toledo I stayed at the home of Miss Eva Fleming. I was glad to hear that Miss Fleming is improving in health.

At Toledo I met Miss Ethel Halfrick, and Miss Lillian De Forest, and Mr. Walter Kinker, all of whom were much interested in the study of the calendar, and are planning on attending school this year or in the near future.

Miss Ariel Arnold, whom I met in Detroit, finished her high school course last year, and has decided to enter Mount Vernon College this year.

Miss Clara Pettit, of Clyde, Ohio, who was in the summer school at Mount Vernon and had planned to teach a church school this winter, has now decided to return to college, and is canvassing for a scholarship in West Virginia.

Other prospective students from Clyde are Misses Dolly and May Parker, and Miss Pearl L. Parker.

O. F. BUTCHER.

### NEW JERSEY

Now is the time to get in your order for September magazines. They will be excellent numbers, and well worthy an earnest effort in behalf of their circulation.

Elder B. F. Kneeland spent several days this week in visiting scattered Sabbath keepers in Bergen County. He reports some rich experiences. There are many very promising openings for labor in that part of the state.

The interests at the various tent efforts is still good. Some are already taking their stand to keep all of the commandments of God. Let all pray most earnestly that there may be a rich harvest of souls as the result of the summer's work.

All will be glad to learn that Brother D. K. Royer, former conference secretary and treasurer, who is now manager of the department of circulation of the *Watchman*, is recovering from an attack of typhoid fever, from which he has been suffering. Many prayers were offered in his behalf, that he might be spared to continue his work.

A number of our book and periodical canvassers will soon leave the field to enter school. We are anxious that the work of circulating the printed messengers shall not stop on this account, as there is much still to be done. There is a great field here for resident canvassers, who will stay by the work the year through. Any who feel the burden to help along this line should send their names to our field agent, or missionary secretary, that proper arrangements may be made for their work.

The work with the \$300,000 fund is very encouraging. All the churches that have been visited are taking hold with enthusiasm to raise the entire amount asked of this conference at once. Two churches have already subscribed more than enough to meet their entire quota.

The church at Elizabeth was visited last Sabbath by Elder B. F. Kneeland. The church is prospering, and new members are being added. Brother J. M. Gaff, the elder of the church, is just recovering from an attack of malaria, and is of good courage in the work.

Elder J. G. Hanhardt, who is spending a short time among the churches in Kansas, his old home, reports excellent experiences during the trip. He plans to return early next month.

Do not forget the campaign with "Ministry of Healing" for the relief of our medical missionary work. If you have not yet ordered your books, you should do so at once, and get them out into the hands of the people. Never before has there been such wide spread interest in this country on the subject of healthful living, and we must not let this golden opportunity slip by unimproved.

The Washington sanitarium is offering special rates to our people who are in need of the help that this institution can render. As the sanitarium at Philadelphia has been closed, it will be well for all who are contemplating taking sanitarium treatment to correspond with this excellent institution in Takoma Park, D. C.

## OHIO

### Coshocton

THE following is a financial report of the Coshocton church for the first six months of 1910. This church has an active membership of about twenty:—

Tithe	- - - -	\$187 20
Sabbath-school offerings	- - -	38 85
College fund	- - -	66 57
Camp-meeting pledges	- - -	9 50
Missions	- - -	4 65
Birth-day offering	- - -	3 04
Religious liberty	- - -	1 72
Church expense	- - -	27 00

Total - - - - \$838 53

G. W. YINGLING, *Treas.*

## WEST PENNSYLVANIA

BROTHER CHARLES DUNHAM, our field agent, writes that he is very much encouraged over the outlook for the canvassing work. Any one interested in this line of work please correspond with Charles Dunham, Route 8, Indiana, Pa.

For the quarter ending June 30, our Sabbath-school donations amounted to \$296.83. This includes the camp-meeting collection for the two Sabbaths, but without including the camp-meeting collections, this is more from the Sabbath-schools for foreign missions than we have had for any previous quarter. May God bless the Sabbath-schools and prosper them.

Brother Brownlee writes encouragingly from the field, and states that,

nothing preventing, he will canvass August 22-26 inclusive for his share in a bungalow home for our missionaries, and that he is planning on using "Great Controversy."

Brother Heaton, of Saxton, is much encouraged, and is hard at work with our books. Let us all remember these faithful workers in prayer, for they meet with many discouragements while in the field.

Brother George West writes August 14 from Sweden Valley, where he is holding an effort, "We are having a fine interest and a very good attendance. Had an excellent crowd last night, and expect a full house to-night (Sunday). We believe some will accept the truth.

IN our effort being held in the Grange Hall at Sweden Valley, Pa., by Elder George West, the writer, and the Coudersport choir, the interest has been exceedingly good up to the present time, the attendance averaging from fifty to one hundred each night. The truths presented are listened to with the most intense interest. We are in the middle of our meetings, and we ask an interest in the prayers of all of God's children that some from this place may be found among those who will keep the commandments of God, and have the faith of Jesus. FRED SHAW.

## Indiana Church-School

THE Indiana church-school has now been going on four years, and we hope to begin our fifth year's work about September 1.

The church-school work, like all other lines of work in this message, has its perplexities. One of these, where the company is small, and the members not rich, is how to pay the teacher. While we do not advocate the idea of a large number of our people gathering at one place, yet if the church-school work is taken up and carried on successfully, as the testimonies show it should be done, a sufficient number of families should locate in one place to support a good teacher, and support her well. We would be pleased if a few more families of our people would see their way clear to locate near the Indiana school and give their support. And some one who has a little means might come and build a boarding house, as we are receiving from time to time requests to take children

from a distance, but we have not had room for them. There is land near the school that can be bought. Indiana County is considered a good county. We have a good location for our school, and excellent water. Brother, pray for our school, that it may do the work that God desires shall be done in our church-schools.

J. W. WATT.

Indiana, Pa., R. F. D. No. 8.

#### Kittanning

At the close of the camp-meeting we pitched our tent in Wichboro, a suburb of Kittanning. Our audiences have not been large, only about 40 to 100; but the attendance has been quite regular. A number say, "Yes, you are preaching the truth;" but as yet they do not obey. We hope, however, some of them will decide to do so.

There are nine persons in this vicinity who keep the Sabbath. Some of these have kept the Sabbath for a number of years, but have not been in any way connected with the Seventh-day Adventist church. Five of them have accepted the Sabbath since the writer began work in Ford City, four miles from this place last spring, Ford City and Kittanning being connected by a street car line. We expect to move the tent into Kittanning proper in a few days, so as to reach some who are not attending the services at present.

Brother and Sister Konigmacher are giving us efficient help in the music and otherwise.

Brother, pray for the work at this place.

J. W. WATT.

N. S. ASHTON.

#### EAST PENNSYLVANIA

SISTER DAISY OTT, of Towanda, and Brother H. Minier, of Rummerfield, have entered the canvassing field with "Coming King."

Brother J. W. Hirlinger has been appointed to the position of field missionary secretary of the East Pennsylvania Conference, to succeed Brother G. W. Holman, who resigned in order to go to the North Carolina Conference.

The tent effort in Carlisle, conducted by Elder A. R. Bell, assisted by his wife and children, and also Brother Jenkins, is progressing nicely. Quite a number are interested, and we hope for a harvest of souls.

The funeral of Brother John Schilling, father of Elder John Schilling, now in Germany, and Brother Joe Schilling, of Allentown, was held Thursday, August 4. Elder Heckman officiated.

Miss Janet Morris, of Covington, who accepted the truth at our last camp-meeting in Allentown, after six weeks of canvassing, places her order for \$300 worth of books. What an example to those who have long been in the truth! Surely some of us must have lost our first loved.

Brother C. F. Woertz, of the Foreign Mission Seminary, is now connected with the German effort in Philadelphia conducted by Elder H. Meyer, on Second Street, near Girard Avenue. The interest in this effort seems to be exceptionally good. Brother Meyer also has Brother Amos Snyder, Homer Baumgartner, and Sister Hilda Rannalter to help in connection with the meetings.

Miss Mary Baum, of Hamburg, last week visited her brother, C. S. Baum, at Allentown, where he is conducting a tent effort. Brother Baum is assisted in his work by Brother and Sister W. W. Leader, and also Sister Mary Reidy. They are nicely located, and the outlook is very encouraging for several to accept the truth.

Brother Earnest Brewster, who is a member of the Harrisburg church, living in Carlisle, is rendering the tent effort there efficient service in the way of taking charge of the music.

The tent effort in Philadelphia, conducted by Elder R. E. Harter, assisted by Brothers Heald and Waldo, and Sisters Gemberling and Heald, is continuing to draw large audiences, and the outlook for many to embrace the truth is indeed very bright.

Elder W. H. Heckman was called to officiate at the funeral of Sister Caroline Miller's husband, at Hamburg, Thursday, August 11. We extend our heartfelt sympathy to Sister Miller in her affliction. The funeral was largely attended by relatives, friends and neighbors.

The effort in Reading, conducted by Elder C. S. Wiest, assisted by Sister J. M. Weiss, Brother and Sister Harry

Rhan, has taken a very encouraging turn for the better. Already eight have taken their stand, and several more are expected to do so.

Sister R. E. Harter, of Philadelphia, was called to her former home in South Dakota to attend the funeral of a dear friend. She will remain there some weeks before returning East.

Elder Heckman spent Thursday evening, August 11, with the tent company at Carlisle; and Sabbath, August 13, with the church at Harrisburg.

Sunday evening, August 14, the Carlisle tent company was happily surprised by a visit from Brother and Sister Ray V. Smith, and Brother J. H. Workman and daughter, of the Harrisburg church.

#### EASTERN PENNSYLVANIA TITHE RECEIPTS

JULY, 1910

Alba .....	\$ 1 00
Allentown .....	69 04
Ariel .....	22 59
Bloomsburg .....	.....
Carbondale .....	28 79
Cherry Flats .....	.....
Covington .....	79 10
Fleetwood .....	25 69
First German .....	58 34
First Philadelphia .....	255 72
Fair Hill .....	53 33
Hamburg .....	.....
Harrisburg .....	62 41
Hawley-Honesdale .....	24 16
Jersey Shore .....	18 85
Kulp .....	.....
Lancaster .....	.....
Lebanon .....	77 11
Lorenton .....	.....
North Philadelphia .....	71 48
Norristown .....	.....
Northumberland .....	105 41
Orwell .....	.....
Reading .....	77 44
Roaring Branch .....	.....
Scranton .....	47 75
Shunk .....	6 80
Shimersville .....	63 74
Stroudsburg .....	15 48
Wade .....	29 83
Williamsport .....	45 98
Wilkes-Barre .....	30 80
Wellsboro .....	29 10
West Philadelphia .....	.....
Chester Company .....	2 75
York Company .....	.....
Individuals .....	63 05

Total.....\$1,365 74

## Canvassers' Reports

East Pennsylvania, Week Ending August 12, 1910

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
Harry Barto, Gettysburg	DR	4	42	24	74 00	3 00	77 00		
H. Christman,	DR	4	40	16	48 00		48 00		
J. Kennedy, Carbon	DR	5	40	16	54 00	1 65	55 75		
L. Cruickshank, Carbon	DR	5	22	9	32 00		32 00		
J. Lichty, Lehigh	GC	5	27	1	3 00	1 00	4 00		
S. Zanger, Tioga	GC	2	16						21 00
W. P. Hess, Lancaster	CK	5	35	20	24 00		24 50		
E. Sterner, Bucks	CK	3	25	13	14 00		14 00		
Sadie Gee, Bucks	CK	3	24	1	1 00	3 00	4 00		
F. A. Evans, Wayne	SD	4	36	16	19 50	4 00	23 50		
A. King, Northumberland	BS	5	40	63	40 75		40 75		
G. Billington, N'rthumb'rland	BS	5	25	19	13 25	2 00	15 25		
<b>Totals</b>			<b>50</b>	<b>372</b>	<b>198</b>	<b>\$324 00</b>	<b>\$14 75</b>	<b>\$338 75</b>	<b>\$21 00</b>

West Pennsylvania, Week Ending August 12, 1910

W. Jack, Armstrong Co.	DR	9	53	16	48 00	2 00	50 00	96 00	
Miss Midkiff, Beaver Co.	SP	7	31	14	18 50		16 50		
A. Brownlee, Butler Co.	GC	5	52		37 00	19 60	56 60	15 60	
Miss Zoerb, Beaver Co.	SP	2	4	2	2 00		2 00	4 00	
J. Heaton, Huntington Co.	GC	5	34	16	53 00	5 25	58 25		
G. Medairy, Muffin Co.	SP	5	26	14	27 50	90	28 40	3 40	
J. Glunt, Muffin Co.	GC	5	28	6	14 00	14 00	28 00	13 50	
L. Scanland, Allegheny Co.	GC	5	30	15	46 00		46 00		
<b>Totals</b>			<b>43</b>	<b>258</b>	<b>82</b>	<b>\$245 00</b>	<b>\$40 75</b>	<b>\$285 75</b>	<b>\$132 50</b>

New Jersey, Week Ending August 12, 1910

A. Sherman, Cape May	GC	5	49	21	71 00	8 25	79 25	50 75	
G. Blinn, Mercer	BR	3	24	4	12 00		12 00	71 00	
W. Plant, Morris	GC	5	33	8	18 00	14 25	32 25		
J. Rambo, Cumberland	OK	4	22	22	26 50	50	27 00	6 50	
†W. Mayers, Atlantic	GC	8	60	3	9 00	18 40	27 40	49 40	
<b>Totals</b>			<b>25</b>	<b>188</b>	<b>58</b>	<b>\$136 50</b>	<b>\$41 40</b>	<b>\$177 90</b>	<b>\$177 65</b>

West Virginia, Week Ending August 12, 1910

Clara Pettit, Mannington	CK	2	18	25	26 50		26 50		
T. M. Butler, Tyler Co.	GC	5	36	11	37 00	7 00	44 00		
Ray Corder, Ohio Co.	BF	3	46	2	2 00		2 00	80 00	
Guy Corder, Ohio Co.	BF	2	19					85 00	
Hazel Leach, Wetzel Co.	DR	2		3	10 00	1 50	11 50		
W. Coleman Marshall Co.		1	8					20 50	
B. Ross, Wetzel Co.	DR	5		23	69 00	18 00	87 00		
<b>Totals</b>			<b>20</b>	<b>127</b>	<b>64</b>	<b>\$144 50</b>	<b>\$26 50</b>	<b>\$171 00</b>	<b>\$185 50</b>

Chesapeake, Week Ending August 12, 1910

<b>Maryland</b>									
W. Horn, Port Deposit	GC	5	42	15	49 00	25 31	74 31	1 46	
W. Spicer, Cecil Co.	GC	5	44	8	24 00	14 70	38 70	2 55	
S. N. Brown, Frostburg	CK	5	32	29	34 50	4 50	39 00		
W. Durst, Frostburg	CK	5	29	10	11 00	2 75	13 75	50	
<b>Totals</b>			<b>20</b>	<b>147</b>	<b>62</b>	<b>\$118 50</b>	<b>\$47 26</b>	<b>\$165 76</b>	<b>\$4 51</b>

†Two weeks

Grand Totals: Value of Orders, \$1,139.16 Deliveries, \$521.16

## TOTAL RECEIPTS, ALL SOURCES

Tithe ..	\$1,365 74
Tract Society .....	589 80
Sabbath-school Donations .....	188 29
First Day Offering .....	65 48
Annual Offerings .....	.....
Religious Liberty .....	.....
Tent Fund .....	20
Foreign Missions .....	2 75
Mid-summer Offering .....	196 06
Mount Vernon College Fund .....	.....
Colored Work .....	.....
Scandinavian Company .....	110 63
Portugal .....	.....
Ingathering Fund .....	3 45
Blind Work .....	.....
Conference Poor, General .....	1 03
Conference Poor, Local .....	9 37
Donations .....	199 84
Missionary Volunteer .....	66
Sanitarium Fund .....	.....
Danish-Norwegian Mission Fund .....	.....
Annuities .....	.....
Iowa Conference .....	50 97
On account .....	.....
\$300,000 Fund .....	66 45
Mohammedan Field .....	.....

Total .....\$2,850 72

A. L. BAYLEY, Treas.

## OBITUARIES

THOMPSON.—Died of typhoid fever at his home in Wilmington, Del., Aug. 2, 1910, William Harry Thompson, eldest son of Brother and Sister James Thompson, in 12th year of his age. He was loved by all who knew him. He was a regular attendant at the Sabbath-school, and manifested an interest in things spiritual. The funeral service was held at the home, where a large number of sympathizing friends had gathered. Words of comfort were spoken by the writer from Job 14:14.

BLOTT.—Charles C. Blott was born Aug. 19, 1863, in North Jackson, O., and died at his home in Girard, O., July 24, 1910, at 9:00 P. M., aged 46 years and 11 months. The cause of his death was dropsy of the heart. He leaves to mourn their loss a wife, father, two brothers, and one sister. Brother Blott was a faithful member of the Seventh-day Adventist church at Youngstown, Ohio. In his trials, temptations, and afflictions he was very patient, and rejoiced in the message which he loved. He laid down to rest waiting for the life-Giver to call him forth from his dusty bed to everlasting life. Words of comfort were spoken by the writer to a large assembly of friends, neighbors, and loved ones, from Rev. 14:13, and Job 14:10-15. He was laid to rest by the side of his brother in the cemetery of his home city.

F. E. GIBSON.



## COLUMBIA UNION VISITOR

OFFICIAL ORGAN OF THE

## COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists

ISSUED FIFTY TIMES A YEAR

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## Columbia Union Conference

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"The easy path in the lowland,  
Hath little of grand or new:  
But a toilsome ascent leadeth  
To a glad and glorious view.

"Peopled and warm the valley,  
Lonely and chill the height,  
But the peak that is nearest the storm-  
cloud,

Is nearest the stars of light."

## Rules for Daily Life

1. NEVER lose any time. I do not think that lost which is spent in re-

creation—some time every day; but always be employed.

2. Never err the least in the truth.

3. Never say an ill thing of a person when I can say a good thing of him; not only speak charitably, but feel so.

4. Never be irritable or unkind to anyone.

5. Never indulge myself in luxuries that are not necessary.

6. Do all things with consideration, and when my path is most difficult, put confidence in that Power alone which is able to assist me, and exert my own powers as far as they go.

## Special Announcement

ALTHOUGH the Fireside Correspondence School is open to the admission of students every day in the year, it has been decided to have a

## SPECIAL OPENING

for the coming winter on October 3. The long winter evenings are the most favorable time for many of our students to pursue their studies. It will be to the advantage of both the students and the school to start the winter's work together.

## TERMS

It has been thought best to make a slight advance in the rates of tuition, in order to give our students better service. But all who enroll before October 3 will be admitted at the old rates, which will be found in the old calendars already distributed, and in a special insert in the new edition of our calendar just out. Those who enroll after October 3, will pay the new rates, which are found in the body of the new calendar. Understand that the tuition is the only feature of expense affected by this change. The matriculation fee, books, and postage remain the same.

## NEW STUDIES

In the new calendar will be found a description of six new studies to be offered this year: viz.; second year new testament Greek, first year Latin, algebra, stenography, type-writing and office routine, and penmanship.

## INSTRUCTORS

Regular instructors in the various subjects have been chosen for the coming year. Their names are printed in our new calendar in connection with their subjects.

Send for a calendar, and tell your

friends about our special opening. Address: Fireside Correspondence School, Takoma Park, Washington, D. C.

The *Watchman* for August is filled with timely articles, and should have a wide circulation. Will you not place one in the hand of your friend or neighbor, and thus give him the opportunity of enjoying the blessings of this third angel's message?

## Doing

We live in deeds, not years.—*Bailey.*

The more we do the more we can do; the more busy we are the more leisure we have.—*Hazlitt.*

I don't think there is a pleasure in the world that can be compared with the honest joy in conquering a difficult task.—*Margaret E. Sangster.*

No man can rest who has nothing to do.—*Sam Walter Foss.*

To be usefully and hopefully employed is one of the greatest secrets of happiness.—*Smiles.*

Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—*Ruskin.*

Happiness is the feeling we experience when we are too busy to be miserable.—*Masson.*

When one is so dedicated to his mission, so full of a great purpose that he has no thought for self, his life is one of unalloyed joy—the joy of self-sacrifice.—*Lyman Abbott.*

When it comes to doing a thing in this world, I don't ask myself whether I like it or not, but what's the best way to get it done.—*Ellen Glasgow.*

Men talk about the indignity of doing the work that is beneath them, but the only indignity that they should care for is the indignity of doing nothing.—*W. R. Haweis.*

A thousand words leave not the same deep print as does a single deed.—*Ibsen.*

WANTED: A church-school teacher to teach a small school at Manassas, Va. Must be a Christian, and a Seventh-day Adventist. Must be able to teach to the eighth grade. Address U. D. Pickard, Manassas, Va.