

COLUMBIA UNION VISITOR

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

Vol. 15

Mount Vernon, Ohio, October 12, 1910

No. 40

GENERAL MATTER

Comfort One Another

Comfort one another,
For the way is often dreary,
And the feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another
With a hand-clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with words unspoken,
While life's daily bread is broken—
Gentle speech is oft like manna from the skies.

—Margaret E. Sangster.

The Plan of Redemption.

ORIGIN OF THE PLAN OF REDEMPTION.

"Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, by the scriptures of the prophets, according to the commandment of the eternal God:"¹ This scripture brings to our view both a mystery and a revelation. A mystery is a profound secret, that which is beyond comprehension until explained, that which is hidden, covered up, kept silent, unknown. A revelation is squarely the opposite. It is to make known that which has been concealed, it is to open up, to bring to light, to uncover, to make manifest that which has hitherto been unknown or secret. The mystery which the apostle here refers to is the plan of redemption. This is evident; for the apostle speaks of his gospel and the preaching of Jesus Christ as a revelation of that mystery.

But when was the plan of redemption, or the gospel a mystery? The text under consideration says that it was "kept in silence through times eternal." Literally, those times that are without beginning or end, that is, eternity. The plan of redemption was laid in the eternity of the past.

God did not wait until sin entered this world before he provided a plan to meet the emergency. As God created beings free moral agents, there was from the beginning of their existence a possibility of their choosing the wrong. Therefore, before the work of creation was entered upon there was devised between the Father and the Son the plan of redemption, ready to be put into operation at any time or any where in the universe of God, if sin should appear.

It is impossible to take God by surprise. "The plan of redemption was not an after-thought, a plan formulated after the fall of Adam."² It was that plan which had been "kept in silence through times eternal." Even Satan, who had occupied a place next to the Father's throne³, did not know of the existence of this plan of redemption. To Adam and Eve it was not revealed until after they had sinned. "To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' . . . When Satan heard that enmity should exist between himself and the woman, and between his seed and her seed, he knew that the work of depraving human nature would be interrupted; that by some means man would be enabled to resist his power.

. . . Heavenly angels more fully opened to our first parents the plan that had been devised for their salvation."⁴ The Plan of redemption has been more fully opened or made manifest by the "scriptures of the prophets."⁵ Thus that which was once a mystery even in heaven itself, is now a revelation; and it has become such through the word of God given by both prophets and apostles.⁶ As the plan of redemption was laid in the eternity of the past, it is evident that God loved us before we came into existence. He says, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."⁷ Surely, "he

that loveth not knoweth not God."⁸ To know the love of God is to be drawn to him. We cannot see him as he is without admiring and yielding to his everlasting love. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."⁹

THE NEED OF THE PLAN OF REDEMPTION.

If sin had never entered the universe of God, the plan of redemption would still be kept in silence, but sin has made its revelation a necessity. We have an inspired definition of sin. The apostle says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."¹⁰ When sin entered the realm of God it was a discordant note; for the law of God, which is a transcript of his character, had been transgressed. That law and the sinner were at variance. Through some means harmony must again be restored in the government of God. This could not be brought about by changing the law to harmonize with man in his fallen condition; for "the law of the Lord is perfect,"¹¹ all his commandments are righteous.¹² Thus it is evident that to change the law to harmonize with man after he had sinned would be to make the law imperfect and unrighteous and no longer a transcript of the character of God. Such a change could never be brought about. On the other hand, if man remained out of harmony with that law, only death awaited him; "for the wages of sin is death;"¹³ and "the soul that sinneth, it shall die."¹⁴ This makes it evident that the only hope of eternal life for man was that some being who was in perfect harmony with that law should become man's substitute, that he might die that death in the place of man, and that his obedience to the law might stand in place of man's disobedience.

THE GOSPEL IN TYPE AND ANTITYPE.

The sacrificial services which were carried on during the Patriarchal and Levitical dispensations were a parable or type to teach the significance of the sacrifice of Christ, upon which the

plan of redemption hangs.¹⁵ Abel, in carrying out the type, brought a lamb as an offering, a substitute for himself. In the Levitical dispensation the type is more fully described. The Lord said, "If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord, . . . he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering. . . . And the priest shall make an atonement for him, and it shall be forgiven him."¹⁶ This scripture represents the man as having sinned, and therefore deserving death; "for the wages of sin is death." But he brings an innocent animal, one that has not sinned, and therefore is deserving of life, and the man places his hand upon the head of the innocent victim. This in figure transfers his guilt to the animal which stands as his substitute. Its life is then taken in place of his life, its blood is shed in place of his blood; as his substitute it dies in his place. To the man is attributed the innocence of that animal; as it deserved to go free, so he goes free in its stead. It was treated as he deserved to be treated, that he might be treated in the manner which his substitute deserved. All this, says the apostle Paul, was only a type, parable, or object lesson, to teach us the facts in the real plan of redemption. This truth is clearly set forth in the prophecy of Isaiah, when in speaking of Christ he says, "The Lord hath laid on him the iniquity of us all;" or, as the margin reads, "hath made the iniquity of us all to meet on him." "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. . . . Yet it pleased the Lord to bruise him; he hath put him to grief." "Surely he hath borne our griefs, and carried our sorrows. . . . but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."¹⁷ The same thought is expressed by Paul in the New Testament, when he says God "hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him."¹⁸ He who knew nothing of sin, as actually possessing it himself, became our substitute. The Lord laid on him the iniquity of us all, and we, who knew nothing of righteousness, receive in exchange the robe of his righteousness.

"Christ was treated as we deserve, that we might be treated as he deserves. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was his. 'With his stripes we are healed.'"¹⁹ "He gave his life a ransom for many."²⁰ He tasted death for every man.²¹

JUSTIFICATION THROUGH CHRIST.

We have sinned, we have transgressed the law, but God hath set forth Christ to be a propitiation through faith in his blood to declare his (Christ's) righteousness for the remission of, or in place, of the sins that are past; and when we accept of his righteousness in the place of those sins, we may appear before the law of God, that perfect standard of righteousness, and it will witness to the perfection of that righteousness which we have received from Christ, for Christ's life was in perfect harmony with that standard of purity. He said, "I delight to do thy will, O my God: yea, thy law is within my heart."²² When we accept of his life as a substitute for ours, we receive an absolutely perfect righteousness, and our sins, having been laid upon him, are no longer charged against us; we stand free and uncondemned before the Eternal. What a precious privilege this is! "Blessed is the man to whom the Lord will not impute sin."²³

THE SAME GOSPEL TO ALL GENERATIONS.

This wonderful plan of redemption which was "kept in silence through times eternal", God began to reveal to our first parents when they had transgressed his law. A promise of this was contained in the words spoken to the serpent in the presence of Adam and Eve in the garden, when the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."²⁴ The seed here referred to could not include all the descendants of Eve; for the pronouns referring to the noun *seed* are in the singular number and the masculine gender. Thus it is evident that only one, and that one a man, could be designated in this prediction. Similar language is used by the Lord when speaking to Abraham.²⁵ Paul later takes it up in his letter to the Galatians and says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of

one, And to thy seed which is Christ."²⁶ Abraham was acquainted with the same gospel, for we read that "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham."²⁷ And Christ says, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."²⁸ To Israel also was this same plan of redemption manifest; for we read that "unto us was the gospel preached, as well as unto them."²⁹ Thus we see that there was not one gospel for the Patriarchal dispensation, another for the Levitical dispensation, and a third for the Christian dispensation, but that one great plan of redemption, which was laid in the eternity of the past and given to man even before he left the garden of Eden, has been God's only plan. This was laid in infinite wisdom and love. God could provide nothing better and he will never offer a second probation with a better plan; "for there is none other name under heaven given among men, whereby we must be saved."³⁰ "God, who is rich in mercy, for his great love wherewith he loved us, . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."³¹ And the apostle further adds, "For this cause I bow my knee unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."³²

TEXTS

1 Rom. 16:25, 26 A. R. V.; 2 D. A. chap. 1, par. 10; 3 Eze. 28:14; Ps. 99:1; 4 P. P. 65:4; 66:1,2; 5 Rom. 16:26; 6 Eph. 3:5; 7 Jer. 31:3; 8 1 John 4:8; 9 John 17:3; 10 1 John 3:4; 11 Ps. 119:7; 12 Ps. 119:172; 13 Rom. 6:23; 14 Eze. 18:4,20; 15 Heb. 8:5; 9:8,9, R. V.; Twentieth Century New Testament; 16 Lev. 4:27-31; 17 Isa. 53; 18 2 Cor. 5:21; 19 D. A. ch. 1, par. 20; 20 Matt. 20:28; 21 Heb. 2:9; 22 Ps. 40:8; 23 Rom. 4:8; 24 Gen. 3:15; A. R. V.; 25 Gen. 22:18; 26 Gal. 3:16; 27 Gal. 3:8; 28 John 8:56; 29 Heb. 4:2; 30 Acts 4:12; 31 Eph. 2:4-7; 32 Eph. 3:14-19.

O. F. BUTCHER.

AT THE COLLEGE

How

The weary ones had rest, the sad had joy
That day; I wondered how.

A plowman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their simple word had power;
At home the Christians two or three had met
To pray an hour.

Yes, we are always wondering, wondering
"how";

Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee.

GEORGE L. STERLING.

The Canvassing Work and Its Importance

THERE is no other line of mission-ary work that is so practical in every way as the canvassing work: it is one of the most effective ways of spreading the truth which is needed so much for these times.

The evangelistic training which it affords young people is of great value to them in later years. This has been proved by many who have been canvassers in their younger days, and who are now very efficient laborers in the ministry and the Bible work. Evangelistic canvassing is rightly spoken of as "higher education": it calls into use the highest mental qualities. One sees, and learns to know, the great needs of fallen humanity.

If ever there was a time when the canvassing work was important, it is now. True Bible doctrine is not preached in the popular churches of to-day, and consequently there is a harvest of souls, longing for truth, to be brought into the Master's fold. Many can not be reached by the ministry on account of the influence of the popular doctors of divinity, who instruct their members not to attend the "gospel tent meetings."

We can see at once where evangelistic canvassing is needed, and why it is needed. In the country districts many do not have church privileges, and thus they will receive the truth contained in our books with gladness. The long winter evenings are well adapted to the farmer for reading. In this way the truth can be pressed upon many hearts. The books give the truth in a clear manner, so that every intelligent reader can know

and understand the result of the grave errors he is harboring.

Those who go forward in the canvassing work, learn many valuable lessons of endurance, of perseverance, and courage, which will be of great value to them in their future experience.

Realizing the importance of this line of work, who can refrain from doing his duty? HARRY W. BARTO.

College Notes

HE who can find no time for study has little real heart for it.—Abbott.

Mrs. W. T. Weaks of Clyde, O., visited her son at the College last week.

Mr. Frank Spangler is taking charge of the music at the tent meetings held in Dayton, O.

Dr. A. Allen John is spending a few days with his family in Mount Vernon. Last Tuesday morning he gave the students one of his ever-appreciated chapel talks.

Miss Mary E. Poole, of Scioto, has joined her sister at Mount Vernon. She will make her home at the Sanitarium, and will take up music.

Miss Carrie Leach, of Litchfield, O., has connected with the Mount Vernon Sanitarium as head nurse during Miss Cora Miller's absence.

The church school at Dayton, Ohio has secured Mr. Chester Spangler of that city as its teacher. Mr. Spangler was a student at Mount Vernon College last year, and we can bespeak for the Dayton church a successful school year.

Miss Florence M. Chrisman of the Ohio Conference office is taking up the study of Bible doctrines at the College, that class coming at 7:30 A. M.

One of our students, Miss Bertha Fisher, was recently made happy by the arrival of her half-brother, Mr. Ray Ranyan, who has entered the commercial department of the College.

Mrs. Hall's mother, Mrs. L. L. Mason, has been confined to her room for the past two weeks.

Miss Florence White, who is teaching at Souderton, Pa., writes that she is enjoying her school work very much. "They make it so homelike for me," she says.

Mr. Clyde Mitchell of the Ohio Tract Society has entered the Spanish class at the College.

Of the 157 students who have entered Mount Vernon College and Training School, Ohio has 90, Pennsylvania 29, Michigan 13, New Jersey 6, West Virginia 4, New York 4, Ontario 3, Indiana 2, Virginia 1, Delaware 1, Florida 1, Kansas 1, New Brunswick 1, British Guiana 1.

We are glad to learn that one of our old students, Mr. Christie Fritz, has completed a successful season's canvassing in Virginia, and has returned to Washington for another year at the Seminary.

Miss Eva Fleming returned home a few weeks ago, much improved in health from her summer's outing.

Miss Leah Mae Reark, of Bowling Green, O., has entered the nurse's class at the Mount Vernon Sanitarium.

The election of officers for the first term of the College Sabbath-school resulted as follows: Superintendent, Professor Lawrence Anderson; assistant superintendent, Mr. Sevelon Rockwell; secretary, Miss Dollie Parker; assistant secretary, Mr. Alfred Holst; organist, Miss Hazel Crummel; chorister, Mr. Lonn C. Metcalf.

Mrs. T. A. Sheridan and Mrs. Paul Jones, of Cincinnati, are visiting at the home of Mrs. C. F. Russell.

Miss Ruth Murphy was quite ill last week, but has now fully recovered.

The friends of Mr. Ray Fisher were pleased to see him return to the College last Thursday morning.

The College is now enjoying a visit from the members of the Board.

The three special classes formed last year in the College Sabbath-school will continue this year. Professor John retains the Spanish class; the German class is taught by Mr. Baumgartner, and the normal class by Miss Hart.

Mr. Merle Klopfenstein is in school again this year, having returned last Friday.

Last Thursday evening Mr. Alfred Clough returned to Mount Vernon, bringing his brother with him.

Mr. Carl N. Hewitt joined his sister at the College last Friday afternoon. He seems glad to be back.

Mr. Berl Wagner is enjoying a visit from his mother, Mrs. F. E. Wagner, of Barberton, Ohio.

The following named students have matriculated since our last list was published in the issue of two weeks ago:—

George W. Brassington	Michigan
Alfred Clough	Ohio
Carl Clough	Ohio
Howard J. Detwiler	Pennsylvania
Ray Fisher	Ohio
Mrs. Phena Greenup	Ohio
Helen Horner	Ohio
Samuel Guy Jacques	Maryland
Merle Klopfenstein	Ohio
James Franklin McClintoch	Ohio
Halla Metcalf	Ohio
Lonn C. Metcalf	Ohio
L. Clyde Mitchell	Ohio
Lester Morris	Ohio
Grace Virginia Purdham	Virginia
Emma Fegely Rice	Pennsylvania
Ray Runyan	Ohio
Ethel Fern Schoonard	Ohio
Oscar Spohn	Ohio
Edgar F. Welch	Kansas

OHIO

The Oakwood Fund

SOME time ago the Ohio young people undertook to raise \$75 for a range for the training school at Huntsville, Ala. Those who have contributed to this fund will be pleased to learn the result as given below. The entire amount, \$9.03 more than called for, is being sent to the school, and at this time in the year it will doubtless be used to good advantage.

Amounts contributed:—

Bowling Green	\$5 09
Camden	7 50
Cincinnati	8 68
Clyde	4 20
Columbus	24 32
Hamilton	7 60
Ravenna	6 62
Springfield	75
Camp-meeting collection	15 19
Individuals	4 68

\$84 03

W. C. MOFFETT.

Among the Church Schools

SUNDAY morning, October 2, I left Mount Vernon for Coshocton, stopping off at Pleasant Hill on the way, to visit the church school at that place. This is the third year that Sister Rosella Draper has taught at Pleasant Hill; and parents and teacher have already witnessed the results of their efforts in the baptism of four of the older pupils last summer. The school is held in the country, away from the exciting and corrupting influences of the city, in a building formerly used as a summer kitchen or "smokehouse." An extension was added to one end of the building, and skillful hands have converted it into an attractive school-room, at a small expense. About half of the enrollment this year consists of the children of parents not of our faith, and the prospects are most encouraging.

Monday afternoon I assisted Sister Wilma Stockwell in beginning her work in the home school of Brother C. A. Shryock, of Coshocton. Brother Shryock came to the conclusion several years ago that it would be better to invest his money in training his children for the kingdom of God than to invest it in raising live stock for the market; and his conclusions have been confirmed by the results of a home school conducted by consecrated teachers during the past few years.

Tuesday and Wednesday were spent with Chester Spangler in opening the church school at Dayton. While circumstances have delayed the opening of the school at Dayton this year, it starts out with a good attendance, and we believe the earnest efforts of those who are working for its success will be abundantly rewarded by the Master.

W. C. MOFFETT.

THE following is a list of the church schools of Ohio and their respective teachers for the present school year. This list is not yet complete, but will be added to as other schools can be supplied with teachers.

Bowling Green	Miss Clara Leslie
417 Thurston Ave.	
Camden	Miss Clara Reichenbaugh
R. F. D. 1, Wakeman.	
Camden	Miss Lottie Gibson
R. F. D. 4, Wakeman.	
Chagrin Falls	Miss Bertha Laughlin
Chagrin Falls.	
Clyde	Miss Florence Hottes
Clyde.	
Columbus	Mrs. N. A. Honeywell
1299 Kutchins Court.	

Coshocton	Miss Wilma Stockwell
R. F. D. 5, Coshocton.	
Dayton	Mr. Chester Spangler
24 Pleasant St.	
Grafton	Miss Myrtle Laughrey
R. F. D. 2, Grafton.	
Mt. Vernon	Miss Wanita Shingleton
Mount Vernon College.	
Ohio City	Miss Alice Black
Ohio City.	
Pleasant Hill	Miss Rosella Draper
R. F. D. 3, Dresden.	
Ravenna	Miss Lelo Welch
R. F. D. 2, Ravenna.	
Springfield	Miss Anna Franklin
437 S. Limestone St.	

W. C. MOFFETT.

OHIO TITH RECEIPTS

SEPTEMBER, 1910

Akron	\$92 20
Alliance	
*Barnesville	13 88
Bellefontaine	
Bellville	12 42
*Broughton	3 90
Bowling Green	96 10
Camden	
Canton	40 90
Chagrin Falls	29 37
Charloe	9 72
Chillicothe	
Cincinnati	183 14
Cleveland	112 23
Cleveland German	60 52
Clyde	99 67
Columbiana	
Columbus	
*Conant	
Conneaut	57 66
*Convoy	9 50
Corsica	
Coshocton	34 71
Cygnat	
Dayton	157 62
Defiance	5 85
Delaware	12 00
Delta	
Derwent	42 87
*Dixon	
Dowling	2 35
Dunkirk	
East Liverpool	3 00
Elgin	
Findlay	
Greenspring	3 00
*Gilboa	2 80
Hamler	
Hamilton	107 50
Hicksville	7 90
*Jackson	
Jefferson	
*Kenton	
Killbuck	23 38
LaGrange	197 83
Lake View	

Laura.....	26 13
Leesburg.....	
Liberty Center.....	
Lima.....	
Locust Point.....	
Mansfield.....	16 57
Marion.....	52 53
Massillon.....	
Medina.....	1 00
Mendon.....	
Middlefield.....	
Mount Vernon.....	204 05
Newark.....	42 80
New Marshfield.....	32 75
Norwalk.....	93 75
New Philadelphia.....	
Pemberville.....	
Piqua.....	23 29
Pleasant Hill.....	4 30
*Plimpton.....	11 20
Powell.....	17 50
Ravenna.....	
*Reedsville.....	
Rows.....	
Sherwood.....	
*Shreve.....	
Spencer.....	
Springfield.....	136 01
Toledo.....	44 26
Troy.....	
Van Wert.....	9 61
Walnut Grove.....	
Washington C. H.....	
Waterford.....	
*West Mansfield.....	
Wheelersburg.....	3 00
Wilmington.....	
Youngstown.....	55 79
Zanesville.....	36 78
Individuals.....	107 59

TOTAL.....\$2,340 93

*Companies

TOTAL RECEIPTS, ALL SOURCES

SEPTEMBER, 1910

Tithe.....	\$2,340 93
Tract Society.....	1,390 73
Sabbath-school Donations.....	325 79
First Day Offerings.....	83 91
Foreign Missions.....	89 51
Mount Vernon College Fund.....	96 67
Mid-Summer Offering.....	32 98
\$300,000 Fund.....	146 50
Sanitarium Relief Fund.....	92 50
Mission Review.....	1 00
Colored Work.....	10
Blind Fund.....	12 00
Tent Fund.....	1 10
South America.....	1 50
Orphans and Aged.....	1 45
Tent and Hall Donations.....	1 10

TOTAL.....\$4,616 67

H. D. HOLTOM, *Treas.*

Comparative Results For Nine Months Ending Sept. 31, 1910

AVERAGE monthly tithe for 1910.....	\$2,470 07
Average monthly tithe for 1909.....	2,464 34
Total of funds received for missions.....	6,036 67
Ohio's quota of ten-cent-a-week fund, 12 months.....	11,627 20
Per cent of full quota received.....	51.9
Present result compared to ten cents per week.....	.07
Full amount paid by Ohio on \$300,000 fund.....	\$362 60
Per cent of full quota.....	3.5

H. D. HOLTOM, *Treas.*

CHESAPEAKE

Chester town, Md.

PERHAPS our readers who enjoyed and profited by the special day of fasting in their own churches and homes would be pleased to hear how the day was spent in the little S. D. A. white city which awaited occupants for what we are all hoping will be the most blessed camp-meeting of the Chesapeake Conference.

Some twenty persons were on the grounds aiding in the preparations for the camp, and at 11 A. M. Elder John F. Jones called them together for a Sabbath-school service, and conducted an informal election which resulted in Brother Apsley's being chosen superintendent and the writer secretary.

Sister Apsley took charge of the six children present, and impressed upon them the necessity of having even little lives filled with the Spirit of the Lord. Elder Jones reviewed the previous Sabbath's lesson, and brought out clearly the relation of the branch to the Vine. Following this Elder Carlyle B. Haynes led the Bible class of sixteen in a very profitable study of the 18th of John. Our little Sabbath-school closed with the hymn, "At the Feet of Jesus." An offering of seventy-two cents was given by those present.

At three o'clock the same company met again for a prayer, testimony, and song service, and nearly two hours were spent in testimonies to the power of God through present truth, interspersed with heartfelt appeals to the throne of grace for more power as individuals and for the great needs of the cities.

We are very glad to report that we were all much blessed, and felt that God had indeed met with his people.
O. EARLE TICKNER.

WEST VIRGINIA

An Answer to Prayer

ABOUT the 10th of July last, we entered the town of Minden to begin canvassing. The merry-go-round was ahead of us, having been there about a month. The people said that the owners had taken in \$175 on the Fourth, and an average of \$60 or \$70 a night thereafter; but the truth sold slowly.

Again this money-making machine had been in the town of Thayer about three weeks when we arrived early in September. The canvassing work went slowly, crowds being out every night, and the people's money going as fast as at Minden. The Lord was earnestly sought to remove the hindrance, that the people might have the truth. The manager declared his intention to remain until the next pay in the mines. The people came out the next night, and we sought the Lord again, saying, "Lord we have asked thee to remove this hindrance if it be thy will, and we do not believe it is thy will that it should remain. Remember thy promise, 'If ye ask anything in my name I will do it.'" One more effort was made to run the machine, and there was so much trouble that it was shipped to another place.

Our next work in the town began when the manager was shipping. The good Lord answered both requests in the prayer, giving the truth to the people also, and rewarding me with six three-dollar orders for "Daniel and the Revelation" and other books, a total of \$21 between three o'clock P. M. and bedtime. We give the Lord all the praise, not only for this, but for the continued help in all our work.
J. H. JENNINGS.

ELDER Robbins is now holding meetings at Little Birch, West Virginia. Through the efforts of Elder Foggin and W. L. Adkins, there is a number of interested people at that place. There seems to be a strong probability that a church will be organized.

Miss Mabel Robbins of Morgantown, has secured and forwarded to the office eleven subscriptions to the magazine, *The Bible Training School*.

Brother T. M. Butler, formerly of Parkersburg, is now located at Fairmont, West Virginia, where he in-

"He gives not best who gives most; but he gives most who gives best."

tends to continue the canvassing work. Brother Butler is a faithful canvasser, and we wish for him abundant success in his new field.

George and J. A. Roberts are now canvassing in the vicinity of Buckhannon, West Virginia. They are but a recent acquisition to the corps of canvassers in West Virginia, and we bespeak for them much success in their new work. They are selling the "Coming King."

Elder John F. Steele of McMechen, West Virginia, on account of his health, finds it necessary to seek a different climate, and is seriously considering removing to the far eastern part of the state. He has not yet positively decided upon his future location.

Brother Clarence V. Leach, our state canvassing agent, has located permanently at Fairmont, West Virginia, where all mail intended for him should be addressed.

There has been organized a missionary society at Morgantown, with Brother H. L. Reese as president, Sister F. H. Robbins as treasurer, and Sister H. L. Reese as secretary. That the Lord may bless the new society is our earnest prayer.

Our corps of canvassers has sold since the first of January, over \$1,800 worth of books.

Brother C. V. Leach is now delivering the books sold by Burgess Ross just before the camp-meeting. Brother Ross was unfortunate, while assisting in the erection of one of the large tents, in having a limb fractured by a falling pole.

Brother W. A. McElphatrick at Weston, and Brother W. L. Adkins at Fairmont, are additional canvassers for the West Virginia field. They have made but one report, which shows a good beginning.

To our brethren in West Virginia we give notice that the "Harvest In-gathering" number of the *Review and Herald* is now ready for distribution. Those who have not yet ordered the number they wish to handle during this campaign, should at once send in their order to the West Virginia Tract Society, No. 1212 Seventh Street, Parkersburg, W. Va.

Sabbath-school quarterlies should be ordered now. Last quarter there were more quarterlies called for than for months past. Let us hope we may do even better the present quarter.

VIRGINIA

Newport News and Norfolk

THE writer recently visited the church at Newport News, held two services, and spent some time with the church school taught by Sister Victoria Jordan. This church is making a good beginning in church school work. It has a free school, and the teacher is paid five dollars a month. She also goes out on Sunday and sells enough magazines to pay a considerable part of her salary. She has a family of children, and her husband is not a member of our church. Five dollars a month! A poor sister giving her labor and life for the love of the truth! Are there not those in our union who are willing to help such a worthy enterprise? Blackboards, seats, books, and other materials are needed. We feel safe in saying that every week enough money is wasted in useless indulgence by the members of our conference to more than supply these.

Our conference has made earnest efforts in behalf of the colored race, and it has inspired in many of our hearts a zeal to do something for ourselves. There are liberal-hearted people in our union, we are sure, who will heed the call, "Come over and help us," or if they cannot come, will send willingly their means. What a privilege to meet returns in the kingdom of God.

We also visited the members of the Norfolk church at their request, and while there conducted the quarterly meeting and baptized a sister from the Newport News church. We also counseled with them in their election of officers, as they have recently been holding quarterly elections. The church seems willing to go forward, but only a beginning has been made. Elder Muntz had to close his effort there to take up the work in Petersburg; and without early and continued ministerial help it seems that much must be lost to the Master's cause. Our prayer is that the Lord will send forth more laborers into his harvest, that the required grain may soon be garnered, and the loud cry be sounded which will hasten the advent of our coming King.

FRANKLIN G. WARNICK.

WEST PENNSYLVANIA

Altoona

ON July 14, in connection with Elder J. E. Veach, we began a series of tent meetings in the Altoona field. For some time it has been the desire that an effort be held in this city, to water the seeds sown here by Elders Russel, Smith, Bairle, Rees, Wheeler, and Schrock. The old time spirit which followed these brethren returned, and the local ministers were all on the anxious seat regarding their members, and labored hard to keep them away from our meetings. A storm came to oppose the truth.

Another storm destroyed our tent, but it was replaced by another as good. The interest revived, and with it came open opposition from the M. E. church, which, however, only helped to prove that we were preaching the truth.

Our tent meetings closed September 22, and we are glad to report that the prejudice is broken down in some hearts, and an interest is created in our work and the church in this city. Many homes are ready for Bible work. Six adults are at present keeping the Sabbath, three having attended the quarterly meeting last Sabbath; and others are planning to cast in their lot with this people. We thank the Lord for the success which has attended our efforts at this place.

W. F. SCHWARTZ.

BROTHER HERMAN JENKS of Lockport, N. Y., who is a graduate nurse, is at present nursing in Ridgeway, Pa. Sister Jenks is connected with the Western New York Conference as a Bible worker at Lockport.

Brother Archie Brownlee writes encouragingly about his work. Of course the canvasser's path is not always strewn with roses, and we ask you all to pray earnestly for our brothers who are engaged in this work, that they may be given strength, physical as well as spiritual, and that the Lord will open the way before them.

Brother Medairy, who is now located in Pittsburg in the interest of the periodical work, writes October 2: "To-morrow I start in earnest, as my cold is much better, and I can go out now and work with some vim. My wife, two of the sisters, and myself are going out Wednesday to canvass all day. Pray for us that we may suc-

Canvassers' Reports

West Pennsylvania, Week Ending September 30, 1910

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
L. Scanland, Allegheny Co.	GC	9	65	40	130 00			130 00	7 00
A. Brownlee, Butler Co.	CK	5	49	32	43 25	5 90		49 15	15 45
J. Glunt, West Moreland	GC	5	46	37	104 25	50		104 75	3 70
W. Jack, Armstrong Co.	DR	2	15						48 00
Adeline Zoerb, Beaver Co.	SP	5	27	5	6 00	2 20		8 20	1 20
Agnes Zoerb, Beaver Co.	SP	5	28	16	18 00	2 25		20 25	2 90
Miss Midkiff, Beaver Co.	SP	5	26	16	15 00	6 25		21 25	3 00
Totals			36	256	146	\$316 50	\$17 10	\$333 60	81 25

East Pennsylvania, Three Weeks Ending September 23, 1910

F. A. Evans, Lackawanna	DR	14	121	10	24 50	70 50		95 00	77 00
J. Kennedy, Carbon	DR	4	23	6	17 00	1 25		18 25	
J. Lichty, Lehigh	GC	15	115	31	96 00	6 00		102 00	27 50
E. Sterner, Carbon	CK	12	94	57	69 50	1 50		71 00	30 50
W. P. Hess, Lancaster	CK	10	87	27	32 50			32 50	43 50
Totals			55	340	131	\$239 50	\$79 25	\$318 75	\$178 50

Ohio, Week Ending September 30, 1910

H. Kirk, Jefferson Co.	DR	5	46	29	78 00	3 00		81 00	50
F. E. Hankins, Jefferson Co.	DR	5	39	18	49 00	1 25		50 25	
H. Dunmead, Morgan Co.	DR	4	35			1 00		1 00	75
Guy Corder, Monroe Co.	GC	4	33	13	40 00	8 95		48 95	
H. Forsythe, Monroe Co.	GC	5	47	11	35 00	2 75		37 75	50
Ira Rickett, Morgan	GC	5	36	3	9 00	1 00		10 00	1 00
Enos M. Horst, Hocking Co.	GC	4	42	1	3 00	1 35		4 35	83 10
L. H. Waters, Athens Co.	BF	5	42	41	45 50			45 50	
Ray Corder, Monroe Co.	BL	4	38	10	32 00	7 50		39 50	
Totals			41	358	126	\$291 50	\$26 80	\$318 30	\$85 85

New Jersey, Week Ending September 30, 1910

J. Rambo, Hopewell	CK	5	35	41	46 00	1 75		47 75	25 50
C. Beach, Coldwell	GC	4	19	2	5 00	6 50		11 50	
W. Plant, Wontage	CK	5	40	35	42 00	10 00		52 00	
E. Hirst, Dennis	GC	4	26	2	6 00	2 75		8 75	
G. Blinn, E. Amwell	BR	4	33	15	46 00	2 25		48 25	
Totals			22	153	95	\$145 00	\$23 25	\$168 25	\$25 50

West Virginia, Week Ending September 30, 1910

G. Roberts	CK	2	19	16	20 50	2 35		22 85	
W. McElphatrick, Lewis Co.	DR	5	45	7	21 00	3 00		24 00	2 50
T. M. Butler, Marion Co.	DR	5	44	15	47 00	5 00		52 00	
J. H. Jennings, Fayette Co.	DR	4	21			16 25		16 25	25 75
Totals			16	129	38	\$88 50	\$26 60	\$115 10	\$30 25

District of Columbia, Week Ending September 23, 1910

M. Buell, Camp Springs, Md.				12	18 00			18 00	
W. Seebach, Rectortown, Va				11	37 00	45 00		82 00	
Totals				23	\$55 00	45 00		\$100 00	

Virginia, Week Ending September 30, 1910

K. Oertley, Wytheville	CK		37	29	30 50	25		30 75	
A. Schenk, Wytheville	CK		5	1	1 00	25		1 25	8 00
Totals			42	30	\$31 50	\$ 60		\$32 00	\$8 00

District of Columbia, Week Ending September 30, 1910

M. Buell, Camp Springs	HM	5	40		46 00	4 50		51 00	
Totals			5	40	\$46 00	\$4 50		\$51 00	

Grand Totals: Value of Orders, \$1,386.00 Deliveries, \$409.35

ceed." We trust that all the brethren and sisters will remember these workers in prayer.

Brother Ashton writes us that his health is much improved, and that he is ready for a hard winter's work in the city of Pittsburg. For some time past Brother Ashton has been laboring with Brother Watt in Kittanning.

Brother Watt writes that they have closed the effort in Wickboro, where they last pitched their tent, and that another lady had accepted the truth just before they closed the meetings. A number also held up their hands saying that they had heard the truth, and a number held up their hands signifying that they would obey. Brother Watt has secured a small hall to hold future meetings in, and is keeping in touch with the interested ones.

A. V. WILLIAMS.

The Skill of the Master Artist

IN Florence, one of the treasures of art admired by thousands of visitors, is Michael Angelo's representation in marble of young David. The shepherd boy stands with firm foothold, the stone grasped tight in his right hand, ready to be sped on its holy errand. When the statue was unveiled, over four hundred years ago, it caused an unparalleled sensation among all lovers of art. The work is, indeed, a marvelous piece of sculpture. But the strangely winning thing in the story of that statue is that it was the stone's second chance. A sculptor began work on a noble piece of marble, but lacking in skill, he only hacked and marred the block. It was then abandoned as spoiled and worthless, and cast aside. For years it lay in a rear yard, soiled and blackened, half hidden among the rubbish. At last Angelo saw it, and at once perceived its possibilities. Under his skillful hand, the stone was cut into the fair and marvelous beauty which appears in the statue of David. In like manner, when life has been spoiled by unskilled and unscrupulous hands, so that it seems as if all were lost, there is one, the great Sculptor, who can take the marred, disfigured block, now lying soiled amid the world's rubbish, and from it carve yet a marvel of beauty.

But what if the ruined man refuses the second chance, and will not endure the blow of the Sculptor's hammer and the sharpness of his chisel? —Selected.

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An Opportunity

WITH this issue of the VISITOR will begin a series of articles on Bible Doctrines by Elder O. F. Butcher, instructor in English Bible at the College. These articles will be used this year as a text by Elder Butcher's class in Bible Doctrines; so that while they are written in a style that will make them interesting to the general reader, they are so arranged as to be of special benefit to the Bible student.

Here is opportunity for our readers to take a thorough course in the most important doctrines of the Bible. These lessons have been developed through years of study and practice, and will be found to take up the subjects very fully and clearly. Those who study them carefully cannot fail to be able to "give a reason" for their faith.

WANTED: To correspond with an elderly lady—one who is able to do some work, and who would like a place to work and a good home for the winter. Address the Newark Sanitarium, Newark, O.

OBITUARIES

GRUBB.—Blanche Grubb, daughter of James and M. E. Grubb, was born in Broughton, Paulding County, Ohio, March 26, 1876, and died August 29, 1910, at Battle Creek, Michigan, aged 34 years, 5 months, and 3 days. She was converted and baptized at the age of fourteen, and two years later assisted in a series of tent meetings conducted by Elder H. H. Burkholder and Elder A. C. Shannon. Hers was a very active life, wholly devoted to the service of the Master. For three years she taught in the public schools at Broughton. During the past twelve years she has been engaged in our school work in Michigan, Wisconsin, Illinois, Ohio, and West Virginia; and many a young

heart was opened to receive the Saviour through her influence. A portion of the later years of her life was devoted to the Bible work. While expressing a desire to live that she might continue this line of work, she was wholly submissive to the will of God. Her last moments were spent in whispering some of the precious promises of his word. Her remains were taken to her childhood home at Broughton, and laid to rest September 1, in the family lot, where her father and two brothers are sleeping. By her request, six young ladies, her former students, were her pall-bearers. The beautiful floral offerings silently testified how she had become endeared to those who knew her. One of our own ministers failing to reach here, Elder Hays (Disciple) spoke words of comfort and praise to many sorrowing friends at the U. B. Church. Scripture reading, Psalms 90 and 1 Cor. 15. She sleeps in Jesus, and we find comfort in looking forward to that glad reunion when he comes to waken his sleeping saints.

MRS. M. E. GRUBB

RILEY.—Katherine Riley, *nee* Creasy, was born December 12, 1865, at Alburn, Va., and passed away peacefully September 21, 1910, at 2 o'clock A. M., at her home in Cincinnati, O., aged 44 years, 9 months, and 9 days. Sister Riley had been a patient sufferer for a number of years and was subject to many ailments. In all her suffering she has borne up bravely. She was a kind, patient, and dutiful wife to her devoted and anxious husband, who stood by her side in all her sufferings with patience and fortitude, ever ready to relieve her of the suffering she had to endure. Sister Riley was a Christian, with the keenest sense of her duties to God. She gave her heart to the Lord in her tender youth, at the age of fourteen, and united with the Methodist church. In the year 1894 she became acquainted with the third angel's message, and began keeping the commandments of God. She was baptized by Elder J. G. Wood, and united with the Seventh-day Adventist church of Cincinnati, of which she remained a member until death. She was laid to rest in the beautiful Spring Grove cemetery, waiting the resurrection morning. Words of comfort were spoken to the bereaved family and friends from Psalms 116:15.

JOHN P. GAEDE.

JONES.—James P. Jones was born in Green County, Virginia, October 24, 1827, and died near Henton, Va., October 1, 1910, aged 82 years, 11 months, and 7 days. Brother Jones accepted the third angel's message about thirty years ago in this state, and has faithfully lived the truth ever since that time. For the past five years he has been totally blind, but by the constant companionship of one of his little granddaughters, he has been enabled to make a number of visits to friends, and attend quarterly meetings of the New Market church, of which he was a mem-

ber. He was in attendance at our conference and camp-meeting at New Market, August 4-14, and enjoyed the services very much. He left with the expectation of returning for quarterly meeting; but the day this meeting was held, we received word that he had passed away early that morning. He is survived by three sons—one near Henton, with whom he has been staying, one in California, and one in Pennsylvania. His wife and one son died while he was living in Illinois a number of years ago. The services were held in the United Brethren church at Henton, in the presence of a large concourse of people, and the interment was made in the cemetery adjacent. The funeral sermon by the writer was from Luke 19:10. R. D. HOTTEL.

ULIN.—Anna Helen Ulin was born in Sweden, Dec. 10, 1858, and died in Grant Hospital, Columbus, Sept. 23, 1910, aged 51 years, 9 months, and 13 days. She was married to Adolph Ulin May 24, 1879. Two children were born to this union—a little son who died in infancy, and a daughter, Anna. The latter and her father alone are left to mourn the loss of a devoted wife and mother. Sister Ulin united with the Seventh-day Adventist church April 4, 1896, and remained faithful until the sunset of life; and when the shadows deepened, she fell asleep in Jesus without a fear or a struggle. One hour before her operation she requested prayer, and we knelt by her bedside and committed her case to the Great Physician. The Lord came especially near and blest her, and also all who were present. She expressed her hope and faith in her Saviour, and committed all to him. Being very weak from her long illness, she did not regain consciousness for any length of time after the operation, and in a few hours quietly and peacefully fell asleep. She braved the dangers before her with Christian fortitude which showed strong faith in God. We have every reason to believe that her life is hid with Christ in God, and that in the glad morn of the resurrection she will come forth glorified with God's chosen of all ages. A large number of relatives, friends, and neighbors gathered to pay their last respects to the memory of the deceased. Words of comfort were spoken by the writer from Rev. 14:13, and she was laid to rest in Green Lawn to await the Life-giver.

Another home without a mother
 Is desolate to-day,
 While hearts in sorrow burn and bleed
 Beside her lifeless clay;
 But we may look beyond the tomb
 Where death still reigns supreme
 Triumphant o'er our dearest friends
 Till Christ his own redeem.
 The bitter tear may dim the eye
 When sorrows pierce the soul,
 But upward look through clouds of gloom
 And strive to gain the goal.
 The day will come when all who've lived
 In love and meekness here
 Will walk with Christ the mighty King,
 And e'er his name revere!
 JOHN FRANCIS OLMSTED.