

# COLUMBIA UNION VISITOR

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

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## GENERAL MATTER

### OUR THOUGHTS

That which we call our secret thought  
Speeds to the earth's remotest spot,  
And leaves its blessings, or its woes,  
Like tracks behind it as it goes.

It is God's law. Remember it  
In your still chamber as you sit  
With thoughts you would not dare have  
known,  
And yet make comrades when alone.

These thoughts have life, and they will fly;  
And leave their impress by and by,  
Like some marsh breeze, whose poisoned  
breath  
Breathes into homes its fevered death.

And after you have quite forgot,  
Or all outgrown some vanished thought,  
Back to your mind to make its home,  
A dove, or raven, it will come.

Then let your secret thoughts be fair,  
They have a vital part and share  
In shaping worlds and molding fate,  
God's system is so intricate.  
—Ella Wheeler Wilcox.

## The Prophetic Dream of a Heathen King

(Concluded)

### WE MAY KNOW THE FUTURE

THAT we may know the future, Christ called especial attention to the book of Daniel, and said, "Whoso readeth, let him understand."<sup>12</sup> This statement was not intended for the days of the disciples alone, for God made "known to the king Nebuchadnezzar what shall be in the latter days."<sup>13</sup> Thus by studying what God revealed to Nebuchadnezzar and explained by his prophet Daniel, we may know the future, even that which will come to pass in these latter days.

### FALSE SYSTEMS OF RELIGION PROVED WORTHLESS

Nebuchadnezzar, a heathen king, the ruler of Babylon, while meditating upon "what should come to pass hereafter,"<sup>14</sup> was given a dream by God, which, when rightly interpreted, revealed that which he desired to

know. As this revelation was by symbols, or similitudes, Nebuchadnezzar could not understand it, and was therefore greatly troubled. As the dream had gone from him, he called in his wise men to make known to him the dream and the interpretation. Although these men claimed to commune with the gods, they miserably failed to make known the dream and its meaning. The king was so thoroughly convinced that the claims of the wise men were false, that he decided that they should all be slain.<sup>15</sup> Thus in the eyes of that idolatrous king false systems of religion were proved worthless.

### GOD, THE REVEALER OF SECRETS

As Arioch, the captain of the king's guard, went forth to slay the wise men of Babylon, Daniel, the servant of the living God, asked for time, and promised that he would show the king the interpretation. Then he with his three companions sought God earnestly for the revelation of the king's matter. In answer to their united petitions, God made known to Daniel the dream and the interpretation. Daniel's thanksgiving to God and his statements to the king plainly show that he recognized the true God as the only revealer of secrets.<sup>16</sup>

### TEACHING BY SIMILITUDES

As Nebuchadnezzar was an image-worshiper, God presented an image as a similitude before him, thus greatly impressing his mind. The metals also of which the image was made were something of which Nebuchadnezzar knew the value. Daniel says to the king, "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was

the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."<sup>17</sup>

### THE MEANING OF THE DREAM

After telling the king what the dream was, Daniel proceeds to give the interpretation before the king. He first asserts that the kingdom over which Nebuchadnezzar, to whom he speaks, rules, has been given to him by the God of heaven; and then he announces that he, or the kingdom of Babylon, is represented by the head of gold.<sup>18</sup>

"The character of this empire is indicated by the nature of the material composing that portion of the image by which it was symbolized—the head of gold. It was the golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its successors. Situated in the garden of the East; laid out in a perfect square sixty miles in circumference, fifteen miles on each side; surrounded by a wall three hundred and fifty feet high, and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall itself; divided into six hundred and seventy-six squares, each two and a quarter miles in circumference, by its fifty streets, each one hundred and fifty feet in width, crossing each other at right angles, twenty-five running each way, every one of them straight and level and fifteen miles in length; its two hundred and twenty-five square miles of inclosed surface, divided as just described, laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings, —this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its hundred and fifty gates of solid brass, its hanging gardens, rising terrace above terrace, till they equaled in height the walls themselves, its

temple of Belus, three miles in circumference, its two royal palaces, one three and a half, and the other eight miles in circumference, with its subterranean tunnel under the River Euphrates connecting these two palaces, its perfect arrangement for convenience, ornament, and defense, and its unlimited resources,—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, a queen in peerless grandeur, drawing from the pen of inspiration itself this glowing title, 'The glory of kingdoms, the beauty of the Chaldees' excellency,' sat this city, fit capital of that kingdom which constituted the golden head of this great historic image."

The next metal in the image was silver, a metal which was no less in strength, but decreased in value or wealth, from the head of gold. This, Daniel shows the king, represents another kingdom which was to follow Babylon and be inferior to it.<sup>19</sup> The next great kingdom after Babylon, and the one which overthrew that empire, was Medo-Persia, which overcame Babylon in B. C. 538.<sup>20</sup> This breast and arms of silver was followed by a third metal of brass, which represents the third kingdom which should bear rule over all the earth.<sup>19</sup> This third great kingdom we find in history was Grecia, which overcame Medo-Persia B.C. 331.<sup>20</sup> The fourth great kingdom, the one to follow Grecia, was represented by iron.<sup>21</sup> This fourth great kingdom was Rome, which overcame Grecia, and was ruling the world when our Saviour came.<sup>22</sup> This kingdom, it was shown, would be broken up.<sup>23</sup> It soon resolved itself into seven kingdoms which may be named as follows: the Alemanni, the Franks, the Burgundians, the Suevi, the Visigoths, the Saxons, and the Lombards.<sup>24</sup> Some prefer the name of Huns instead of Alemanni. These seven kingdoms are the nations of western Europe to-day. The Saxons are the British, the Franks are the French, the Alemanni are the Germans, the Burgundians are the Swiss, the Visigoths are the Spanish, the Suevi are the Portuguese, and the Lombards are the Italians.<sup>25</sup> It is in the days of these kingdoms that Christ is to set up his kingdom, represented by the stone cut out of the mountain without hands.<sup>26</sup> All these kingdoms have now stood for many years; but from

this prophecy we may know that they will not be united in one, but will be brought to an end only by the coming of Christ in the clouds of heaven. Therefore, that event is the next thing in this line of prophecy, and it cannot be far in the future. All other kingdoms will then be destroyed to make place for the kingdom of Christ,<sup>27</sup> which will not be established until after the coming of our Saviour in glory. Then will come the restitution of all things, and the establishment of the kingdom which is to stand forever.<sup>28</sup>

#### ANCIENT BABYLON AND NEW JERUSALEM CONTRASTED

The capital of the everlasting kingdom will be the New Jerusalem, "a city not merely sixty miles in circumference, but fifteen hundred miles; a city whose walls are not brick and bitumen, but precious stones and jasper; whose streets are not the stone-paved streets of Babylon, smooth and beautiful as they were, but transparent gold; whose river is not the mournful waters of the Euphrates, but the river of life; whose music is not the sighs and laments of broken-hearted captives, but the thrilling paeans of victory over death and the grave, which ransomed multitudes shall raise; whose light is not the intermittent light of earth, but the unceasing and ineffable glory of God and the Lamb. Into this city they shall enter, not as captives entering a foreign land, but as exiles returning to their father's house; not as to a place where such chilling words as 'bondage,' 'servitude,' and 'oppression,' shall weigh down their spirits, but to one where the sweet words, 'home,' 'freedom,' 'peace,' 'purity,' 'unutterable bliss,' and 'unending life,' shall thrill their bosoms with delight forever and ever. 'Yea; our mouths shall be filled with laughter, and our tongue with singing, when the Lord shall turn again the captivity of Zion.'"<sup>29</sup>

#### REFERENCES

- <sup>12</sup> Matt. 24:15. <sup>13</sup> Dan. 2:28, 29. <sup>14</sup> Dan. 2:29. <sup>15</sup> Dan. 2:1-12. <sup>16</sup> Dan. 2:13-30. <sup>17</sup> Dan. 2:31-35. <sup>18</sup> Dan. 2:37-38. <sup>19</sup> Dan. 2:39. <sup>20</sup> D. & R. Comment on Dan. 2:39. <sup>21</sup> Dan. 2:33, 40. <sup>22</sup> Luke 2:1-11. <sup>23</sup> Dan. 2:41, 42. <sup>24</sup> Great Empires of Prophecy, page 677. <sup>25</sup> Marshaling of the Nations, page 19 and map opposite page 27; Great Nations of To-day, pages 56-59. <sup>26</sup> Dan. 2:34, 35, 44. <sup>27</sup> Dan. 2:45. <sup>28</sup> Acts 3:20, 21; Dan. 2:44. <sup>29</sup> D. & R. Comment on Dan. 2:36-38.

O. F. BUTCHER.

## The Ohio Civic Congress

"To unite men and women of all parties and sects in protecting childhood, youth, and the home from the aggressions of organized vice and greed," an invitation was given to "any Man's Bible Class, Brotherhood, Law Enforcement League, Sunday-school, Civic League, Young People's Society, Women's Christian Temperance Union, Ministerial Association, Municipal Association, Chamber of Commerce, Business Club, Woman's Club, Young Men's Christian Association, Anti-Saloon League, or any other organization interested in protecting morals by legislation and law enforcement," to attend the sessions of the "Ohio Civic Congress" in the First M. E. Church, Canton, Ohio, November 27-29, to "discuss plans for promoting bills, law enforcement, and amendments to the constitution."

This Congress, although not largely attended, indicates an advance movement of all the allied forces interested in enforcing morality by legislation.

Steps were taken toward forming a permanent organization, by selecting a committee of eleven, representing the different sections of the state, to draw up a constitution and by-laws, and to effect a permanent organization.

The purpose as stated is to "initiate and further such reforms as are not cared for by other organizations for the furtherance of reforms."

The Rev. Dr. Mears expressed the opinion that the National Reformers had come up to a sort of Kadesh Barnea, and would have to go back and begin over again; which I take as an admission that they are in the political wilderness to stay. He seemed to regret that so many good things were carried forward outside the church, and expressed the determination that in the future of this government of the people and by the people the church should be the centre.

Rev. Dr. Bustard spoke of the difficulties confronting the churches in carrying out this purpose. "There is too much theology and too little do-ology. We profess to believe the truth and do not practice the truth." He admitted that the church had followed the example of the three sleepers on the mount, and were now nearly all asleep, and that the church must move on or die where she is. The pool of political corruption must be passed through, and it is in great need of a cleansing. But even this does not seem to discourage, as the speaker stated that "chasing political

robbers has become our national sport, and we have learned that, while the 'wicked flee when no man pursueth,' they flee faster when pursued."

The plan is clear; chase the corrupt politician out of the pool of corruption, and cleanse it by immersing in it the sleeping church.

Judge Harter said that "Obedience to law is liberty." The great difficulty before us in enforcing laws against liquor selling, immorality, and Sunday desecration is that the people think it all right to violate them. Indifference of believers to the enforcement of law is the great difficulty that ministers have to encounter.

It was very clearly shown that the carrying out of the National Reform plans depends upon the support of the people, and that the reformers had been hasty in thinking that their work could be accomplished without this support, and they must now turn back and create public opinion in favor of National Reform in its various branches.

The Sunday and the social life can only be preserved by fighting for them. The speaker went on record as loving a fight next to peace, and as being ready to fight for the American Sabbath.

Their efforts now are directed against the Saloon League in its efforts to legalize the liquor traffic. They express a commendable determination to prevent the placing of the liquor traffic "upon an undeniable legal basis in the fundamental law" of the state, and while doing so will surely put forth every effort to place Christian laws and usages, including the much desired Sunday institution "upon an undeniable legal basis in the fundamental law of the land."

They look forward to the coming legislature, confident that their united efforts will be required to prevent those interested in the liquor traffic from securing such an amendment to the constitution as will legalize the saloon.

While we recognize the good in this purpose, we must keep in mind the fact that in their zeal they purpose to go to the extreme, and will bring all possible influence to bear in behalf of placing "Christian laws and usages," including Sunday laws, upon a sound legal basis.

It is surely demanded of us that we use every possible means to meet the issue that is before us.

A. C. SHANNON,  
*Religious Liberty Sec'y, Ohio Conf.*

## A Missionary Opportunity

GOD has entrusted to his people the special light and truth suited to the needs of the world at this time. A part of this saving truth is that pertaining to health principles, and this is as timely a message for the physical needs of the world as is the rest of our truth for the spiritual needs. We are responsible for the giving of all the truth.

Just now there is a wide-spread interest in questions pertaining to health, hygiene, and temperance. Much attention is given these subjects in newspaper and magazine articles, public lectures, instruction in schools and colleges, and in enactment of laws on temperance and pure food regulations. Natural remedies and "back to nature" movements are popular. Mental healing and faith cure are topics of interest to many. Medical missionary work is receiving most favorable consideration.

In this popular interest in health principles we see a searching and a groping after the truth. All that is called reform is not true reform. Many errors are given, and are received as truth. Advantage is taken of the popular sentiment, and things are called by names that do not rightly represent them. We see "health food" whiskey, "hygienic" beer, "good health" cigars, and "pure food" this and that. And because of the name many of these find the more ready sale.

Just now is an opportune time for giving to the world the genuine of that for which it is seeking, and which it so much needs. To us has been entrusted the truth of health reform in its broadest and fullest sense. The basis for our teaching and practice of health and temperance is the true one.

In that beautiful book, "Ministry of Healing," we have presented in a most acceptable manner those truths for which the world is now hungry, and which are needed more than ever. And circumstances have brought us to the place where we, as a people, have been directed to a movement whereby we may place many copies of this volume of truth in the hands of the public. At the same time it will be the means of calling the attention of the people to the special work of our medical institutions. Many sick ones may thus be directed to them, and so come in contact with true principles of healthful living and right methods of treatment. Much material assistance will be brought to our sanitariums, in the direct returns

from the sale of "Ministry of Healing" and in an increased patronage.

L. A. HANSEN.

## Missionary Volunteer Religious Liberty Campaign

One of the strongest factors that we have to reckon with in our opposition to the gigantic propaganda of Sunday legislation in this country, is the influence of the various young people's organizations, viz. the Young Men's Christian Association, the Young Women's Christian Association, the Epworth League, the Christian Endeavor, the Baptist Young People's Union, and the young women's branch of the W. C. T. U.

To illustrate their influence upon legislative bodies: A few years ago there was a crusade against Sunday amusements at the beaches along the coast, near the city of Boston. Subsequently a bill was introduced into the Massachusetts Assembly, requiring the places to be closed over Sunday; and the legislators were instructed that if they did not vote for the closing of these places, they would have 70,000 Christian Endeavorers to reckon with.

It is from these young people's societies the most influential persons will be taken to fill places of responsibility in both the church and the state. They will become congressmen and state legislators. They will be drawn upon to fill the pulpits of the various religious denominations, and for other responsible positions.

In view of these facts, it will be evident that there is no more important class of citizens before whom the principles of religious liberty should be placed.

We, therefore, are urging that a most vigorous campaign be inaugurated and carried forward by our Missionary Volunteer societies, in placing the magazine *Liberty* in the hands of the members of these young people's societies of other denominations.

We earnestly urge that every member of our Missionary Volunteer department, as far as possible, become responsible for ten subscriptions to *Liberty*, that this journal may be supplied to the members of these societies. We would advise that the price of the ten subscriptions (\$1.50) be accompanied with the addresses for the same, and placed in the hands of your local church librarian, who will forward them to the conference tract society secretary. We trust that this good work may be taken hold of at once by every Missionary Volunteer society.

K. C. RUSSELL.

## UNION

### How to Avoid a Monotonous Canvass

A VERY successful canvasser once said: "I find that I must be pushing ahead. If I allow myself to become at all indifferent because I am weary, or because the work becomes monotonous from saying the same thing over and over, I immediately notice a difference in my success. This work of persuading people, often against their wills, is a very particular work; it requires constant thought and close attention. It cannot be done successfully in a careless or indifferent way.

Take for example the canvasser who falls into the habit of singing his little song as he goes from door to door. He soon becomes weary himself, and he wearies those who hear him, instead of arousing their interest. As soon as a canvasser finds his canvass becoming monotonous, he should endeavor to change it by bringing into it some statements or passages from his book which he has not used before.

Another way to avoid monotony is to recognize the individuality of the customer. Every canvasser should study his customer from the moment he meets him, and should try to fit the canvass to his particular needs. For this reason it is essential that the canvasser know his book from cover to cover and be able to call attention readily to any part which he can use with the best effect upon the one he is canvassing. Even then his canvass will not vary greatly, as there will always be a few of the most important points which he cannot leave out. The canvasser should remember that though the story is old to him, it is, in all probability, the first time his customer has ever heard it, and he should put himself in his customer's place.

But we believe that the best way to prevent this monotony is to pray continually that the love of the truth may be kept warm in our own hearts, and that its beauty may ever stand out before us as plainly as it did when we first saw it. Then when we visit the people we shall be able to talk with an enthusiasm which will kindle into a flame the least spark of love for the truth; and results will be sure to follow. Pray for wisdom to win your way into the hearts of the people. Talk earnestly with them. As you present the precious themes of your book they will often open their

hearts to you, and you will know better how to reach them. Many times they will be glad to engage in a season of prayer with you.

The canvasser who labors in this way will not find his work monotonous; but each day will bring new blessings, and his work will grow more interesting as he gains experience.

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

## AT THE COLLEGE

### The Camerata

THE "Camerata" is the name of the new music society organized at the College, with Professor Pulver as president, Oscar Spohn, vice president, Nina John, secretary and treasurer, and Bertha Fisher assistant secretary and treasurer. The Camerata is made up entirely of musical people and has been formed for the purpose of definitely organizing the musical talent of the College, and for the purpose of study. It will meet once each week, and will give public programs during the year, to which every member will contribute. Those wishing to join the Camerata must hand their names in writing to the president, who will present it before the society, to be considered and voted upon.

BLANCHE DE SPELDER.

THE students' annual offering was taken up last Friday morning, and amounted to \$78.85.

Mrs. Rudd, of Chicago, who spent several months at Mount Vernon last year, is visiting Professor and Mrs. Hall and Mrs. Mason. Little Barbara is quite as great a favorite as ever.

Skating is good on Hiawatha Lake, as every student knows! The faculty is also very enthusiastic over it.

Auditor Brown spent several days at the College last week.

Elder I. G. Bigelow, Missionary Volunteer secretary of the Columbia Union, visited the College last week, and spoke to the students several times. He was accompanied by Mr. J. J. Marietta, with whom he has been laboring in this state in the interests of the young people. Their visit was enjoyed by the students.

Summer vacation is on at Claremont Union College, where Professor C. P. Crager is president. The commencement exercises were held November 7. Mrs. Crager's mother, Mrs. Hatton of Philadelphia, left New York for South Africa on October 22.

We learn from the *Lake Union Herald* that Miss Mina Rickerd, who was a student at the College last winter, is teaching the church school at Petoskey, Mich.

The election of officers for the second term of the College Sabbath-school resulted as follows: Superintendent, Professor Anderson; assistant superintendent, Mr. H. G. Gauker; secretary, Miss Clare Pettit; assistant secretary, Mr. Raymond Spencer; organist, Miss Josephine Smith; chorister, Mr. L. C. Metcalf.

Elder Wilkinson spent the last half of the week of prayer with the students and faculty at Mount Vernon. His talks were earnest and inspiring, and will not soon be forgotten by the students. On Friday evening and Sabbath earnest revival services were conducted.

## WEST VIRGINIA

### West Virginia Has Lost a Faithful Canvasser

IT was a shock to us all to hear of the sudden death of Brother J. H. Jennings. Brother C. V. Leach, our state agent, was sent to investigate as to the cause of Brother Jennings' death. But as he went directly from Quinnimont, where Brother Jennings died, to Takoma Park, to attend the bookmen's convention, we have been unable to learn the full particulars concerning Brother Jennings. A full account of his death, so far as we shall be able to find out, will be published later.

F. H. ROBBINS.

A TELEPHONE message was received at this office stating that Brother J. H. Jennings was found dead near Quinnimont W. Va. Later the following telegram was received: "J. H. Jennings was found dead this A. M. in mountains near Quinnimont; fell over cliff 200 feet high. No body knows how long the body had been there." The above information is all we have thus far received concerning the awful fatality. Investigation is now going on, and it is hoped that something definite may be learned by

which positively to determine the true cause of his death.

Elder Robbins has returned from Washington, where he had been for the past several days. He reports a good meeting.

The *Sabbath-school Worker* for 1911, beginning with the January number, will be increased in size from sixteen pages to twenty pages. With the increased size of the *Worker*, those having charge of its publication are intending to make the already good paper still better. The very low price of the paper, 35 cents a year, will still continue; this places it within the reach of all.

The Sabbath-school lessons for the year 1911 will be on the book of Acts; and for the convenience and better understanding of those who will be studying the lessons during the year, the Sabbath-school department has had prepared a small colored map showing the countries and cities referred to in the Acts. The route of the three missionary tours of the apostle Paul, also his voyage to Rome, are plainly indicated. The map is of convenient size to be carried in the ordinary Bible, where it may be ever ready to use while studying. The price of the map is only 5 cents, and every member of the West Virginia Conference should secure one. Let the Sabbath-school see to it that every member of the school is provided with one. The secretary should canvass the school and send an order for the map at the same time the order is sent in for quarterlies.

What are you doing with the Harvest Ingathering *Reviews* you have received? Are you making an effort to place them in the hands of your neighbors, friends, and the public in general? Many are already making good use of the copies received and are sending their donations to the office.

Brother W. A. McElpatrick, a canvasser in Lewis County, was severely injured while in the active discharge of his duties a few weeks ago. He has been unable to do anything since until recently. In a letter just received he says: "My books arrived on Wednesday and I started on a round of delivery Thursday on horseback. Had very fair success on the round. Lost one order, but it

was one that was somewhat conditional. Think it will take me all this week to complete the delivery, as the roads are bad—rough and icy—and the orders widely scattered. My injured limb is gradually improving, but I am still quite lame, and use crutches for walks of any distance."

## WEST PENNSYLVANIA

### General Meetings

THE following general meetings will be held between now and the close of the year:—

Caudersport, December 15–18, inclusive. Brethren Schwartz and Veach are expected to be present.

Bradford, December 22–25, inclusive. The same workers will be present at this meeting.

Erie, December 29–January 1. Brethren Schwartz and Ashton will be present.

We hope that all who are in the vicinity of these meetings will plan to attend them, and will bring their friends with them. Please notify the leaders that you are coming.

Let us seek the Lord together. They that fear the Lord speak often one to another.

I. N. WILLIAMS.

THE Pittsburg church No. 1 enjoyed the visit of Elder Underwood and Shultz on Sabbath and Sunday, December 3 and 4.

Elder Underwood on Sabbath preached a very stirring sermon on the subject of God's joy in making his people happy. He showed that the whole aim in restoring man is to make him happy; further, when we as instruments in our Father's hands, bring a soul to him, we form a tie which will cause happiness throughout eternity.

In the young people's meeting following the regular church service, Elder Shultz, our Union educational secretary, gave the youth some precious thoughts to remember.

On Monday Elder Shultz and the writer visited the family of a German brother who desires an education for his children in Mount Vernon College. We succeeded in getting the oldest son to decide to enter school at once.

We desire to call the attention of the local elders and librarians of all the churches in the West Pennsyl-

vania Conference to their duty of urging the members of their churches to a united effort with the Harvest Ingathering number of the *Review and Herald*. May we not allow our distribution this year to fall behind those of former efforts; but rather, let us rally to the call of our faithful brethren in distant fields, who are pleading so earnestly for our aid. Present the needs before the Lord, and ask him to use you as his instrument, then go forth depending on his mighty arm.

A little boy nine years of age went out a few days ago in his neighborhood with a few of our magazines. In an hour and a half he came back with \$1.60. This little lad expects one of these days to be in Mount Vernon College.

Young people, send in your order to our tract society for fifty copies of *Life and Health*, sell them, and devote the profits to the missionary cause. Let four or five band together and do this. Tell the people you are giving the profits to missions, and you will be surprised to see how fast they will go.

The members of the colored church report a great interest among the people to whom they are giving the *Family Bible Teacher*. One brother states that one of his readers has decided to keep the Sabbath. We praise the Lord for this soul.

We urgently request the pastors and local elders of our churches to organize missionary societies in all our churches and companies, and introduce the *Family Bible Teacher*. This will give all an opportunity of giving the message to their neighbors.

## VIRGINIA

### Shenandoah Valley Academy

Sabbath was young people's day at the Academy. The program rendered was enjoyed by all. Mrs. Forshee read a paper on the young people's work, bringing into it each student's name and a brief sketch of the work she hoped they would accomplish.

We recently enjoyed a visit from Elder J. O. Corliss who was the first Seventh-day Adventist minister to preach the truth in Virginia, about thirty years ago. We were greatly

interested as he recounted to us the many hardships through which he passed at that time.

We have been very busy with examinations for the past few days, as we are just finishing the first three months' work of our school year.

Elder Kime spent a few days at the Academy during a recent session of the chools Board. All enjoyed his visit.

The Shenandoah Valley has more snow than it has had for some time. All the students seem to enjoy it, especially since they have a sled.

Elder Hottel visits us at times, and we are always glad to hear his words of counsel.

Elder A. C. Neff, who was hurt some time ago, has so far recovered that he was able to visit the school again a short time ago.

The Academy will soon look somewhat lonely, for a two weeks' vacation has been granted the students, and most of them will spend it at home.

## OHIO

### Springfield

WE are pleased to report through the columns of the VISITOR that the work in Springfield is progressing. The financial condition is the best it has been for years. Eighteen months ago we were three hundred dollars in debt on our church building. Since that time we have paid two hundred dollars, while the last hundred has been pledged, and will be paid soon: thus we are practically out of debt.

During this eighteen months we have raised money for, built, and furnished a church school room with a seating capacity of twenty-five. We are now in our second prosperous school year, with Miss Anna Franklin as teacher.

Our full quota of the \$3,000,000 fund has been provided for, and we are lifting along other lines.

We believe that the spiritual condition of the church is good, if the amount of tithe paid can be taken as an index to its spiritual condition. The church has never paid a larger tithe than now. During our stay eight persons have been baptized and have united with the church. Two

others are now ready for baptism.

We are glad to turn the work over to Elder Redfield in so prosperous a condition; and we ask to be remembered as we go to other fields to labor.

ELDER AND MRS. C. C. WEBSTER.

### Bowling Green

THE young people's convention held at Bowling Green, December 2-4, had a special interest for the writer, because the church there is the oldest in the state, and one of the oldest in the world. A short sketch of its history may also interest the reader.

At Lovet's Grove, as the place was then called, a company of faithful ones was organized in 1858. In 1863 a church building was erected. Here the last message that is to go to the world was preached by Elder and Sister White, Elders J. N. Andrews, J. N. Loughborough, J. H. Wagner, George I. Butler, S. N. Haskell, H. A. St. John, E. B. Lane, G. A. Irwin, and I. D. Van Horn.

Many interesting meetings have been held at this church. At one time Elder E. B. Lane baptized fifty-six converts. It was here also that Sister White was given the vision that resulted in the publishing of the old edition of the "Great Controversy between Christ and Satan."

The writer was glad to meet a few of the old pioneers—who helped to build the church, and to shake the good right hand of one who nailed on some of the boards. Brother Avery, eighty-four years of age, has been fifty-two years on the path that, as he says, "shineth more and more." He still takes pleasure in the care of the church.

It was also a pleasure to talk to Brother and Sister Hall, Brother and Sister Francis, and Brother George Klopfenstein, who have all been thirty-seven years on the upward pathway.

Their pastor, Dr. Jump, and his wife have been a great encouragement to the church. Through their efforts a good church school has been established. Miss Clara Leslie is teaching it this year.

The young people's convention which had been looked forward to for some time by the church was an excellent meeting. On Sabbath the services continued most of the day, and we felt with gratitude the movings of the Spirit. The papers which had been prepared for the occasion were listened to with much interest. God blessed in the work in the pulpit. The fallow ground of hearts was

broken up, and thanksgiving and praise continually ascended to God.

The workers present at this meeting were Dr. and Mrs. H. M. Jump, Elders J. F. Olmsted and I. G. Bigelow, and Brother W. C. Moffett. Brother and Sister G. E. Wales of Toledo were also present, and took an active part in the meeting. The visitors greatly enjoyed the hospitality shown them during their stay.

Although the Bowling Green church is pressed financially by various enterprises, yet forty-one subscriptions were added to its club of special *Signs of the Times*. We hope to see souls in the kingdom as the result of this sacrifice. I. G. BIGELOW, *Field Missionary and Y.P.M.V. Sec., C.U.C.*

### Columbus

OUR meetings in Columbus opened in mid-week. The attendance was not large, but the manifestation of the presence of the Holy Spirit was given. Three services were held.

When the present truth series of the *Signs of the Times* was introduced, a brother who has been following the truth for thirty-five years rose and said he would pay for six copies to be sent to individuals now sitting in the darkness of this world. This is the work for this time, and God will bless all who respond to the call to service.

The prospects are bright for the future of the work in Columbus. The Bible workers there are getting more than they can do, and all the members seem eager for service. If their plans for the future, as given me by their pastor, come to maturity, there is bound to be a good work done, and the church will be blessed in doing it. The outlook for Columbus is good. I. G. BIGELOW.

### Toledo, Wellington, and La Grange

AT the close of the good convention at Bowling Green, Elder Bigelow and the writer, in company with Brother G. E. Wales, left for Toledo, arriving in time for the young people's meeting, Sunday evening, December 4. Although there are but few young people in Toledo, we found Sister Ella M. Talmage perseveringly working to keep the society going. The Missionary Volunteer reading courses were presented, and also the young people's responsibility in raising the fund for the Mount Vernon College tank. Three public evening meetings were held, with a view to encouraging the missionary spirit in both old and young, and at the conclusion of the last meeting a club of about forty of



## Canvassers' Reports

Ohio, Week Ending December 9, 1910

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
J. Randolph, Marion Co.		DR	5	31	6	20 00	15 15	35 15	4 00
F. E. Hankins, Jefferson Co.		DR	5	41					223 50
H. Kirk, Jefferson Co.		DR	5	35					215 32
Enos M. Horst, Hocking Co.		GC	5	41	6	18 00	50	18 50	50
†Ray Corder, Belmont Co.		BF	9	57	60	65 50	14 75	80 25	
†Guy Corder, Monroe Co.		BF	9	58	54	56 50	18 00	74 50	
L. H. Waters, Athens Co.		BF	5	40	40	44 00		44 00	
H. Forsythe, Belmont Co.		BF	3	21	15	16 00		16 00	
W. Morgan, Columbiana Co.				5	15	6 50		6 50	10 50
H. Morgan, Columbiana Co.			1		2	5 00		5 00	6 75
Totals			47	329	198	\$231 50	\$48 40	\$279 90	\$460 57

## West Pennsylvania, Week Ending December 9, 1910

J. Heaton, Huntingdon Co.	PG	7	39	10	32 00			32 00	
C. Dunham, Allegheny Co.	GC	3	13	10	30 00			30 00	
J. S. Glunt, Allegheny Co.	GC	3		4	12 00	4 25		16 25	1 40
A. Brownlee, Butler Co.	GC	5	49	34	50 00	9 10		59 10	34 60
Totals			18	101	58	\$124 00	\$13 35	\$137 35	\$35 00

## West Virginia, Week Ending December 9, 1910

T. M. Butler, Marion Co.	BF	5	41	8	11 50	50	12 00	86 90	
A. Clark, Cabell Co.	CK	1	2	5	6 00	75	6 75	1 50	
W. McElphatrick, Lewis Co.	DR	5	38	7	18 00	12 50	30 50	47 50	
Totals			11	81	20	\$35 50	\$13 75	\$49 25	\$135 90

†Two weeks

Grand Totals: Value of Orders, \$466.50

Deliveries, \$631.47

the present truth series *Signs of the Times* was raised. Five of these papers were subscribed for by a lady who has just begun to keep the Sabbath under the labors of Brother and Sister Wales.

From Toledo we went to La Grange, visiting Wellington on the way. Here three isolated sisters are holding up the light of the truth. They hold their Sabbath-school regularly, though they live in different parts of the town and one of them is eighty years of age.

During our stay at La Grange, December 7 and 8, three meetings were held, the aim being to impress hearts and souls with the necessity of earnest work on the part of every one; and we trust that this strong church will do its duty in giving the message. W. C. MOFFETT.

We hope that none of our young people will fail to secure a copy of the Morning Watch Calendar for 1911. It has been prepared as a help to prayer, meditation, and communion with God in the early morning before the tasks of the day absorb our atten-

tion. If rightly used it will be a blessing through the whole day, and all the way through the year. Get one before January 1, and do not fail to use it daily. The price is five cents. Order through the tract society.

The Sabbath School lessons for 1911 will be on the Acts of the Apostles. As a help to the study of the lessons the Sabbath-school department has had a map made to order, showing the countries and cities referred to in the book of Acts. The three missionary tours of the apostle Paul, and also his journey to Rome, are very plainly marked out. The map is of convenient size, about six inches long and four wide, so that it may be carried in the ordinary Bible and the eye be on the lesson and the map at the same time. The names of places stand out more distinctly than in the map already in our Bibles, which will be appreciated by those whose sight is growing dim. The price is five cents apiece or six for twenty-five cents. The orders should be sent to the Ohio Tract Society, Box 187, Mt. Vernon, O.

## NEW JERSEY

## Another Good Letter from a Faithful Canvasser

DEAR BROTHER: It does seem to me that we are passing through a testing time, to prepare us for the last grand struggle. I remember how it was when the truth first came to me,—how precious it seemed, and not to be compared with,—and now I yearn and plead for that first love. May the Lord graciously hear the prayer of his people, as I am sure this is their cry the whole world over.

The deficit in tithe is indeed a sad feature. I know from personal experience that the Lord will bless us as we continue to return that which rightfully belongs to him. I think this important matter is not always made clear and plain, and is not given generally the attention it deserves.

The week of prayer will do much for us, I am sure, as we make a fresh consecration to the Lord for service. I desire that he may purify my heart, and "cleanse with fire if that must be; no matter how, if only sin die out in me, die out in me."

The Lord hasten the message and return quickly, is my prayer.

W. B. PLANT.

## Vineland

ON Sabbath, December 3, about twenty of the members of the Bridgeton Sabbath-school paid a neighborly visit to the Vineland church, and gave us a very interesting program on the customs and needs of China. The little people were well trained, and deserve credit for the way they rendered their beautiful songs and recitations. Two lines of one of the poems recited were very impressive,—

"A million a month in China

Are dying without a God."

Instructive readings were given by the older members. The program was enjoyed by all. The Vineland church extends to the members of the Bridgeton Sabbath-school a hearty invitation to call again.

CARRIE PETTIFIE.

BROTHER C. E. GRAY, our state agent, has been attending the bookmen's convention in Takoma Park during the last week.

The next annual conference will be held at Newark, N.J., Jan. 17 to 22, 1911. All churches should plan to send a strong delegation to this meeting.

# COLUMBIA UNION VISITOR

OFFICIAL ORGAN OF THE  
COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists  
ISSUED FIFTY TIMES A YEAR

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MAUDE PENGELLY - - - EDITOR

Address all Subscriptions and make all Money Orders payable to your Tract Society.

Entered as Second-Class Matter March 25, 1908, at the Post-office at Mt. Vernon, O., under the Act of Congress of March 3, 1879.

Many very important questions will be considered. Good help has been promised us from the Union and General Conferences, and every effort will be made to make this conference the best ever held in the state.

Word came to the office this week of a woman living in one of our large cities, who began a few weeks ago to keep the Sabbath through the study of the Bible. She began to pray for more light, and in a few days a letter came from a Sabbath-keeping friend in a western state, with a few copies of *Signs of the Times*. This was the first she knew of any other Christians in the world who keep the Seventh-day Sabbath. There may be some such people in your own town. Will you not help us search them out and bring the fullness of the gospel truth to them?

The Harvest Ingathering work is still going on. Many dollars may yet be gathered, and a knowledge of our work placed in the hands of many people. Do not let any papers lie unused. An aged sister sends in \$23.00 which she received for ten papers, most of them having been sent out by mail. One of the conference officers received a ten-dollar money order as the result of sending out a paper with a good letter.

Send in your orders for the new Sabbath-school quarterlies at once. The subject is the book of Acts.

Brother Roy Stagg has located at Woodbury for the winter, and will spend his time in conference work.

One of our ministers, while looking up a place for a series of meetings

in a locality where he was a stranger, called upon a man who, upon learning that he was a Seventh-day Adventist minister, expressed himself as follows: "I know you people have the truth, for I have read the *Signs of the Times* for years, but have never attended any of your meetings; and if you ever come to this town to hold meetings, I have a hall that will seat about 400 people; you are welcome to it free of charge. Or if you find some other place I am willing to help bear the expense, as I would like to see you come to this town."

"Enclosed find check for \$4.00 for which send me 100 of the Christmas number of the *Signs*. Our last order for fifty copies came yesterday and was sold this morning in less than three hours." From a Washington worker. Send orders for the January number, which is now ready, through the tract society.

The following orders for magazines were received at the tract society office December 13: 32 yearly subscriptions for the *Protestant Magazine*; 31 yearly subscriptions for *Liberty*; 21 yearly subscriptions for the *Signs Weekly*; 11 half-yearly subscriptions for the *Signs Weekly*; 9 yearly subscriptions for foreign papers; 6 yearly subscriptions for the *Youth's Instructor*; 2 3-months' subscriptions for the *Review and Herald*; 1 yearly subscription for *Life and Health*.

## NEW JERSEY TITHE RECEIPTS FOR THE MONTH OF NOVEMBER 1910

Atlantic City.....	\$ 16 80
Bridgeton.....	21 58
Burlington.....	.....
Camden.....	63 73
Cape May Court House.....	23 48
Elizabeth.....	25 67
Hackensack.....	10 44
Jersey City First.....	37 24
Jersey City Second.....	87 92
Jersey City German.....	144 13
Jersey City Swedish.....	36 91
Newark.....	103 71
Newark Bohemian-Slavic.....	24 95
Paterson.....	33 50
Little Falls Company.....	.....
Paulsboro.....	.....
Perth Amboy.....	22 70
Salem.....	.....
Trenton.....	122 52
Vineland.....	57 05
Woodbury.....	.....
Individuals.....	3 50

Total.....\$ 835 83  
CLARENCE LAWRY Treas.

## No Paper Next Week

THE VISITOR has completed its round of calls for 1910. It will not be seen again until about January 4, 1911. Therefore it wishes to thank its many friends for their kind reception of it during the twelve months that are past, and to wish them, one and all, a HAPPY NEW YEAR!

## OBITUARIES

BRENKLENNER — Eliza Jane Lewis was born in Brush Valley, Westmoreland County, Pennsylvania, Feb. 23, 1822, and died at the home of her son, in Columbus, O., Dec. 4, 1910, aged 88 years, 9 months, and 11 days. She was converted while young, and joined the Methodist church. In 1841 she was married to Adam Brenklexer, and three sons and six daughters were born to the union. Sister Brenklexer also leaves 41 grandchildren and 69 great-grandchildren. Her husband died 16 years ago. She joined the Seventh-day Adventist church in Columbus 21 years ago, and lived a consistent Christian life till the end came, when like a weary child she fell asleep. Her long life was filled with goodness and gentleness, and with an eager desire to see all engaged in Christian service. Her faith was strong in God and she trusted all to him, and only after the infirmities of age rested upon her was she willing to lay her burdens down. She fell asleep believing that she would be accepted when the great Life-giver comes. The funeral service was held in the Alameda M. E. church in North Columbus and was conducted by the writer. Words of comfort were spoken from Psalms 90: 12, and we laid her to rest in the Walnut Grove Cemetery, near Washington, to await our Lord's return.

JOHN FRANCIS OLMSTED.

HOUSE. — Donald Benjamin House, born at Trinway, Ohio, Jan. 27, 1906, died at McCook, Nebraska, Dec. 2, 1910, aged four years, ten months, and five days. He was one of four children of Elder and Mrs. B. L. House. On November 18 Donald took the dreaded disease, scarlet fever, and in just two weeks passed away. He was one of a beautiful pair of twin boys; one who loved Jesus and loved to pray to him and go to Sabbath-school and to say his memory verses, of which he could repeat a score or more. As we hear such little ones quoting scripture it reminds us of the admonition in Deuteronomy 6: 6, 7. The parents are nearly heart-broken at having to give up the dear one; but they find blessed comfort and consolation in their Saviour and in his precious promises. From Luke 18:16, one of the verses which the little boy had learned to repeat, words were spoken by the writer, assisted by Rev. L. E. Lewis of the M. E. church E. L. COOK.