

COLUMBIA UNION VISITOR

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

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GENERAL MATTER

True Rest

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear without strife,
Fleeting to ocean,
After this life.

'Tis loving and serving,
The highest and best;
'Tis onward, unswerving,
And this is true rest.

—Goethe.

Signs in the Heavens of Christ's Second Coming

"THERE shall be signs in the sun, and in the moon, and in the stars."¹

SIGN IN THE SUN

The words of Christ above quoted tell us of some of the signs of the second coming of Christ; but these signs were not first spoken of by the Saviour. He simply calls attention to certain signs of his coming which had already been given by the prophets. We find that the prophet Isaiah had spoken of the darkening of the sun and of the moon. He said, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."² This scripture gives one of the specifications by which we may recognize what darkening of the sun is referred to. It says that "the sun shall be darkened in his going forth." This would be early in the day; just as we would speak of a man going forth to his labor in the morning, so here the prophet speaks of the going forth of the sun in the early part of the day, and says that then it shall be darkened. The prophet Amos gives still another specification. He says, "It shall come to pass in that day, saith the Lord God, that I will cause the sun to

go down at noon, and I will darken the earth in the clear day."³ This shows, first, that the darkening of the sun should not occur upon a dark or cloudy day, but that it should occur on a clear day; second, it shows that at noon it would be so dark that it would appear or seem as if the sun had gone down. Again we read, "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth."⁴ The Scripture speaks of making the day dark with night; that is, that day should have the characteristics of night. Another scripture says, "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."⁵ Similar language is used by the prophet John in describing the events to take place under the sixth seal. He says, "The sun became black as sackcloth of hair, and the moon became as blood."⁶ Christ's words were in harmony with all these statements. When he stated the signs of his coming, he said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light."⁷

TIME OF THE DARKENING OF THE SUN

From the last scripture quoted we observe that Christ not only refers to this sign, but shows something of its relation to other events. He says it should occur "immediately after the tribulation of those days." By going back a little in his discourse we find that he had just described a time of tribulation "such as was not since the beginning of the world to this time, no, nor ever shall be."⁸ The papal persecution of the dark ages is the only one that answers to this description. It was prophesied of by Daniel under the symbol of the little horn. It is there stated that "the same horn made war with the saints, and prevailed against them" and that he should "wear out the saints of the Most High."⁹ The papacy in 538 A. D. gained that control of affairs which

made her a persecuting power throughout the whole world, and that power she retained until the taking of Pope Pius VI prisoner by Berthier, the French general, in 1798. However, public sentiment had so changed during the latter part of this period, as a result of the Reformation, that persecuting had practically ceased by 1773, twenty-five years before the ending of those days of papal supremacy. This was also foretold by Christ when he said, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."¹⁰ Then in Christ's description of the signs of his coming he says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light."¹¹ Notice his statement is not "immediately after those days," which ended in 1798; but, "immediately after the tribulation of those days," which would indicate that these signs would be manifest shortly after the persecution came to a close in 1773. The record of Christ's words as given by Mark are still more explicit. He says, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."¹² To be in those days this sign would necessarily occur before 1798, and to be after the tribulation would require its appearance after 1773. Therefore we must look for its fulfillment in that twenty-five years between 1773 and 1798.

"THE DARK DAY"

May 19, 1780, is known as "The Dark Day" and it fulfills exactly all the specifications of the prophecy. A few quotations will make this evident.

Noah Webster's dictionary, in the edition for 1869, under the head of "Explanatory and Pronouncing Vocabulary of Noted Names," says:—

"The Dark Day, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening

songs, disappeared, and became silent; fowls went to roost; cattle sought the barn yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and north-east. The true cause of this remarkable phenomenon is not known."

Herschel, the great astronomer, says:—

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

A contemporary paper contained the following:—

"During the whole time a sickly, melancholy gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day, for notwithstanding there was almost a full moon, no object was discernable but by the help of some artificial light, which, seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to its rays. This unusual phenomenon excited the fears and apprehensions of many people."—*Mass. Spy*, Correspondence, 1780.

From another good authority we take the following:—

"Almost, if not altogether alone, as the most mysterious and yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780, a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions."—"Our First Century."

Still another writer says:—

"Frogs and night-hawks began their notes. The cocks crew as at daybreak. Farmers were forced to leave their work in the fields. Business was suspended, and candles were lighted in the dwellings. 'The Legis-

lature of Connecticut was in session at Hartford, but being unable to transact business adjourned. Everything bore the appearance and gloom of night."

An extract from a sermon preached at that time will be of interest:—

"But especially I mention that wonderful darkness on the 19th of May inst. (1780). Then, as in our text, the sun was darkened; such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lighted candles at noonday; and the fire shone as at night. Some people, I have been told, were in dismay, and thought whether the day of judgment was not drawing on. A great part of the following night also was singularly dark. The moon, though in the full, gave no light, as in our text." From a manuscript sermon by Rev. Elam Potter, delivered May 28, 1870.

"That the darkness was not due to an eclipse is evident from the fact that the moon was then nearly full. It was not caused by clouds, or the thickness of the atmosphere, for in some localities where the darkness extended, the sky was so clear that the stars could be seen."

"The extent of the darkness was also very remarkable. It was observed at the most easterly regions of New England; westward, to the farthest part of Connecticut, and at Albany, N. Y.; to the southward it was observed all along the sea coast; and to the north, as far as the American settlements extended. It probably far exceeded those boundaries, but the exact limits were never positively known. With regard to its duration, it continued in the neighborhood of Boston for at least fourteen or fifteen hours."

"The morning was clear and pleasant, but about eight o'clock there was observed an uncommon appearance in the sun. There were no clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale yellowish hue, but kept growing darker and darker, until it was hid from sight. 'There was midnight darkness at noonday.'"

"The poet Whittier thus speaks of this memorable day:—

"'Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth, and the heaven of noon,
A horror of great darkness,
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky.'

"May 19, 1780, stands in history as 'The Dark Day.' Since the time of Moses, no period of darkness of equal density, extent, and duration has ever been recorded. The description of this event, as given by the poet and the historian, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: 'The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.'"¹³

From the above quotations it is shown that every specification of these combined prophecies was met. First, the sun was darkened in his going forth, or in the forenoon; second, the event occurred in clear day, it was not caused by an eclipse or by clouds; third, it seemed as if the sun had gone down at noon, for there was "midnight darkness at noonday"; fourth, the day was "dark with night" or like night and produced the same effect as the night does upon the animal creation; fifth, the sun was turned into darkness and became as black as sackcloth of hair; sixth, it occurred immediately after the great papal persecution, just a little before the supremacy came to a close; "In those days after that tribulation," that is between 1773 and 1798. Thus with every specification of the prophecies fulfilled, we are brought to the unavoidable conclusion that "The Dark Day" of May 19, 1780, is one of the signs of Christ's second advent to this earth.

REFERENCES

- 1 Luke 21:25. 2 Isa. 13:9,10.
- 3 Amos 8:9. 4 Amos 5:8. 5 Joel 2:31.
- 6 Rev. 6:12. 7 Matt. 24:29,34. 8 Matt. 24:21.
- 9 Dan. 7:21,24,25. 10 Matt. 24:22.
- 11 Matt. 24:29. 12 Mark 13:24.
- 13 His Glorious Appearing, pp. 45, 47; G. C., pp. 306-308.

O. F. BUTCHER.

Prospective Results of the "Ministry of Healing" Campaign

THE results that may be expected from our present relief campaign are more than the direct financial relief of our sanitariums, although this in itself is of sufficient importance to enlist our fullest co-operation.

"The book, 'Ministry of Healing,' may do the same work for our sanitariums and health institutions that 'Christ's Object Lessons' has done for our schools." *Test. Vol. 9, p. 17.*

Here is a statement regarding the former campaign: "Through the work for the relief of our schools a four-fold blessing will be realized,—a blessing to the schools, to the world, to the church, and to the workers." *Test. Vol. 6, p. 475.*

The former campaign brought over \$300,000 to our schools, placing nearly all of them out of debt. The hearts of our people were turned to our educational work, and their interest in it was greatly aroused. Since that time our schools have enjoyed a good attendance of students. Many volumes of precious truth were placed in the hands of the public, and souls were blessed in reading them. Our own people had a good experience in learning to distribute our literature, some becoming permanent canvassers, as a result. Workers received an experience in showing others how to labor and in personal effort.

Relief campaign work is not new to us as a people; it is not an experiment. Having already demonstrated what may be done in this way and with the experience that many of us have gained, we can look forward with certainty as to the outcome of a hearty and faithful effort now. Not much is required of individuals, but in the end, and for the whole, we shall see great results of a concerted action on the part of all.

When we have all done our part in the present campaign, we shall have nearly a half million dollars for the direct aid of our sanitariums. This means the largest single fund we have ever raised. None of it need be raised by donation, but may be secured from others, giving them full value in return. In addition we may confidently expect that many persons will be directed to our sanitariums, thus helping to create a patronage that will make them permanently successful. The hearts and interests of our people will be turned more fully to medical missionary work, establishing more firmly the true relation that should exist between it and the other branches of the cause.

As a missionary effort this movement is full of promises of definite results. The sale of many thousand copies of "Ministry of Healing" and nearly a million copies of *Life and Health* cannot fail to give great blessing to those securing the publications. The opportunities presented to our people, as they meet with others, to tell about these books and our health work and institutions, will be rich with personal missionary experience. Helpful counsel and instruction may be given to many who need it. Prac-

tical Christian help work can be done. Those who engage in it will have their own souls watered. Both workers and people may share in these blessings.

This is not a theoretical outline; it is already being demonstrated by many who have entered upon the work. Others may verify it as they will.

L. A. HANSEN.

AT THE COLLEGE

"Four things come not back:
The spoken word;
The sped arrow;
Time past;
The neglected opportunity."

In a recent letter to old friends in the College home, Mrs. Esta L. Miller gives a few of her first experiences in China and some early impressions of her new home. Arriving in Shanghai October 15, she and Mr. Miller went first to Honan to attend a general meeting. Writing from Hankow, November 28, she says: "We have been here just a week, but are now nicely settled in our new home." "I must tell you about our trip from Honan. The first sixty miles of the road had to be traveled by donkey cart. We started on Thursday morning with three carts, Brother Allum and luggage on one cart, we and our luggage on the second, and six or seven Chinese, three children and luggage on the third. I shall have to tell you what a donkey cart is in order that you may appreciate our drive. The donkey cart is a two-wheeled vehicle. The wheels are heavier than those of a lumber wagon. On the pole joining the wheels is a little fixture that looks like a dog kennel with a curved roof. It is two or two and a half feet wide, three feet long, and three feet high. Into this you put your bedding, suitcases, your lunch and yourselves, and then you are ready to start. Fortunately there is a board in front for the driver. There are no springs about this cart, and one does not cross a rut in the road without being aware of it. At noon we stopped at a Chinese inn for dinner. Do not think that it was like some of our fine American hotels; for it was very little different from the College barn. We were shown to a room with a mud floor, two small paper windows, a table about four feet square, two Chinese chairs, and two beds—benches we should call them in America, but they are good Chinese beds. After eating our dinner here

we traveled on, often getting out to walk, until about half past seven o'clock in the evening, when we found that we had gone little more than twenty miles. That night our party of thirteen slept in one room. The next morning we started on at six o'clock, having about the same experiences as on the day before, except that we did not reach a village that had an inn, and so had to sit on the ground by the roadside to eat our dinner. We spent the Sabbath at Chang Tsai, where our people have a station. All day Monday we were on the train. The railway coaches here are very different from those in America. A hallway, about a yard wide, runs through the length of the coach, and the rest of the space is divided into rooms about five feet square, furnished with benches that extend the length of the room on either side and a little table that can be put up and down. This was more comfortable than the donkey cart, but we were glad when we reached Hankow and saw Mrs. Allum and the little three year old boy there to meet us.

"Our home in Hankow is quite comfortable. We have a Chinese cook, a boy about seventeen years old. I am teaching him to cook, sweep, scrub, etc., in the American way.

"I have not yet begun to study the language with a teacher, but am learning a list of words every day. We have regular daily meetings with the Chinese, besides holding Bible readings with several. It is possible that a boys' and girls' school will be started soon. This is a hard place to work, but several are interested, and the meetings are well attended.

"We live in a foreign city, that is, a concession settled by American and English people alone. The buildings are quite modern; but as soon as one steps into the Chinese city the sights and odors are really awful. The coolies, or workmen, are very filthy looking. They are all poor and cannot afford a fire except for heating enough food to live on. They cannot afford it for bathing purposes, and I suppose they hardly know what a bath is."

Life in a foreign country has its unpleasant side, and no doubt is often more interesting to hear about than to experience. But Mrs. Miller assures us that "China is all right," and she would not be anywhere else.

"If we have not peace within ourselves, it is vain to seek it from outward sources."

WEST VIRGINIA

With the Churches Again

It has been a little over three years since I have labored under the direction of the West Virginia Conference. The beginning of this new year once more finds me at work in my home field. I deem it a privilege to be again connected with this conference, and I thought it might be of interest to some to know of the work which God has blessed me in doing since my return.

It has been my privilege to meet with some of the churches in quarterly service and to hold a short revival with each. The Lord has greatly blessed these efforts.

I first held a three days' meeting with those not of our faith in a Dunkard church in Wirt County, with good attendance and interest. There were two ministers present at these meetings. They showed a good spirit all through, and when I visited them at their homes, they were free to ask questions and talk about the different phases of the truth for these last days. They also gave me a strong invitation to remain longer with them; and when I told them I had an appointment at another place which I was obliged to meet, they said that their church would be open for me at any time I wished to hold meetings with them.

On my return from this place I met with the little company of believers at Newark. We had a good meeting, the Lord blessing in the study of his word. We all felt refreshed, and the company, only five in number, were much encouraged. The next morning two sisters gave me their tithe to send in to the office, which shows that they mean to press forward in this good work. All their testimonies were encouraging. They feel that the end is so near that they must do more in the future than they have done in the past.

I next visited the Blaze Run church, staying from Tuesday night until the following Sunday night, holding their quarterly meeting on the Sabbath, and in the evening a business meeting for the election of officers for the coming year. In this the Spirit of the Lord was manifested, and all were in harmony. The Lord greatly blessed in our Sabbath meetings, and the church here was much revived. This church is small in number, and they had not had a meeting of this kind for nearly two years. They were very

glad to have the living word spoken to them once more. An interest was manifested from the outside that was encouraging. Two school teachers attended the night meetings. One of them, the son of a Baptist minister, became very much interested, and followed closely the study of the message given, taking down many Bible texts for further study. I visited him and gave him further light upon the message for this time, supplied him with literature that will enable him to see that we have the truth, and then left the elder of the church to look after the interest. Three of the brethren each took a copy of "Ministry of Healing" and said they would do what they could to place this excellent book in the homes of their friends and neighbors.

I also held the quarterly meeting with the Kanawha church. The Lord greatly blessed all present. Some expressed themselves that it was the best meeting they had attended for several years. One member of this company desires baptism, which however, must be delayed on account of illness. There was much interest revived here among the outside people.

I next met with the Parkersburg church, staying from Friday until Sunday night. We celebrated the ordinances of the Lord's house on the Sabbath, and were blessed in so doing, the Spirit convicting us of sin, and leading us to confession. Some good letters from scattered members were read, and it was encouraging to all to have them with us in spirit, though they could not be with us in person.

From here I went to Mason City and held the quarterly meeting there, and also four night meetings, in which there was a good interest from the outside. There are only a few Sabbath keepers in this church, all colored. They appreciated the meetings we held with them, and the testimony of all showed that they are of good courage and are doing what they can to advance the message and prepare for the soon coming of our dear Lord.

It has been arranged that I help the church is Charleston, and labor in that vicinity for a time.

My dear brethren and sisters, I have nothing for you but courage and hope for a successful and prosperous harvest in the great work before us the coming year.

P. W. PROVINCE.

announces a meeting with the church at Parkersburg, for January 25, 1911. Elder J. E. Shultz will be with him and will assist in several meetings in this vicinity.

Elder P. W. Province spent Sabbath and Sunday with the church at Parkersburg. He held a special meeting on Sabbath evening, another meeting after the close of the Sabbath-school, the quarterly service in the late afternoon, followed by preaching service in the evening. On Sunday evening he preached again, setting forth for us the goodness of God and his mercies, which endure forever.

Brother C. V. Leach, our state canvassing agent, stopped at the office in Parkersburg. At the office he met Brother and Sister Hubbell of Ohio who are just entering the canvassing field of West Virginia. Brother and Sister Hubbell are old and faithful canvassers of Ohio, and we give them a hearty welcome to West Virginia and feel sure that God has a work for them here. They will probably locate for the time being somewhere in the vicinity of Huntington.

VIRGINIA

To the Believers in Virginia

No doubt you have heard something of the action of the late council at Washington, creating a fund known as the Sustentation Fund, for the benefit of sick and aged ministers and their families. Ministers who have been faithful soul-winners are to be cared for when sick and provided for when old. Their widows and orphans are also to be cared for. This fund was created by the contribution by every conference in America of five per cent of its tithe. This is a good plan, and should receive our hearty approval.

We also voted to share our remaining tithe with foreign missions, giving from five per cent upward. No conference is exempt. Now brethren, this is right; it is as it should be. We are more than interested in the regions beyond. We cannot reach our heavenly home until the world is warned, and the warning must be given through God's appointed agencies.

This brings us to one of two conclusions,—we must either cut down our force of workers and do less at home, which would bring darkness

and discouragement; or we must pay our tithe, which would bring us blessing, light, and victory. Few are paying tithe. Nearly all make a small quarterly offering, but that is not a tithe. A tithe is a tenth. Anything short of that is not a tithe. Brethren let us set our eyes upon God, and learn that he will accomplish that which he has promised.

The promise of eternal life is only to the faithful. If Jesus should meet us face to face to-day, could he say, "Well done, thou good and faithful servant"? Let us begin to count our blessings and reckon up our bounties, and when we pay our tithe we shall have much more money left than we had when we kept the whole. God says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Most of us have been giving to the Lord only a pittance. Let us now give him all that belongs to him. When we do this the blessing of God will come to us. We should pay tithe on all our increase,—gardens, cow and poultry. Our Lord said this should be done. (Matt. 23:23.) Let us not forget the educational fund, "a quarter a quarter." Half of this is to be used in Virginia, and the remainder in the Union Conference. This is an excellent plan and will result in light and blessing to all who adopt it, and it will greatly help our needy educational work.

Pray for the work and workers.

STEWART KIME.

Shenandoah Academy

AFTER a winter vacation of two weeks, school duties were again resumed at the Academy. Only Mr. and Mrs. Zeidler remained at the school during the vacation.

Elder Hottel took charge of our quarterly meeting, which was postponed until after the return of the students.

We were sorry to lose our primary teacher, Miss Swan. Extra help has been provided, and our primary pupils are advancing.

Last Sabbath the young people's society was reorganized, and an election of officers took place. We hope that the society will do much good in the future.

Since vacation we have had the pleasure of welcoming the Misses Saunders and Miss Henley to our school.

Our tenth grade students have taken up book-keeping and are spending much of their spare time on it.

One of our students, Mr. Emmet Tucker, drives ten miles each day, and is very faithful in his attendance at school.

The sixth grade students are enjoying their Bible lessons very much. At present they are studying the book of Daniel.

EAST PENNSYLVANIA

Orwell

JANUARY 13-16 we had the pleasure of spending with the Orwell church, on the occasion of their quarterly meeting. Unfortunately, when it comes to the time of meeting together, the members of this church are scattered in the four corners of Bradford county. The weather was very stormy, and since some had from ten to twenty miles to come, we were not surprised that several were not at the service. In point of members it was the smallest quarterly meeting in the history of the church, but those who were present said that it was the best.

The meetings were held in the Rummerfield Methodist Episcopal church, with a good outside attendance on Friday, Saturday, and Sunday evenings. There seem to be many honest, open-hearted people at this place. Two members of the Methodist church were with us during all the Sabbath services, and expressed the opinion that they were the most spiritual meetings they had attended for years.

During our stay a home, tract and missionary society was organized, and all the members consecrated themselves to the work before them. We are praying for this church and looking forward to their doing a stronger work for God than ever before. We hope that they may have many rich experiences in ministering the truth to others and bringing souls to the kingdom.

In one respect the isolated condition of the members of this church is a blessing to them. They can thus reach more people and have a wider field of labor. When the apostles were colonized in Jerusalem they were doing very little missionary work. Then the Lord allowed persecution to come, and they were scattered abroad, and "went everywhere preaching the word."

God desires his people to go "everywhere" and "preach the gospel

to every creature," without having to be thrown out of their "nest" by persecution, as the eaglets are thrown out in order that they may learn to fly. But if his people do not go out now, the Lord will permit something to come to them that will throw them out among the world where they are to give the last warning message and gain the experience which they need to fit them for his soon-coming kingdom. God has said that what his people fail to accomplish under favorable circumstances will have to be done under unfavorable circumstances. How important then it is that we fall into line and "work while it is called to-day," while hearts and doors are wide open to receive the truth.

I know of no church elder who is doing more for his church than Brother Maynard, the elder of the Orwell church. He hitches up his team and drives for miles in different directions to visit the scattered sheep of his flock, or to take them to meetings. I trust that the members will appreciate his untiring service, and will co-operate with him to make 1911 the most fruitful year in the history of the Orwell church.

J. W. HIRLINGER.

WEST PENNSYLVANIA

Among the Churches

ON December 31 the Altoona church met in its quarterly meeting, with a large attendance. The last quarter had brought many blessings and privileges. One member had been received into church fellowship by baptism. The financial report, which follows, is very encouraging.

Tithe.....	\$186.44
First day offerings.....	5.75
Missions.....	1.00
\$300,000 fund.....	5.00
Mount Vernon College.....	1.50
Harvest Ingathering.....	10.02
Sabbath-school donations.....	6.14
Church expense.....	5.54

Total..... \$221.39

On January 6 I met with the Johnstown church in quarterly service. This was the largest meeting I had attended at this place for some time. The new Sabbath-keepers took part and added much to the spirit and interest of the meeting. The preaching services in the evening were well attended. Professor Weller, who is very active in the work of the church, has organized a Sabbath-school in his own home in Morrellville, and is thus

taking care of the new members, for which we are very thankful. The tithes and offerings of this church were as follows:—

Tithe.....	\$34.89
First day offerings.....	23
Annual offerings.....	7.30
Sabbath-school donations.....	4.57
Johnstown society.....	1.42
"Ministry of Healing".....	3.00
Interest on mortgage.....	36.00
Furnace.....	35.00
Total.....	\$122.41

During the past four weeks I have had the pleasure of visiting the Clearfield and Coudersport churches, the Corydon church school, the conference office, and the Bradford, Altoona and Johnstown churches. At each place I saw an interest in the things of God, and a deep moving of the Spirit in leading our people to give themselves to this glorious work. At each place I met those who are giving themselves to God and desiring to unite with the followers of this message. In many places there was a desire to hear more of the word of God. There is a spirit among our people leading them to make sacrifices and triumph with the message. For this we praise the Lord.

W. F. SCHWARTZ.

Washington

ON finishing the "Ministry of Healing" campaign, the Washington church decided to continue practical missionary work with the *Family Bible Teacher* and other literature.

Brother E. E. Read was elected second elder of the church, and is doing excellent missionary service with the members. During my stay I was greatly refreshed and encouraged in my efforts along missionary lines. Truly the Lord worked for us, and to him we give all the praise. The manifestation of the Holy Spirit was present at all times. The husband of one of our sisters kept the last Sabbath with us, and stated to me before I came away that he was "in earnest." His companion said that he had been a greatly changed man since my last visit during the week of prayer. Two other men,—one the husband of another sister,—are thinking of taking their stand for the truth. I was constrained to make a personal appeal to these men before I left, and they were very serious. One could see the pleading of the Spirit with them. We had prayer before parting, and they invited me to stay at their home when I came again.

On Sunday afternoon I spoke in a mission hall where services are conducted by a division of the Christian Missionary Alliance. (I am giving the leader Bible readings every week on subjects of present truth.) I spoke on home and foreign missions, giving statistics of our work. At the close I offered the Harvest Ingathering *Review* to the audience, telling them its object. The result was a contribution of \$3.78 for missions. One lady gave me a dollar, and said that she would give me \$15 this year for foreign missions. She gave me her address and asked me to call. The leader stated that they were glad to support a people who were giving the heathen the truth concerning the state of the dead, and not telling them that the dead go into the air and follow them at all times, or that the dead go at once to heaven or hell. Such were the untruths with which Satan deceived our parents in the garden of Eden. He said they wanted their money to go into the treasury of a people who are giving the truth, telling them that when they die they are dead, simply sleeping till the resurrection, when Jesus calls them.

The harvest is indeed ripe, "but the laborers are few. Pray ye the Lord of the harvest that he will send forth laborers." I have nothing but praise to the Lord for the part he has given me in this work.

Let all remember the watchword for this year, "Pray, work, pray."

Do not forget the "Ministry of Healing" campaign. Let us permit God to use us in completing this work at once, that we may sing the song of jubilee.

G. MEDAIRDY, *Field Missionary Sec'y.*

NEW JERSEY

Pleasantville

SEVEN souls have accepted present truth as a result of last summer's tent effort and subsequent Bible work. Twenty-three others are interested. Sixteen of these are adults, and ten are men. We hope that some of them will soon be added to the number of Sabbath-keepers.

The tent company associated with the writer consisted of the following: Brother Ray Stagg, tent master; Mrs. Geo. W. Spies and Misses Anna E. Cately and Anna S. Cooper, Bible readers. Miss Cooper joined the company when Miss Cately was called away after the tent was taken down. Three canvassers were associated with the effort for a time, and their labors were appreciated.

A beautiful spirit of harmony and co-operation existed among the company throughout the entire time of the effort. We are glad for some humble part in the work of carrying the everlasting gospel to the world.

GEORGE W. SPIES.

OHIO

Youngstown

WE had an excellent meeting on Sabbath, January 21. There was a goodly number of the membership present, and one visitor who is interested. Our pastor gave us a lesson on fasting and prayer, and we truly felt that the Spirit of our Saviour was present.

We expect to begin house-to-house work with the leaflets next week, following it up each week. A number have signified their willingness to work in this way. Pray that the work in Youngstown may prosper.

Yours in the Master's work,

MRS. A. ALDERMAN, *Clerk.*

The Tank Fund

WE are pleased to acknowledge the receipt of the following sums from our young people, to be applied on the College tank fund:—

Columbus.....	\$19 50
Springfield.....	13 00
Bowling Green.....	5 53
Toledo.....	1 50
Lima.....	1 00
Camden.....	1 00
Marshfield.....	1 00
Alliance.....	72
Proceeds on Morning Watch Calendar.....	5 63

Total..... \$48 91

With the tank, upon which the College depends for its water supply and for protection in case of fire, literally falling to pieces, will not our young people everywhere rally to the support of the College in raising this badly needed fund without delay.

Send all donations to the Ohio S. D. A. Conference, Box 187, Mount Vernon, O., designating that they are for the tank fund. W. C. MORFETT.

ON Sabbath, January 22, special services were held at La Grange in connection with the dedication of the church. We hope to see a report later.

Brother F. B. Numbers is in the northeastern part of the state, introducing some new canvassers to the field.

Canvassers' Reports

Ohio, Week Ending January 20, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
H. Kirk, Jefferson Co.		GC	5	40	22	69 00	12 10	81 10	
F. E. Hankins, Jefferson Co.		GC	5	38	19	61 00	11 75	72 75	
Enos M. Horst, Crawford Co.		GC	5	45	8	24 00	14 00	38 00	2 50
M. Krimp, Cuyohoga Co.		BR	5	34	12	43 00	1 50	44 50	18 50
C. Reichenbach, Geauge Co.		CK	5	39	35	42 50		42 00	
†L. H. Waters, Crawford Co.		BF	10	71	58	67 00		67 00	
Totals			35	267	154	\$306 00	\$39 35	\$345 35	\$21 00

West Pennsylvania, Week Ending January 20, 1911

A. Browselee, Butler Co.		GC	3	16	7	14 00	5 75	19 75	5 40
G. Gates, Warren Co.		GC	5	32	3	9 00	7 10	16 10	70
C. Dunham, Warren Co.		GC	4	22	13	33 50		33 50	1 00
Totals			12	70	23	\$56 50	\$12 85	\$69 35	\$7 10

District of Columbia, Week Ending January 13, 1911

R. Green, Washington D.C.		BR	5	35	13	27 50	1 50	29 00	1 50
J. S. Glunt, Washington D. C.		SP		16	3	8 00	2 10	10 10	25
Totals			5	51	16	\$35 50	\$3 60	\$39 10	\$1 75

Virginia, Week Ending January 13, 1911

K. Oertley, Wytheville		CK		26	18	18 50		18 50	25
S. N. Brown, Martinsville		CK		8	10	11 50		11 50	
Totals				34	28	\$30 00		\$30 00	\$ 25

†Two weeks

Grand Totals: Value of Orders, \$483.80 Deliveries, \$30.10

Elder Bidwell is holding a short series of meetings with the Clyde church.

Brother Moffett and Dr. Venen went to Akron last Friday to assist in a young people's convention.

OHIO TITHE RECEIPTS

DECEMBER, 1910

Akron	\$129 66
Alliance	72 42
*Barnesville	14 60
Bellefontaine	74 87
Bellville	34 42
*Broughton	5 72
Bowling Green	68 33
Camden	58 74
Canton	33 53
Chagrin Falls	20 07
Charloe	
Chillicothe	19 00
Cincinnati	105 11
Cleveland	347 04
Cleveland German	91 12
Clyde	35 73
Columbiana	21 31
Columbus	215 21
*Conant	15 50

Conneaut	8 27
*Convoy	
Corsica	11 95
Coshocton	
Cygnat	
Dayton	
Defiance	5 25
Delaware	19 75
Delta	109 09
Derwent	32 72
*Dixon	
Dowling	1 50
Dunkirk	
East Liverpool	39 90
Elgin	7 40
Findlay	5 50
Greenspring	7 61
*Gilboa	
Hamler	94 30
Hamilton	75 13
Hicksville	55 45
*Jackson	
Jefferson	
*Kenton	5 10
Killbuck	49 69
LaGrange	136 07
*Lake View	14 20
Laura	16 46
Leesburg	
Liberty Center	32 52

Lima	
Locust Point	19 00
Mansfield	23 24
Marion	71 29
Massillon	
Medina	
Mendon	12 50
Middlefield	17 28
Mount Vernon	396 90
Newark	83 61
New Marshfield	50 00
Norwalk	
New Philadelphia	19 09
Pemberville	9 60
Piqua	57 02
Pleasant Hill	
*Plimpton	65 72
Powell	
Ravenna	99 82
*Reedsville	25 00
Rows	
Sherwood	5 50
*Shreve	
Spencer	
Springfield	281 77
Toledo	150 38
Troy	29 21
Van Wert	5 50
Walnut Grove	52 60
Washington C. H.	152 32
Waterford	3 30
*West Mansfield	70 25
Wheelersburg	116 00
Wilmington	
Youngstown	29 26
Zanesville	49 10
Individuals	36 00

TOTAL...\$4,021 50

*Companies

TOTAL RECEIPTS, ALL SOURCES

DECEMBER, 1910

Tithe	\$4,021 50
Tract Society	1,996 04
Sabbath-school Donations	299 41
First Day Offerings	103 42
Foreign Missions	97 51
Annual Offering	1,205 88
Mission Review	351 20
\$300,000 Fund	680 60
Sanitarium Relief Fund	100 40
Mount Vernon College Fund	22 72
M. V. C. Tank Fund	20 25
Tent Fund	36 50
Southern Field	5 26
Colored Work	3 85
China	25 00
Korea	1 50
Missionary Volunteer Society	
City Work	47
Blind Fund	10 00
Orphans and Aged	1 00
Tent and Hall Donations	11 98
Religious Liberty	

TOTAL...\$8,994 49

H. D. HOLTOM, Treas.

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.

Publications Wanted

At a recent meeting of the young people's society of Mount Vernon College, there were organized several bands. One of these was a mailing band. It is the work of this society to send our literature to addresses furnished by students who canvassed last summer, and who are now attending College. Many of our canvassers have met people who have manifested great interest in this truth. It is with the hope of enlightening these honest-hearted people that this mailing band, which has been earnestly at work for the past few weeks, has been organized. The plan is to send our publications once a week to each address. With over one hundred names on the mailing list we can dispose of quite a large amount of literature, but our supply has been very limited. No doubt there are, in many of our Adventist homes, hidden in some dark corner, page upon page of present truth. Will you not bring them to light and send them to Mount Vernon that they may speed on their holy errand and aid in bringing souls to the light of present truth, thus hastening our Lord's coming? The *Signs of the Times*, the *Watchman*, *Liberty*, the *Protestant*, and *Life and Health* are preferred.

MRS. A. E. KING, Secretary.

Where Some of Our Books Are

FROM a list of missionary items we have selected the following, relating to the progress of the book work in different lands:

"Three copies of 'Bible Readings' were sold to the queen of Sweden.

"The empress of Germany bought copies of 'Christ Object Lessons.'

"The vice-president of Mexico has purchased books from our canvassers.

"The queen of Roumania, known to the literary world as Carmen Sylva, reads our German paper.

"Paul Kruger, late president of the Transvaal Republic, bought a copy of 'Daniel and the Revelation.'

"Three copies of the best binding of 'Daniel and the Revelation' were sold to Queen Wilhelmina of Holland, for the royal family.

"Lady Aberdeen, wife of the viceroy of Ireland, recently purchased seven copies of 'School of Health,' our leading health book in England.

"The millionaire son-in-law of Paul Kruger bought copies of 'Coming King,' Daniel and the Revelation,' and 'His Glorious Appearing.'

"Copies of 'Patriarchs and Prophets' have been sold to the governor of Ecuador and his secretary, and to the leading officers of the army.

"A copy of 'Prophecies of Jesus' was sold to the crown prince of Germany, and a copy of 'Marvel of Nations' to the second son of the emperor."

WANTED.—A good farm hand and a young woman to assist in general housework. Good wages will be paid to the right persons. For further information write to E. E. Shaw, Port Clinton, Ohio.

WANTED.—We desire clean copies of the *Signs of the Times*, the *Watchman*, *Life and Health*, *Liberty*, and the *Protestant*, for the work in Williamsport, Pa. Will some brother or sister kindly gather copies of these periodicals and send them at once to the undersigned. They are needed just now. L. E. SUFFICOL, 550 East Third St., Williamsport, Pa.

ERRATUM.—The reference to 2 Pet. 1:20 which occurred in my article in the VISITOR dated January 18, 1911, was quoted from the Syriac New Testament, Murdock's translation. By an oversight the reference omitted the statement of this fact.

O. F. BUTCHER.

A Centenary Review

THE make-up of the January number of *Liberty* comprises a review of the Sunday law agitation, and the various unsuccessful efforts made to change the constitution of the United States, from 1811 to 1911.

Many of the strongest positions taken by prominent men, and by Con-

gress, against the principles of the union of church and state, are contrasted with the present-day demands for religious legislation. These leading features of this issue, strongly supported by pithy, convincing editorials and solid-shot articles, completely annihilating National Reformism, and making plain the true principles of religious liberty, render this issue of *Liberty* the most effective ever published. He who reads this number of *Liberty* cannot remain in ignorance of the principles violated in enacting and enforcing any religious law.

It is a strong campaign number — a history of the past, and a warning for the future. It ought to be read by every American citizen. If our liberty-loving readers recognize their opportunity, and do their full duty, they will place hundreds of thousands of copies of this issue in the possession of the people.

Let all do everything in their power to extend the circulation of this number of *Liberty*. All orders should come through the conference tract societies.

OBITUARIES

WILLIAMS.—Montous Myrtle, eldest daughter of Chester B. and Elizabeth Wilhams, fell asleep in Jesus, at the home of her parents in Bowling Green, Ohio, January 22, 1911, aged 19 years, 8 months, and 12 days. Montous was converted and united with the Seventh-day Adventist church nine years ago. Since that her faith in the gospel of the kingdom has never wavered. She found pleasure in the performance of her Christian duties, and at the time of her death was the beloved teacher of a class of little girls in the Sabbath-school. When informed a few hours before the end came that she would soon be at rest, she received the message with Christian submission and courage. She was conscious until the end, and died a triumphant death through faith in Jesus Christ her Lord. In her dying words she earnestly entreated her parents, brother, and sister not to disappoint her on the morning of the first resurrection. She said, "I want to meet you all when Jesus comes." This dear family have greater reasons than ever before to earnestly strive for success in their Christian warfare. Although her life on earth was brief, yet her social qualities were such as to win a host of friends who join with the immediate family and many other relatives in mourning their loss. Funeral services were held in the First Christian church of Bowling Green, Wednesday, January 25, and were largely attended. Marked attention was given by the audience as the writer endeavored to present from the inspired word, the Christian's triumph over death and the grave. We were pleased to have the assistance of Dr. Howard M. Jump in the service. After depositing in the tomb the casket containing this earthly treasure, we left her in the hands of him who never slumbers nor sleeps, believing, too, that she is among those of whom it is written, "Blessed are the dead who die in the Lord." H. H. BURKHOLDER.