

COLUMBIA UNION VISITOR

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

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No. 13

GENERAL MATTER

Gabriel's Interpretation of Daniel's Vision

A TIME FOR EVERYTHING

"To everything there is a season, and a time to every purpose under the heaven."¹ This scripture applies to everything with which God has to do. With him nothing comes by chance or out of its proper season. Even the rise and fall of the great nations has always been directed according to the working out of his purpose. For "he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation."² Men may think that it rests with them to decide upon the boundary lines of their kingdom, but they cannot go beyond those "bounds" which God has set for them, neither can they continue their existence beyond his "appointed seasons." In the great prophetic lines of the Bible we are not always given exact dates, but there are some prophecies which deal with figures in a definite manner. Such is a portion of the eighth chapter of Daniel.

THE VISION OF DANIEL EIGHT

This vision was given to Daniel in the third year of Belshazzar's reign, while Daniel was at Shushan in the province of Elam. The truths were presented by means of symbols. The first symbol was a ram with two horns; the second symbol was a he goat with a notable horn between his eyes; the third symbol was a combat between the ram and the goat, which resulted in a victory for the goat; the fourth symbol was the breaking of the notable horn which was between the eyes of the goat and the coming up of four other horns in its place; the fifth symbol was a little horn which came out of one of the four horns and waxed exceeding great; the sixth symbol was this little horn magnifying itself even to the prince of the host. The prophet then heard the question: "How long shall be the

vision concerning . . . the transgression of desolation?" and the reply, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."³

THE VISION EXPLAINED

Daniel says that when he "had seen the vision, and sought for the meaning," the angel Gabriel was told to make him understand the vision. Gabriel says to Daniel, "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn which is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."⁴ Daniel was living in the closing days of Babylonian history and in these few words above quoted we see that the angel Gabriel gives him a glimpse of the succeeding kingdoms. The one which was so soon to overthrow Babylon was represented by the symbol of the ram, and its two horns are said to represent the two divisions of the kingdom. One division was the Medes, the other the Persians. When Daniel first saw this ram, he noted that one horn was higher than the other, and that the higher came up last.⁵ This was true of the Persian division of the kingdom, which came up later than the Median division, but became greater, in fact it finally grew to be the ruling element. The Medes and Persians overthrew Babylon in 538 B. C., and there was no power left that could stand before them. The next kingdom to rule the world was represented by the rough goat, and Gabriel explained to the prophet that this was Grecia, and that the great horn which the goat had would be the first king. The first one to rule over all the states of Grecia as a king of united Greece was Alexander the Great, and led by him the Grecian arms overthrew Medo-Persia, the deciding battle being fought at Arbela, in 331 B. C. The next thing which Gabriel explained to Daniel was that the great horn was broken and four stood up in its place. This

was true of Alexander; for he died in the very prime of life, and his generals, warring among themselves, soon divided his kingdom into four parts, and then four rulers stood up in the place of the one. The prophet noticed that out of one of these horns there "came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host."⁶ In Gabriel's interpretation of these verses, he says that this horn stood up against the Prince of princes.⁷ This little horn which came out of one of the four Grecian horns must represent Rome, the next great world power. This is also made certain by the fact that it was Rome that was ruling the world when Christ, the Prince of princes came. It was a Roman governor that tried to put him to death before he was two years old, and it was a Roman governor who finally gave the decree to crucify him. This prophecy then brings us down through the days of Medo-Persia, Grecia, and Rome, the same as do the second and seventh chapters of Daniel.

THE TIME PART OF THE VISION

After Gabriel had explained to Daniel the symbols in the vision which pertained to the great kingdoms of the earth there remained one part of the vision which was still a mystery; and that was the statement made to Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."⁸ This part of the vision is not explained by the angel Gabriel in chapter eight. He simply says to the prophet that "the vision of the evening and the morning (that is, the 2,300 days, see Dan. 8:14 margin) which was told is true . . . and Daniel fainted, and was sick certain days."⁹ In the next chapter we find Daniel engaged in an earnest prayer in behalf of himself and his people, and the prophet says,

even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter and consider the vision."¹⁰ The angel then resumes his explanation of the vision of Daniel eight beginning where he left off on the occasion of the preceding visit. At that time he had just reached the time part of the vision, and it is this part that he now begins

bringing in of everlasting righteousness during this 490 years. This work could be accomplished only by the advent, earthly life, and death of Christ; for he is the only one through whom we are reconciled to God; for "There is none other name under heaven given among men, whereby we must be saved."¹³ And it is He who hath brought in "everlasting righteousness." "For he (God) hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."¹⁴ The angel next shows that it would be "seven weeks, and three score and

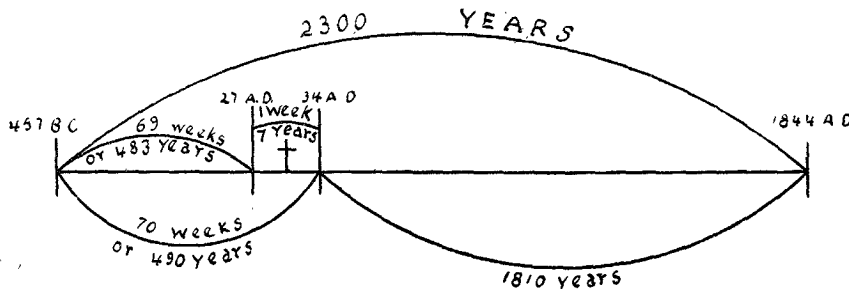
This commandment went forth in 457 B. C.²⁰ The decree is quite fully given in the book of Ezra.²¹

THE TIMES REACHED.

With a definite starting point we readily ascertain all other dates. From the middle of the year 457 B. C., the time the decree went forth for the restoration of Jerusalem, the 483 years to the anointing of the Saviour would bring us down to the middle of the year 27 A. D. To this we add the seven years, during which time he would "confirm the covenant with many", which gives us the date 34 A. D. This was also the end of the seventy weeks or 490 years which were especially cut off for the Jews. By going to the New Testament we find the expected event at each date. The baptism and anointing of Christ occurred in A. D. 27,²² and Christ himself recognized the fact; for as he went into Galilee he taught the people saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."²³ At the end of the three and one-half years, or in the midst of the prophetic week, Christ hung upon the cross; and then the sacrifice pointing to his death ceased, exactly in harmony with the prophecy. At that very time, by an unseen hand, "the veil of the temple was rent in twain from the top to the bottom."²⁴ In the person of his disciples Christ continued his work for the Jews during the remaining three and one half years of this last prophetic week which was allotted to them. He sent forth his disciples "to the lost sheep of the house of Israel,"²⁵ so that which at the first began to be spoken by the Lord was confirmed by them that heard him.²⁶ At the end of the time allotted to the Jews, in A. D. 34, they sealed their rejection of Christ in the martyrdom of Stephen, and the disciples then turned to the Gentiles.²⁷ At this date, A. D. 34, there were 490 of the 2,300 years in the past. There would be left 1810 years. This 1810 years this side of A. D. 34, would bring us down to 1844. We shall see in another study that this marks the beginning of the last work to take place in the heavenly sanctuary, and when that is finished Christ will come to take his people. Daniel was promised that he should stand in his lot in that day. Will you?²⁸

REFERENCES

1. Eccl. 3:1. 2. Acts 17:26 A. R. V.
3. Dan. 8:1-14. 4. Dan. 8:15-22.
5. Dan. 8:3. 6. Dan. 8:9-11. 7. Dan. 8:23-25. 8. Dan. 8:14. 9. Dan.



to explain. He says to Daniel, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."¹¹ The word in this verse which is translated "determined" comes from the Hebrew word *chathak* which means literally "to cut off," figuratively it might mean to determine or to decree. If we bear in mind that Gabriel was explaining the 2,300 days, or time part, of Daniel's last vision we can readily see from what these seventy weeks were to be cut off. The above scripture shows that of this 2,300 days seventy weeks were especially allotted to Daniel's people and their holy city, that is to the Jews and the city of Jerusalem. As the vision of Daniel eight is given in symbolic language, therefore the days and weeks of which he speaks must also be symbolic. In another scripture where the Lord is giving instruction to Ezekiel in symbolic language he says, "I have appointed thee each day for a year."¹² So we have every reason to apply the same rule to these scriptures under consideration. Thus the 2,300 days would be literally 2,300 years; and the seventy weeks, that is 490 days, would be 490 years. According to the statements here made to Daniel there would be reconciliation made for iniquity and the

two weeks" (or sixty-nine weeks) unto the Messiah the Prince."¹⁵ Messiah in Hebrew and Christ in Greek mean "the anointed,"¹⁶ and both refer to the Saviour at the time he was baptized by John and anointed by the Holy Spirit, when he was about thirty years of age.¹⁷ Gabriel then shows that after the three score and two weeks before referred to, the Messiah or Christ should be cut off, but not for himself.¹⁸ This shows plainly that the death of Christ should be for the world, not for himself. Continuing the explanation of Christ's work, the angel says, "He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease."¹⁹ As this one week follows the sixty-nine weeks above referred to, it must be the last one of the seventy weeks mentioned in the twenty-fourth verse. Reference to the accompanying diagram will show the comparison of these periods of time. The sixty-nine weeks would be 483 days, literally 483 years, the one week or seven days would be literally seven years. The 483 years to Messiah and the seven years during which time he should "confirm the covenant with many" reach to the same point of time as does the 490 years which was cut off, or especially allotted to the Jews. In verse twenty-five the angel shows that the starting point for all this should be the commandment "to restore and to build Jerusalem."

8:26,27. 10. Dan. 9:20-23. 11. Dan. 9:24. 12. Eze. 4:6. 13. Acts 4:12. 14. 2 Cor. 5:21. 15. Dan. 8:25. 16. John 1:41. 17. Luke 3:21-23. 18. Dan. 9:26. 19. Dan. 9:27. 20. Ezra 7:6-9 marginal date. 21. Ezra 7:11-26. 22. Mark 1:9-11. 23. Mark 1:14,15. 24. Compare Dan. 9:27; Matt. 27:50,51. 25. Matt. 10:5,6. 26. Heb. 2:3. 27. Acts 8:4,5; 13:46. 28. Dan. 12:13.

O. F. BUTCHER.

UNION

The Annual Offerings for Our Worthy Poor

WE are glad to announce to our brethren throughout the Columbia Union Conference that Sabbath, April the first, has been set apart by the General Conference as the day on which the offering in behalf of the poor and needy will be taken in all our churches. It is highly befitting that we as a people recognize the instruction which the Lord has given us on this point in his precious word, and that we act our part, in harmony with that instruction.

"When thou makest a feast," said Jesus, "call not the rich;" but he tells us to call the poor, the maimed, the blind, and the halt; for they cannot recompense us; but we shall be recompensed in the resurrection of the just. There are none of us so poor but there is always some one who is poorer. There is not any one of us who thinks he is in a needy condition but, if he will take his eyes from himself and look around, will find some one in a still more needy condition. And to-day, in this great, rich, prosperous country of America, the disposition which some may have to complain of their condition, is not a result of actual need, but rather a result of too much selfishness.

The apostle Paul, speaking of the church at Macedonia, said, "That in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." It is inspiring to think of this beautiful church in the days of the apostle Paul; though burdened with deep poverty, yet so great was their faith and so sweet their generosity, that they brought forth a gift that astonished even the apostle Paul. Paul had so thoroughly devoted himself to God, and was himself so generous, that many times he labored with his hands to support himself while preaching the gospel to others. Yet the apostle Paul was astonished when he beheld the rich gift that was pro-

duced by those brethren who were surrounded by such deep poverty. God himself marked this noble action, and put it down for a record in his eternal Book.

Dear brother, dear sister, can you not remember those among you who are not so well off as you? Begin to pray and to plan some time before Sabbath, April 1, how you may do well and do liberally for those to whom God has called your attention. We trust that all our brethren in all our churches throughout the Columbia Union Conference will definitely plan to make a liberal offering Sabbath, April 1, for the poor and needy who are among us.

B. G. WILKINSON.

AT THE COLLEGE

The Winter Course at Mount Vernon College

BY THOSE WHO TOOK IT

THE winter course at Mount Vernon College is over. We appreciated the privilege of taking the studies offered and found the association with teachers and students most pleasant. The classes attended by the writer were taught by Elder Butler, Elder Butcher and Professor Hall, who spared no pains to make the work a success. Professor Wilkinson spent several days at the College teaching one of the classes. His visit added to the interest and was appreciated by the students in the winter course.

Our stay of three months at Mount Vernon has convinced us that the College should have—first, the sons and daughters, and second, the moral and financial support of every Seventh-day Adventist in the Columbia Union Conference.

As we again take up the work, may the Lord add his blessing, and may we continue as students to learn practical lessons in the school of daily life with Christ as our teacher.

J. J. MARIETTA.

WHILE the special course for ministers and workers, given by Mount Vernon College, is now a thing of the past, I feel that the knowledge gained therefrom will be an abiding benefit. I know my mental vision has been greatly broadened on some subjects, and I trust that what I have gained may make me a more proficient worker in the Lord's needy harvest field.

I especially enjoyed the studies in "Bible Ancestry" and "The Monuments and the Old Testament," while the knowledge gained in our

study of the essentials of English will be of every-day practical value.

Most of our classes were special, thus placing extra burdens on some of the instructors; but they, from the first, showed an earnest interest in our welfare, for which we feel very grateful.

I enjoyed my association with the students, and altogether my stay at the College has been a pleasant, and I trust, a profitable one.

W. J. VENEN.

THE special winter course given by Mount Vernon College for the development of young men preparing for the ministry and the Bible work has just ended. Personally I can say that it was very beneficial and instructive. Although I came with a great deal of hesitancy and reluctance yet I can see now wherein the Lord led me.

The impressions made upon me by my association with the godly instructors and Christian students of this school will be long remembered and will be an incentive and an inspiration to me as I resume my work for the Master. I feel that if I had failed to embrace this opportunity and to avail myself of the privileges offered me, I should have lost much.

If I could but realize the untold amount of good to be derived from the work given by this College, we should rally to its support, and thus have a part in sending out workers for God.

RALEIGH FRENCH.

"I WAS glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1. This scripture expresses the thoughts of my heart when in company with Elder Kime and Dr. Neff at Norfolk, Va., I was told of the special three months' course of training for ministers, offered by the Mount Vernon College. We dropped our work in Norfolk for the time and I started for Mount Vernon, reaching there for the opening of the winter course, January 3.

On walking up the campus and seeing many of the students, the second verse of the same Psalm came to my mind: "Our feet shall stand within thy gates, O Jerusalem." I wish to say that I have not been disappointed in coming here. It is all that I have expected and even more. So far as I can see there is unity and harmony throughout the school, and especially among the teachers, some of whom I wish to name: Elder S. M. Butler, my

teacher in public speaking; Elder O. F. Butcher, my teacher in "The Ancestry of Our English Bible"; Professor Hall, my teacher in history—"The Monuments and the Old Testament"; and Miss Hart, my teacher in English grammar. I am sure that these teachers have done all in their power to help us in every way they could during our short stay with them, and we believe that the sweet Spirit of God is with them. So we read the third verse of the above scripture: "Jerusalem is builded as a city that is compact together."

I am glad to see so many young and kind-hearted students in our College preparing to enter the great fields that are white already to harvest.

My stay here will end in a few days, and I shall go back with renewed courage to that needy field in the South—Old Virginia. And again I quote the sixth verse of our text: "Pray for the peace of Jerusalem; they shall prosper that love thee."

LESLIE MUNTZ.

We are enjoying a visit from the school Board which met in session at the College Monday, March 27.

On Wednesday evening, this week, Elder Wilkinson gave a lecture on the subject of his travels in Europe, illustrating it with stereopticon views.

Mr. E. R. Brown has been a visitor at the College during the past week, having come early to audit the books before the meeting of the school Board.

The new program clock, a gift to the school from the students and faculty of 1910-11 is in its place in the chapel.

Elder Muntz left the College last Monday for Norfolk, Va., his present field. It has been a pleasure to have him with us, and we believe that he left as a staunch friend of the school. On the Sabbath before he went away he gave the young people's society in their regular afternoon meeting an interesting account of his labors in the needy South.

The class of 1911 organized last week with a membership of nineteen. The following officers were elected: President, Campbell H. Greenup; vice-president, Harry K. Christman; secretary, Olive Krum; assistant secretary, Rebecca Secor; treasurer, Nina E. John.

WEST PENNSYLVANIA

With the Churches

THOUGH it has been several weeks since I have reported, I have been quite busy visiting and placing our magazines and periodicals in the homes of our people. Those who are selling magazines in Pittsburg are having success. The three churches of Pittsburg have sent in orders for 3,075 copies of the temperance *Instructor*. Last year church No. 1 took 1,000 copies. This year they have placed their order for 2,500. This issue of the temperance number is much superior to any previous issue, and we heartily indorse the decision of the brethren to print 500,000 copies as a beginning.

While in Pittsburg I canvassed with a brother for a few days, using "Daniel and the Revelation." We took a considerable number of orders in a very thickly settled part of the city. He is very enthusiastic in his work and takes four or five orders a day. He also uses as helps *Life and Health* and "His Glorious Appearing."

I visited the Johnston church on the 11th and 12th instant, finding the members of good courage and ready and willing to do their part in finishing the work. They have difficulties to meet because of the opposition of different churches, and yet a great many not of our faith are becoming interested. The church took thirty-five sets of the *Family Bible Teacher* for distribution and one hundred seventy-five copies of the temperance number of the *Youth's Instructor*. I also took a number of subscriptions for the *Protestant Magazine*. But if one thing more than another made me rejoice it was that I received five subscriptions to the *Review*.

Quite a number of substantial additions will be made to the church in a few weeks, three men with their wives having decided to obey the truth. Praise the Lord for united families taking their stand at this time! It was indeed refreshing to see the interest which this company manifested in aggressive work, and I was very sorry to be called away at this time, especially as Brother Schwartz had planned with me for some interesting meetings in this church and the church at Altoona. These, however, will be delayed for only a short time. Before leaving I organized a missionary society and left some literature for immediate work.

Upon request I now went to assist

Brother West, who had developed a very lively interest at a small country place called Skeltentown. When I arrived here I found everyone stirred by the truths Brother West was presenting, the people desiring us to visit them at their homes during the day to talk over the things they had heard the night before. All are studying their Bibles, and already one woman has begun to keep the Sabbath, and others are considering it very seriously. The meetings are being held in the union church. The Sabbath question was presented on Sunday, the 19th instant. There was a good attendance in the afternoon when the subject was introduced, but in the evening fully seventy-five persons were present, and I have never seen an audience give closer attention when this subject was presented. They remained until quite late to discuss the question. There was an old Bible in the church, and Brother West read from it about the Sabbath, "commonly called Saturday." They could scarcely believe their ears.

Brother West reports that in January he baptized two precious souls at Erie.

On the 18th instant I went to Meadville to meet with the company there. Only from four to six members meet together at this place, but they are of good courage in the Lord.

G. MEDAIRD, *Field Miss. Sec.*

SISTER N. S. ASHTON, Wilkinsburg, Pa., will have charge of the Sabbath-school department of the conference after April 1. We are very glad to welcome Sister Ashton to this work, and feel sure that it will prosper under her hands. Let the superintendents and secretaries of the schools do all they can to aid Sister Ashton in the work of the Sabbath-school department.

Brother Jesse Barrows, of Vermont, who was asked by the conference committee to fill the vacancy in the office of secretary of the conference made by the resignation of Brother A. V. Williams, has arrived at the office, and is busy getting acquainted with the work. Brother Barrows seems to enjoy his labors, and we welcome him to our ranks and wish him success.

Brother Dunham called at the office last week, and gives excellent reports from the field. We rejoice at the success which is attending Brother Hackman, of Pittsburg, who recently

resigned his position as book-keeper for a large firm in Pittsburg on account of not being permitted to keep the Sabbath. Brother Hackman had held a responsible position with this firm for many years.

Brother and Sister A. V. Williams leave for the West the fourth of April. They expect to cross with a party to Sacramento, but have not yet fully decided upon their location. We wish these faithful workers godspeed.

Our camp-meeting will come in the fall, and will no doubt be held again in Lenape Park at Ford City, as this is a very desirable location. The dates will be given out later. By all means begin now to plan to attend this meeting, as none can afford to miss these grand privileges. Coming in the fall, the meeting should have a much larger attendance, as it has always been hard for our brethren on the farm to leave early in the summer.

Let all the Sabbath-school secretaries be prompt with their reports this quarter; and we trust that every school will give all its regular contributions to missions. Address the reports to Mrs. N. S. Ashton, Wilkesburg, Pa., and make all money orders payable to the West Pennsylvania Conference, Corydon, Pa.

Elder J. N. Williams was called to Shawmunt by telegram this afternoon, March 21, the message stating that Elder Sanders was killed there today. As yet we have not learned the particulars. The body will be removed to Roulette.

CHESAPEAKE

Workers' Meeting

THE regular spring meeting of the Chesapeake Conference workers will open in Liberty Hall, 1104 Patterson Avenue, April 3, at 2.30 P. M.

During this meeting time will be given daily for Bible study and prayer. "The harvest truly is plentiful, but the laborers are few," therefore it seems fitting indeed that we as workers come together for counsel concerning the great work before us, especially the evangelical work for the summer. Plans will be laid for aggressive work, with the hope that this may be a most fruitful year in the conversion of precious souls to the truths for today.

Arrangements are being made for the accommodation of all who come to this meeting, and we hope that every conference laborer will be present and participate in the program, which will be full of interest. Let all pray that this meeting may be characterized by the power of the Holy Spirit, which will better fit us for the work God has called us to do.

ROSCOE T. BARR, *President.*

Special Announcement

A canvassers' institute will be held in the city of Baltimore, April 3-8. All are invited to attend. Come one, come all! You who are interested in this line of work are especially invited. And you who are not particularly interested are also invited; even though you are not ready to step into the work at present we shall be glad to have you with us.

Those who are expecting to go into the work as permanent canvassers will have their fare paid to and from the institute by the deduction of five per cent from their bills until the full amount of their fare has been canceled. Besides this the conference will furnish a man to spend a few days in the field with the new canvassers. What more can be done? We will mention one thing more. The Baltimore brethren and sisters agree to take care of the canvassers free of charge. This good spirit shows that they also wish to have a part in the work.

Do not fail to come. Bring your Bibles, hymn books, the prospectus of the book you expect to use, and also a full copy of the book. Above all come praying. If the way seems to be hedged up, so that you fear you can not come, ask the Lord to open the way, and most surely he will.

JOSEPH E. JONES, *Field Agent.*

Baltimore

THE Baltimore church is busy. Its motto for 1911 is "Every Member at Work"; and I believe that we can truly say that we are not sleeping. We are working away steadily in the "Ministry of Healing" campaign, and are also doing all we can to raise funds for a church building. We are now ready to begin the sale of the temperance number of the *Youth's Instructor*, of which we have ordered 1150 copies. From this it will be seen that our Missionary Volunteers are at work. Our prison band will be ready for action in a few days, as soon as

the special club of the *Life Boat* arrives. Our hospital band is doing excellent work. We wish all the readers of the VISITOR success in their appointed work, and many rich blessings from our heavenly Father.

W. H. LOOSE.

EAST PENNSYLVANIA

IN communications from Brother J. W. Hirlinger, our state canvassing agent, we learn that he is meeting with splendid success on his trip to some of our churches in the north-western part of the conference.

Evangelist C. S. Banm, who is holding an aggressive hall effort at Souderton, reports good meetings. The hall is filled nearly every night. Let us pray that this effort may prove the means of leading many in that place to accept the truth.

The church school at Fair Hill, we understand, is doing splendid work. Everyone speaks well of it, and all seem to be satisfied with its progress.

Brother H. B. Röhrer, formerly a canvasser in the West Pennsylvania Conference, has moved to Leolyn and is now working in Tioga County. We bid him a hearty welcome to this conference, and sincerely hope and pray that God may bless his efforts.

Elder W. H. Heckman spent last Sabbath with the company at Phoenixville. Several of our brethren live in that vicinity, and he expressed the hope of seeing a church organized there in the near future.

Miss M. A. Bristol, our Sabbath-school and young people's secretary, will meet with the Reading church Sabbath, March 25, in the interests of Sabbath-school and young people's work. She reports good visits at Lancaster, Harrisburg, and Lebanon.

We are glad that so many are ordering the special temperance number of the *Youth's Instructor*. We earnestly hope that all our people will take hold of this splendid issue and personally see that it is placed in the hands of every friend and neighbor. We are indeed privileged in having this number, and all should take advantage of the opportunity of doing missionary work.

Elder Heckman was called to Washington to meet with the conference committee on March 22.

A ministerial institute, for the ministers of the Columbia, Atlantic, and Canadian Union Conferences will be held in Philadelphia, April 12-30. We are hoping and praying that it may be the means of a great blessing and help to all our workers.

We have just received word from Brother Denton Rebok, of Carlisle, that he is preparing to enter permanently the canvassing work. Let us all remember Brother Rebok in our prayers, that he may have success and be the means, in God's hands, of bringing many people to the knowledge and acceptance of the third angel's message.

NEW JERSEY

The Institute

OUR canvassers' institute opened at 2:00 P. M., Monday, February 20, with five new canvassers on hand to receive instruction. The number, however, was soon increased to ten—four old canvassers and six new ones. There were also several visitors and prospective canvassers in attendance.

We were glad to have with us Brethren E. R. Numbers and I. G. Bigelow, respectively field missionary agent and field missionary secretary of the Columbia Union Conference; also Elder W. H. Smith, who rendered valuable help by conducting two of the Bible studies. Elder B. F. Kneeland was also a most welcome visitor at the institute.

From the first a spirit of consecration and Christian fellowship took possession of every heart. Everyone entered upon the study of the book chosen, determined with God's help to learn the best method of reaching the people with our truth-filled publications. The books studied were "Great Controversy," "Bible Readings," "Practical Guide to Health," and "Coming King."

Elder Bigelow spoke to us one evening on the striking fulfillment of prophecy in the events of our own day. Surely the end is upon us, and it is high time that we awake out of sleep; for the Lord is using the modern inventions to carry the message quickly to all the world.

Tuesday, Wednesday, and Thursday, February 28 to March 1, were devoted to the "Ministry of Healing"

work. Elder Bigelow went out with the canvassers, making two calls with each. All appreciated this help, and we feel sure that none will stop in this good work until his full quota is sold.

As the canvassers came in at the close of the day it was most interesting and inspiring to hear them relate their experiences. Brother Charles Hillier, who had never canvassed before, went out by himself on Wednesday afternoon and in a few hours returned with two orders for "Ministry of Healing." This we thought was very good, considering that it was his first attempt and the work was done in the city. The Lord will surely bless those who take up this good work.

We were very sorry that Brother Numbers was unable to be with us after February 20, having been unexpectedly called home on account of sickness in his family.

On Thursday morning, March 2, we had our farewell meeting. After Elder Bigelow and Elder Kneeland had spoken, the meeting was thrown open that all who so desired might speak. Everyone present consecrated his life anew to the Lord to be used only in his service. This was a meeting long to be remembered, and we all left the institute feeling that it was indeed good for us to have been there.

Brother S. N. Walker writes me that after getting home from the institute on Thursday evening he went out and in two hours took ten dollars' worth of orders for "Bible Readings." This shows that many times the evening hours are the best of the day. We hope that others will be encouraged to improve the time which often goes to waste after supper.

May none who have put their hand to the plow turn back. "If your hand's on the plow, hold on;" if your hand is not yet on the plow, dear brother or sister, lose no time in laying hold of it. Every day souls are perishing for the very knowledge which has been committed to us. The Lord is calling for men and women to take this knowledge to the world. Who will answer, "Here am I, send me"?

CHARLES E. GREY.

SPRING is coming, and so are the orders for our books and periodicals. During this month we have already received orders for 147 yearly subscriptions to our magazines, and for 3,110 copies of the March issue of our various periodicals.

The temperance *Youth's Instructor* has a large share of the orders mentioned above, 1,425 copies having been ordered. We expect from a church an order very soon for 1,000 copies of the temperance *Youth's Instructor* and 1,000 copies of *Life and Health*. The benefits derived from the sale of these is to be applied on the building fund of this church. With each member working earnestly for an hour or two each day, it will be but a short time until \$120, the proceeds from the sale of these magazines, can be added to the building fund.

A result of the distribution of last year's temperance *Instructor* was the winning to a life of sobriety and usefulness of a young man who had been a confirmed drunkard. One pastor claims that the best investment of money he ever made was the placing of 125 of last year's temperance *Instructor* in his church. Through the reading of this paper even drunkards were induced to vote for the abolition of the saloon. Some public-school and Sunday-school teachers made a study of the paper with their pupils. Another pastor became so interested in it that he devoted the time of the morning service one Sunday to a discussion of the merits of the paper. Have the pastors and Sunday-school superintendents in your locality been visited with this magazine?

The publishers have set their stake for the distribution of this issue of the temperance *Instructor* at 500,000. New Jersey has placed her stake at 5,000; but judging from the way the orders are coming in, we fear we have made a mistake. Shall we change it, and if so, what shall it be? 10,000?

VIRGINIA

ELDER STEWART KIME has just returned to the office from Stanleyton, where he held a very successful series of meetings. Twenty-eight were baptized as the result of his labors at that place.

Elder J. G. Hanna was a visitor at the office last week. He reports a good interest in the vicinity of Dillwyn, Buckingham County.

Elder Hottel spent a week with the church at Lynchburg, holding quarterly meeting and election of officers.

Canvassers' Reports

West Pennsylvania, Week Ending March 17, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
A. Brownlee, Butler Co.		CK	10	97	65	123 75	34 40	158 15	32 35
C. Zimmerman, Bedford Co.		GC	4	30	15	50 00	2 25	52 25	
Agnes Zoerb, Washington Co.									15 85
Miss Midkiff, Washington Co.			6	28					25 15
J. Kimmel, Somerset Co.		GC	2	8		10 00	40	10 40	40
Maude McDade, Allegheny Co.		SP		15	2	2 50		2 50	33 50
C. Dunham,		MH				57 00		57 00	
Totals			22	178	82	\$243 25	\$37 05	\$280 30	\$107 25

West Virginia, Week Ending March 17, 1911

T. M. Butler, Marion Co.		BF	5	41	26	39 00	20 25	59 25	4 50
A. Hendrickson, Harrison		DR	5	32	18	54 00	9 75	63 75	
W. McElphatrick, Gilmer Co.		DR	5	40	11	25 00	10 50	35 50	5 50
H. Rees, Kanawha Co.		DR	5	34	15	47 00	6 00	53 00	
F. Wagner, Harrison Co.		DR	5	39	17	49 00	7 60	56 60	8 60
Totals			25	186	87	\$214 00	\$54 10	\$268 10	\$18 60

New Jersey, Week Ending March 10, 1911

†L. B. Smith, Union		BR	6	52	46	99 00	5 25	104 25	1 75
S. Walker, Essex		BR	5	33	20	60 00	1 75	61 75	1 00
†G. Blinn, Hunterdon		BR	5	41	16	50 00		50 00	50 00
C. Beach, Essex		GC	4	18	6	23 00	1 50	24 50	13 50
W. Plant, Essex		GC	5	40	3	7 00	3 00	10 00	
Totals			25	184	91	\$239 00	\$11 50	\$250 50	\$66 25

Virginia, Week Ending March 10, 1911

B. Hamm, Hinton		PP		15	6	11 00	75	11 75	75
S. N. Brown, Martinsville		CK		31	20	33 00	1 50	34 50	43 00
O. C. Panches, Staunton		PG		34	26	83 00	12 80	95 80	50
Totals				80	52	\$127 00	\$15 05	\$142 05	\$44 25

New Jersey, Week Ending March 17, 1912

L. Smith, Somerset		BR	5	35	15	48 00	3 25	51 25	2 00
S. Stowe, Morris		GC	4	27	12	40 00	10 50	50 50	
S. Walker, Newark		BR	5	31	10	31 00	50	31 50	1 00
W. Plant, Essex		GC	5	38	7	19 00	5 25	24 25	
C. Beach, Essex		GC	4	19	6	13 00	1 50	14 50	50
Totals			23	150	50	\$151 00	\$21 00	\$172 00	\$3 50

Chesapeake, Two Weeks Ending March 10, 1911

Maryland										
W. Durst, Westminster		CK	9	62	20	44 00	14 00	58 00	1 00	
J. Miller, Lonaconing		CK	1	6			1 25	1 25	8 25	
Totals			10	68	20	\$44 00	\$15 25	\$59 25	\$9 25	

District of Columbia, Week Ending March 10, 1911

Mrs. L. Smith, W'shingt'n, D.C.		CK	3	18	7	10 50	2 50	13 00	2 00
R. Green, Washington, D. C.		BR	5	37	14	32 00		32 00	25
Totals			8	55	21	\$42 50	\$2 50	\$45 00	\$2 25

†Two weeks

Grand Totals: Value of Orders, \$1217.20 Deliveries, \$251.35

We are glad to welcome to our conference several new canvassers. They come with a burden for the message and for the work in the needy South. They could not have selected a more needy field, as they have before them at least forty counties in which a Seventh-day Adventist has never set foot to labor. While they find many who are poor in this world's goods, they also find warm hearts, and open arms for the message. We shall be glad to hear from others who have a burden for the needy South.

VIRGINIA TITHE RECEIPTS

FEBRUARY, 1911

Bethel.....	
Buena Vista.....	3 00
Danville.....	7 15
Hamburg.....	
Lynchburg.....	
Mt. Williams.....	
New Market.....	
Newport News No.1.....	
Newport News No. 2.....	
News Ferry.....	6 55
Norfolk.....	
Portsmouth.....	23 79
Richmond.....	80 86
Richmond No. 2.....	
Roanoke.....	38 60
Spencer.....	
Stanleyton.....	
Dillwyn.....	
Individuals.....	13 50

TOTAL..... \$ 173 45

A. M. NEFF, Treas.

OHIO

OHIO TITHE RECEIPTS

FEBRUARY, 1911

Akron.....	\$14 52
Alliance.....	
*Barnesville.....	
Bellefontaine.....	56 00
Bellville.....	7 14
*Broughton.....	
Bowling Green.....	144 67
Camden.....	6 33
Canton.....	
Chagrin Falls.....	25 07
Charloe.....	15 45
Chillicothe.....	11 86
Cincinnati.....	
Cleveland.....	125 11
Cleveland German.....	88 22
Clyde.....	26 67
Columbiana.....	
Columbus.....	384 14
*Conant.....	
Conneaut.....	3 43
*Convoy.....	

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.

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Delta.....	
Derwent.....	8 70
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Dowling.....	
Dunkirk.....	
East Liverpool.....	20 53
Elgin.....	1 30
Findlay.....	
Greenspring.....	
*Gilboa.....	
Hamler.....	
Hamilton.....	83 29
Hicksville.....	
*Jackson.....	
Jefferson.....	
*Kenton.....	
Killbuck.....	10 97
LaGrange.....	
*Lake View.....	
Laura.....	10 00
Leesburg.....	
Liberty Center.....	3 65
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Marion.....	63 82
Massillon.....	
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Mendon.....	
Middlefield.....	9 18
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Newark.....	56 17
New Marshfield.....	
Norwalk.....	25 21
New Philadelphia.....	46 86
Pemberville.....	
Piqua.....	3 50
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*Plimpton.....	
Powell.....	
Ravenna.....	80 30

*Reedsville.....	
Rows.....	
Sherwood.....	2 90
*Shreve.....	
Spencer.....	
Springfield.....	157 82
Toledo.....	51 25
Troy.....	
Van Wert.....	
Walnut Grove.....	
Washington C. H.....	
Waterford.....	1 00
*West Mansfield.....	
Wheelersburg.....	
Wilmington.....	
Youngstown.....	46 86
Zanesville.....	33 35
Individuals.....	
Isolated.....	37 51

TOTAL.....\$1,939 32

*Companies

TOTAL RECEIPTS, ALL SOURCES

FEBRUARY, 1911

Tithe.....	\$1,939 32
Tract Society.....	998 27
Sabbath-school Donations.....	243 22
First Day Offerings.....	62 02
Annual Offering.....	15 30
Mission Review.....	57 32
\$300,000 Fund.....	174 57
Sanitarium Relief Fund.....	
Mount Vernon College Fund.....	6 70
M. V. C. Tank Fund.....	8 66
Tent Fund.....	15 00
Southern Field.....	
Colored Work.....	2 00
Missionary Volunteer Society.....	
City Work.....	
Blind Fund.....	6 00
Orphans and Aged.....	2 35
Tent and Hall Donations.....	
Religious Liberty.....	60 91
Ministry of Healing.....	
Missions.....	65 07
Africa.....	121 00
Young Peoples Society—Africa.....	7 52

TOTAL.....\$3,785 23

H. D. HOLTOM, Treas.

BROTHER MOFFET is conducting a series of Sunday night meetings in the Newark church. Dr. W. J. Venen occupied the desk on Sunday evening, March 19, and reports an excellent interest and attendance.

Brother Ray Corder writing from Youngstown, says: "The first canvassing which I ever did with our books was done in this county. It is with a grateful heart that I look back over the intervening space of almost three years and see what the Lord has done for me. I am thankful that

I have more courage now than I had three years ago, and I hope to prove faithful to the work committed to me, and to have the happy privilege of meeting in the kingdom those who have been saved by reading our message-filled books."

Mrs. A. Alderman, secretary of the Youngstown missionary society, sends in a good missionary report, and writes as follows: "We are having some good experiences in selling 'Ministry of Healing', and we are sure that the Saviour is leading us to put the book in the homes which will profit by the reading. Personally I am having good success in selling *Life and Health*."

The Mount Vernon missionary society reports the following items for four months ending February 25:—

Missionary visits made.....	34
Hours spent in Christian help work.....	59
Sick persons assisted.....	6
Treatments given.....	2
Meals provided.....	200
Articles of clothing given away.....	24
Number of tracts lent or given away.....	167
Number of papers lent, mailed or given away.....	43
Number of books lent or given away.....	43
Retail value of our literature given away.....	\$5.00
Missionary letters written.....	26
Letters received.....	10
Periodical subscriptions.....	5
Relief books sold.....	2
Other books sold.....	5
Retail value of all literature sold.....	\$3.00
Bible readings or cottage meetings held.....	1
Number attending the Bible readings.....	1
Amount received for home missionary work.....	\$74.55
Amount sent to conference tract society.....	\$47.28

WEST VIRGINIA

BEFORE this paper has reached the hands of the constituency of this conference, the conference office will have been moved from Parkersburg to the beautiful city of Fairmont, Marion County, West Virginia. All communications for the West Virginia Conference, the West Virginia Tract Society, Elder Robbins, C. V. Hamer, and Mrs. C. V. Hamer should be addressed to 411 Main Street, Fairmont, West Virginia.