

# COLUMBIA UNION VISITOR

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

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## GENERAL MATTER

### Thankfulness

My God, I thank thee, who hast made  
The earth so bright;  
So full of splendor and of joy,  
Beauty and light;  
So many glorious things are here,  
Noble and right!

I thank thee, too, that thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us round;  
That in the darkest spot on earth  
Some love is found.

I thank thee more that all our joy  
Is touched with pain;  
That shadows fall on brightest hours;  
That thorns remain;  
So that earth's bliss may be our guide,  
And not our chain.

I thank thee, Lord, that here our souls,  
Though amply blest,  
Can never find, although they seek,  
A perfect rest;  
Nor ever shall, until they lean  
On Jesus' breast.

—Selected.

## The Judgment

### THE SANCTUARY IN HEAVEN

"FOR he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth."<sup>1</sup> "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved."<sup>2</sup> These scriptures show us that God dwells between the cherubim who are in his sanctuary, and that that sanctuary is in heaven. It is by seeing God there in his sanctuary that we may learn his ways; for the psalmist says, "Thy way O God is in the sanctuary; who is so great a God as our God?"<sup>3</sup> We cannot see into heaven and there study God's way as manifest in his sanctuary, but a pattern of that sanctuary was built upon earth. The Lord said to Moses, "Let them make me a sanctuary; that I may dwell among them. According

to all that I show thee after the pattern of the tabernacle and the pattern of all the instruments thereof even so shall ye make it."<sup>4</sup> And again he said to him, "Look that thou make them after their pattern which was showed thee in the mount."<sup>5</sup> Again the third time was this instruction repeated to Moses, "Thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount."<sup>6</sup> Paul refers to this earthly sanctuary and its instruments as "patterns of things in the heavens," and adds, "Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."<sup>7</sup> This shows clearly that the true sanctuary is in heaven, and that which Moses made according to such explicit instruction, was but a pattern of the true. Of those who served in the earthly sanctuary Paul says, they "serve unto the example and shadow of heavenly things."<sup>8</sup> Thus though we cannot look into heaven and study God's way in his sanctuary, yet we may learn that way by a study of its pattern which he caused to be built on earth.

### THE DAY OF ATONEMENT A TYPE OF THE JUDGMENT

The last service of the yearly round in the earthly sanctuary was known as the atonement. It is described as follows: "On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and make an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."<sup>9</sup> In describing the work of the priest upon that day it is said, "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congrega-

tion, that remaineth among them in the midst of their uncleanness." "And he shall sprinkle of the blood upon it seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." When this work was completed the priest took a live goat which was called the scape goat and, laid his hands upon his head and confessed over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and then sent him away into a land not inhabited, and let him go in the wilderness.<sup>10</sup> The above scripture shows us that the day of atonement was a time of putting away of sin. During the year in the daily service the sins of the people had in figure been transferred from themselves to the sanctuary. This day of atonement was then a time for the removal of those sins from the sanctuary, both by the sacrifices, the sprinkling of blood, and by placing them upon the head of the scape goat which bore them away to a land not inhabited. As this meant the removal or taking away of sins from the sanctuary, it was called the cleansing of the sanctuary; not a cleansing in the sense of house-cleaning, but a cleansing in the sense of removal of the sins of the people, for it was to be cleansed from all the transgressions and sins of Israel. Thus when the sins which would separate Israel from God were taken away, his people were made one with him; and for this reason it was called a day of atonement, that is, a day of at-one-ment; for Israel was then made one with God. The Lord said, "Whosoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."<sup>11</sup> This scripture makes it evident that there must have been an examination of the records of Israel on that day, otherwise it would not have been possible to determine who had participated in the ordinance and who had ignored it. When that investigation was completed, all those who had not rightly related themselves to the occasion were cut off, or no longer counted as a part of Israel. This may then be termed; a day of judgment;

for it was on that day that the decision was made as to whose names should still remain recorded as a part of Israel. As already noted, the earthly sanctuary and its service was designed to be a representation of the true sanctuary in heaven and its service. It was but a figure, type, or parable by which God would represent to us the effectual service which would take place in the sanctuary above.<sup>12</sup> Therefore the day of atonement, or the cleansing of the earthly sanctuary, was a type of the cleansing of the heavenly sanctuary, that is, the investigative judgment to take place as Christ's closing work in the heavenly sanctuary.

#### TIME OF THE JUDGMENT, OR CLEANSING OF THE HEAVENLY SANCTUARY

We have found in a previous study that the sanctuary would be cleansed at the end of 2300 days, which reached to the year 1844.<sup>13</sup> That cleansing could not apply to the earthly sanctuary, for that was designed for use only until the sacrifice of Christ; and when he, the true sacrifice, was slain, the types and shadows of the earthly sanctuary service were brought to a close. We read that when Christ yielded up the ghost, "Behold the veil of the temple was rent in twain from the top to the bottom."<sup>14</sup> Thus by a divine hand it was shown that type met antitype. As we read the prophecy of Daniel, we note that unto 2300 days then shall the sanctuary be cleansed; and we ascertain that that period of time extends to 1844; so we may be assured that the sanctuary to be cleansed is the one in heaven, the place where God dwells, where he sitteth between the cherubim, the sanctuary which the Lord pitched and not man. Thus in 1844 began the cleansing of the sanctuary in heaven, the work of the investigative judgment. We find then in Daniel eight a repetition of the facts which are brought to view in Daniel seven. For in the seventh chapter, after giving his prophetic description of the nations, he relates the judgment scene as the next great event. So again in the eighth chapter after showing us the rise and fall of Medo-Persia, Grecia, and Rome, he introduces the cleansing of the sanctuary, the work of the investigative judgment, and by the 2300 days gives us its location in point of time as beginning in 1844. Thus it appears that the vision of both the seventh and the eighth chapters of Daniel bring to view the judgment as the last great event before the coming of Christ, the difference in the two be-

ing that the seventh chapter calls it the judgment and gives some description of the same without locating it exactly in point of time, while the eighth chapter does not designate it as the judgment but calls it the cleansing of the sanctuary and locates the exact year of its beginning, though it does not describe the event so fully as chapter seven. God appointed a definite time for the judgment. As Paul says, "He hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained."<sup>15</sup> Paul recognized that the day of atonement was still in the future when he gave his discourse before Felix, for he reasoned with him of "judgment to come."<sup>16</sup> The prophet John in vision saw the time when the judgment would actually be in progress, and a message should be going to the world, "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."<sup>17</sup> To the same prophet it was shown that the judgment would begin while nations were still on the earth, for this same scripture speaks of the judgment message going "to every nation, and kindred, and tongue, and people." And in another place he says, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small or great; and shouldest destroy them which destroy the earth."<sup>18</sup> This message did go to the world in the great advent movement of 1844; for those who believed in the immediate appearing of Christ proclaimed, "The hour of his judgment is come." And those who have made a careful study of the 2300 days are still proclaiming to the world that we are living in the time of the judgment.

#### REFERENCES

1. Ps. 102: 19. 2. Ps. 99:1. 3. Ps. 77:13. 4. Ex. 25:3,9. 5. Ex. 25:40. 6. Ex. 26:30. 7. Heb. 9:23,24. 8. Heb. 8:5. 9. Lev. 23:27-29. 10. Lev. 16:16, 19-22. 11. Lev. 23:29. 12. Heb. 9:9; see also Twentieth Century New Testament and R. V. 13. Dan. 8:14. 14. Matt. 27:50,51. 15. Acts 17:31. 16. Acts 24:24,25. 17. Rev. 14:6,7. 18. Rev. 11:18.

O. F. BUTCHER.

(To be Continued)

"When fear creeps in at the front, honesty steals out at the back."

### AT THE COLLEGE

Mrs. H. M. CARTMELL of New Moorefield, O., with Miss Elizabeth Miller of Springfield, O., is visiting her daughter at the College.

Miss Francilia Scott recently enjoyed a visit from her mother.

Miss May Aungst, formerly a student at the College, visited friends here last week.

A two days' meeting of the Mount Vernon College Board of Trustees was held at the College, March 27 to 29. The executive committee of the Columbia Union Conference was also in session at this time.

The students from East Pennsylvania were disappointed in not seeing their president, Elder Heckman, at the meeting of the Board, he having been detained by business in connection with the sale of the Philadelphia Sanitarium.

Professor Wilkinson's stereopticon lecture on his travels in Europe was enjoyed by everyone. The appropriate and beautiful closing was a moonlit ocean scene, the male quartet singing softly in the distance "Homeward Bound."

The sacred cantata, "Queen Esther," was rendered Monday evening, March 27, by the College Choral Society under the direction of Professor John. Miss de Spelder was the accompanist, and the soloists were as follows:—

Queen Esther	- Mrs. R. E. Simpson.
Zeresh	- - - Mrs. C. E. Welch.
Haman	- - - Earl W. Culver.
Mordecai	- - - Lonn C. Metcalf.
The King	- - - O. M. John.
Hegai	- - - Edgar F. Welch.

The society is reported to have a larger membership this year than ever before, and the result of their faithful work was appreciated by those who had the pleasure of listening to the cantata.

The members of the College Board attended the chapel exercises last Wednesday morning. Many of the students had the pleasure of hearing from their home conferences, and all had a hearty invitation from each

of the conference presidents to spend next summer canvassing in his conference. The inducements offered in the way of rich territory and splendid records to be broken, go to show that no young person in the Columbia Union Conference who really desires an education need do without one.

## NEW JERSEY

THE reports of the canvassers since the institute show that the Lord is blessing their efforts.

The conference president was called to Washington last week to attend a meeting of the General Conference committee.

Elder Kneeland reports a pleasant visit with the New Jersey students during his recent visit to Mount Vernon College to attend a meeting of the College Board.

The "Ministry of Healing" work is still pressing on. If you have not sold the quota for your church, why not do it now?

The following has just been received from one of our isolated sisters: "Enclosed please find twenty-five cents for five temperance *Instructors*. I am anxious to read this paper myself, and hope to dispose of a few copies. I only wish I had the time to go from house to house with it. It is a grand magazine, and especially good on tobacco. My husband has been a cigarette smoker for over ten years, but your literature has opened his eyes and he has almost conquered the habit. I feel so thankful that I want to warn others, especially young boys, against the dreadful evil."

With the coming of spring the book work is progressing nicely, and our canvassers are having some interesting experiences. Brother Plant, who is now working in Newark, writes:—

"Many thanks for your kind letter. I am glad to enclose in return a more encouraging report than I sent you the previous week. This does not give the very many interesting experiences that have come to me during the week, but such there have been, bringing much happiness in my work. I feel that the Lord has given me favor with the people, and that in his way there has been much good ac-

complished. Like you, I believe that books can be sold in the city. I am told that there are uncommon disadvantages where I am working. This may be so, yet I can see no reason why these walls of Jericho should not fall. I trust I may keep faithful in complying with the conditions necessary for the collapse. I am trying to win those who have never had the opportunity of hearing this message, and some have already promised to attend the church meetings on Sabbath, besides subscribing for 'Great Controversy.' I found an English lady who is already keeping the Sabbath; she has promised to attend our church services. Altogether, I have good reasons for encouragement, and by heaven's help I hope to fight on, fulfilling the purpose of God in my life till the cry has reached the last one, and then by the grace of God enter into my eternal home with his redeemed people."

Brother Smith, of Takoma Park, D. C., who has been with us only three weeks, has been having some good experiences. He has taken orders for \$155.50 worth of books in a little over two weeks. His wife is planning to join him in his work the first of April.

Brother Stowe is canvassing near Newark. In his last letter he said: "I have again taken up the canvassing work, this time to stay, believing that it is the Lord's will." The spirit of his letter was manifested in the good report he enclosed. It showed \$50.50 worth of orders for "Great Controversy" taken in twenty-seven hours.

Elder B. F. Kneeland attended a meeting of the brethren and sisters in Plainfield, Sabbath, March 25. The meeting was held in the W. C. T. U. Hall in the Babcock Building, and twenty-three persons were present. Owing to the removal of a number of the members, the Plainfield company has not held meetings for some time. There being a demand for these to be renewed, a Sabbath-school of nine members was organized, with Brother Louis Smith as superintendent. We trust that this will prove a great blessing to the work in Plainfield.

We have just received the following from Brother Boyer:—

"For free distribution and missionary purposes we shall be glad to send your churches gratis any

quantity of back numbers of the *Watchman* for 1909 in exchange for postage at the rate of 35 cents per 100 magazines. They are just as clean as when first issued, and the truths which they contain are as timely now as when printed."

These are only for free distribution and should not be sold. Our churches could do a good work by placing a number of these in public institutions. Individuals should send orders through their church librarian.

Are you taking the *Review*? If you are, you know the good things it contains. If you are not, then you are missing many choice reports.

For instance, what new industry has recently been started on the mission farm in Nyassaland? How many white workers are now stationed here? and how many native young people are being taught the third angel's message in the day schools superintended by these white workers? How many millions in Japan are waiting for the truth? What has been done in Hiroshima, Japan, this present year to give the message, and with what success? What are the conditions our missionaries have to meet in China in opening work in a new locality? What must be done to a native house before it is possible to use it at all? How was our school work saved from defeat in Cuba this summer? All the above, and much besides, is found in just one recent issue of the *Review*.

In another issue we are told how in North Basutoland God's Spirit has so wrought upon the hearts of powerful chiefs that, although stubborn opposition was made to our getting a foothold there, about twenty-five acres of well-watered and very desirable land has been freely given us to establish an industrial mission school; how that in India the sanitarium must be closed each fall and everything packed in boxes and re-opened and set up each spring, all for the want of a little property of our own; how many are accepting of the truth in Japan through the efforts of Dr. Noma and her associates at the Kobe Japanese Sanitarium; also how the truth is reaching the Inca Indians in Peru, South America, where ten have been baptized recently and where there are prospects of many more turning to the Lord. All these and many more interesting reports are found in another, just one, number of the *Review*.

Brother, how can you miss such good things? If you do not have the *Review* do not wait until the close of

the year, but subscribe at once. More splendid reports are waiting their turn to appear in the space devoted to our missionaries.

One point more to those who already have the *Review*. Study it. We know that time is valuable, but it would be better to neglect the newspaper rather than the reports from far-off lands where the message is struggling to gain admittance. You can better pray for these workers. Then get some brother or neighbor interested in the *Review*. Lend him yours a while. Let him get a taste, and he will soon want it for his own.

There should be many more copies of the *Review* printed every week. Will you not help in bringing this about? Everyone should order of his tract society secretary, and every Seventh-day Adventist should have the *Review*.

The *Review* is a news letter, telling us each week the glad tidings of the progress of the message all over the world; the *VISITOR* is a news letter, telling us each week the good news of the progress of the message in our own conference. The *Review* and the *VISITOR* may be had for one entire year for only \$2.25, the *Review* for three months and the *VISITOR* for an entire year for only \$1.00. Can you afford to be without either?

## WEST PENNSYLVANIA

### A Call to Service

ABOUT nine years ago a faithful brother told another a dream he had, in which he found himself and his wife standing before a large wheel suspended from a wall. The wheel was turning rapidly and repeating the one word "Business." The longer they stood there, the more interested they became, and the faster the wheel revolved. Soon after they began to hear the word "Business, business," buzzing in their ears. This was to them a message from God, they accepted it, and through prayer were delivered from the cares of the world.

My brother and sister, do you find it hard to work with and for the children of the world? Does Second Peter 2:7,8 describe your condition? Enoch and John the Baptist lived apart from the world except while in active service, that they might not become accustomed to sin. Have you the evidence that you are doing what you ought to do? Jesus wants you to have this assurance, and is willing, yes longing, to give it to you. Listen

to these words: "The canvassing work is a most successful way of saving souls. Will you not try it? Will you not do what you can to circulate the books that the Lord has said should be sown broadcast through the world?" And again: "I urge my brethren and sisters not to engage in work that will hinder them from preaching the gospel of Christ."

It is indeed encouraging to see those who have earned high salaries, and others whose prospects were good, judged from the world's viewpoint,—it is encouraging to see such choosing rather to do pioneer work for God by placing the truth in the homes of the people, a work second to none. Dear reader, if you have been called or should be called to do the same, be quick to obey; for you shall be sustained. "The followers of Jesus Christ have been redeemed for service."

It is our duty to do all for you that we can. Will you not give us the opportunity? Write us for any information you may desire, and we will write to you or visit you at once.

CHARLES DUNHAM, *Field Miss. Agent*.

### A Week in the Field

AFTER asking the Lord to guide and direct me during the week, I began to canvass on Monday in a village about fourteen miles from home. After a few calls I learned that the place had been canvassed very recently and almost everyone had been supplied with a set of Millennial Dawn books. Under these circumstances it was almost impossible to get a hearing, and I was refused entrance to many homes. I had met this condition before, and knew that the only thing to do is to pray and work, and work and pray.

In one of the homes I met the minister, who did not favor the distribution of our literature. However, when I called his attention to the temperance number of the *Youth's Instructor* he was very much pleased with it and hoped I would sell many of them.

During the day I found myself in the presence of a young man who had been severely injured in an accident which almost cost him his life. He recognized the providence of God in saving his life and was now desirous of serving him. He was not able to buy a book, but after I had shown him "Great Controversy" his mind was directed to a book which he had bought several years before but had not read. The name of the book was "Desire of Ages," and he is now going to make a study of it.

Though I met with much opposition, the day closed with \$12.45 worth of orders taken and \$5.45 worth of books delivered.

The next day I began work early and finished the little town in time to leave in the afternoon. After trying for three hours to find a place to stay over the night, I was finally well rewarded about half past eight by finding an excellent lodging place.

On Wednesday I reached another little town, and was glad to meet many Scotch people. I had some very interesting calls, as many of the people were well acquainted with my relatives in Scotland. I found a good place to stay for the night, and read from "Great Controversy" to the people with whom I lodged. They were well pleased with the book and promised to read it for themselves.

While canvassing a woman who had recently lost her husband and had been left with six small children, I had to stop because she cried so bitterly. I quoted many precious promises from God's word, told her what joy and comfort the Lord had been to me, and that he would be as much to her if she would but trust him. We then had prayer, and she was comforted, and seemed anxious that I should call on her mother-in-law, which I did, and met with a similar experience, finding her to be a Bible student who was living the truth she knew.

On Friday a young man gave me an order for "Great Controversy," stating that the book would be in Bohemia by the end of the year, as he was going there as a missionary.

During the week I had many precious experiences. I worked thirty-seven and a half hours, and the Lord more than repaid my efforts by giving me orders to the amount of \$109.20 worth, \$15.60 worth of which were delivered. ARCHIE BROWNLEE.

### Skeltentown and Erie

SINCE writing my last letter to the *VISITOR* I have been assisting Brother West in an effort at Skeltentown, Pa. The Lord greatly blessed our work. Each evening at the close of the service several families requested us to spend the night at their homes, as they had a number of questions they wished to ask. Each night we studied the Bible with some family until after midnight, rising early in the morning to take up the study where we left off. The people also were willing to leave their work to study the word, though it was the busy maple season.

Our work has not been without opposition. There were two men in the neighborhood who went from home to home endeavoring to stir up the people against us. One said that he had had a vision from the Lord commanding him to tell all the people not to attend our meetings, as what we were preaching was from Satan. On the next Sunday Brother West presented the Sabbath question at two o'clock and the Sunday question at half past seven o'clock. The attendance, instead of falling off, increased. On Monday we presented the thirteenth of Revelation, or the United States in prophecy.

We had excellent attendance at all these meetings, from Sunday till we closed on Wednesday. The homes were open to us at all times. We followed the gospel plan, visiting with the people and showing them that the things presented at the meetings were true. Hearts were melted, and people cried out as of old, "What shall we do?" Our invariable answer was, "Obey the commandments as written, by keeping the seventh-day Sabbath as God commands and not the first day sabbath of the papacy."

Our own souls were refreshed as we saw how the Spirit was working upon the hearts of the people. For miles in every direction from the vicinity of the church in which we held meetings phones were kept busy by the people who were talking of the things they had heard. Bibles were read that had not been opened for years. Men and women came to the meetings who, we were told, had not been in the church for five years. The last family with which we spent the night kept us talking until after midnight. At five o'clock the next morning they telephoned a neighbor to look up a certain text and tell them what it meant.

We went from this home to the station, but on the way made four calls, holding a short Bible reading with each family. In all these places the people shed tears as we spoke to them about the great truths of God's word, and as we prayed with them before leaving them, they showed their hearty approval of our pleadings to God in their behalf by hearty amens which made our hearts rejoice. They most earnestly requested us to come back very soon, and Brother West promised to return to them on April second and ninth, for which they expressed much thankfulness. We expect that several families will take their stand for the truth at this place.

We then went to Erie to take up work with the church, presenting the

temperance number of the *Youth's Instructor*, and receiving a few orders. We also took a number of subscriptions for the *Protestant and Life and Health*, presented the *Family Bible Teacher* and found a number of people who are interested. Brother West will follow up the interest with the *Family Bible Teacher*. I hope to be with this church again in the near future.

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

## CHESAPEAKE

### The Canvassers' Institute

WE desire to announce through the columns of the VISITOR that a very interesting and important institute for canvassers will be held in Liberty Hall, 1104 Patterson Ave., Baltimore, April 3-10. We hope to make this the best institute we have ever held. Competent instructors will be in attendance to give practical instruction in this branch of the Lord's work. We expect Brother E. R. Numbers and Brother I. A. Ford, also Brother Jones, our state agent. The first meeting will be held Monday, April 3, at 9.00 A. M.

We especially urge to attend all who expect to enter the canvassing work this summer. We have decided to offer permanent canvassers their car fare to and from the institute, deducting five per cent on all sales until the fare is paid.

There are opportunities for young men and women who desire an education to earn scholarships during their summer vacation. The purpose is twofold, to advance the message through the sale of our truth-filled books, and to secure a scholarship to one of our excellent training schools.

I trust we shall see a large attendance of earnest young men and women at this institute to receive the valuable help which all need to prepare them for service. Come, and bring others with you. Come with the Spirit of the Master, and we shall enjoy the fullness of the blessing he has in store for all.

ROSCOE T. BAER.

### Personal Work

OUR Saviour was the greatest worker and the only perfect worker the world has ever known, and yet some of the greatest triumphs of his grace were instances of simple ministry in the homes of the common people. We have the record that his constant burden for souls urged him to visit city after city, village after

village, home after home. We call to remembrance how he ministered in the home of Lazarus. We also remember that after he came forth from the grave he engaged in personal work with the two disciples whom he joined on their way home to the little town of Emmaus, about eight miles from Jerusalem. They were so absorbed in their gloom and disappointment that they did not know that the stranger was Christ himself. Why did Jesus join them at this time?—Because they were returning to their homes to meditate and pray, and Jesus longed to comfort them with the prophecies and precious promises of the Scriptures concerning himself; and he went home with them. This was house to house work. This was personal work.

Satan is an active house to house worker. While God's people are heedlessly letting the days go by, he is busy visiting every home. This is explained quite fully in the Scriptures. See 1 Tim. 5:13 and 1 Pet. 5:8.

House to house work is the stronghold of every laborer for souls. In the home, where all is quiet, the heart can be reached. And this kind of work all can engage in. Are you willing to do this work? If so, begin now.

W. H. LOOSE.

Baltimore, Md.

### Words of Good Cheer

"SO SHALL my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." How the faithful canvasser appreciates this text; for he believes what it says. "It is true that some who buy the books will lay them on the shelf or place them on the parlor table and seldom look at them. Still God has a care for his truth, and the time will come when the books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in these books God sends to troubled hearts peace, hope, and rest. His love is revealed to them, and they understand the preciousness of the forgiveness of their sins. Thus the Lord cooperates with his self-denying workers."

Verily these words are being fulfilled every day. We have received several letters from Brother Ford, general manager of the book department of the Review and Herald, showing how different persons have accepted the truth through reading the good books which our canvassers had

placed in their homes. I read of a church of twenty members which was raised up by a sister's sending through the mail just two or three tracts. Surely his word will not return unto him void, but it will do its appointed work in his own good time.

"A drop of ink makes thousands think." It is said of Luther that while he was a prisoner in the Wartburg Castle, Satan appeared before him, and Luther threw the ink-well at him. How glad we should be that through our literature we can, as it were, throw the ink-well at Satan.

"I am but one, but I am one. I can not do everything, but I can do something. And what I can do, I ought to do. And what I ought to do, by the grace of God I will do."

"Whatsoever thy hand findeth to do, do it with thy might."

JOSEPH E. JONES, *Field Agent.*

### From the Volunteers at Rock Hall, Md.

THOUGH from outward appearance it does not seem that our society has accomplished a great deal during the past quarter, yet we have done something, and have gained an inspiration to do more.

Before the beginning of the past quarter our society had never used the Morning Watch Calendar, but we began the new year with better resolutions. Most of our members are now using the calendar. The verses seem to grow better. When our secretary calls the roll in our regular Sabbath meeting, each member responds with a verse of Scripture, usually taken from the Morning Watch Calendar. We have had many profitable and interesting meetings during the quarter.

Our society has organized a young people's working band which meets once a week to make articles for sale, such as quilts, popcorn balls, pen-wipers, and hand painted book-marks. The profit derived from the sale of these articles is used for missionary purposes.

During the quarter we have paid sixty missionary visits, distributed nearly five hundred pages of our literature, sold and given away several books, and written five missionary letters. Our collections, which we intend to use in purchasing books for our library, amounted to \$2.61. Our membership is forty.

We feel that we have not so much to report as other older and larger societies; but just as small particles of earth help to form the world in which we live, so also the little things done willingly for God help to finish

the great work of salvation which we know must soon end in the coming of our Saviour. We feel grateful to God for the blessings he has given us so bountifully in the past, and are confident that he will continue to pour out his blessings. We are more than ever encouraged in our young people's work, and firmly believe that with the help of God it will prosper.

EDNA N. BLACKESTON (aged thirteen), *Secretary.*

Smithsburg, Md.

DEAR VISITOR: It has been some time since I have written to you. During this time many changes have taken place in my work, among which has been my transfer from the West Virginia Conference to the Chesapeake Conference.

While my stay in West Virginia was very short, I learned to love the people there, and will always have a warm place in my heart for them. I am glad to say that as a result of my labors in that state some souls are rejoicing in the truth. Of these, some have been baptized, and others are awaiting baptism. Since leaving Little Birch, my last place of labor there, I have been made to rejoice by receiving letters stating that three for whom I had labored and prayed have taken their stand for the truth. I pray that God will abundantly bless this little company.

I left West Virginia to attend the Chesapeake camp-meeting held at Chestertown, Md. While there I received an appointment to take up work at Smithsburg, Md., which is near one of my former places of labor. I began work there on October 1. Since that time I have received many blessings from the hand of the Master. As the result of the work done a church of thirteen members has been organized at Ponds ville. Some of these had already been keeping the Sabbath. Since the organization one member has been added, and others will be added in the near future. This company is planning to do aggressive work for the Master. They have taken hold of the "Ministry of Healing" work with earnestness and zeal, and will, I believe, dispose of their quota.

On January 22 I began a series of meetings at Leitersburg. So great prejudice was aroused that finally I had to discontinue my meetings, there being only one place in which to hold them. But I am glad to say that the effort has not been fruitless. One soul has taken his stand for the truth, and was baptized last Sunday

after having united with the church at Smithsburg the day before. His wife is soon to follow him in the ordinance. Fully a score more are deeply interested. Pray that they may take their stand for the truth, and that a church may be organized at that place.

The church at Smithsburg is enjoying much of the Spirit of God. They are rejoicing over the fact that they have taken their full quota of the "Ministry of Healing," and that they are rapidly disposing of them.

The cause is onward here, for which we do not take any credit to ourselves, but give all the praise to our blessed Redeemer. We earnestly solicit the prayers of God's people in behalf of our work.

Yours in the blessed hope,

W. L. ADKINS.

## OHIO

### A Young People's Convention

IN connection with the closing of the canvassers' institute conducted by Brethren E. R. Numbers and F. B. Numbers at Cleveland, a successful young people's Missionary Volunteer convention was held at Cleveland, March 17-19.

An excellent program had been prepared, dealing with topics of a practical nature, such as the relation of the church to the young people's Missionary Volunteer society; the importance and need of a young people's Missionary Volunteer society in Cleveland; what young people can do; how to make a young people's Missionary Volunteer society successful; and the duties and qualifications of the society officers.

The question box opened by Elder H. H. Burkholder occupied all of Sunday afternoon. At the temperance rally preceding the closing meeting Sunday night, there was not a sufficient number of pledges against the use of tea, coffee, tobacco, and alcoholic drinks to supply all who desired to sign them. The excellent temperance number of the *Instructor*, with the opportunity which it affords for doing a good work in behalf of the cause of temperance, received due consideration.

In addition to the laborers mentioned above, Elder J. E. Shultz, Dr. H. M. Jump, and the pastor of the Cleveland church, Elder R. G. Patterson, assisted in making the convention a success. There was a good attendance from the Camden, Chagrin Falls, Akron, and Ravenna churches, and we believe that all returned to their



## Canvassers' Reports

Ohio, Week Ending March 17, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
L. H. Waters, Crawford Co.	BF	5	41						99 00
Guy Corder, Mahoning Co.	BF	5	35	49	50 00	4 25	54 25		
Ray Corder, Mahoning Co.	BF	5	31	52	57 50	4 50	62 00		
M. Krimp, Cuyahoga Co.	BR	4	18	8	24 00	2 75	26 75	5 75	
J. Randolph, Marion Co.	DR	5	48	13	41 00	13 55	54 55	2 50	
I. Gault, Knox Co.	GC	5	34	5	15 00	8 60	23 60		
Enos M. Horst, Crawford Co.	GC	5	34	6	18 00	3 00	21 00	3 00	
Totals		34	241	133	\$205 50	\$36 65	\$242 15	\$110 25	

Ohio, Week Ending March 24, 1911

L. Waters, Crawford Co.	BF	5	45	36	41 50	75	42 25	75	
C. Wilcox, Mahoning Co.	BF	5	21	25	29 00		29 00		
G. Corder, Mahoning Co.	BF	3	20	27	28 50	2 25	30 75		
R. Corder, Mahoning Co.	BF	6	33	52	56 50	3 75	60 25		
M. Krimp, Cuyahoga Co.	BR	3	16	5	15 00	3 50	18 50		
C. Reichenback, Geauga Co.	CK	3	24					90 75	
Cora Garman, Oakwood	COL	3	18	4	5 00	8 35	13 35		
J. Randolph, Marion Co.	DR	5	43		59 00	11 55	70 55		
Enos M. Horst, Crawford Co.	GC	5	48	3	9 00	2 00	11 00	138 00	
W. Morgan, Wellsville				14		11 00	11 00		
Totals		41	268	166	\$243 50	\$43 15	\$286 65	\$229 50	

West Pennsylvania, Week Ending March 24, 1911

H. Hackman, Pittsburg Co.	DR	9	89	30	106 00	9 75	115 75	17 75	
A. Brownlee, Butler Co.	GC	4	44	7	23 00	12 15	35 15	34 15	
J. Kimmel, Somerset Co.		3	32	4	11 50	2 70	14 20	61 30	
C. Zimmerman, Bedford Co.		2	17					130 25	
G. Gates, Warren Co.		4	18	4	12 00	4 25	16 25	25 50	
H. Rohrer, Bedford Co.		3	27					95 50	
Totals		25	227	45	\$152 50	\$28 85	\$181 35	\$367 45	

Virginia, Week Ending March 17, 1911

K. Oertley, Wytheville	CK		23					39 75	
S. N. Brown, Martinsville	CK		32	32	49 50	7 25	56 75	9 00	
Mrs. S. N. Brown, "	CK		21	25	38 50	2 75	41 25		
O. C. Panches, Staunton	PG		30	11	34 00	1 50	35 50		
Totals			103	68	\$122 00	\$11 50	\$133 50	\$48 75	

District of Columbia, Week Ending March 17, 1911

R. Green, Washington, D. C.	BR	4	29	16	30 00	50	30 50	9 50	
Totals		4	29	16	\$30 00	\$ 50	\$30 50	\$9 50	

Grand Totals: Value of Orders, \$874.15 Deliveries, \$765.45

homes with a better appreciation of the young people's work, and a determination to be more diligent in finishing the great work committed to us.

W. C. MOFFETT.

## Bellefontaine:

On a recent Sabbath we had the pleasure of meeting with the Bellefontaine church in the interest of the "Ministry of Healing" campaign. A number came in from a distance to attend the quarterly meeting which followed the Sabbath-school. In the afternoon the needs and blessings of the campaign were discussed, with a brief outline of the medical mission-

ary work and its part in the message. All seemed to be interested, and agreed to help in this important work, which brings a threefold blessing to all connected with it,—courage to those who sell, hope to those who buy, and financial aid to the medical missionary department of the third angel's message in every land and clime.

The membership of the Bellefontaine church is nineteen, but all were not present. A good interest prevailed, however, and thirty-three books were taken. Twenty-seven had been taken before, making the number to date sixty, which is a good beginning in this worthy work. Two

sisters joined the church and pledged their faith to stand with God's people till the end. Two other candidates expect soon to become members, and the church is greatly encouraged. We were indeed thankful for the blessings of the day, and rejoiced to see the little flock walking in unity and feasting on the word.

JOHN FRANCIS OLMSTED.

Washington Court House, Cincinnati, and Leesburg

On Sabbath and Sunday, February 25 and 26, I visited the church at Washington Court House in the interests of the sanitarium relief campaign. The matter was brought before the members on Sabbath, and most of them voted to take an active part in disposing of at least two copies of "Ministry of Healing" and five copies of *Life and Health* per member by April 1. On Sunday we met again to attend to the business connected with the work, and also to study how to sell the book. I was much pleased with the manner in which the members took hold of the work, ordering their quota for the year.

On Sabbath, March 4, the Cincinnati church was made glad by the coming of Elder James E. Shultz, who gave us a helping hand in the relief campaign. At that time we finished raising our quota of "Ministry of Healing" for the year. The members of this church have done quite well in the campaign, and are still working earnestly with the books and papers. They are now selling their second year's quota of *Life and Health*. There is among them a spirit of willingness, for which I am very thankful. The work here is onward. We were gladdened by the coming of Brother and Sister Campbell as Bible workers. They are faithful workers, and are taking hold of the work in earnest. Already we can see results of their labors.

On Sunday, March 5, I visited the church at Leesburg, and I am glad to report that this church has also promised to take its full year's quota of "Ministry of Healing."

The appointment by quota is a very good way to get the people to take hold of this work; but the members should feel more than their individual responsibility. When they have sold their own quota they should not feel their whole duty done, having no charity for the feeble, the sick, and the absent members. I have found that in some places the church clerk has sent in only the names of the active members. This may ac-

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count for the very small gain in membership in this country during the past year. We know that when away people forget their obligations to their home churches, but we must not strike out their names at once before laboring with them. If every one does his part the task will be done easily, but often only half the membership are attempting anything, and it works hardship to the other half, who are trying to lift the whole burden. Will not those scattered ones remember this and report faithfully to their home churches with tithes, offerings, and other obligations. Again, if each church sends in the names of only its active members, the quota per member will be much larger. There remains just so much to be done, and we who are able must do it. Let us not shirk our duty to the world, our duty to the church, and our duty to ourselves as workers for the Lord. JOHN P. GAEDE.

ELDER BIDWELL held quarterly services with the Coshocton church on Sabbath, March 18. He reports a full attendance.

Sister Yingling and her two sons are now settled in their new home, two and one-half miles south of Creston. We wish them success, and trust that they may be another light planted in Wayne County to give the third angel's message to those who sit in darkness.

Brother A. R. Little has returned from the southern part of the state, where he moved about a year ago. He is now preparing to build at Pleasant Hill.

On Sabbath, March 25, Elder Bidwell held quarterly service with the Pleasant Hill church. The attendance was good, most of the members being present. Brother Alvin Shryock from Coshocton and four of his children were also visitors at the church on this occasion.

Mrs. Minnie Dunmead has rented a house near Pleasant Hill, in order to beat a more convenient distance from the church school.

Mrs. Emma Collins Adams is lying very sick at her home near Trinway.

Elder F. H. Henderson spent Sabbath, March 25, with the members of the Coshocton church, who greatly enjoyed his timely sermon, "The Church Militant."

Miss Nellie Underwood after spending the winter with her friend, Miss Rebecca Miller, at Dresden, has returned to Sioux Falls, South Dakota, to take up the duties of secretary of the young people's work in the South Dakota Conference. Sister Underwood was employed as a Bible worker last year, and also had a position in the Chamberlin Sanitarium.

Mrs. L. C. Davidson writes from the Walnut Grove church: "During the past month the work done by our church members has been done principally with 'Ministry of Healing' and the temperance *Instructor*. Some of our members have for the first time been making an effort along these lines, and have been surprised at what has been accomplished through them."

The winter course at the College having ended, Brother French returned to Columbus to take up his work as Bible reader in that city. Dr. Venen and Brother Marietta remained in Mount Vernon for a few days to attend the meeting of the College Board. Elders Burkholder, Patterson, and Fairchild, and Brethren Alonzo Kline, W. M. Campbell, and G. C. Quillin were also in attendance at the Board meeting last week.

WANTED.—A man to work on a fruit farm, also a young woman to do housework; married couple without children preferred. Sabbath-keepers only need apply; state wages. Address E. E. Shaw, Port Clinton, O.

## Tuberculosis Day

ALL the popular churches in the United States have been asked to set apart April 30, 1911, as tuberculosis day—to make "the white plague" on that day the subject of discourse. The object is to study ways by which consumption may be prevented, and the best methods of treatments. It is now estimated that on April 30 over 200,000 churches in the United States will give special attention to the importance of all studying ways by which the "great white plague" may be checked.

This effort on the part of the churches affords us an excellent opportunity to do some good, successful work with our health literature—the "entering wedges" for the full message, especially *Life and Health*, as it is now giving special attention to "Home Cure of Consumption," and will be especially strong on this point during the months of March, April, and May. These numbers will not only be good sellers, but will be a great help to the people, and bring good returns to our special evangelical work. Who will now plan to use this favorable opportunity?

## OBITUARIES

OTTO.—John Philip Otto, born Feb. 21, 1851, died Mar. 22, 1911, aged 61 years, 1 month, and 1 day. In 1854 our beloved brother arrived in the United States from Saxony, making his home in Philadelphia for a short time, afterward residing in Milton, Pa., and Northumberland, Pa. In 1875 he was united in marriage to Mary Gilbert, and to this union were given two children, one of whom, Mrs. Merrill of Wilkesbarre, is still living. His early days were spent in devoted Christian service. He first affiliated with the Presbyterian church, of which he was a faithful member until the year 1892, when, under the labors of Elders K. C. Russell and J. W. Raymond, he espoused the faith of the Seventh-day Adventists, uniting with the Northumberland church, of which he remained a faithful member until death claimed him. As a brother and as a citizen he was highly esteemed by all who knew him. For many years he had served the people of Northumberland as an official on the Board of Education; and during the hours of his funeral, the public schools being closed, the attendance of students and teachers *en masse* expressed more eloquently than words their affection and high esteem for one who for many years had so faithfully served the public. Words of comfort were spoken to a large audience by the writer, assisted by the Rev. Dr. Cook, pastor of the First Presbyterian church, and the pastor of Unitarian church. The choir of the Methodist church rendered most effective selections at this funeral, as we laid our brother's remains to rest in the beautiful cemetery until Jesus the Life-giver shall appear, when we believe he will have a part in the first resurrection.

L. E. SUFFICOL.