

COLUMBIA UNION VISITOR

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

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GENERAL MATTER

Not to Be Ministered to

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command,
Not to be served, but to serve.

This, too, I pray,
That for this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love.
—Selected.

The Sabbath in the New Testament

AS THE majority of the world believe that the first day of the week is the Sabbath of the New Testament, and therefore of the Christian dispensation, we will first notice the scriptures upon which this theory is based. There are only eight texts in the New Testament that mention the first day of the week. Six of these refer to the day on which Christ rose, the remaining two refer to other first days.

THE DAY CHRIST ROSE

We will consider these scriptures in the order in which they occur. Matthew says: "Late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."¹ At the time Matthew wrote which, was about six years after the resurrection of Christ, he had learned of no sacred title for the first day of the week. Mark in recording the same event says, "The Sabbath was passed when the women came to the sepulchre on the first day of the week."² Mark wrote about ten years after the resurrection of Christ, and yet he does not call the first day of the week the Sabbath, but

he does call the day which precedes it the Sabbath. Luke says that the women who had been with Christ "rested the Sabbath day according to the commandment."³ The commandment says, "The seventh day is the Sabbath of the Lord thy God."⁴ Therefore when the women who had been with Jesus rested on the Sabbath day according to the commandment; they rested upon the seventh day of the week. On the first day of the week they went to the sepulchre to anoint the body of Jesus. This was a work they were unwilling to do on the Sabbath.⁵ Luke, who wrote twenty-eight years after the resurrection of Christ, had learned of no sacred title for the first day of the week. John, who wrote about sixty-three years after the resurrection, tells the story in the same simple way.⁶ If the first day of the week had come to be regarded as sacred, surely John would tell us about it, or in some way betray the fact; but there is no such hint.

In the evening of that day on which Christ rose, the disciples were together.⁷ The place where they were together was evidently the large upper room, where, three days before, Christ and the disciples had eaten the passover.⁸ It became their common abode.⁹ As it drew toward night, the disciples assembled in that upper room and shut the doors, for they feared the Jews.¹⁰ They had not assembled there to celebrate the resurrection of Christ, as some tell us, for they did not believe he had risen.¹¹ While the disciples were in that upper room, fearing that the Jews who had crucified their Lord would kill them also, Jesus appeared in their midst, quieted their fears by saying, "Peace be unto you," and then "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."¹² There is in this, then, no hint of Sunday sacredness.

SUBSEQUENT MEETINGS

It was after eight days that Christ met with his disciples again.¹³ The next week Monday would be eight days, but the record says it was *after* eight days, so it must have been as

late as Tuesday of the next week, and perhaps later; the text does not say how much after eight days. In the twenty-first chapter of John is recorded the third meeting of Christ with his disciples after the resurrection.¹⁴ We are not told upon what day of the week this occurred, but it was evidently not a sacred day, for the disciples were fishing, and Christ told them where to cast the net.¹⁵ There is no record that Christ ever met with his disciples on the first day of the week after the day on which he rose.

We have reviewed the four gospels carefully, and there is not an intimation in them of Sunday sacredness; but the seventh day is continually called the Sabbath.

THE MEETING AT TROAS

Of the eight times that the first day of the week is mentioned in the New Testament, only one records a religious service. At Troas the disciples came together upon the first day of the week to break bread, and Paul preached unto them.¹⁶ Paul had been with them seven days, and he was to leave them on the morrow.¹⁷ It was Paul's farewell meeting, and they desired with him to show their faith in the death of Christ by the breaking of bread. Christ never designed that this ordinance should necessarily occur upon the Sabbath. It was not instituted on the Sabbath or on Sunday, but on Thursday evening, just before Christ was betrayed.¹⁸ The apostle Paul says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."¹⁹ No day of the week is set for the ordinance. It is appropriate upon any day, and we read of a time when the disciples broke bread daily.²⁰ Then the fact that Paul preached to the church at Troas and broke bread with them upon the first day of the week does not prove that it was the Sabbath. The meeting at Troas was a night meeting, for there were many lights in the upper chamber, and Paul preached until midnight.²¹ The Bible way of reckoning makes a day begin at evening and extend to the next evening. Thus, "the evening and the

morning are the first day."²² Paul preached in the first part of the day, that is, in the evening, or dark part, and in the morning, that is, the light part of the same day, he walked over to Assos, a distance of nineteen or twenty miles, and there joined the disciples, who had during the same time sailed around the shore, a distance of about forty miles. Then together they went on to Mitylene, a distance of about forty miles more.²³ This made an eighty-mile trip for the disciples on that day. Paul was with them on the last forty miles, besides having walked nineteen or twenty miles before joining them. They could not in any way have regarded the day as sacred.

THE COLLECTION FOR THE SAINTS

There was a time of famine when the disciples "determined to send relief unto the brethren which dwelt in Judea."²⁴ Paul wrote the Corinthians in regard to this matter, and asked them to lay by something for this purpose upon the first day of the week.²⁵ This was not to be done at a gathering or meeting. Each one was to lay by himself in store. It was a business proposition, appropriate for a business day, and it was done at home. It is against the idea of Sunday sacredness.

THE SABBATH

It was a habit, or custom, of Christ to go into the synagogue on the Sabbath day.²⁶ While at Capernaum, he taught the people on the Sabbath days.²⁷ He told the disciples to pray that their flight from Jerusalem be not on the Sabbath day.²⁸ It was forty years later that Jerusalem was destroyed, so if they heeded the Saviour's instruction, the Sabbath must have been in their prayers for forty years. It was Paul's custom, or manner, to keep the Sabbath.²⁹ Of the last, or remnant, church we read that they "keep the commandments of God."³⁰

GOD'S COMMANDMENT VERSUS MEN'S

TRADITIONS

On one occasion the disciples were accused before Jesus for not following a tradition of the great men or elders in the religious world.³¹ Jesus reversed the accusation and said to the accusers, "Full well ye reject the commandment of God, that ye may keep your own tradition."³² Christ then gave his accusers to understand that worship according to man's teachings or traditions is only worthless or vain worship.³³ The position of Christ is further

strengthened by reference to the prophecy of Isaiah.³⁴ Isaiah has spoken of our own time also, showing that in "the latter day" people will still be rebellious, not willing to hear the law of God.³⁵ God will not hear the prayer of the one who refuses to hear his law.³⁶ Like many people of our own day, the Pharisees were offended when Christ set aside their customs or traditions, and uplifted the commandments of God.³⁷ Christ then asserted that every plant not of heavenly origin should be rooted up.³⁸ Having found that the observance of Sunday is not taught by the Scriptures, it is evident that it must rest solely upon the traditions of men. Then when considered with the Sabbath of divine appointment, it must be evident which God approves, and which he classes as vain worship; which he has declared shall stand, and which shall be rooted up. Remember the words of Christ to those who follow traditions: "In vain they do worship me, teaching for doctrines the commandments of men."³⁹

REFERENCES

1 Matt. 28:1, A. R. V.; 2 Mark 16:1,2,9; 3 Luke 23:55,56; 4 Ex. 20:10; 5 Luke 24:1; 6 John 20:1. John 20:19; 8 Luke 22:8-13; 9 Acts 1:13; 10 John 20:19; 11 Luke 24:10,11; Mark 16:9-13; 12 John 20:19; Mark 16:14; 13 John 20:26; 14 John 21:14; 15 John 21:3-6; 16 Acts 20:7; 17 Acts 20:6,7; 18 Luke 22:19; 19 1 Cor. 11:26; 20 Acts 2:46; 21 Acts 20:7,8 22 Gen. 1:5; 23 Acts 20:13,14; 24 Acts 11:29; 25 1 Cor. 16:1,2; 26 Luke 4:14; 27 Luke 4:31; 28 Matt. 24:20; 29 Acts 17:2; 18:4,11; 13:14,27; 30 Rev. 12:17; 31 Matt. 15:1,2; 32 Mark 7:9; Matt. 15:3-6; 33 Matt. 15:9; Mark 7:7; 34 Matt. 15:7-9; 35 Isa. 30:8,9, margin; 36 Prov. 28:9; 37 Matt. 15:12; 38 Matt. 15:13; 39 Matt. 15:9.

Read Bible Students' Library, Nos. 26, 137; and "Words of Truth Series," No. 46.

In Business for the Lord

In a letter from Brother G. Dail, of Europe, he tells of the experience of a brother whom he met at the East Prussian annual conference, held in Interburg. Brother Dail says: "I was greatly rejoiced to look into the happy, radiant face of the brother who has made up his mind to devote all his net gains to the advancement of the cause of God. He is a large farmer, and owns many horses and

cattle. He employs several workmen to keep things in order. Formerly, as I am told, he was rather of a disposition to gather and hold all he could to himself. He married a woman who also had considerable means. But on their conversion to the truth, they at once began to demonstrate that the spirit of the message had won their hearts away from all covetousness.

"Already he has put thousands into the cause in Germany, and now runs his farm for the advancement of the third angel's message. You would enjoy meeting the brother, as he is so earnest, so simple in all things, and so joyful in the Lord."

Ought not that to be the aim of every Seventh-day Adventist—to run his business for the Lord? It is a blessed thing to give all to God, so that everything—aside from the necessities of life, which our heavenly Father dedicates to his children—shall be counting for the hastening on of his work. The cause of Christ calls for the undivided energies of every soul of us.—Selected.

"They that Did the King's Business, Helped the Jews."

THIS is the translation of the Hebrew text, found in Esther 9:3, as given in the Revised Version. And the Lord blessed the people of the realm of Medo-Persia for the help they gave the Jews. It is evident that our work of proclaiming the gospel to all peoples, nations, kindreds, and tongues, must include the Jews. It is true that the Jews have been very hard to reach with the gospel, but we must go to them with this truth, and we are sure that the Lord will impress them by his Holy Spirit to give heed to the warning message of God for these last days.

We are glad to tell the readers of the VISITOR that we see a great change coming over the hearts of many of the Jews, and there are among them those who are enquiring for the way of life and salvation. The literature which has been prepared for them, and which in many places has been circulated, has accomplished something in breaking down the prejudices of these people, and arousing in the hearts of many of them the spirit of inquiry.

A great many letters are being received at the office at Concord, Massachusetts, from Jews who have read our literature. Many of them write for more. There are many

raw or are stewed or made into jelly. The pawpaw or mummy apple is another fruit which should not be forgotten. Though not generally regarded by the Maoris as a very good food for man, yet its properties demand for it a first-class place among the fruits of these islands. It has a very pleasant taste and may be eaten raw, stewed or in jam; yes, and it makes excellent pies. Limes take the place of lemons very well when one becomes accustomed to their peculiar flavor. The fruits I have mentioned are all natural fruits of these islands. Almost any tropical or semi-tropical fruit will grow here if cultivated. A number of varieties may be seen growing on land belonging to foreigners.

No doubt some who read this article would be glad to know something about the Islanders themselves, their manners, customs, etc. This I will endeavor to tell you at some future time.

GEORGE L. STERLING.

Rarotonga, Feb. 1, 1911.

A Man With a Purpose

BUT Daniel purposed in his heart that he would not defile himself with the portion of the king's meat; nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

Every young man and woman should have a purpose in life. That purpose should be formed not in the head, but in the heart; for from the heart proceed the issues of life.

Daniel, a man beloved of God, and one whose name seems to have become a household word in heaven, stands forth as an excellent example among the most illustrious characters of holy writ. The environments of his youth were fascinating. He was surrounded by wealth and luxury. Babylon was at the zenith of her glory, and the world lay prostrate at her feet. On the other hand, a false religion ever stared him in the face and boasted exultantly that Bel was greater than Jehovah; for had not Bel gone forth with the armies of the Babylonians, and vanquished Israel, the chosen of God? Nevertheless, notwithstanding these conditions, Daniel made a purpose in his heart; and that purpose was that he would not defile himself with the king's meat nor with the wine which he drank.

The mind is the channel through which God speaks to man by his

Spirit. Had Daniel yielded to the unfavorable circumstances that surrounded him, and partaken of the king's meat and his wine, the source through which God reveals himself to man would have been corrupted, the perception darkened by violating the laws of temperance; and the name of Daniel would not have been associated with that great line of prophecy which explains the rise and fall of empires and the setting up of the everlasting kingdom of our Lord and Saviour Jesus Christ.

The age in which Daniel lived strongly called for a man of such stamina,—a man who had a purpose, The age in which we live still more strongly calls for young men and women of such sterling character; for young men and women who have a purpose according to God's will, and who will not be afraid to make that purpose known.

Most eagerly is the eye of God scanning the earth for more Daniels to-day. A great work is to be done among all the peoples of the world. A definite message is to be given to every nation, kindred, tongue, and people. To accomplish this important task, God calls for those who will not be allured by the fleeting things of time and sense; he is choosing men for whom there is more fascination in the eternal and invisible things of the world to come than in the vain pleasure of this earth, which like vapor appears for a little season and then vanishes away.

The world moves on, hastening to its doom; the consummation of all things terrestrial is at hand; the Son of God will soon appear. The time has fully come when the youth should be awakened from the spiritual lethargy and indifference in which the enemy of all righteousness is causing them to slumber. It is time we exert our energies to the fullest extent in helping to close up the last great drama of earth's history.

CHARLES C. BELGRAVE.

Class Notes

THE class in the history of antiquity has just completed the study of the pagan records of the creation, the Sabbath, the fall of man, and the deluge. How fitting that almost universal traditions of these historical events have been handed down, and we may now read them in our own tongue.

The Biblical and Babylonian ac-

counts place the resting of the ark in the same region. Present tradition places it farther south. The Babylonians speak of the sand hills in their district as "Mounds of the Deluge."

Inscriptions make it plain that the flood was a recognized fact, and marked a change in the record of affairs. In a list of kings found, some are mentioned especially as reigning before and after the deluge. How can any one looking at the creation and deluge tablets as they appear with their translations in the British Museum, fail to have more faith in the inspired record?

A small tablet has been found which graphically illustrates the fall. It represents a tree with fruit upon it and a serpent is seen in the branches. On one side is a woman and on the other a man. There is not a word upon the tablet, but this does not detract from its significance in the least. From the study of a few stray Accadian and Babylonian dictionaries, we learn that the Accadians (northern Babylonia) knew of a wicked serpent which had brought about the fall of man.

There is also a widespread tradition of Nimrod in this section. The name "Nimroud" is associated with many of the ruins in the valley of the Tigris and Euphrates. Alexander and Cæsar are coupled with the name of the "originator and organizer of kingdoms."

The Babylonians had no Sabbath in the sense it was observed by Israel. Certain days were set apart which were to be observed by the king as a representative of the people, and the one who stood nearest the gods. The whole theory of the Jews' borrowing the Sabbath from the Babylonians is set aside by Clay, who says that the name of the day from which claim is made that the Hebrew word for "rest" comes, is the name of the fifteenth day of the month. It has no connection with the Hebrew word "to rest," but means "to complete," and it is thought that it has reference to the full of the moon in the middle of the month. It is also thought that special services were observed on this day. How different are these facts when compared with the origin and purpose of the Sabbath as given to man by his Creator.

In this day of the worst of "isms," "Higher Criticism," this "crying out of the stones" is exceedingly important and intensely interesting. It should be understood and studied by us as a people, because it is seen on every hand in some form. The

Jews who write for New Testaments. Some of them are even asking us to send them a worker to teach the way of the Lord more perfectly. In one city the call has come to preach in their temple. This is conclusive evidence that the Lord is going before us, and is preparing the way for a great work to be done among these people.

Shall we not do our part in making it possible for their hearts to be reached? The Jews are a reading people, and in this country, where, at the present time, there are more than two millions of them, they are quite up to date, and generally keep in touch with the times. What better can we do than to place in their hands some of the messages of present truth? The spirit of prophecy has repeatedly stated that there will yet be many of the Jews who will take their stand for the truth; but we must give them the opportunity of knowing what real Christianity is. The Jews will learn what the religion of Jesus really is only by receiving a knowledge of it from those of God's children in the third angel's message who will give it to them.

In the cities and in the large towns all over our conferences the Jews gather in large numbers, and a good opportunity is always presented to give them the word of God, as they can most easily be found. If the churches would but interest themselves in these people, we are sure that the blessing of the Lord would attend the efforts put forth, and we should see the salvation of God.

At the last General Conference council held at Washington, D. C., the Jewish work was placed in the foreign department of the General Conference, and it is the earnest desire of this department that all our people do what they can to bring the attention of this message to the lost sheep of the house of Israel, especially through the printed page.

The apostle says: "For as ye (Gentiles) in times past have not believed God, yet now have obtained mercy through their (the Jews') unbelief: even so have they now not believed, that through your (the Gentiles') mercy they (the Jews) also may obtain mercy." Romans 11: 30, 31. Here then is an opportunity for the people of God to do something to show to the Jews that they appreciate the gospel which the Jews once had, but which through unbelief they lost.

We have a good supply of literature on hand, and we will gladly send reading matter to every person who desires it. Send your orders either to

your state tract society or to *Good Tidings*, Concord, Mass. If you wish to help the work by your donations,—and we need much this year to carry on the aggressive work planned,—send all donations to your church treasurer or to your conference treasurer, stating that they are for the Jewish work. They will thus reach the General Conference treasury in due time.

Let us help the Jews. Let us ask God that his Spirit may move upon their hearts, and let us do all we can to place in their hands the message of God for these last days.

For the Jewish department,
F. C. GILBERT.

AT THE COLLEGE

"Lose this day loitering, 'twill be the same story

To-morrow, and the next more dilatory;
The indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? Sieze this very minute.
What you can do, or think you can, begin it.
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated;
Begin it, and the work will be completed."

The Cook Islands

PEOPLE of the world in search of pleasure and delighting in travel, pass in great numbers through these islands on their ways North and South. Attracted by the novel and beautiful tropical scenery, they leave the steamer, and, in a boat propelled by oars, come ashore for a nearer view, and perhaps for a pleasant four hours' drive around the island. Sometimes the novelty of the place, its mountains and drives, and care-free life prove too great an attraction, and it is decided to stop off for a month and experience life in the tropics.

Upon leaving, whether after a day on land, or after a month spent at a boarding house with little to do but rest and read, or go in search of pleasure such as the island affords, the visitor goes away with glowing accounts of the beautiful south sea islands, where food grows in abundance and a living is obtained without labor. Such accounts as these have brought many a man to the islands in search of a home and an easy life, only to be soon disappointed, and sooner or later to leave for other shores.

On a short visit one does not remain long enough to become worn out by the constant heat of the tropics. After living here a few years a

lassitude and worn-out feeling comes over one's body, so that but a small amount of exertion brings on fatigue.

It is true that we do not have the extreme heat throughout the year. That would be almost unendurable. We have three or four months of more moderate temperature, when the weather is more agreeable. It is usually at this time, called the *cool* season, though far from what you would call cool in America, that most of the tourists visit these islands. This accounts in part for their praise of the islands.

I do not mean to say that the islands are altogether undesirable as a place to live. In my position as a missionary I can say that I love this place,—because there is a work to do here for God. Though these islands with others have their drawbacks, yet we have many things to enjoy in the tropics which you in more favorable climes do not have. Tropical fruits of nearly every description can be grown here, though I would not lead you to think that all tropical fruits grow here naturally and without care.

In a land continually under the tropical sun, as this is, one must guard his health if he means to keep it. One can not put forth the exertion here that he is accustomed to in cooler lands. God has wisely supplied the islands with foods which are easily grown, thus enabling man to conserve his strength. Again, the strong, heat-and-energy-producing foods usually eaten by those of cooler climes can not be partaken of freely here without endangering the health. It is a significant fact that many foreigners subsisting principally on foods imported from their home land, including beans, peas, and beef, have in a longer or shorter time broken down in health and been forced to change their diet or seek a cooler climate. This again shows God's wonderful providence in causing to grow in each land and clime the foods most suitable to the health of the body.

Fruits are a most healthful food in warm weather. Oranges grow wild all over the lowlands and foothills. Bananas of ten or fifteen varieties can be had in abundance if planted and given a little attention. The mango is a fruit liked by the Maoris, and even by the foreigners when they become accustomed to it. The coconut, perhaps the most valuable of all island productions, is used in one form or another at every meal. Guavas and mountain apples can be had in season, and are very delicious, especially the guavas, which are eaten either

statements of the extremists in this movement make the Christian fairly shudder, and wonder if the time is not here of which it is said, "It is time for thee, Lord, to work: for they have made void thy law."

A. EARL HALL.

A canvassers' institute for the benefit of students who expect to canvass during the coming summer will be held at the College, April 17-27.

Mr. George Perrine, an old student of Mount Vernon, is visiting his home in Academia.

Mrs. Chrisman of Columbus, is visiting her daughter, Miss Florence Chrisman.

Miss Bessie de-Graw, of the Nashville Agricultural and Norman Institute at Nashville, Tenn., called at the College last week. She spoke to the students on Thursday morning concerning the great mission field of the South, the needs of the work there, and the opportunity which it offers young people to gain a preparation for missionary work in more distant and difficult fields.

Miss Nellie B. Leach, who has been an inmate of the College home for several years, having graduated from the scientific course in 1909 and having since then been connected with the school as preceptress and assistant in science, has been compelled on account of her health to give up school work and go home to rest. Miss Leach was loved and respected by all, and we shall greatly miss her. A reception in her honor was held on the Sunday evening before her departure, when there were presented to her by the students and faculty a complete set of the Testimonies in red Russia leather and a copy of "Christ in Song" in the presentation binding. We all hope and trust that Miss Leach will make a rapid recovery and will soon be able again to take up her work in the school.

An open meeting of the "Senatum" was held last Tuesday morning. The session began with a speech on parliamentary etiquette by Mr. Belgrave. The chairman, Professor Anderson, brought before the house a resolution to increase the College library fee from one dollar a year to two dollars. The subject was warmly discussed by

able speakers on both sides, and after much opposition and a proposed amendment the original resolution was finally passed. The bill, which would become law in the year 1912-13, may be vetoed by the faculty; but at any rate the public greatly enjoyed the discussion of it and hopes to be favored with more open meetings of the "Senatum" in the future.

OUR readers will be glad to hear from Mr. and Mrs. Orvie J. Gibson, old students of Mount Vernon, who sailed a short time ago as missionaries to China. In a letter to his parents, dated March 15, Mr. Gibson writes as follows:—

"This is Wednesday afternoon, 3:40. Our ship is now running through the inland Sea of Japan. It has been a long trip; we have now run two days over a month, and will not be in Shanghai before Sabbath morning.

"At Yokohama we received a letter from Brother Roberts informing us that there was a party of our people on board the steamship *Persia* for United States—Dr. Miller and family and Elder Westworth and family. We were in port at Yokohama at 2:30, and learned that the *Persia* was due at 4:00, so we were full of expectation until their boat was past quarantine and resting in the harbor where we could get out to them. We boarded a hotel launch with Professor Field and were out to the *Persia* soon after she had anchored. While we were yet a long way off we saw them waving to us. We were glad to see them, but sorry they were returning disabled. We spent the evening on board their boat and had a good visit with Dr. and Mrs. Miller. The next day we went with them up to Tokyo, and from there took train to Kobe, our boat having already gone. At Kobe we took dinner and supper with Brother Herboltzheimer, and went aboard ship at 10:00 P. M. To-day we are in the inland Sea of Japan, and the scenery is fine.

"We are to go to Cheo Chia Kio in Honan, where Dr. Miller was, so we shall probably see Esta in a few days."

From a letter to a classmate by Professor Harry Benson, who with his wife is laboring in Hiroshima, Japan, we get a glimpse of the hard work to be done by our missionaries in the far east before they can begin to see results from their labors. Professor and Mrs. Field were both students at Mount Vernon College.

"We have enjoyed our work very much since coming here, though it has been hard and rather monotonous when the only thing we could do was to study the language. Now that we can get out among the people and work we find our tasks much more interesting, although there is a responsibility that weighs upon one.

"As soon as the tent season opens we are going out with a tent. We shall have several young workers from the school with us, but the heavy end of the planning and preaching will come upon me.

"I wish I could give you some idea of the difficulty of this heathen language. I always thought that Chinese was the most difficult language there was, but this one has it whipped to a standstill. We have to learn about 2500 of the Chinese characters anyhow, and then the grammar is something terrible. We get a great deal of Chinese composition in our work, (Chinese is to the Japanese language what Latin is to English), and the grammar of the Chinese is so nearly like the English. A young Chinaman who had studied English in China came to Japan to study Japanese, and he said that it was easier to learn English while in China than it was to learn Japanese here in Japan. But enough of this, I only wanted to let you know that my brain cells had not atrophied for lack of worlds to conquer."

THE Claremont Union College at Kenilworth, South Africa, opened January 25 for another year's work. The principal, Professor C. P. Cramer, who was preceptor in Mount Vernon College three years ago, writes as follows to Professor Hall, in response to a request for a letter to read to the class in history of missions:—

"Your letter was received some days ago, but owing to an attack of rheumatic fever, it found me in bed; and since I have been up, I have been too busy to write until now. I was much disappointed to receive from you only one page, inasmuch as I have received no word from Mount Vernon for many months. I am very glad to learn that you are filling my old post, and while I am enjoying my work here, yet I almost envy you; for I was greatly attached to the family there.

"With reference to a letter for your history of missions class, I am sending you under separate cover several copies of our little field paper in which are reports from our different mission stations, also one or two that I have written with reference to the

school here. These, I think, will meet your needs as well as anything I could send. I might say that our school is made up entirely of white children, and our course is about the same as the academic course at Mount Vernon; that is, our graduates cover just about the same grade of work that your graduates do in the academic course, although we also have the church school connected with it. This means, as you can see, with a small staff of teachers, very hard work for us all. I myself am teaching eight academic classes, besides doing the work of principal, preceptor (with about thirty boys in the hall), business manager, and treasurer; and I can assure you that I no not have much time for myself.

"With reference to our plans of work, I would say that they are much the same as at home, only that we have to study to be less American and more English. In fact, I find that for the sake of the work it is best to forget that I am American, inasmuch as conservative English people do not fancy American notions, for which we cannot blame them. We have a nice class of students, and are looking forward to seeing them develop into workers. We have sent out four graduates since we have been in the field, and each of them is actively engaged in the work. This year we have a class of five graduates, which is the largest we have ever had; and every one of these expects to be ready to enter the field at the close of the year.

"As your class reads these reports, I trust that their hearts may be impressed to lay all upon the altar and dedicate their lives to the work in the far off lands. There is a great need of young men and young women everywhere. I would like to write at much length, but cannot take time. Will you not write me more about the school there, and if possible get some others of the old friends to enclose a letter with yours? How welcome this would be!"

"THERE is no use in calling ill temper 'a high spirit', because it isn't. A really high spirit controls its low tendencies, among which petulance and anger must certainly be classed."

"The most precious of all possessions is the power over ourselves."

"More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man, with the help of Heaven, can secure for himself."

OHIO

IN answer to the requirement in the Missionary Volunteer reading course review of the "Story of John G. Paton," to give five practical lessons learned from reading this book, one young lady submitted the following:—

1. "Put your whole soul into whatever enterprise you engage in.
2. "After you begin, stick.
3. "Prayer and faith accomplish what humanity can never do.
4. "The best educated, those who have better chances, are not always the best workers.
5. "Faithfulness to duty is the first requirement, skill is the second."

Books which will impress such principles as these upon the minds of our people should be placed in the hands of all our youth.

The story of Paton can still be obtained of the Ohio Tract Society, Mount Vernon, O., for the small price of fifty cents.

Columbus

On Sabbath, April 8, after a special study from the testimonies on the subject of healthful living, the following pledge was signed by fifty-four persons:—

HEALTH REFORM PLEDGE

"In harmony with Special Testimony entitled "Backsliding in Health Reform," dated March 29, 1909, we, the undersigned members of the Seventh-day Adventist church of Columbus, O., do solemnly pledge ourselves in the sight of God to abstain from the use of tea, coffee, and all flesh meats as articles of diet, and to endeavor to be in harmony with every principle of right living."

We were pleasantly and agreeably surprised at the results of the meeting, and to see that so many were willing to stand on right principles. So far as we know Columbus is the only church to take this advance step in harmony with the above testimony; but we do it in the fear of God, knowing that his blessing will attend every faithful effort to be in perfect harmony with the message we represent.

We rejoice in the eternal hope of soon being with the faithful throng which will stand before the Majesty of heaven. Our constant desire is to prove humble, faithful, and zealous till this life's work is over, and then to enter another and a better home where health and happiness and peace will pervade all things.

JOHN FRANCIS OLMSTED.

VIRGINIA

OUR talents may vary, our opportunities may be vastly different; but the time that is given to us is the same. Each has the same number of hours in the day, and the same number of days in the month. The difference is in the way we spend the fleeting moments. In looking over the canvassers' reports from week to week we notice a vast difference in the time devoted to the work by the various canvassers. Some agents report from sixteen to twenty-five hours for a week's work, and then wonder why God is not giving them better success in their work. Yet their reports show well for the hours spent in the field. What worldly firm would hire day laborers to work so few hours each week? Is God's work less important? We will now look at the next page of these reports: a canvasser spends forty-two hours a week in his work and brings in a report of sales amounting to \$104.50. We say he is doing excellently; but the individual who spends sixteen hours a week and sells \$38.00 worth is doing almost as well for the time he has devoted to the work. If their territory is about the same, their ability must be about the same. Both have spent their God-given time. It is gone beyond recall. Let each answer for himself, but let the answer be of faithfulness in time.

A. M. NEFF.

Alexandria

It was my privilege to meet with the Alexandria church No. 1 on Sabbath, April 1, and to celebrate the ordinances of the Lord's house with them. It was a great blessing to me to meet with those of like precious faith, and especially with those for whom I have labored in the past.

I was also pleased to meet Sister Ellis, her daughter and son-in-law, formerly of New Jersey, whom I knew when I labored in that conference.

The Lord's presence was manifested in a special manner during the meeting, and we all felt that it was good to be there.

We had a very agreeable surprise on Tuesday evening, April 3, when Elder Stewart Kime, president of the Virginia Conference, called at our home and spent the night with us. We were much encouraged to hear the good reports from all over his field and also from the world-wide field.

H. W. HERBELL.

Oakton, Va.

COLUMBIA UNION VISITOR
OFFICIAL ORGAN OF THE
COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists

ISSUED FIFTY TIMES A YEAR

BY THE

Mount Vernon College Press
Mount Vernon, Ohio

Price, 50 Cents a Year in Advance

MAUDE PENGELLY - - EDITOR

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

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righteousness, and all other things that we need will be added unto us. First, the Holy Spirit, which will convince us that there is a special work which God would have each one of us do. Does the Holy Spirit say to you, "Go carry the printed page as a canvasser"? If it does, quench not the Spirit, but say, "Here am I, send me."

Some may say, I have business, I have a good position, I have a family; and there are many other objections which Satan will suggest,—the same excuses offered by those who were invited to the great supper. But let us remember that we are Christ's servants whom he is sending out to give the invitation, "Come, for all things are now ready." Let us not begin to make excuses, but let us take hold of God by faith; for all his promises are "yea and amen" to them that believe.

Let us now examine ourselves to see whether or not we believe the truth. Jesus is coming in this generation: we know it, and God expects us to warn the people; but if we see the Lord coming and warn not the people, their blood will God require at our hand. So let us go forth as God's Spirit leads us, trusting by faith in his word. Do not let us be afraid that we cannot make a living working for the Lord. "Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after." But we are the sons of God, and our heavenly Father knows that we have need of these things. "But seek ye rather the kingdom of God, and his righteousness; and all these things shall be added unto you." Let us remember that we have "access with confidence by the faith of him" "who is able to do exceeding abundantly above what we can ask or think, according to the power that worketh in us."

GEORGE W. BLINN.

Trenton, N. J.

Miss MERCER, one of our periodical agents in Newark, writes us the following: "Please send to my address 1,000 temperance *Instructors* as soon as possible. I am not going to the sanitarium so soon as I expected, and so have time to sell them."

We have also received an encouraging note from Brother Plant, who is now working with periodicals in Newark. He says: "Friday I was out with *Life and Health* for a few hours, and had some good experiences. I sold 25 papers, received a promise for a yearly subscription, also a promise to take a "Practical Guide." I met a Dr. Stearns who was much interested in the April *Life and Health*. He is the lecturer on tuberculosis at the public schools, and has promised to do what he can to place the paper in the schools and to bring it before the Board a week from Wednesday. Undoubtedly, the health journal is the paper to push along just now, especially in order to make a way for other literature which the people are longing to have. I believe that much can be done by pushing the temperance *Instructor* in Sunday-schools. I am going to try it."

Last week we received an order for 1,000 back numbers of the *Watchman* from Mr. F. A. Kiessling, librarian of the Jersey City German church. We also received an order from Mrs. Ella Ogden, of Sweedsboro, for 100 back numbers of the *Watchman*. She said that she wished to do missionary work with them near her home.

Mrs. Lawry, of the Trenton church, recently visited the principal of a public school near the tract society office in behalf of the temperance *Instructor*. The principal was much interested in the paper, as she had been having quite a struggle trying to teach the boys to leave tobacco alone, especially while on the school grounds. She immediately ordered twelve copies for her class of boys, and also took thirteen extra copies to place in the hands of her teachers. In speaking of the magazine a day or two later, she remarked that her boys were very much interested in the pictures, especially the one where liquor and tobacco were locked in the prison and the boys were on the outside free. She said she wished to use the *Instructor* in her reading class. This lady thought the paper so valuable that she referred Mrs. Lawry to a prominent W. C. T. U. worker who

is employed by the state to give temperance lectures in the public schools of Trenton. This latter call proved to be a delightful one indeed, for after a few moments spent in introducing the paper, in which the temperance worker was much interested, saying that she would be glad to introduce it in the schools where she lectured, the subject changed, through the leading of God, to the signs of the times, the second coming of Christ, the state of the dead, tithing, baptism, and the true Sabbath. The lady is a broad-minded, conscientious person and seems hungering for truth. During the conversation she said that she believed it was time for Christians to study their Bibles more carefully and then to abide by the teaching of the word, and the word only. She is a firm believer in religious liberty, and in the tithing system, and has for some time been perplexed over the Sabbath question. Surely there is no more blessed work than to carry the lighted lamp to those who are in darkness, and to take the heavenly food to the hungering ones.

"It is a secret known to but few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is whether he has a greater inclination to hear you, or that you should hear him."

"Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found."

Nurses Wanted

TEN graduate nurses who are willing to give faithful and consecrated service. Permanent position, good wages. Ten hours per day, overtime extra. Exceptional opportunities for experience.

Address at once, including references, St. Helena Sanitarium, L. M. Bowen, Manager, Sanitarium, Napa County, Cal.

St. Helena Sanitarium and Hospital Training School for Missionary Nurses

OFFERS opportunity for a few more members in the April class. Our large and varied patronage, including a great many surgical cases, enables our students to secure an excellent experience in professional lines.

Write at once, including references, to Dr. H. F. Rand, Superintendent, or Mrs. S. S. Whitney, Secretary, Sanitarium, Napa County, Cal.

Canvassers' Reports

Virginia, Week Ending March 13, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
K. Oertley, Wytheville		CK	17	4	6 00	2 50	8 50	2 00	
S. N. Brown, Martinsville		CK	18	19	28 50	6 00	34 50	1 50	
O. C. Panches, Staunton		PG	42	30	96 00	8 50	104 50		
S. Christian, Newport News			32			14 30	14 30	11 83	
Totals			109	53	\$130 50	\$31 30	\$161 80	\$15 33	

West Virginia, Week Ending March 31, 1911

T. M. Butler, Marion Co.		BF	5	33	5	7 50	2 25	9 75	63 35
W. McElphatrick, Gilmer Co.		DR	5	41	15	31 00	6 00	37 00	3 75
Eva Pruett, Cabell Co.		DR	2	3					10 00
H. Rees, Kanawha Co.		DR	4	15	5	17 00	2 50	19 50	
H. Smith, Harrison Co.		DR	5	33	17	52 00	8 75	60 75	1 50
F. Wagner, Harrison Co.		DR	5	20	4	12 00	6 25	18 25	16 25
Totals			26	150	46	\$119 50	\$25 75	\$145 25	\$94 85

Ohio, Week Ending April 7, 1911

*L. Waters, Crawford Co.		BR	9	66	13	31 50	3 25	34 75	73 75
H. Kirk, Clark Co.		GC	5	26	8	24 00	4 75	28 75	
Enos M. Horst, Crawford Co.		GC	3	21	4	14 00	50	14 50	50
G. Draper, Putnam Co.		GC	2	16	2	6 00		6 00	
F. Hankins, Putnam Co.		GC	3	17	5	17 00	3 50	20 50	
J. Randolph, Marion Co.		DR	4	36					175 25
Totals			26	182	32	\$92 50	\$12 00	\$104 50	\$249 50

New Jersey, Week Ending April 7, 1911

J. S. Glunt, Gloucester		BR	5	38	20	32 00	13 60	45 60	
J. Rambo, Cumberland		CK	2	16					37 00
S. Stowe, Morris		GC	3	17	7	22 00	4 50	26 50	
L. Smith, Somerset		BR	4	27	5	18 00	3 00	21 00	21 75
Totals			14	98	32	\$72 00	\$21 10	\$93 10	\$58 75

West Pennsylvania, Week Ending April 7, 1911

A. Brownlee, Butler Co.		GC	5	49	6	18 00	37 25	55 25	15 75
J. Kimmel, Somerset Co.		PH	3	22	6	20 00		20 00	4 00
Totals			8	71	12	\$38 00	\$37 25	\$75 25	\$19 75

East Pennsylvania, Weeks Ending April 7, 1911

W. P. Hess, Carlisle		CK	4	34	18	31 00		31 00	
H. Rohrer, Leolyn		DR	5	37	5	10 50	7 50	18 00	
H. Minier,			1	9			1 50	1 50	5 50
Total			10	80	23	\$41 50	\$9 00	\$50 50	\$5 50

Chesapeake, Week Ending March 31, 1911

Maryland

D. Percy, Kent Co.		DA	4	32	11	33 00	13 50	46 50	
Totals			4	32	11	\$33 00	\$13 50	\$46 50	

East Pennsylvania, Week Ending March 31, 1911

W. Hess, Carlisle		CK	5	39	17	26 50		26 50	
H. Minier,		GC	3	19	1	3 00	7 00	10 00	
Totals			8	58	18	\$29 50	\$7 00	\$36 50	

*Two weeks

Grand Totals: Value of Orders, \$713.40 Deliveries, \$443.68

WEST PENNSYLVANIA

Pittsburg

THE following is a report of missionary work done by the young people's volunteer society of Pittsburg, the quarter ending March 31, 1911:—

Letters written.....	14
Missionary visits.....	39
Bible readings.....	8
Subscriptions for periodicals.....	2
Papers sold.....	662
Papers given away.....	327
Books sold.....	62
Books lent or given away.....	8
Hours of help work.....	8
Articles of clothing given away.....	60
Meals provided.....	9
Offerings for foreign missions..	\$4.45
Offerings for society work.....	\$1.05
Temperance <i>Instructors</i> sold.....	150
Post cards sold, 66 at 5c.....	\$3.30
Morning Watch Calendars sold..	.65
<i>Family Bible Teacher</i> donations..	25

MAUD MC DADE, *Secretary.*

NEW JERSEY

In the Interests of the Canvassing Work

"SAY not ye, there are yet four months, and thou cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Therefore he says to each of us, "Son, go work to-day in my vineyard." "The harvest truly is great, but the laborers are few." He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." "Wherefore he saith, Awake, thou that sleepest;" "Arise, shine;" for darkness has covered the earth and gross darkness the people. "Cry aloud, spare not," What shall we cry?—"Fear God, and give glory to him; for the hour of his judgment is come;" "Babylon is fallen, is fallen;" and "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

O, how these scriptures should stir every Seventh-day Adventist to seek God, that we may know in just what part of his vineyard he would have us work; for we, Seventh-day Adventists, know the time, "that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

"Come now, let us reason together." My brother, my sister, let us seek first the kingdom of God and his