

COLUMBIA UNION VISITOR

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

Vol. 16

Mount Vernon, Ohio, June 28, 1911

No. 26

AT THE INSTITUTE

The Question Box

66. Is it right to read the newspapers on the Sabbath?

I do not believe we should spend our time on the Sabbath reading that kind of literature. We should put aside all secular papers, and devote our time to the reading of the word of God.

67. Should Seventh-day Adventists seek to settle their grievances in the common courts of the land? Should they use this means against one who is not of the faith?

The Scriptures plainly warn the people of God against going to law one with another. In the latter case, I believe we are permitted to do so.

In case a member of a church is guilty of a flagrant wrong, let him be set outside the church. I do not understand that it would then be wrong to prosecute him.

68. Until such time as our publishing houses can furnish us suitable literature for distribution in connection with our tent efforts, is it wrong for laborers to get out their own literature? -

It might not be wrong, but it might not be best. It would appear that by the time they have gotten their literature out, it would cost more than to get it from our publishing house.

69. What will a church elder or a minister do about business meetings, or even religious meetings, when the members are so indifferent that but very few of them, if any, attend?

The minister should go to work with the church. A number of these questions seem to indicate that there is an idea that we cannot change conditions in the churches; but this is not the case. If a minister is able to go to people who are total strangers, are entrenched in their traditions and sacred doctrines that they have held, and have a prejudice against our work, and labor with them until their minds are changed, and they become friendly toward us, abandon their traditions and doctrines that have always

been sacred to them, and take their stand for the truth of God, what can he not do with that same people to lead them on? I believe we must wrestle with God until he gives us as great a burden to lead our own dear people on to higher ground, as we had to lead them into our ranks in the first place.

70. Please explain the difference between tithing and systematic benevolence.

Before the tithing system was adopted, our people followed the plan of giving systematically to the cause, something every week, or month, or year. But later we learned that tithing was God's plan for supporting his cause, and that this plan was a systematic turning over to his cause what belongs to him. So the systematic benevolence idea was set aside, and the tithing system took its place.

71. Should a man pay tithes on the rent received on a house before or after taking out the expense of shingling the house?

It is supposed, of course, that the man has tithed the money which was invested in the building of the house, and then rents the house for the purpose of bringing to him an income. Suppose the house rents for \$300 a year. How much should he tithe? He should pay tithes on his net income, after deducting the necessary expenses which were incurred in order to produce that income. Taxes, water rent, etc., are expenses that he must meet in order to produce the \$300 income. If these amount to \$50, the man would pay tithes on the remaining \$250. The shingling of the house, painting, or repairs, are likewise expenses he must meet in order to produce a given income, and should be deducted before paying tithes.

72. Please explain the difference between income and increase.

This may be illustrated by a man who goes into business, and sells goods to the amount of \$5,000 during the year. This would be his income. If the goods had cost him \$3,000, the difference, or \$2,000, would be his increase, and the amount on which he would pay tithes. It is supposed, of

course, that the investment of \$3,000 had previously been tithed.

72. Should a person be encouraged to pay his tithes to the Mission Board?

No. Our practice is that all people should pay their tithes into the church to which they belong, so that the tithe record will agree with the church record; and we should advise people to do this. That is the only means a church has of knowing whether its members are paying tithe or not. Paying tithe in any other way is contrary to the principles of organization.

73. What do you think about ministers quoting the text instead of reading it? Should a minister give out the chapter only? Should not the chapter and verse be made very plain?

I believe a minister will do far better by reading the word of God, than by trying to quote it. He should take his Bible, and not merely say it is found in such and such a book, but open the Bible to the text, and read it in a good, strong, clear manner. The people will then be impressed that it is the word of God. In the early days the people who heard our ministers got the impression that they understood the Bible, and that they preached the Bible. That idea was prevalent everywhere. It is also well to give the people paper and pencil, and allow them to write down the texts. In many instances they will go home and look them up, and when they find that they are there, just as the minister read them, it will establish their confidence in him. Where it is possible, it is a good plan to furnish a congregation with cheap Bibles, and ask them to follow you as you read the texts. The difference in the impression made upon those who follow you with their Bibles and those who do not, is very noticeable. Luther, when he saw such a mighty change take place in Germany and other parts of the country, said, "I have not done anything except to set the word of God rolling in the earth." The word of God did the work. He had confidence in the power of the Word. There is danger of our rely-

ing too much upon what we can say, and how we can say it, the stories we can weave in, and the influence we can exert, rather than upon the word of God.

A. G. DANIELLS.

Providences in God's Work

The fact that God is the creator of the heavens and the earth is evidence that he is able to give the light of the gospel to the Gentiles. Isa. 42:5, 6. In the thirteenth verse of the same chapter the Lord gives us a glimpse of the way he will enlist in the work. He likens himself to a mighty man going forth to war against his enemies. Another version tells us that "he shall pant and palpitate," suggesting tremendous activity and a determination to accomplish the task on which he is bent. This should inspire us with courage to be certain that God is able to finish the work which he has begun. As God exerts himself to finish his work, so should also his children. The promises of God are true, though long delayed. To illustrate, the promise had been made that the posterity of Javan should rule the world, yet the first dominion was given to Ham, the second to Shem; but to-day we see the fulfillment of God's word, for the descendants of Javan are dominating the political affairs of the earth.

When the time for the beginning of the fulfillment of the 2300 day period approached, the Lord stirred up Cyrus. Dan. 10:12. Praying for days without an answer, Daniel was about to despair, when the angel appeared, assuring him that his prayer had been heard in heaven from the first day he began his devotions; but the king of Persia had withstood the purposes of the Lord. He was then assured that Christ himself had come from heaven to establish the 2300-day period, and had influenced the decision of the king. Just as a threefold decree at the beginning established the period, just as truly a threefold message announces its close. There are those among us who have witnessed the giving of all these messages. While attending the camp-meetings in Europe last summer, I met a brother and sister from Catholic Bavaria who accepted the first angel's message in 1844, and they were just as eager to drink in the truth to-day as they were away back there during the first angel's message.

The Lord said the tribulation of those days should be shortened, which was accomplished by the Reformation; but the Reformation was

occasioned by the reading of the Word. Last year I was in the monastery in which Luther found his Bible. The Bible was chained to a pillar, and those who read it had to do so publicly; but Luther was eager to know the will of the Lord, and he read it. It was while he was on his knees, doing penance in Rome that Luther was convicted, and heard a voice speaking to him, which said, "The just shall live by faith."

It is interesting to observe that just when light began to shine upon God's word, the spirit of discovery began to possess men. Luther was a boy of eight years when Columbus discovered America. The succeeding century is marvelous for discoveries. The Lord was guiding those explorers. Daniel 12:4 shows how men should be bent on exploration just at this time. During the early part of the eighteenth century Africa was besieged by explorers. I believe that we have already indicated the reason. Mungo Park, that great soldier of the cross, felt that he was an agent of prophecy to open up dark Africa. Again, "at the time of the end" God stirred up the modern movement of missions. About this time his spirit began to plead with the cobbler, Carey, who was finally persuaded to offer his services for the regions beyond. We all know with what words the leaders of his church met his offer, but he finally had the privilege of demonstrating that his call was of the Lord, and he later addressed a large assembly from that familiar missionary text, "Enlarge the place of thy tent." He was accustomed to "expect great things from God," and his efforts were crowned with success.

In Widow Wallace's kitchen, in the town of Kittering, in the year 1793,—just at the time France was withdrawing her support from the papacy,—the first missionary society was organized. Others speedily followed. Eighteen nationalities read the word of the Lord in their own language. To-day the Word is speaking in over five hundred languages. Carey was rejoicing over his first convert in the year 1799. That first convert's great-grand-children are Seventh-day Adventists to-day. Thus we see that Carey pioneered the work for us in India. Twenty-five hundred years ago the Word said that men should run to and fro, and knowledge should be increased. We can see how this is possible to-day. Last year the brethren assembled at one of our conferences in German-Switzerland sent greetings to the believers assembled in England. Could such a thing have

been done one hundred years ago?

As the time of the Reformation was a time for the discovery of countries, and "the time of the end" for the exploration of countries, so the time of the first angel's message was the time for the opening up and developing of countries for the gospel. The movements always came when the time for them came. In the year 1844, Europe was a succession of petty states, with many languages and many more dialects; but in 1848 a revolution occurred involving the entire continent, and welding them into world powers. We have come to the time for the finishing of the work.

The same angels that came to earth to work on the heart of Cyrus are living and working still. Hearts are being impressed by them. Down in Louisville, Ky., a woman lived who had been praying for light. The spirit of the Lord spoke to her and told her that she was observing the wrong day as a Sabbath. She hesitated, but was finally convinced when a canvasser came to her door. Finding her very perplexed over her spiritual condition, he began inquiring as to the reason. He was surprised to hear that it was over the question of the Sabbath. He then assured her that the seventh was certainly God's holy day, and he demanded that she recognize it. She did so thereafter.

Last summer, in Hungaria, a man became convinced that he was doing wrong in continuing as a member of the Catholic Church. He went to his priest, confessed his fears, and expressed the wish to become a Protestant. The priest sought to allay his fears by assuring him that they were groundless, that the Protestants were woefully in the minority, and anyway they were all still keeping the day as a Sabbath which the pope had sanctified, save one small sect known as the Adventists. He assured him that if he wished to become a consistent Protestant, he must join the Adventists; but that he was sure he would never do. This worried the man still more. He discovered there was no authority for Sunday observance, hunted up our people, and to-day is a loyal Seventh-day Adventist.

I am also reminded of the deliverance of one of our brethren from the Austria authorities. He had arranged to hold a meeting at a certain place, when the husband of one of our sisters who desired to be baptized learned of it, and sought to have him arrested for violation of the law. Accordingly with a priest and a policeman, he went to the station to meet

the train on which our brother should arrive. On the train with our worker there chanced to be one of our brethren who was going to the same meeting. Just before arriving at the main station in the city, this brother seized the minister's baggage and told him to follow. The minister had not time to protest, so followed. He discovered that the brother had known of this stop, which was much nearer the meeting place. They immediately hastened to the hall, and held a very excellent meeting. When the train arrived in the main station, the man, priest, and officer sought for our brother, remaining thereafter for three days, but in vain, for God had provided some better thing for him. The wife of the enraged man was afraid to ask what had befallen our worker; for she had not been permitted to attend the meeting. She was perfectly delighted when she found that he was free and preaching the message, instead of languishing in a dungeon, as she had supposed. Our brethren can not hold regular meetings there, but must organize as a literary society. They must do their praying and singing before they open their services, as the police are ever on the alert to apprehend them. Yet these men believe God reigns, and that accounts for the marvelous results seen from their labors.

I talked to a young man who had been in the Swiss army while I was in Europe. He said he was ordered out for service repeatedly on the Sabbath, but always had to refuse, and was always punished as the result. The chaplain came to him and told him that he had better cease his resistance, adding that God did not care which day he kept, and would never interpose for his deliverance. Our young brother felt different about it, and the time came when he demonstrated that God did care, for he procured his release from the army and is now free to engage in service for the Lord. At that meeting, that young man was ever the first to speak in the social meetings and to testify that God does care for his children.

One of our young brethren over in Japan was subjected to a very severe test to force him to give up the observance of the Sabbath, but to no avail. Finally a Buddhist hypnotist was secured to break him down, but his faith in God triumphed over all the machination of the evil one, and to-day he is rejoicing in the truth. Brethren, God is not dead. While in Europe, I saw the home of Brentz, that man of God for whom the estab-

lished church so long sought. He was finally forced to flee from his home. As he passed hurriedly down the street, the spirit of the Lord spoke to him, saying, "Turn in here." At first he did not heed the impression, but started past the door, when the conviction became so strong that he wheeled about, turned into what proved to be an old loft over an abandoned store building. There was a pile of wood corded up against one end, behind which he crept, and replaced the wood. He had no sooner done so than the soldiers followed him. He heard them discussing the possibility of his being behind the wood, and to satisfy themselves, they thrust their swords and bayonets between the sticks of wood, some of them scarcely missing him. Finally satisfying themselves that he was not there, they went on for days making a diligent search of the whole city, during which time he could not come out of his exile. He was without food or water; but the God of Elijah remembered him and sent a hen daily, which flew behind the pile of wood and laid him an egg, which provided both food and the necessary water to sustain his life.

Van Horton, down in Africa, was surrounded by hostile natives. He knew they were bent on taking his life, and would often arise from bed at night to pray for deliverance. Time passed on, and he moved to another place. One day a native came to the door. He said, "I am not a Christian, but there is one request I wish to make of you." Van Horton assured him that if it were possible, he would grant it. "Will you show me the watchmen that you have guarding you?" He assured him that he had no watchmen; but the native replied by saying, "We all know you had them; for often have we tried to enter your house, our purpose being to kill you, but have always encountered them. Finally we hired a professional assassin who boasted that he feared neither man nor God. We accompanied him to the edge of the bush that surrounded your home and there awaited results. He soon returned in breathless haste, saying, 'I can do nothing here. I met a solid line of large policemen, heavily armed, who guard every approach to the premises.'" Mr. Van Horton replied, "Well, I know who they were. They were a company of the Lord's angels; for he has told us that 'the angel of the Lord encampeth round about them that fear him, and delivereth them.'"

Let us remember that God reigns

and presides over the destinies of his people. He is working for us to-day. Let us permit him. Campbell Morgan said that the trouble with the church of Christ to-day is that it is "so hard to believe what we believe." That is where the real seat of the trouble lies. Let us take God at his word, and follow his leading.

W. A. SPICER.

The Holy Spirit, No. 10

"And I will bless them that bless thee, and curse them that curse thee, and make thy name great; and thou shalt be a blessing." Thus spake the Lord to his servant Abraham of old when calling him to leave the home of his forefathers and sojourn in a land which he should afterward give him for an inheritance. The Lord bestowed his blessing in order that Abraham might be a blessing. Had he not used this blessing for the salvation of souls, it would have become a curse to him.

The blessing is given because of the need demanding it. The Lord promises the latter rain because there is great need of it. Joel 2:23-26. In proportion to the need, so is the blessing given. There are obstacles and difficulties to be overcome, and as these obstacles and difficulties occur, he sends greater blessings to overcome them and to accomplish his work. In proportion to the need existing in the field, in that proportion will God give his blessing, if we are in a position to use it.

If we consecrate ourselves to God, he will give us the power to do the work that is to be accomplished. The Lord never calls upon a man or woman to do a work without giving him the requisite strength. In Volume 9 of the "Testimonies" I read: "If every soldier of Christ had done his duty, if every watchman upon the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind." Spurgeon says: "If we do not have the spirit of God, it will be better to shut up the churches, nail up the doors, and put up a card on them saying 'God have mercy upon us!' If we do not have the spirit of God, it will be better not to preach, as the people had better stay at home. The church, without the spirit of God, is rather a curse than a blessing." Let us be careful that there shall be nothing in our hearts that will hinder God's working through us.

Satan's great work will be done at

the time of Christ's second coming. He is to exercise all power, signs, and lying wonders. 2 Thess. 2:8, 9. What we shall need then is the power of God in the soul. The power of the enemy will be used principally in the cities; it is here that Satan is marshaling his forces. The cities are the stronghold of the man of sin; but the blessing of God is universal, though individual. The experience of the latter rain is an individual experience; there is an individual preparation that precedes it. If there ever was a time when men needed that blessing, it is now. As darkness increases, as the power of Satan advances, it is the Lord's desire that we receive his blessing; that we carry the truth, despite the darkness existing. We are coming to a great crisis. In the old edition of "Great Controversy," page 40, I read: "We shall need an experience in advance of that we now have." If there is anything we need, it is the power of the Holy Spirit. It is the latter rain that will prepare us for this great work. When we think of what is to be done, we realize our need of asking God to empty us of self and fill us with his Holy Spirit. Hosea 10:12 tells us that before the rain there should be a breaking up of the fallow ground. We would like the rain sometimes, but are not willing to do the work required to obtain it. Sometimes hearts are cultivated like fields, parts are well ploughed and other parts are not; but the uncultivated parts are in the greatest need of the cultivation which is denied them. The Lord will help us to break up the whole heart and cultivate it, if we ask him.

Another thing necessary to qualify us for the reception of the Holy Spirit is patience. Some people pray for patience, but make no effort to obtain it; other people think they are patient when they have nothing to try them, to demonstrate that they are not. The children of Israel no doubt felt that they were a patient people while they were marching through the Red Sea; but it was when the food supply was exhausted and the water gave out that their faith was tried, and they demonstrated that they knew nothing of the grace of patience. The attitude of the people influenced the meekest man the world has ever known; for when he was commanded to take his rod and gather the people together and speak to the rock before their eyes, he smote it twice. It is true that the water gushed forth, not because of his impatience, but in spite of it. This failure prevented his entrance into the promised land.

When in the field with our tents we do not want to forget to speak to the Rock. The time is here, the difficulties are here, the work is to be done, the forces of darkness are marshaling; but the Lord says, "Speak to the Rock."

In Hosea 6:3, 4 the Lord has promised us both the former and the latter rain; but we cannot get the latter rain until we have the former rain in our hearts. The trouble with Ephraim's goodness was that it did not last. He had the blessing of God for a little while, and then he lost it. Because of this the Lord said, Let him alone, he is joined to his idols. We are admonished by the Psalmist that we must have a constant and abiding spirit in the Lord. Some, though members of the church, are unconverted. Some refuse to walk in God's ways. May God's abiding spirit go with us. May that abiding spirit come to us in full.

G. B. THOMPSON.

AT THE COLLEGE

Eva Fleming, for four years a student of Mount Vernon College, and a member of the class of 1909, died at the Ohio State Sanatorium, Monday, June 19, at half past four in the afternoon. All who knew Miss Fleming during her school days at Mount Vernon remember that her happy disposition and kind ways made her a friend to everyone; and the cheerfulness with which she endured her long illness and the courage with which she endeavored to recover her health endeared her still more to all who were associated with her. While she was still at home spending all day in the open air in the coldest winter weather, she would say: "This is my work. My office hours are from seven to six." Later at the Sanatorium it was said that of all the patients in the institution she was the most faithful in meeting every requirement, in order that she might soon be well. All this she did that when she had regained her health she might be of service to others and to Him whom she had learned to love; and though we feel that had she lived she would have done much good, we leave her with her heavenly Father, who knows how to keep them that are his.

We know that all will unite with us in expressing sympathy for her parents and sister, who in their deep sorrow are upheld by the hope of meeting her soon at the first resurrection.

Elder Butler returned to the College this week, having attended the East Pennsylvania camp-meeting at Allentown and spent two weeks in New Jersey in the interests of educational work. He reports good prospects for students from both conferences.

Professor John left Mount Vernon last Thursday for Coshocton, O. During the next few weeks he will visit among the churches of northern Ohio in the interests of education and the young people.

The Summer Normal is doing good work under the direction of Professor Anderson. The student teachers are busy and happy. Some are working on courses, and all are desirous of improving their opportunity, that they may carry away something that will be of value to them in their future work. Everyone enjoys the helpful suggestions offered by both students and instructors at the "Round Table" held daily at 4.30 P. M.

Mrs. Steinbaugh and her daughter Grace have been in Mount Vernon for a few days. They removed permanently to Battle Creek this week.

The College kitchen was a busy place during the cherry season. Last week Brother George Klopfenstein, of Bowling Green, shipped fifty bushels of choice cherries to Mount Vernon, and the College purchased as many as it could use.

A card from Miss Mary F. Rice says that she is now settled at Kensington, West Pennsylvania, where she is canvassing for a scholarship to Mount Vernon College.

Miss Madge Miller, Wayne, W. Va., writes home that she enjoys canvassing and is having success. She says, "Yesterday I took \$19.70 worth." Her last report is \$85.50 worth of orders in one week. It will be of encouragement to young people who think of earning their way through school to know that Miss Miller is not yet sixteen years of age.

The new water tank was completed this week. It reaches a height of about eighty feet, and is situated on a slight elevation on the north side of the College building and at a short distance from the church school building. Towering twenty-five or thirty feet above the College, it can be seen all about the surrounding

country; and if any thought it was going to be a blot on the landscape, they have by this time changed their opinion. It is really a pretty structure, one of which the young people of the Columbia Union may well be proud.

Miss Nettie I. Porch has been visiting friends in Chicago, and is now spending a vacation among relatives in Pennsylvania.

\$85.55 was the donation of the College Sabbath-school for the last quarter of the school year. The year's donation, all of which goes to missions, was \$245.59.

Professor Anderson has been using crutches for the past two weeks, having severely injured his foot while trying to save some of the furniture at the fire which destroyed the Morris residence.

This week's report shows that our student canvassers are having excellent success. West Virginia, where a number of them are working, has a report of nearly a thousand dollars; and considerably more than half of this amount goes to the credit of students.

Dr. and Mrs. Fisher and Miss Cora Miller went to Newark last week to attend the funeral of Miss Eva Fleming. They carried with them a beautiful wreath of flowers from the Sanitarium family. Miss Nina Hamilton and Mrs. Blanche Richardson also went from Mount Vernon, taking with them a wreath of pink and white roses from members of the College vicinity. A large and beautiful floral tribute was sent by the State Sanatorium, where Miss Fleming during the few months of her stay had come to be loved and respected by everyone.

CHESAPEAKE

An Appeal for Missions

The hand upon the dial of time has made another revolution, bringing us within one Sabbath of the mid-summer offering. We all acknowledge the loving kindness of the Lord in providing so bountifully for us here in the homeland, making it possible for us to give of our substance for the support of the work in the needy mission fields.

The Lord tells us in Matt. 24:14 that "this gospel of the kingdom shall be

preached in all the world for a witness unto all nations, and then shall the end come." Again in Romans 9:27,28 we read these words: "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." These scriptures teach the finishing of the work of God on the earth; but the work in the homeland will never be finished until the work in China, India, and Japan is finished. The Lord has called out the remnant people to this work, and there will be found among this people both the men and the means with which to advance the message to the ends of the earth.

Sabbath, July 1, is the day set apart for the special offering to missions. The Mission Board will furnish a special program to be carried out by all our churches on that day, after which the offering will be taken. Brethren and sisters, shall we not begin to plan now to make this the largest offering to missions we have ever given? Please remember that what we raise next Sabbath for missions applies on our ten-cent-a-week fund, a financial policy of the General Conference for the support of foreign mission work. The Chesapeake Conference desires to raise her full quota of this fund for the year 1911, which is \$2938.00. Our books show a good beginning for the first quarter of the year; but much more should be done in order to place us on a safe basis for the first half of the year. We hope that all will feel that this is a special occasion, coming as it does just before the fourth of July, when usually a large amount of money is spent; we trust not so much so, however, by our own people. I shall hope and pray that all our people may give liberally at this time, as the Lord has prospered them, and "according to the necessities of his cause."

ROSCOE T. BAER.

Smithsburg, Md.

Since our last report we have had some precious blessings from heaven. On May 13 the three churches of Washington County held a Sabbath-school convention at this place. Fully seventy-five of our people, besides a number of visitors, were present. This service was a precious season to us. It gave a new impetus to the work here. It inspired the hearts of many to do greater work for the Master. One has already entered the

canvassing work, that he may be engaged more actively in the Master's service, and at the same time earn a scholarship in order to prepare himself for greater work in the cause of present truth.

We appreciated having with us Elders Baer and Shultz, also Sister Emma Newcomer and Brother G. R. Apsley. We were glad to have Elder Baer remain with us nearly two weeks. The services he rendered were very beneficial to all three of the churches in Washington County.

The day following the Sabbath-school convention we went to Leitersburg, Md., where we had held meetings, and had a baptismal service. On Sabbath, May 20, we held another baptism at this place. Others there will soon follow their Lord in the sacred ordinance of baptism.

Recently we have been glad to see a number becoming interested in the truth. Some of these have begun to observe the Sabbath; and we expect to see them come into full harmony with the message in the near future.

We are now planning our summer's effort. We have secured a lot in Thurmont, a little town about twenty miles east of Smithsburg, and will begin our meetings as soon as the necessary arrangements can be made.

We are of good courage in the work. We believe that the Lord has great things in store for us, if we give ourselves unreservedly to him. We earnestly desire the prayers of our brethren and sisters for this part of the field.

W. L. ADKINS.

Elder and Mrs. R. T. Baer spent Sabbath of last week with the church at Church Hill, Md.

Brother Nicholas Dreer, of Rock Hall, Md., called at the office for a short time recently. He reports the church of good courage.

Miss Cassie Wilson, of the Foreign Mission Seminary, who is under appointment to South America, and Miss Ethel Carroll, of Smithsburg, Md., have come to Baltimore to engage in Bible work in connection with the tent effort conducted by Elder Haynes.

Elder C. B. Haynes, who has been working in Washington in the Religious Liberty Department, in place of Elder S. B. Horton, who has been ill, has returned to Baltimore and begun his search for a lot in this place. We wish him success; but finding a lot is a difficult proposition in this Catholic center.

Elder R. H. Martin, of Brooklyn, N. Y., has begun a series of tent meetings in the city of Wilmington. We are glad to have Elder Martin with us. He paid the office a short visit the other day on his way to Cumberland, where he expects to locate in the fall after the tent meeting season is over.

Brother W. L. Adkins and Brother G. R. Apsley are about to begin a series of tent meetings at Thurmont, Md.

Mr. S. Guy Jacques has connected with the tent effort in Wilmington. Brother Jacques attended Mount Vernon College last winter.

Miss Irena Coleman, who taught the church school at Ford's Store last winter, is attending the Summer Normal at Mount Vernon College.

Miss Matilda Thaler, who taught in the church school at Rock Hall last winter, has connected with the tent effort at Wilmington.

NEW JERSEY

Elder S. M. Butler of Mount Vernon College visited the churches in Camden and Trenton last Sabbath, giving them very interesting and instructive talks on the subject of Christian education. Professor Butler will spend two weeks visiting the churches in this state in behalf of the educational work.

The prospects for a good attendance of our young people at Mount Vernon College the coming year are bright. We trust that every young person who sees this will ask himself or herself the question, "Ought not I to be among the number enrolled as students of the College next fall?" Now is the time to get a preparation for service, and there is no better place to get this than in Mount Vernon College.

Remember the date of the camp-meeting, Sept. 7-17. We expect that this will be the best camp-meeting held in the state, and we trust that our people will make every effort to attend.

Brother J. S. Glunt, now located in Swedesboro, is keeping steadily at the canvassing work, and as a result

Canvassers' Reports

West Virginia, Week Ending June 9, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
Olive Pangburn, Wayne Co.	DR	5	33	26	91 00	2 80	93 80	2 80	
W. McElphatrick, Gilmer Co.	DR	5	49	26	71 00	21 00	92 00	4 25	
Annaie Bennett, Wayne Co.	DR	5	40	25	75 00	2 60	77 60		
F. Wagner, Harrison Co.	DR	5	47	20	60 00	11 45	71 45	12 50	
Olive Krum, Wayne Co.	GC	5	46	18	60 00	2 30	62 30	2 80	
O. Oberholtzer, Gilmer Co.	GC	5	49	12	37 00	23 35	60 35	2 25	
Madge Miller, Wayne Co.	CK	5	42	38	57 50	70	58 20	70	
Hanna Beatty, Mason Co.	CK	3	29	33	52 00		52 00		
Clara Pettit, Jackson Co.	PG	5	39	13	39 00	40	39 40	40	
B. E. Wagner, Daddridge Co.	DR	5	48	12	37 00	1 50	38 50		
J. Winemiller, Barbour Co.	GC	5	39	6	19 00	11 50	30 50	50	
J. Mitchell, Barbour Co.	GC	5	43	9	27 00	2 75	29 75		
J. E. Gibson, Mason Co.	CK	3	22	18	27 50		27 50		
H. V. Leach, Jackson Co.	PG	5	46	8	24 00	2 00	26 00	2 00	
Dollie Parker, Mason Co.	GC	3	26	8	25 00		25 00		
D. E. Metcalf, Wood Co.	GC	3	20	4	14 00	11 00	25 00		
A. A. Austin, Jackson Co	CK	5	37	15	22 50	1 60	24 10	1 60	
L. E. Endy, Mason Co.	CK	3	31	15	24 00		24 00		
E. Smith, Jackson Co.	CK	4	28	10	15 00	2 10	17 10	2 10	
Mary Hubbell, Cabell Co.	GC	4	22	1	3 00	13 50	16 50	90	
Sadie Gee, Mason Co.	CK	3	25	9	15 50		15 50		
T. M. Butler, Marion Co.	GC	5	41	2	6 00	1 50	7 50	156 25	
H. L. Reese, Kanawha Co.	DR	5	45					64 50	
L. " " " "	"		9					7 00	
Totals			101	863	318	\$802 00	\$112 05	\$914 05	\$260 05

Ohio, Week Ending June 16, 1911

J. Riechenbach, Summit Co.	BR	4	38	13	42 00	50	42 50	
L. H. Waters, Crawford Co.	BF	5	40	40	43 00	15 00	58 00	
S. R. Lindsay, Meigs Co.	CK	5	34	15	22 50	7 50	30 00	
Lloyd Swollen, Meigs Co.	CK	5	46	21	32 00		32 00	
H. T. Forsythe, Gallia Co.	CK	4	25	22	33 00		33 00	
C. Reichenbach, Geauga Co.	CK	5	39	36	52 00		52 00	
J. Randolph, Marion Co.	DR	5	45	15	48 00	19 05	67 05	17 80
H. F. Kirk, Clark Co.	GC	4	35	6	19 00	13 55	32 55	
A. Holst, Noble Co.	GC	5	41	3	9 00	6 50	15 50	
Delano Rees, Noble Co.	GC	5	39	3	9 00	1 50	10 50	
O. Hershberger, Noble Co.	GC	5	41	8	25 00	50	25 50	50
C. Wilcox, Warren Co.	GC	4	22	13	42 00	2 50	44 50	
Edgar Welch, Brown Co.	GC	4	34	6	20 00	3 25	23 25	1 50
Ray Corder, Brown Co.	GC	4	34	11	33 00	2 25	35 25	
Totals		64	513	212	\$428 50	\$73 10	\$501 60	\$19 80

Virginia, Week Ending June 16, 1911

K. Oertley, Wytheville	CK	8	8	12 00	50	12 50	
S. N. Brown, Danville	CK	24	44	66 00	9 75	75 75	
W. F. Durst, Danville	CK	26	18	27 00	5 00	32 00	1 50
G. W. Holman, New Market	PG	38	12	39 00	4 50	43 50	
W. S. Mead, Roanoke Co.	GC	52	10	31 00	12 40	43 40	1 50
Viola Joplin, Roanoke Co.	PG	25	11	35 00	2 25	37 25	1 25
A. L. Shidler, Roanoke Co.	GC	38	20	63 00	6 00	69 00	2 00
A. R. Dennis, Roanoke Co.	GC	41	20	64 00	14 00	80 75	2 75
A. Arkebaurer, Roanoke Co.	DR	28	5	16 00	2 00	18 00	1 00
C. Overstreet, Roanoke Co.	PPF	14	2	3 00	17 65	20 65	19 15
Totals		294	150	\$356 00	\$74 05	\$432 80	\$29 15

New Jersey, One Week Ending June 16, 1911

J. S. Glunt, Gloucester	BR	5	48	4	9 00	50	9 50	87 77
W. Schmidt, Cape May	GC	5	33	8	28 00	8 45	36 45	6 95
G. W. Blinn, Mercer	BR	4	33	4	13 00	10 00	23 00	80 00
J. W. Rambo, Cumberland	CK	4	24	12	17 00	2 25	19 25	4 25
Mrs. M. Bensel, Burlington	CK	2	8	15	23 50	10	23 60	10
Totals		20	146	43	\$90 50	\$21 30	\$111 80	179 07

Chesapeake, One Week Ending June 16, 1911

*D. W. Percy, Kent Co. Md.	DA	10	72	36	118 50	15 50	134 00	
J. Jones, Worchester Co. Md.	GC	5	46	9	13 50	3 50	17 00	74 00
Mrs. Whaley, Centreville, Md.	GC	5	33	2	7 00		7 00	4 00
C. M. Paden, Bel Air Md.	GC	5	32	37	60 00	25	60 25	25
Totals		25	183	84	\$199 00	\$19 25	\$218 25	\$78 25

*Two weeks

Grand Totals: Value of Orders, \$2178.50 Deliveries, \$566.32

is having success each week in placing truth-laden books in the homes of the people. He writes: "Always glad to have your encouraging letters. My delivery begins on Monday, and I hope it will be a good one. Had a pleasant week, with good experiences. Blessings cluster along the canvasser's pathway. The sunny side of life is a good one, isn't it? I am glad we can have daily a foretaste of the final reward of the faithful. Truly we have many things for which to praise the Lord, even now. Should we not rejoice with the angels, who are glad to see what God can and is doing for humanity? Surely if we sow bountifully we shall also reap in the same manner, if we faint not. The high towering mountains are but sandhills when we walk as our Saviour walked.

"Just before the Sabbath I had two letters telling me that two persons are faithfully keeping the Sabbath as a result of reading books that I had sold them. Precious thought indeed that the stars in our crown are sure!

"Now, fellow-canvassers, we cannot reach each other by the hand, but we can span the conference with our prayers for each other, and also for the tent companies. Let us be strong!

"Passing a number of fine farms and not securing an order, I at last came to a crossroad and saw a woman walking with crutches; but I thought of the Saviour's words, 'Go out into the highways and hedges and compel them to come in,'—the maimed, the halt, and the blind. I found this woman to be poor in this world's goods, but she seemed to enjoy my visit, and readily gave me an order. How gladly the poor receive us! Truly I shall, if faithful, look for some of these souls in the kingdom.

"Many most precious thoughts continually flow through the canvasser's mind, expelling all the gloom. There is sufficient joy in a single thought of what awaits the faithful, to keep him happy all day long. Let us keep on the sunny side of life, where the Saviour waits with blessings in abundance."

WEST VIRGINIA

Elder Robbins, with three brick masons from the Morgantown church, gave his services free towards building the new church at Parkersburg. They have completed the brick work, and the church is now ready for the slate roof. It will be but a short time until the church will be ready to occupy.

The camp-meeting services will be held in the beautiful new church at Parkersburg. Meals will be served on the European plan, in a tent erected especially for that purpose. Rooms may be had by addressing Elder S. F. Ross, 1600 Andrew St., Parkersburg, or the conference office, at 411 Main St., Fairmont, W. Va.

The tithe and offerings of the West Virginia Conference are increasing; but more is needed as new workers are called for; and we hope that our brethren will be faithful in returning to the Lord his own; and that our treasurers will be prompt in remitting the tithe at the end of each month.

It is now time to secure your Sabbath-school quarterlies for the third quarter of 1911.

O H I O

The Review

It has been said by the president of the General Conference that "all who desire to keep pace with the rapid progress of the message should be constant readers of the *Review*."

The "Testimonies" tell us that the *Review* "contains matter of great interest to the church, and ought to be in every home of believers. If any are too poor to take it, the church should, by subscription, raise money for the paper, and supply the destitute families."

A special effort is now being made by the General Conference to place the *Review* in every English-speaking family in the United States. They can not hope to see this good work done unless they have the co-operation of each one of the Lord's servants, and especially those who occupy important positions.

The following figures will show how the *Review* list has stood for the past five years.

Year	Subscription
1905	- - 18,500
1906	- - 17,836
1907	- - 15,934
1908	- - 15,716
1909	- - 15,344
1910	- - 14,848

Reader, can you not see we have 3,652 less subscriptions to the *Review* to-day than we had in 1905. Candidly, is this not enough to put each of us to shame for not doing more for our church paper. "Our people should make great efforts to extend the circulation of the *Review*. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done." May God help us to do our part in this special effort.

F. H. HENDERSON, *Missionary Sec'y.*

Brother W. C. Moffett recently visited Dayton. He reports that the church is planning to continue its church school next year. He left Mount Vernon again last Thursday for Coshocton, Derwert, and Zanesville, where he goes in the interest of the educational work of the conference.

Elder J. F. Olmsted was in Mount Vernon on conference business last week.

Mrs. Clemen Hamer of Washington, D. C., is visiting Miss Helen Morse, of Cleveland. Professor Hamer is visiting his parents in Fairmont, W. Va.

Brother Fred Numbers is in the vicinity of Springfield putting some new men in the field and helping some of the older canvassers.

Brother J. J. Marietta who is holding a tent effort at Waverly, writes: "Brother James H. Smith is with me here. We began a series of tent meetings Thursday, May 8, with a good attendance, and are hoping for a successful effort. May we have an interest in your prayers."

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 of the Seventh-day Adventists
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MAUDE PENGELLY - - - EDITOR

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

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

Mr. and Mrs. Rice and Miss Fannie Emmel, of Alliance, have just returned from an extended visit in California.

Elder H. H. Burkholder called at the office last week to make arrangements for the coming camp-meeting at Wooster.

Married

At the home of Mr. and Mrs. John J. Brunson, of Lewistown, O., Miss Anna E. Brenner and Mr. Emery A. Morris were united in marriage on the evening of June 1. Many relatives and friends were present to enjoy the occasion. Mr. and Mrs. Morris left later in the evening for Nebraska, in which state they expect to remain the coming year, in attendance at Union College. The best wishes of their many friends go with them.
 O. F. BUTCHER.

Elder Shultz was able to resume his regular duties last week. The editor wishes to say that his work on the paper during her recent illness was indeed appreciated, as was also that of Mrs. Shultz, who helped each week in the mailing department.

The Institute series of studies closes with this issue of the VISITOR. The large increase in the subscription list, which has been far beyond our expectation, shows that the articles were appreciated by our readers.

We hope that the workers throughout the Union, many of whom have not written to the VISITOR for several weeks, owing to the lack of space, will now begin to send in their reports and items of news. We especially request reports from the tent companies, as all are glad to know how the work is progressing at the front. A few articles from the

various conferences were omitted this week in order that we might close the Institute series. These will appear in next week's issue.

Read the summer campaign number of *Christian Education*, and do not fail to be in school next year.

The *Signs of the Times* has printed a very neat post card for free distribution at our camp-meetings. On one side appears a facsimile of the first page of the July issue of monthly magazine. We would advise our tract societies to order a supply for camp-meeting use.

WANTED: A good housekeeper or a young girl from fourteen to sixteen who is willing to learn. Will pay good wages. If a young girl should come I will hire laundry work done. Two in the family, address, Mrs. J. A. Buoh,
 R. F. D. 2 Washington C. H., O.

OBITUARIES

OVERMIRE.— Hugh Overmire was born on a farm in Perry County, O., Nov. 13, 1831, and the greater part of his life was spent in his native state. In 1850 he was united in marriage to Miss Diannah Kelly, who remained his faithful companion until her death eleven years ago. To this union were born seven children, of whom four sons and one daughter serve him. Brother Overmire was for about fifty years a member of the Seventh-day Adventist church; and his acquaintances speak of him as an every-day Christian. Ailments incidental to old age were the cause of his death, which occurred at his home in Fostoria, O., April 17, 1911. The funeral services were held in the Church of Christ in Fostoria, and were conducted by the writer.
 O. F. BUTCHER.

HIGGINS.— Sarah Hosford was born near Galion, O., April 26, 1827, and died in Raymond, O., June 11, 1911, aged 84 years, 1 month, and 15 days. In 1854 she was married to Elder K. F. Higgins, who spent fifty years in the Baptist ministry; he preceded her in death twenty-four years ago. At the tender age of twelve years Sister Higgins gave her heart to the Lord; and all through her long life she has been faithful to the dictates of her conscience. Nourished by Christian fidelity and childlike faith, she was always pleasant, agreeable, and fond of the good and true. For many years she was identified with the Baptist church. About thirty-nine years ago she became interested in the Sabbath, and later became a member of the Columbus church of Seventh-day Adventists. It is believed by relatives and friends that she has lived consistently and in the fear of the Lord, and that she has been faithful to her God. She leaves one half-sister, eight nephews, eleven nieces, and many relatives and friends. We leave her in the hands of our heavenly Father, and trust that she will come forth glorified in the resurrection of the just. The funeral service was conducted by the writer, assisted by the Rev. Mr. Hillery. Text, Isa. 55:6.

JOHN FRANCIS OLMSTED.

CRISPIN.— On the morning of June 5, 1911, William L. Crispin, age 69 years, was killed by falling from the second story of his

house to the sidewalk, fracturing his skull. He lived only a few minutes after the fall. For several years his health had been failing, and for two or three years he had been totally blind. Brother Crispin has been a faithful and consistent member of the Seventh-day Adventist church of Baltimore for many years, and was greatly beloved by all who knew him. His presence in the Sabbath-school and his cheerful testimonies in the church will be greatly missed by the little flock. He leaves a widow and many warm friends to mourn their loss. Words of comfort were spoken by the writer, and our brother was laid to rest in the beautiful Loudon Park Cemetery, with bright hopes of his coming forth in the first resurrection.

JOHN F. JONES.

Review and Herald, please copy.

FLEMING.— Mary Eva Fleming was born in Newark, O., April 10, 1890. When she was nine years of age, she, with her parents, moved to the city of Toledo, which has since been her home. During the years 1905 to 1909 she attended school at Mount Vernon College, and was graduated with honors from the nurses' course. During this time her sympathy for others and the pleasant face which she always wore, greatly endeared her to both faculty and students. After graduation she returned home, and though wearied by college work, she rested but a short time before engaging in her profession. In this she at once proved her efficiency, and won the confidence and admiration of the physician under whose direction she labored. It was not long, however, until she learned from a physical examination that she had contracted tuberculosis. With hope and Christian fortitude she met the situation, and at once began a course of treatment to overcome the disease. In this her parents cooperated in every way possible. At first they provided sleeping quarters in the open air, later they sent her to stay for some time with an uncle in the country, and on Nov. 16, 1910, sent her to the State Sanatorium, where she has since remained. Her recovery seemed certain until June 9 when she developed pneumonia, which was the cause of her death. She passed away June 19, 1911, being 21 years, 2 months, and 9 days old. The Christian experience of Sister Eva Fleming was one of which it is a pleasure to speak. At the age of fourteen she united with the Seventh-day Adventist church of Toledo; but her earnestness and devotion to the cause of her Master was a matter of continual growth. It was the privilege of the writer to have her in one of his Bible classes during the last year of her course. She was never willing to work merely for a grade, but sought for a thorough understanding of every point over which she passed, and made a practical application of each truth in her life. While at the Sanatorium her use of the Morning Watch Calendar, her Bible talks with other patients and with helpers, and her Christian deportment were a constant influence for good, which inspired in other hearts a desire for a better life. During her last illness there was no word of complaint, but a constant resignation to the will of God. She urged others to give their hearts to the Saviour and to study his word for a knowledge of his will. The funeral services were conducted June 21 by the writer at the home of her uncle, Brother J. I. Francis, of Newark, O. Interment was made at the old family burying place in that city. With assurance we say that we sorrow not as others who have no hope; for we confidently expect that she will come forth at the resurrection of the righteous.

O. F. BUTCHER.