

Columbia Union Visitor

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

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GENERAL MATTER

Affliction

The purest gold is wrought by fiercest flame,
And best of all the greatest men are those
Who nobly fight and strive, and overcome
The greatest sorrows and most powerful
foes.

The grandest skies are cloud adorned, and so
The noblest lives have times of grief and
care,
Of tragic heart-break; and of aching woe,
Of silent suffering, and unuttered prayer.

These do not mar the beauty of the life,
But must endue it with a sacred power:
Sorrow ennobles, not degrades the strife,
And makes the sickly bud a glorious
flower.

Our joys and sorrows lead to one great end,
Unseen, but certain through the dazzling
strife,
Endue the faltering steps with upward
trend—
All are but stepping-stones from death to
life.
—J. F. Rodson.

The East and the West

During the early days of the advent movement, prior to the passing of the time in 1844, the first and the second angel's messages were proclaimed with power throughout the Eastern States. Many cities were deeply stirred. Men in positions of responsibility,—ministers, educators, and those connected with the courts,—came out to hear, and listened attentively to the truths presented. Many who came to scoff returned to pray. At times, appointments were made for meetings to be held in churches and halls in various parts of the city, in order that as many as possible might hear. A knowledge of these appointments extended to the communities round about, and in some instances many came long distances to attend the meetings. Wonderful reformations were wrought, and the glory of God was revealed.

After the disappointment, when light was given on the sanctuary

question, the Sabbath truth, and the three angel's messages of Revelation 14, the cities of the East were given the light of present truth. The third angel's message was carried from city to city, and from town to town. Light shone on the pathway of the scattered believers concerning the near advent of their Lord, and some received the message gladly. Others turned from the light, and lost their hold on God and on his truth.

Portland, Maine, is one of the places where the third angel's message was faithfully proclaimed after the passing of the time. My first experiences as a public worker in the cause of God were gained in connection with these early efforts to warn the people in the East. Thorough work was done, but the people were slow to accept the straight truths presented.

As the cause developed, the laborers pushed westward, and met with increasing success. Many openings for public work were found in the Central States, and many of those who had been laboring in the East were transferred to these more promising fields. Appeals were made to the brethren and sisters in the East to support this work in the western mission fields, and thus extend the message into Illinois, Iowa, Minnesota, and neighboring states.

In a vision published in 1856, I was shown some things in regard to the meaning of the success of the messengers in the western fields, as pointed out in the following quotation:—

"I saw that special efforts should be made in the West with tents; for the angels of God are preparing minds there to receive the truth. This is why God has moved on some in the East to move to the West. Their gifts can accomplish more in the West than in the East. The burden of the work is in the West, and it is of the greatest importance that the servants of God should move in his opening providence.

"I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much

more to be accomplished than can be done at the present time. God will then send some of his servants in power to visit places where little or nothing can be done; and some who are now indifferent, will be aroused, and will take hold of the truth."—"Testimonies for the Church," Vol. 1, pages 148, 149.

During the General Conference at Washington, D. C., in the spring of 1909, the Lord lifted me above my infirmities, and enabled me to hear a decided message in behalf of the unwarned cities of our land, and particularly the cities where the advent message was first proclaimed. For many years the Lord has been sending messages to his people to enter the great cities, and labor for the salvation of precious souls. A little has been done, but nothing in comparison with the work that must be done in order to meet the mind of the Master of the vineyard.

Following the General Conference meeting, it was my privilege to visit some of the scenes of our early labors. En route to New England, we stopped a few days at Philadelphia and in New York. There we saw multitudes of people, unwarned. Then we went on to places farther east, including Boston, Mass., and Portland, Maine.

At Portland we attended the annual camp-meeting of our brethren and sisters in Maine. There was a good attendance of those not of our faith. Extra seats had to be provided for those who came. The power of God rested upon the speakers, and hearts were touched. The Lord blessed me as I stood before the people to proclaim the same message of mercy that I had proclaimed to the people of Portland half a century ago, and at various public gatherings through the years that followed. The Lord gave me ready utterance. At the close of the discourse, I asked all who would pledge themselves to carry on a personal study of the scriptures, in order to find out whether or not the truths presented were in accordance with the Word, to rise to their feet. Nearly every one in that large con-

gregation arose. The Spirit of God was present in a marked manner.

When I think of the opportunity we now have to work Portland, Maine, and many other cities in the East, I cannot hold my peace. The believers in that part of the field are comparatively few in number, and have but little means with which to carry on aggressive work. Unless they receive help from some of their sister conferences farther west, the work is liable to be seriously retarded.

God is now placing upon the more prosperous parts of his vineyard the responsibility of doing a faithful work in the cities of the East, where the third angel's message had its rise. Churches are to be raised up in many places; meeting-houses are to be erected; and in some places of special importance, there will be opportunities to establish and maintain small medical institutions. The providence of God is going before the messengers, preparing the way, and it now devolves upon those in responsibility in the more prosperous conferences to plan with largeness of heart, not only to warn the cities within their own borders, but also to extend a helping hand to their sister conferences in the East, where so many millions dwell in the cities, and where the laborers are few and the resources limited.

This burden rests also upon large churches in connection with our institutions. In such places as Mountain View, Cal., where many believers are brought together, a special study should be made of the advantages to be gained by manifesting liberality toward the support of the cause of God in the East. The blessing of the Lord will be bestowed richly on those who rally to the support of the enterprises demanding help in places in the East where, in the early days of the message, the believers sacrificed for the extension of present truth into the West.

As God's people take steps to advance his work rapidly in the East, the blessing of heaven will rest on their efforts, and they will see memorials for God established, as centers of influence, in many places now unworked. The cause of God will be strengthened in all its departments, and a mighty impetus will be given to the movement now in progress to warn the world. **MRS. E. G. WHITE.**

Life

If we live, we grow;
If we grow, we hold on;
If we hold on, we get strong;
If we get strong, we help along;
If we help along, we have a song.

The Power of Influence

That influence is a power, almost every mature person knows by numerous experiences. We have come into contact with certain people whose lives are surrounded by an atmosphere so mild, gentle, and pure that even the countenance is an expression of overflowing kindness. Again we have met those whose very presence was a chill and caused us to feel disagreeable and uncomfortable. In neither case was this atmosphere put on for the occasion. It can not be put on. It is on—a part of the life, the influence emanating from the character.

I quote from "Christ's Object Lessons": "Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage and hope, and sweetened with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin."

What we are determines the character of the atmosphere that surrounds our lives. It is not what we may, for a passing moment desire to be when we have come in contact with a beautiful, pure life. What we are is not determined in a day. "We all with open face beholding, as in a glass, the character of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18, R. V.

We behold in him one beautiful virtue; we desire to be like him in that characteristic of his life; we long for it, we ask for it of him who is creating us anew in Christ. While we are thus beholding and desiring, the Spirit is creating, molding us. We look again and again, and we see more and yet more to long for, and step by step, as we can desire and grasp it, that life is formed within us.

"By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected." This is an unchangeable condition, an unavoidable result. What we are in action, words, dress, and in the expression of the face, exerts an influence.

"Throw a pebble into the lake, a wave is formed, and another and another; and as they increase the circle widens, until it reaches the very shore. So it is with the influence of a word, an act, or even a look. An impression is made. Beyond our knowledge or control, it tells upon others in blessing or cursing."

Jesus has called us to cooperate with him in the work of saving souls. The only way in which we can cooperate with him in that precious work is by revealing in our lives his character, and we may so reveal him in the life as to draw people to him, not to ourselves.

Paul says that we are to one the savour of life unto life, to another the savour of death unto death, and then as if overwhelmed by the thought of the power and result of influence, he cries out, "And who is sufficient for these things?" "Many who profess to gather with Christ are scattering from him." Many indulge freely in criticism and accusing. Thus their influence is leading to death, and because of that very thing the church is weak and fails to accomplish the salvation of even the children of the families that belong to it. They fail to realize that the sad wrecks of characters in these families are the work of their own unbridled tongues and rebellious hearts.

"Frivolity, self indulgence, and careless indifference on the part of professed Christians, are turning away many souls from the path of life.

"It is only through the grace of God that we can make a right use of this endowment, influence. There is nothing in us of ourselves by which we can influence others for good.

If we realize our helplessness and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine. Never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, angels will be by our side prompting us to a better course, choosing our words for us, and influencing our actions."—"Christ's Object Lessons." Precious, assuring promises! Yes, "He is able to save to the uttermost," and this includes the uplifting of influence.

O. McREYNOLDS, in Lake Union Herald.

He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—Coleridge.

Perplexities Arising From Sunday Laws

We note from press reports that the British Parliament has exempted London, Manchester, Leeds, and Liverpool from the operation of the Sunday law, because it worked hardship on the Jews of those cities who keep the Sabbath. On this question the *New Orleans Daily States* of August 15 says editorially, under the caption, "The Jewish Sabbath:"—

"This is a matter of interest to us, for there is a growing demand in this country for a similar legislation that will require serious consideration in the near future. All things considered, it does not seem just to compel a citizen, who for conscience' sake keeps the seventh day of the week as a day of rest to also refrain from labor on Sunday.

"But the question is broader than that," says the *Brooklyn Times*. "The law establishes Sunday as a day of rest, and requires general cessation from business activities, and it is a civil institution as well as a religious one. It would not be right to allow one set of citizens to keep their place open on the day when the great majority were closed, so far as large commercial enterprises are concerned. Nor would it be right to do business both Saturdays and Sundays. There would have to be police inspection to see that one of the two days were observed."

"It is generally admitted that our present law is a hardship for the orthodox Jew who religiously observes his Sabbath, and it appears that bills were introduced at the last session of the New York Legislature to relieve the Jewish butchers and grocers who cater to a local trade, but the measures were not passed. The country, however, is beginning to feel that it would be only just to allow them greater latitude in cases where their religious convictions compel them to strict observance of the seventh day as their Sabbath, and where it is shown that they have complied with religious custom."

The *States* editor well says that it is unjust to compel a citizen who keeps the seventh day of the week as the Sabbath to refrain from labor on Sunday. This is one of the inconsistencies and anomalies of Sunday laws.

The editor of the *Brooklyn Times* recommends a policy which smacks very much of the Russian idea of civil government. It is customary for the police of Russia to busy themselves with the doings of religious

meeting, but we hesitate to believe that such a policy will ever be put into practice in this country.

The publicity being given to the Sabbath and the Sunday law question in this country is an omen of good, to say the least, for it awakens a spirit of careful and earnest study of this great problem. This should prompt us to come in touch with editors and public men and keep them supplied with *Liberty* and other literature.

S. B. HORTON.

UNION

Burden Bearers

In the gay, shifting markets of the East,
Gaunt and grotesque, the patient camels stand,
Calm amid busy tumult, ugly, grand,
With rough-ridged form, and meek uplifted face,

Ready to bear afar, in conscious strength,
That which is laid upon them. Day by day
To fast, and thirst, and labor, till at length,
The desert crossed, and won the resting place,
A master's hand shall lift the load away.

O still, strong human nature, whom we meet
Day after day, in adverse circumstance
Serene and faithful! Have ye learned, perchance

From these dumb heroes of the Eastern mart,
The untold secret, wonderful as sweet,
Of all that grandly simple strength of heart?
In meekness lieth might. Such souls as these

Accept their burdens upon bended knees.

—Selected.

The Virginia Camp-meeting

The annual session of the Virginia Conference was held at Richmond, Va., August 17-27, in connection with the annual camp-meeting. There was a very good attendance of our people; in fact, a much better attendance than at the camp-meeting last year. And, if I compare this meeting with other meetings which I have attended in Virginia in the past, I would say that this camp-meeting was by far the best. New light and new hope filled the brethren because of the many omens of better days which were brought to view in the work of this conference during the past year.

Elders Sorenson and MacLay had just finished a tent effort in the city of Richmond; and many of those who were interested came to the services held on the camp-ground. I believe that the camp-meeting exercised a splendid influence in the further development of this interest.

Elder Kime had held a mid-winter meeting with the church at Stanleyton over in the Shenandoah Valley. God

greatly blessed in these services by adding some fifteen or twenty souls to the truth, as well as by reviving that church, which is the oldest and largest in the conference.

The work of our two licentiates in the southern part of the state, in connection with their tent effort, has also been greatly blessed of God. Many hundreds of people have attended their meetings. When the time for the camp-meeting arrived it found them in the midst of a splendid interest.

This and other things brought light and courage to us all, making us feel that all Virginia needs in order to send the work forward rapidly and with good success is to have the field furnished with two or three experienced laborers. Is it possible that this cannot be done? We believe it can be done, and we earnestly beseech all by whom these lines may be read to supplicate God with us, that he may open the way whereby new laborers may come into the state of Virginia.

A call was made at the camp-meeting for the Missionary Educational fund of the Union, or, as we popularly call it, the "quarter a quarter fund," and the brethren adopted that resolution by giving in cash and pledges, \$132. Resolutions were passed relative to the foreign mission work, the publishing work, the colored work, and the work among our young people. A good spirit prevailed in all discussions of the funds. We have found in this and in our other camp-meetings that the Spirit and blessing of God can be just as near to his people in their business sessions as in the other discussions of the camp-meeting.

We are glad to state that Elder W. J. Stone, of Indiana, has accepted the call to the presidency of the Virginia Conference. The following persons were named as the executive committee to work with him: Stewart Kime, R. D. Hottell, J. E. Gardner, A. J. Painter. What Brother Stone really needs now is a good force of laborers to assist him in building up the work in this conference; and I do not have the slightest idea but that the work can be built up in the Virginia Conference as well as in any other state in the Union.

We were privileged to have with us during the closing days of the camp-meeting Elder W. A. Spicer from Washington. Otherwise the laborers at the camp-meeting were those of the Virginia Conference and the Columbia Union Conference.

B. G. WILKINSON.

AT THE COLLEGE

A Little While

A little while—let not your heart be troubled,
A little while, and then
Tears shall be wiped, and all our joys re-
doubled
When Jesus comes again.

Then purer than the snow our righteousness,
The gift of Jesus' love.
We'll dwell forever in the land of bliss,
His peaceful home above.

There comes a breath from that sweet land
Elysian,
Wafted even to me.
Of all my longing hopes the glad fruition
That happy home will be.

Haven of rest! Amid the pearly mansions
Jesus himself the light,
A little while, and all the saints he's ran-
somed,
Shall walk with him in white.

MRS. P. ALDERMAN.

Mount Vernon, O.

Guy Corder left the College last Fri-
day to make a two weeks' delivery
in Meigs County, Ohio, where he has
been canvassing.

Mr. Glenn Draper spent Sabbath
and Sunday at the home of his bro-
ther at Waterford.

Mr. James McClintock visited his
home at New Moorefield last Sabbath
and Sunday.

Mr. Doolittle went to Springfield
with his roommate, Mr. Sims, last
Friday, to spend Sabbath and Sunday
with him at his home.

The Ohio Conference executive
committee is in session this week at
Mount Vernon.

Mr. and Mrs. Hartman arrived in
Mount Vernon last week to enter the
nurses' course at the Hospital-Sani-
tarium.

Mr. Charles Houck of Wilkes Barre,
Pa., entered school last week, adding
one more to the ever-growing East
Pennsylvania Conference members.

Mr. George R. Rhode of Jersey
City, entered the College last week.
Mr. Rhode was formerly a student at
South Lancaster.

Mr. and Mr. A. I. Baker, have
moved to the Sanitarium and are
rooming in the nurses' dormitory,
Mrs. Baker having entered the
nurses' course.

Mr. James McClintock of New
Moorefield, O., who was a student
here last year, returned October 1.

Mr. and Mrs. George Sims of
Springfield, O., visited their son at
the College last week.

Mr. Frank Foffett is paying a short
visit to his home in Academia. Mr.
Walter C. Moffett also spent a few
days at his home last week.

Mrs. S. S. Bassler of Cincinnati
visited her mother, Mrs. C. F. Rus-
sell, at Academia, last week.

Mrs. Mary Coate died at the home
of her daughter Mrs. B. L. Morris,
Sunday, October 1. Mrs. Coate was
nearing her ninety-first year and had
been an invalid for some time. Her
remains were taken to New London,
Indiana, for burial.

On the first four Sabbaths of the
school year the College Sabbath-
school contributed \$26.54 to missions.

Mrs. Howard Maltby of Aurora,
Indiana, is visiting her sister Miss
Addie Hoddapp, at the College.

Elder Butcher went to Detroit last
Friday morning, remaining over Sab-
bath and Sunday.

Mr. L. C. Palmer is teaching this
year at Germfask in the Upper Pen-
insula of Michigan.

Elder and Mrs. Butler were in
Springfield over the Sabbath, having
ridden down with Mr. Sims in his
automobile.

The students and teachers were glad
to have with them over Sabbath and
Sunday Professor B. G. Wilkinson,
president of the Columbia Union Con-
ference, and president of the College
Board. He spoke to the church and stu-
dents assembled on Friday evening and
Sabbath morning, and again on Sun-
day evening. The influence of God's
Holy Spirit was strongly felt in each
meeting. On Friday evening many of

the young people gave their hearts to
God or reconsecrated themselves to
his service. We hope that the influ-
ence of these inspiring services will
long be felt in the school.

Mrs. A. S. Steele, who has con-
ducted successfully for nearly thirty
years a school for orphans at Chata-
nooga, Tenn., was a visitor at the Col-
lege last Sabbath. She spoke to the
young people's society on Sabbath
afternoon and to a like gathering in
the evening, relating experiences of
her early life and of her work in es-
tablishing and conducting a school
where twelve hundred needy children
have found shelter and Christian
training. Her talks were intensely
interesting to all who heard her.

Florence M. Chrisman	Ohio
Ray Fisher	Ohio
Evelyn H. Harvey	Florida
Charles Houck	East Pennsylvania
Hazel V. Leach	Ohio
James F. McClintock	Ohio
Paul Nothstine	Ohio
Clara Pettit	Ohio
George R. Rhode	New Jersey
James Wm. Smith	Ohio
Harry S. Weaver	Ohio

Self Control

To contemplate such a theme as
self control I can not but feel as did
Emerson when he said, "What right
have I to write of prudence whereof I
have little and that of the negative
sort?" Of self control humanity has
the same general failing. We lack
much and of what we think to possess
even this is largely wanting of a posi-
tive nature. But liberty to write
comes not alone from having acquir-
ed, for, as he continues, "We write
from aspiration as well as experience.
We print those qualities which we do
not fully possess."

From time immemorial this virtue
has been recognized as one of the
highest of human ideals. But how
few have made it their own. That it
was rare among the ancients, we learn
from the words of the Psalmist's son,
"He that is slow to anger is better
than the mighty; and he that ruleth
his spirit, than he that taketh a city."
And in our own day of such tremen-
dous material advancement, when
men stand forth as the conquerors of
the world; when they control, nay,
hold in subjection the forces of nature,
they seem to forget that along with
these evidences of outward power,
"the most precious of all possessions
is power over ourselves."

Self control may be called the virtue of the passions. It is the overcoming of those desires, passions, and failings which prevent our attaining to our true estate. It is of three kinds, physical, mental, and moral. Each is a realm of itself, yet of the former two the one is dependent upon the other, —both on the last.

The control of one's physical powers results from the training and discipline of those organs he wishes to develop. The pianist spends long hours in learning to manipulate his fingers on the keyboard; the orator strives to perfect every gesture and elegance of deportment,—and why? That when the occasion requires they may know their powers, that they can control them, and depend upon their regular action.

Control of the mind includes above all, concentration, the power of application to one thing at a time. The enormous range of Gladstone's interests and occupations was made possible by his ability of concentration. He gave himself completely to the present. And he stands forth as embodying nearly the ideal of concentrative power.

But above these the fountain head of character, "enthroned," as Portia said of mercy, "in the hearts of kings," is the control of our moral nature. It includes much. It is the basis of many virtues; though hidden, its workings are shown by our outward conduct. As Shakespeare has finely spoken, "Better conquest never canst thou make, than warn thy constant and nobler parts against giddy, loose, suggestions."

Self control should not mean self injury. The anchorite striving by the very annihilation of his physical being to gain self mastery had yet to learn that "spirit and flesh are twins of one glorious birth;" that man should discipline himself in accordance with nature's laws; and that controlling and directing body and mind in the best possible manner, is the greatest return one can make to his Creator.

Neither should self discipline be of that cold, deliberate nature purposed to be to the harm of others. Man was not created that he should so misdirect a noble virtue as to make it the means of injuring those with whom he comes in contact. To be as the greater service should be for others, it should be touched with a spirit of charity, justice, and respect for the rights of our fellowmen. He that attains to this sphere of usefulness "let him first become servant of all."

Finally, native genius and strength should not be mistaken for self-mastery acquired by discipline and restraint. Certain it was that Mark Antony possessed native power. As an orator, general man of affairs, he was able to sway the multitude at his bidding. In hardships he was the bravest of the brave. His was a strong character, naturally fitted for such deeds. Yet place him in luxury and refinement. Control was thrown to the winds and life became one wild dream. Here then is the key to his character. He lacked of self control the highest—that of the spirit.

The first element of control of one's self is submission. Said one author, "If you would learn self mastery, begin by yielding yourself to the one great Master." The second is discipline and restraint, and from these comes "man's empire over himself. Power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions; the power of calm reliance in scenes of darkness and storm,"—this is true self control.

It is this which should be one of the ideals of the student. The school offers many occasions for its development, but it rests with the individual whether he profit. And in these days when the youth fresh from school are the men of tomorrow, when to be a man means so much, there is a genuine need that they be unhampered by a lack of self control. Is it for a knowledge of books alone that we are striving here? Nay, let us read our duty aright. Aim at self mastery and cherish its highest ideal, the consummate attainment of self control.

LOUIS C. PALMER.

OHIO

A Call to Faithfulness in Tithes and Offerings

The magnitude of our work calls for willing liberality on the part of God's people. In Africa, in India, in China, there are thousands, yes, millions, who have never heard the message of truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God.

In our own country there is much to be done. There are many cities to be entered and warned. Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and teaching religion in the

public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities that is hindering the advancement of the cause.

The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his sacred portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come, confessing your neglect. Prove the Lord, as he has invited you to do.

Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury. The work of evangelizing the world has been greatly hindered by personal selfishness. Money is needed in order that the work to be done all over the world may be carried forward. Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations, kindreds, tongues and peoples. There are many in our world who are longing to hear the word of life. But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of his workers carefully sustained. They are his property, and he is dishonored when they are compelled to labor in a way that injures their health. He is dishonored also when, for lack of means, workers cannot be sent to destitute fields. Let our church members bear a living testimony to the power of the truth by denying self and giving liberally for the advancement of the work. Let every family bring their tithes and offerings to the Lord. Perfection of character cannot possibly be attained without self-sacrifice.

Never was there a more important time in the history of our work than the present. The message of the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to "the Lord and his work. My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is his. Christ gave himself willingly and cheerfully. In view of all that he has done, should we feel it a hardship to deny self? His death ought to stir every fiber of our being, making us willing to consecrate to

his work all that we have and are. Can we behold the divine condescension, the suffering endured by the Son of God, without being filled with a desire to be allowed to sacrifice something for him? He left his heavenly home to seek for us. Shall we not reveal in our lives his divine tenderness and compassion? If workers in the mission fields could have the means that is used in expensive furnishings and in personal adornment, the triumphs of the cross of Christ would be greatly extended.

Would you make your property secure? Place it in the hand that bears the nail-prints of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears his inscription. It is sealed with his immutability. MRS. E. G. WHITE.

The Mount Vernon Church Sabbath-school

The Lord has greatly blessed our Sabbath-school during the past quarter. All have shown a deep interest in the study of the lessons. The life and labors of Paul and his companions have put a new determination into every heart to be as true and loyal to our work as were the apostles of the early church.

The school has been successful in many ways. Our membership is 130; the average attendance 116. One of the senior classes of six members has had a perfect attendance; and many of the children have not missed a Sabbath. The donations have been excellent, amounting to \$117.10, a gain of \$14.88 over the previous quarter.

The average weekly donation was \$8.35. While we have had fourteen Sabbaths in this quarter, yet on the two Sabbaths when camp-meeting was in session our attendance and donations were very small.

The children have done their share in giving. The highest donation for one week in the intermediate division, consisting of twenty-two members, was \$1.07, while the little ones in the kindergarten gave 97 cents for their banner donation. Each class has made an effort to reach the ten-cent-a-member standard. Four classes have been successful in this, the banner class giving \$11.02.

All of the Sabbath-school supplies have been paid for by special collections and subscriptions. None of the regular class donations has been used for the running expenses. This amounts to considerable, as we have a club of thirty copies of the *Little*

Friend, twenty-five of the *Youth's Instructor*, and twenty-five of the *Sabbath-School Worker*.

We are all much interested in the Sabbath-school and expect to have a better report the coming quarter.

MRS. A. EARL HALL.

Brother F. A. Stahl, who is laboring among the Indians of Peru, South America, is well known to many in Ohio. He writes as follows to Elder Moffett in response to a request for "something that will be of interest to the young people" and a suggestion that they might be able to help him in his work:—

"I received your good letter, and I thank you for your kind interest. I have been wanting to send you something for the young people, but my time is not my own out here. I plan to do a thing, but people come for help and I have to leave my work and attend them.

"What we need out here is pictures of all kinds, that will give these people an insight to life in other parts of the world; also pictures of trees. You see there are no trees here; we are above the timber line. These mountains and plains are very dreary, and pictures of any kind will be thankfully received. Perhaps you could ask the young people to send some. All kinds of pictures—of trees, flowers, animals, life in the city or in the country, Bible pictures also,—all will be appreciated. They can be sent unframed, in paper, as newspapers.

"A small folding organ should be bought, and sent by the American Express Company to me—Senor F. A. Stahl, Puno, Peru, South America. Small articles can be sent best by mail.

"Sometimes I long for a sight of the green fields. The other day I visited a rich man near here, and he had pictures on the walls of scenes in the States. I could hardly leave the place.

"Many thanks to you for the favors you are showing us. I am sure that God will bless you for these things."

This letter, which pictures unwittingly the dreary side of the life of a missionary, presents to our young people and any others who wish to improve it an opportunity to do much good through very little effort. Any one can send a picture that will bring again before the missionary the scenes of his home country, and give to the natives of a desolate region an idea of the beauty with which God has graced our earth, marred though

it is by sin. We who live in a land of beauty and plenty can well afford to do a little act of kindness to brighten the lives of those who are not so blessed.

OHIO TITHE RECEIPTS SEPTEMBER, 1911

Akron.....	\$ 6 00
Alliance.....	.....
*Barnesville.....	19 91
Bellefontaine.....	15 25
Bellville.....	16 75
*Broughton.....	5 30
Bowling Green.....	30 87
Camden.....	6 00
Canton.....	6 40
Chagrin Falls.....	33 40
Charloe.....	.....
Chillicothe.....	.....
Cincinnati.....	11 00
Cleveland.....	176 92
Cleveland German.....	47 99
Clyde.....	20 75
Columbiana.....	.....
Columbus.....	191 25
Columbus S. D. A. Mission.....	10 66
*Conant.....	.....
Conneaut.....	6 50
*Convoy.....	5 50
Corsica.....	.....
Coshocton.....	.....
Cygnat.....	.....
Dayton.....	.....
Defiance.....	8 85
Delaware.....	31 98
Delta.....	.....
Derwent.....	.....
*Dixon.....	.....
Dowling.....	.....
Dunkirk.....	.....
East Liverpool.....	41 21
Elgin.....	.....
Findlay.....	.....
Greenspring.....	3 50
*Gilboa.....	.....
Hamler.....	.....
Hamilton.....	98 29
Hicksville.....	.....
*Jackson.....	16 80
*Kenton.....	.....
Killbuck.....	24 05
LaGrange.....	152 14
*Lake View.....	35 40
Laura.....	6 00
Leesburg.....	.....
Liberty Center.....	.....
Lima.....	.....
Locust Point.....	20 00
Mansfield.....	14 7
Marion.....	36 07
Marshfield.....	.....
Massillon.....	.....
Medina.....	.....
Mendon.....	.....
Middlefield.....	.....
Mount Vernon.....	77 53
Newark.....	34 80

Canvassers' Reports

Ohio, Week Ending September 29, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
H. T. Forsythe, Wyandot Co.	BF	5	37	41	42 50			42 50	
L. H. Waters, Wyandot Co.	BF	5	39	34	39 00	3 00		42 00	
Marie Flenner, Butler Co.	BF	4	13	26	30 50	3 25		33 75	
Mary E. James, Lawrence Co.	CK	4	29	11	16 00	10 75		27 25	
C. Reichenbaugh, Geauge Co.	CK	4	32	21	26 00			26 00	
*J. Randolph, Marion Co.	DR	8	66	3	9 50	27 45		36 95	12 15
Addie Flenner, Butler Co.	BF	2	10	18	18 50			18 50	
H. S. Irwin, Ashtabula Co.	CK	3	29	10	15 50			15 50	
Totals		35	255	164	\$198 00	\$44 45	\$242 45	\$12 15	

New Jersey, Week Ending September 29, 1911

N. R. Pond, Beverly Co.	GC	5	36	2	6 00		6 00	14 20
W. B. Plant, Pilesgrove	CK	4	32	16	26 00	4 00	30 00	
W. Schmidt,	GC	3	20	2	6 00	4 90	10 90	21 60
Totals		12	88	20	\$38 00	\$8 90	\$46 90	\$35 80

East Pennsylvania, Week Ending September 30, 1911

J. Herlinger, Perry Co.	GC		17	10	30 00	2 75	32 75	
Wm. P. Hess, York Co.	DR		24					7 55
R. P. Morris, Hanover	GC	3	22	12	38 00		38 00	
Totals		3		22	\$68 00	\$2 75	\$70 75	\$7 55

*Two weeks

Grand Totals: Value of Orders, \$360.10

Deliveries, \$55.50

Norwalk.....	.....							
New Philadelphia.....	.....							
Ohio City.....	.....							
Pemberville.....	.....							
Piqua.....	13 36								
Pleasant Hill.....	.....							
Powell.....	.....							
Ravenna.....	69 46								
*Reedsville.....	1 47								
Rows.....	.....							
Sherwood.....	40 00								
*Shreve.....	.....							
Spencer.....	.....							
Springfield.....	209 33								
Toledo.....	50 24								
Troy.....	.....							
Van Wert.....	.....							
Walnut Grove.....	.....							
Washington C. H.....	.....							
Waterford.....	.....							
*West Mansfield.....	.....							
Wheelersburg.....	.....							
Wilmingon.....	.....							
Youngstown.....	31 27								
Zanesville.....	18 63								
Individuals.....	.....							
Isolated.....	50 94								
TOTAL.....									\$1,696 54

*Companies

TOTAL RECEIPTS, ALL SOURCES

SEPTEMBER, 1911

Tithe.....	\$1,696 54
Tract Society.....	1,654 47
Sabbath-school Donations.....	144 54
First Day Offerings.....	62 29
Annual Offering.....	.....
Mid Summer Offerings.....	8 25
Mission Review.....	.....
\$300,000 Fund.....	87 99
Mount Vernon College Fund.....	9 83
M. V. C. Tank Fund.....	2 75
Tent Fund.....	.....
Blind Fund.....	1 00
Africa.....	.....
Camera Fund Little Friend.....	.....
Colored Work.....	6 00
Orphans and Aged.....	2 85
Tent and Hall Donations.....	28 30
Religious Liberty.....	.....
Ministry of Healing.....	.....
Missions.....	27 28
Canvasser fare to India.....	.....
White Memorial Church.....	30
City Work.....	5 00

TOTAL.....\$3,737 39

H. D. HOLTOM, Treas.

EAST PENNSYLVANIA

The date for the beginning of the Harvest Ingathering campaign for missions is November 1, 1911.

A week ago last Sunday, Elder H. Meyer, pastor of the Philadelphia German church, baptized six adults in the Delaware river, as a result of his tent effort in the northeastern section of that city. At least seven more are expected to be baptized in the near future, as they are deeply interested in the truths for these times.

In a letter just received from Elder A. R. Bell of Harrisburg, we learn that so far eight have decided to obey the message as a result of the tent effort there. Others are interested and will undoubtedly take their stand soon.

We are very sorry to learn of the death of Sister Elizabeth Head of the Wade church. For several years Sister Head was the leader of that company, and a most devoted worker. She will be greatly missed by the faithful members who are left to mourn her loss. The funeral was held September 30, in the presence of a large gathering. Elder W. H. Heckman conducted the service.

Elder S. D. Hartwell met with the Souderton church last Sabbath for quarterly services. He reports a good meeting.

Do not forget the date for the beginning of the Harvest Ingathering campaign—November 1.

Orders for the special number of the *Signs* to be used during the Harvest Ingathering campaign are coming in rapidly. We hope that our churches and isolated brethren and sisters who have not yet sent in their order will do so *at once*, as it is *very* essential that these papers be in the hands of everyone before the last of October.

A most impressive service was held in the First Philadelphia church Sunday evening, October 1. After the sermon by Elder Heckman, fourteen precious souls were buried with their Lord in baptism by Elder Harter. These have accepted the truth as a result of the tent effort conducted at

COLUMBIA UNION VISITOR
OFFICIAL ORGAN OF THE
COLUMBIA UNION CONFERENCE
 of the Seventh-day Adventists
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BY THE
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 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.

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.

Sixty-fourth Street and Woodland Avenue. Others are keeping the Sabbath and are expected in the near future to be baptized and unite with that church.

Our Sabbath-school and Young People's Secretary, Miss Myrtle A. Bristol, is no longer connected with this conference, having married Dr. L. L. Andrews and gone with him to Atlanta, Ga. Until someone is found to take her place, kindly send all communications to the tract society office, 4910 Arch St., Philadelphia, Pa.

November 1 is the date for the beginning of our fourth Harvest Ingathering campaign for missions.

The tent efforts conducted by Elders Bell, Wiest, and Sufficool are still in progress, notwithstanding the inclemency of the weather, in the hope that it may soon be settled again, at which time large audiences are assured.

We quote the following from a letter written by Brother B. M. Heald at Chambersburg: "We have a very pleasant chapel with a seating capacity of thirty-five. Last Sabbath nineteen were present at the services. We had planned on many more being present, but they sent word that they would be there the following Sabbath. We cannot but praise the Lord as we see this manifestation of his power working upon the hearts of his people."

The Lancaster church has ordered 1000 copies of the special *Signs* to be used during the Harvest Ingathering campaign. This is certainly a good example, inasmuch as that church is composed of but twenty-three members. We trust that all our churches will order in the same proportion.

We trust that our people will not forget the vote taken at our last conference in connection with the campaigning at Allentown, relative to the "twenty-five cents per quarter" plan to assist our college at Mt. Vernon. Let all put this resolution, passed at that time, into practice.

November 1—the date for the beginning of the Harvest Ingathering campaign for missions.

Our Pioneer

The *Signs of the Times* weekly is our pioneer missionary paper. As such, it has now developed a strong method in the giving of the message,—that of presenting every six months in a series of twenty-five numbers the great three-fold gospel message. It is now the aim of the publishers to cover the various phases of the message in each of these series, but to present the truths in a different, new, and beautiful setting each time.

Our people should watch these series and see that the names of their relatives, friends, or any in whom they are interested are sent in so that they will get the first number of the series.

These series provide a practical, effective, attractive, and economical means of presenting present truth; and results are seen everywhere. Special low prices are now made to club subscribers. Five or more papers coming to one address, 60 cents each. The publishers will mail the papers direct from their office to five or more separate names and addresses for 65 cents each. Single subscriptions are 90 cents for six months.

A new series, with studies on the book of Daniel as one of the leading features, and one that is believed will be the best of any yet published, will commence with the issue of November 14, and to each address will also be sent a copy of the Ingathering number of the *Signs*. You should now be making out your list of names to hand them to your missionary secretary or send to your tract society.

Successful talking to children, and afterwards questioning them upon these talks, is a science. It comes more natural to some than to others, but even those who are not apt in this direction can be greatly benefited through the two sample "Talks to Children" given in the September-October number of *Christian Education*. This feature will probably appear in each number of this volume.

A Good Campaign

On September 30, 1910, orders for the Ingathering *Review* numbered 31,624. On September 27 of this year orders had been received for 111,719 copies of the Ingathering *Signs*.

Orders are arriving in a regular avalanche. One secretary says: "The people are taking hold of this work with more interest this year than at any previous time. Some predicted that we should not have the interest this year on account of the drouth; but it seems to work in the opposite way." Other encouraging words from all parts of the field indicate that there is an unusually good interest in the campaign. Let us keep the interest on the increase.

Well to suffer is divine;
 Pass the watchword down the line,
 Pass the countersign: "ENDURE."
 Not to him who rashly dares,
 But to him who nobly bears,
 Is the victor's garland sure.
 —J. G. Whittier.

"When the bins of memory are well stored with good things one is prepared for the winter of life."

"The rainbow of promise is to be seen through the tears of penitence, and not through those of regret."

LOST.—A new "Christ in Song" containing the initials I. M. R., was left on the Wooster, O., camp-ground. Any one having it will kindly notify Ira M. Rickett, Route 1, Sullivan, Ohio, who will forward postage for its return.

OBITUARIES

PENN.—Helen Cynthia, daughter of Brother and Sister L. C. Penn, was born June 21, 1910, and died at Mount Vernon, O., October 2, 1911, aged 1 year, 3 months, and 11 days. Not since last April had the little one been well, having developed a spinal affection which was responsible for her death, yet through it all she was a patient little sufferer. While the little treasure has been lost for a time the fond parents look with confidence to the future, when he who said "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," will once more restore her to those whose home she brightened during her stay. The funeral service was held from the family residence on Vine St. by the writer, who used Jer. 31:15-17 for the basis of remarks addressed to a large number of sympathizing friends. JAMES E. SHULTZ.