

Columbia Union Visitor

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

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No. 8

GENERAL MATTER

SABBATH EVENING

Welcome, dear Sabbath hour,
My Father's holy time!
With thee is restful, healing power,
While faith and hope are mine.

Thankful, dear Lord, to thee
Thy promises to claim;
Thou knowest that I feign would be
Sealed with thy holy name.

This peaceful, quiet rest
Denotes thy presence here.
Pardoned, and every sin confessed
Dear Lord, how can I fear?

And as the holy day
O'ertakes the busy week,
How sweet to lay each care away
And worship at thy feet.

O blissful Sabbath rest,
Be thou forever mine;
Nor let a single doubt oppress,
But let thy glory shine.

MRS. PAULINE ALDERMAN.

Mt. Vernon, O.

The Bible versus Higher Criticism—3

THE ROSETTA STONE

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. The invasion of Egypt by the French under Napoleon in 1798, foretold in Daniel 11:40 as marking the beginning of the time of the end—the time when "many shall run to and fro, and knowledge shall be increased"—by a remarkable coincidence led in the following year to the discovery of the Rosetta stone, the key to the Egyptian records of the past, sealed securely for ages till the hand of the divine timepiece pointed to the time of the end.

While excavating at Fort St. Julien, on the Rosetta branch of the Nile, Boussard, a French engineer, unearthed a peculiar stone of black granite, 3 feet, 9 inches in height by 2 feet, 4½ inches in width, and 11 inches in thickness. The stone brok-

en off at the top, contains an inscription in three forms: fourteen parts of lines of hieroglyphics, the pictorial characters used in the writing of the priests; beneath are thirty-two lines of the demotic script of the common people; and at the bottom are fifty-four lines—some complete, others broken off—in Greek uncial letters. "This apparently insignificant stone," says Baron Bunsen," shares with the great and splendid work, *La Description de l'Egypte*, the honor of being the only result of vital importance to universal history accruing from a vast expedition, a brilliant conquest, and a bloody combat for the possession of Egypt."

The Greek was easily read and told how the stone was set up in 195 B. C., in honor of Ptolemy Epiphanes, by the Egyptian priests in appreciation of, favors enjoyed at his hand. It was soon conjectured that the two upper inscriptions told the same story, and perceiving its value, it was seized by the British when they captured Alexandria, and shipped to London, where it may now be seen in the British Museum.

For twenty years no one was able to make out the meaning of the two upper registers, but in 1818, Champollion, a Frenchman, devoted himself to the task of deciphering the inscriptions, and after some years of most diligent comparison of the known Greek with the unknown forms of Egyptian writing, he succeeded in discovering the long-lost combination. Societies have since been organized supporting archaeologists in their work in Egypt and many volumes have been printed containing translations of the Egyptian records, of which it has been said that "the pick and shovel, unearthing these writings in demotic characters, are furnishing more proof of the correctness of ancient Bible records than comes from any other source outside the Bible itself."

God's ways are again noticeable here, when immediately after the effort of the French to destroy the Bible, He causes one Frenchman to unearth the Rosetta stone, and

another Frenchman to decipher its inscription after years of effort, thus causing the Egyptian records to testify to the truthfulness of the Biblical narrative.

THE BEHISTUN ROCK

But the cuneiform, or wedge-shaped characters, used in writing by the ancient Babylonians and Assyrians continued to be an unsolved mystery, although Oriental scholars bent every energy to an understanding of them. In 1835 Henry C. Rawlinson, an English officer in the Persian army, made a discovery in the Zagros mountains. On the perpendicular side of a limestone mountain, and 350 feet above its base, a large space had been hewn smooth, and he could make out on this space a large bas-relief representation of a king before whom captives were filing. There were also several columns of cuneiform inscriptions.

At the foot of these inscriptions ran a narrow ledge, fourteen inches wide, made in preparing the rock for the records, and even part of this ledge had been removed by the action of the elements. Rawlinson felt impelled to copy the inscriptions and worked at it four years, copying part from the ledge, part from a ladder whose foot was held on the ledge by an assistant, and, where the ledge had disappeared, he was suspended from above in a swing held by natives, while the three hundred and fifty foot chasm yawned beneath.

This Behistun Rock inscription was engraved in three languages, the ancient Persian, the Babylonian, and the Median. By the close of 1844 after five years more of diligent effort Rawlinson succeeded in translating the 400 lines of the ancient and long-forgotten Persian writing, which proved to be a record cut by order of Darius I, King of Persia, about 515 B. C. Surmising that the other two registers corresponded to the Persian, scholars undertook to read them, succeeding first with the Median and lastly with the Babylonian.

It would be difficult to convey an adequate idea of the difficulties to be overcome in the mastery of the Baby-

Ionian-Assyrian cuneiform writing. This language has no alphabetical letters. It is made up of wedge-shaped characters, pressed into clay or cut into stone or metal. Each wedge or combination of wedges was originally ideographic, that is, it stood for an idea as man, home, river. Gradually they had also come to possess a syllabic value, as *la, luk, da, dan*. A single sign sometimes possessed not only an ideographic value, but from one to a dozen syllabic values, the exact meaning depending on the context. To further complicate matters there are an endless number of combinations of anywhere from two to thirty wedges, paralleled or crossed at different angles, and from two to six of these combinations are again joined to express compound ideas. One published collection contains nearly 15,000 combinations.

Under such circumstances many scholars refused to believe that the inscriptions had really been properly read and interpreted, and a test was consequently arranged for the benefit of sceptics. Four men were chosen—an Irishman, two Englishmen, and a Frenchman. Each was required to work independently on a fine lithographic copy of a long historical inscription, and when the results were compared at a specified date, the four translations were found to agree.

This almost incredible feat has been pronounced by Ira M. Price, Professor of Semitic languages in the University of Chicago, "the greatest achievement ever made in the field of language or archeology."—*Monuments and the Old Testament*, p. 60. The long buried ruins of the Mesopotamian value—the cradle of nations, the home of Abraham, the founder of the Hebrew nation—were now explored with indefatigable zeal, and from the mouldered dust of millenniums the dead, some of whom had blasphemed the God of heaven, now cry out to all the world, "Let God be true, but every man a liar."

Thesis written by the editor as a requirement in the College course in Ancient History.

The Outlook Department article in the February 11th issue of the *Signs* Weekly is of exceptional value. It is entitled "Rome on the Potomac," and places vividly before us an astounding situation. Friends and neighbors ought to see it. Better still, they ought to get the whole of the present series of the "*Signs*." It is all exceptionally good and of unusual importance.

Autobiography

I was born in a small mining town among the mountains of Eastern Pennsylvania. In this place I spent the first seventeen years of my life, twelve of which were occupied in securing a preliminary public school education.

Though reared in a Christian home, I had many varied experiences during my early school career, which were destined to prove detrimental to the development of a Christian experience. It was during these years that the evil effects of bad associations were forcibly impressed upon me. Many times I found myself unconsciously yielding to temptation as a result of their subtle influence. I thus formed habits which counteracted my home influence, and threatened to lead me on a downward path.

The early years of my public school education passed by scarcely noticed, and, although I was laying a foundation for an education, I accomplished very little in practical things. Life was too cheerful for any serious contemplations. However, as I reached my early teens, the greater solemnities of life gradually dawned upon me, and enabled me to view the problems of life more clearly.

I had cultivated a love for temporal pleasures and enjoyments, and spent much of my time satisfying myself in the enjoyment of them. Eventually my last year in a high school course was successfully completed, and I had exultingly reached what I considered one of the mile-stones of a successful career. At this juncture I felt quite able to launch out and meet the world face to face; but was there not something lacking? Did not some vacancy need to be filled in my experience to assure success? These and similar questions arose in my mind, occasioning serious thought.

Three months of vacation passed by, during which time I indulged in many sports and pleasures, which only tended to fasten my hold on the things of the world. When the fall session opened, I entered upon my first year of college in a Christian school. Then it was, my struggle began. Having placed myself under Christian influences, only a short time elapsed until strong conviction forced itself upon me. The enchantments and allurements of the world stood before me as a great wall. To scale it and gain a Christian experience beyond was my utmost purpose. One by one I gained the victory over temptations which had previously brought defeat. It was a great battle

with self, checkered with victories and defeats.

Finally, I felt I had gained a complete victory through the help of a higher power. The stern realities of a Christian warfare were opened before me, and I gladly entered. I then felt that the lacking quality of my experience had been supplied, the vacancy filled. To push on the upward path, and finally receive the reward of success, is my definite end and purpose.

Written as an exercise by a member of the College Rhetoric class.

My Conversion—3

My mother accepted the truth from a man who canvassed for the *Signs* in our town when I was a very small child. There were three other families of Sabbath keepers, and a Sabbath-school was formed, which was a weekly delight to my brothers, sisters, and self. Nothing would ever keep us from Sabbath-school we often declared to each other. As I grew older, however, and began to attend public school the jests and taunts of my fellow-students hurt me deeply and my love for Sabbath-school grew less and less, until I was anxious for any excuse that would serve to keep me away.

Then, too, everything that I wanted to attend came on Saturday, and I felt I could not give up every pleasure. I was encouraged in this by my father, who bitterly opposed the truth, and always gave his consent to attend the excursions, concerts, picnics, or whatever else was going on. My mother always left me free to choose for myself. After pointing out the wrong, she would allow me to do as I thought best. Too often I chose the wrong deliberately, but somehow the pleasure anticipated was not realized. Often I would lie awake at night crying bitterly, and longing for some one to come and show my mother that keeping the seventh day was not required by God.

For a year or two after leaving public school, I rarely attended an Adventist meeting. The height of my ambition was to clerk in a store, as many of the girls were doing, but because of mother's wishes I refrained from this. The young people with whom I associated were of the most worldly sort, and I enjoyed their pleasures as much as any one. My father and my aunts were fully satisfied that I, at least, would not take up with that "crazy religion"; yet always in my heart was the conviction

that I was transgressing God's law, and I knew if ever I became a Christian, I must be an Adventist. But there was lots of time for that when I became older, I thought.

I remember so well the first time I fully sensed my condition. We were sitting at dinner discussing an event that had just taken place, and my mother showed it to be a sign of Christ's soon coming. A thrill, half of fear, passed over me as I realized how unprepared I was for that event.

A few months after this a new church building was completed in Halifax, and my mother persuaded me to go with her to its dedication. I enjoyed the service and stayed for the evening service, taking supper at the minister's home. His wife and her sister seemed interested in me, and I returned the interest, very soon learning to love them dearly. They planned many little schemes for getting me to attend the meetings, and soon I found myself regularly attending a series of services that followed the dedication. During the closing week invitations were given each night for those who wished to give their hearts to Christ and keep his commandments to rise to their feet. Many took their stand, and I longed to do it, but the thought of my father, my aunts, my friends, and what I must give up held me back. The closing night came, once more the invitation was given. All week I had struggled, now I must yield, or perhaps it would be never. I could not rise to my feet, just simply raised my hand; but the struggle was over, and I knew God would give me strength to bear whatever was to follow.

Not so much opposition was raised by my people until my baptism a few months later. Then I had to bear the ridicule from them. My father said I could never expect to earn my living if I kept Saturday, and declared if I joined the Adventist church I could no longer remain in the home. I went right on, however, feeling that God could care for me, and no more was said about my leaving home. Indeed a few weeks later, when I left home for the first time in the hope of regaining my health, father was as loath as any one to let me go. By this time he has had ample proof of the Lord's willingness to care for those who follow him in faith. For four years I was enabled to attend school through my own efforts with very little help from my parents, and positions have always been open to me when I desired work. Gradually my father's opposition has been breaking down, and our most earnest prayer is that

he, too, may come to know the happiness found in keeping God's law.

Written as an exercise by a member of the College Rhetoric class.

How to Increase Sabbath-school Attendance

"And when the Jews were gone out of the synagogue, the Gentiles besought them that these words might be preached to them the next Sabbath. And the next Sabbath-day came almost the whole city together to hear the Word of God." Acts 13: 42-44.

Our hearts rejoice as we read the record of the increased attendance narrated by the scholarly Luke. The apostles Paul and Barnabas had a message from God and they lived it with sincere earnestness. The Gentiles heard it; they felt it, and were unable to resist the Spirit of God, and so were led to believe that Jesus is the Saviour of men. So rejoiced were they, that, instead of being satisfied with what they had received they besought that these words might be preached to them the next Sabbath. In the meantime they told their friends and neighbors of the wonderful things they had heard, with the result that almost the whole city came to hear the Word of God.

We desire to see a repetition of this soul-inspiring occurrence. In the first place, the message proclaimed in our Sabbath-schools is from God, and our officers, teachers, and scholars should feel it as such. With such a message our hearts should reflect the truth so that instead of having a dead, dark Sabbath-school, with everyone wishing to be served, instead of serving, we would see a live, bright, sunny session, with all sorry when it is over.

Our officers and teachers are servants of God the six working days as well as on the Sabbath; many of our scholars are from Christian homes; hence the Sabbath-school must be a glorious, yet sacred place, where all say, "Surely, it is good to be here." Our scholars will not forget the wonderful lessons, the heavenly music, and the earnest prayers, but will think of them, as well as talk of them to their parents and neighbors and friends, until some unconcerned one, some negligent one, is drawn to the source of their happiness and to the feet of Jesus.

We need to fall at the throne of mercy and pray for forgiveness for our slothfulness. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments." "Arise,

shine; for thy light is come, and the glory of the Lord is risen upon thee." "It is high time to awake out of sleep; for now is our salvation nearer than when we believed."

We say we must have a larger attendance and we pray for such, but shall we leave all the work for some one else? "Faith without works is dead." Therefore by his help, whose servants we are, we must each allow the message of a soon coming King to shine forth in our lives.

The officers should meet together to pray for knowledge to quicken the services, that unconverged boys and girls may be won to God.

The teacher's aim should be to bring out the beauties of the lesson and not to tell of trials endured during the week. Our scholars will then consider it a heavenly privilege to enjoy such services.

We should start early for the Sabbath-school in order that we may stop at a neighbors, and with a cheery "Good morning," tell how anxious we are to be at such Spirit-filled gatherings, and urge them to go with us. We must lay aside that spirit of unconcern, and realize that souls must be drawn to God, and that quickly.

Thus by our prayers, our earnestness, and our perseverance, slack ones are regained, new ones are brought in, and finally the whole city comes to hear the Word of God.

ANNA C. SEENEY.

Paper read at the Sabbath-school Convention at Cheswold, Del., Jan. 25, 1913.

We note the following interesting topics discussed in the March number of the *Signs Magazine*:—

"Back to Asia with the Turk."
Perilous Times of Unrestraint.
Awakened Public Conscience.
Heaped Together Treasure for the Last Days.
Turkey a Triune Sign of the Times.
Unrest and Socialism.
Something Sinister Controls.
Mayor Gaynor on the Sabbath.
"Tacked On" Legislation.
Turkey Will Come to an End.
College Intemperance.
Ominous Signs of the Times.
A Social Portent—No God—No Master.
The New Japan and the War Spirit.
Germany and the Jesuits.
The Gospel and Modern Sanitation.
Becoming like Sodom and Gomorrah.
The Message and the Messengers.
This unusually strong number of the *Signs* should be widely circulated.

CHESAPEAKE

Progress of the Work in 1912

The work in the Chesapeake Conference for the year 1912 has made considerable progress. The conference committee voted to operate four tent efforts; two for the English, one for the German people, and one for the colored people. These efforts were in a measure successful and over sixty white persons and twenty-five colored persons have embraced the truth. Accessions to the faith have also been made at Cumberland, Thurmont, Rock Hall, Smithsburg, Baltimore, and Wilmington, making in all fully one hundred that have accepted the truth during the year.

For years the message has had its representatives in Baltimore, the largest city in the conference, but without a church building the work has progressed under serious difficulties. The brethren and sisters and workers here have labored very faithfully to change this condition, until a very choice lot came into their possession and upon this lot today stands a very neat brick building, which, when finished, will comfortably seat 300 persons. This church building is being pushed to completion and will be ready for dedication about March 1st. It is gratifying to know that after years of effort, there is at last a monument in this city for God's Sabbath.

There has been a very substantial growth and increase in the conference finances. This is due to an increase in membership and also to an increase in faithfulness in the payment of tithes and offerings, following the general meetings which have been held with the churches in various parts of the field. The tithe for 1911 was \$8,960.10 and for 1912 \$10,584.47, an increase over 1911 of \$1,624.37. There has been a sufficient increase in offerings for missions to bring the conference out on the 15 cent-a-week fund. The offerings for 1911 were \$1,888.57 while for the year 1912 they were \$4,306.66, a gain over 1911 of \$2,418.09. The total tithe and offerings for 1911 were \$10,848.67 and for 1912 \$14,891.13, a gain of \$4,042.46. The Sabbath-school offerings for 1911 were \$978.76 and for the year 1912 \$2,145.00, a gain of \$1,166.24.

These figures are a source of encouragement to us as we labor to develop the field. This field has been classed among the weak and dependent, but with the help of the Lord we

can see that the work is on the upward grade, and the future looks more promising than ever. Plans are in operation which it is hoped will help us very materially to reach still greater heights, and, as we enter upon the duties of another year, we feel confident that God will enable us to accomplish more than has ever yet been realized in the Chesapeake Conference.

We trust that the Lord will continue his blessing upon his people, and that faithfulness and whole hearted consecration may characterize each one until victory through Christ shall come in the finishing of the work in the earth.

ROSCOE T. BAER.

Our Sabbath-schools

As we make up our statistical records of the Sabbath-school work in the Chesapeake Conference for the year 1912, we are led to exclaim like one of old, "What hath God wrought!"

The contributions have far surpassed our expectations. In the year 1911 our offerings amounted to \$978.76, a gain over 1910 of \$305.26.

At the beginning of 1912 we set our aim at \$1200 for missions for the year. But we had passed our goal at the close of the third quarter, for at that time our records showed the total contributions for the first nine months of the year to be \$1387.14. Our total contributions for the fourth quarter are \$635.54, making a total for the year of \$2013.68. Our thirteenth Sabbath offerings for the year amounted to \$436.27.

These figures were so remarkable we felt we must compare them with those of former years and give our faithful brethren and sisters the benefit of the comparisons. In the year 1907, while following the old plan of using a portion of the contributions for home expenses, our total contributions were \$426.38. Of this amount we gave only \$278.02 to missions. In 1908 the contributions were \$575.95, and we gave \$542.53 to missions. In 1909 our reports amounted to \$563.40, and we gave \$559.09 to missions. For two quarters of that year we were on the Honor Roll as a conference, and are happy to say we have been there ever since. In 1910 our offerings amounted to \$673.50.

Thus we find there has been a steady gain each year over the preceding year, until the past year, when we took a great leap, having gained \$1034.92 over 1911.

Since 1907 we have had a gain in

membership of 209. In 1912 our average offering per member per Sabbath amounted to 5.46 cents, while in 1907 it was only 1.06 cents.

The highest average offering in any one school per member per Sabbath, for the 4th quarter of 1912 is 14 cents, Another is 13 cents, another 12 cents, another 11 cents, and another 10 cents. All the others run below 10 cents, and one school averaged only 1 cent per member per Sabbath for the quarter.

That our average attendance is far below what it should be is proven by the fact that the school averaging 14 cents per member really gave 17 cents per member per Sabbath according to its average attendance. The one averaging 13 cents had 15 cents for average attendance; the one giving 11 cents per member had 19 cents for its average attendance; the one giving 10 cents had 13 cents per attendance, while the one giving 1 cent per member really gave 2 cents for its average attendance. Is there not some way in which we can better this condition?

Such wonderful things have been accomplished by those who have been faithful that we can but wonder what the results would be if every Seventh-day Adventist in the conference would feel that the Sabbath-school really belongs to him, and would make himself a part of one somewhere.

However, we would not want any to feel that we want them in the Sabbath-school only in order that the cause may have their help financially. Great spiritual good is to be gained by regular attendance there and a faithful study and personal application of the lessons.

Surely none are too old to learn precious truths from our present lessons. Dear reader, if you are not a regular attendant, will you not at once decide to reform and become a faithful member?

The General Conference is now calling for *One Million Dollars* in the next four years from the Sabbath-schools for missions. Shall not Chesapeake do its best this year and each year in order that they may not be disappointed? We can go far ahead of our apportionment of that amount if we will.

We are truly grateful to our brethren and sisters, and to the children as well, for their hearty cooperation in this work. The results will be known only in the day when final rewards are given. And to our great Elder Brother we ascribe all the praise.

EMMA S. NEWCOMER,

Sabbath-school Secretary.

Cheswold

The members of the church at Cheswold, Del., were greatly helped and encouraged recently by a visit from Brother and Sister Rogers, who are laboring in Baltimore. They came Monday, the 27th of January, and remained until Sunday. The evening services were very helpful to the church and to our visiting friends. Some became so interested that we feel that could it have been arranged for Brother Rodgers to continue longer with us these might have been added to our number.

The noon meetings were of great benefit to us as they were given up to lectures on health. Many have received new light along these lines and without doubt will follow the instruction of the Word and the Testimonies in these things.

The meetings came to a close Friday night, but Brother Rodgers continued with us Sabbath and we had quarterly service. We feel that seed has been sown in the hearts of some and our prayer is that it may bear fruit. All appreciate the good work done and are looking forward to another such season together in the near future. GARFIELD MOSLEY.

WEST VIRGINIA**Special Notice**

The first annual meeting of the Board of Directors of the Seventh-day Adventist Book Society will be held at the Society headquarters, Fairmont, West Va., March 4th, at 9:30 A. M., for the election of officers and for the transaction of any other business that may come before the Board.

F. H. ROBBINS, *President*.

J. S. BARROWS, *Secretary*.

Notes

Elder Charles Baierle of Wheeling, West Va., was in attendance at the general meetings held at Parkersburg and Charleston. He gave some very interesting lectures on the holy land.

Elder Robbins was called to Washington, D. C., this week to attend an important meeting of the Columbia Union Conference Board. He will spend the Sabbath with the Martinsburg church on his return trip.

Mrs. William Robbins of Morgantown is visiting her mother who has been seriously ill for the past few days. We are glad to report that she is improving at this writing.

NEW JERSEY**Cape May Court House**

The series of lectures now being given in the Seventh-day Adventist chapel at this place by Elder George W. Spies is meeting with encouraging success. Four evenings each week are devoted to placing the truth before the people, and it is very favorably received.

The chapel is crowded to the doors at each meeting, and the neighborhood is deeply stirred. People who come the first time to amuse themselves or with the idea that there will be something ridiculous at which they may laugh (for that is the way in which Adventists are regarded in this locality), come the second time because their interest has been awakened and thereafter they are regular attendants. People who formerly were strongly prejudiced are never conspicuous by their absence. On the other hand, they seem afraid to miss a lecture.

One young couple who live near the church take turns, one coming one night while the other takes care of the baby. A former Methodist minister is present every evening and seems to be deeply interested. So far, one family has begun to keep the Sabbath, although no discourse has as yet been given on the Sabbath question. Another lady was heard to remark that if it really were true that the Roman Catholic church were responsible for the observance of Sunday as the Sabbath, then she would keep it no more.

Each meeting is marked by the excellent attention accorded the speaker by the entire audience, a condition which is sadly lacking in the other churches of the community.

God seems to be blessing us in our endeavor to let our light shine, and the interest shown is greatly encouraging the little company already located here. Formerly the people seemed cold and unsympathetic when we attempted to acquaint them with the present truth; but now, through God's grace, it is seemingly different. Sunday evening, Feb. 9, the subject of "The Millennium" was presented to an audience that filled the meeting-house to its utmost capacity. The discourse seemed to take hold of their very souls and produced a profound effect.

We trust that you will join with us in praying that the people will not harden their hearts.

LORETTA TAYLOR.

Reverence in Our New Church

Our reverence for the new church should begin before we enter its doors by taking special caution that we all use well the foot-mat that is placed at the door, so that no dirt from the street is carried in on our feet, to desecrate the temple of God. The Lord told Israel, when coming up to the temple of God, that they should wash themselves and be clean. I believe this means clean shoes as well as clean faces.

As we enter the church, we should go directly to our seats, and with bowed heads, ask the blessing of God upon us, to keep our minds in the attitude of worship within its sacred doors. Then we should show by our deportment that we acknowledge this church as a dwelling place for God. You remember when God instructed Moses to build the temple, the paramount object held up before him was, that it might be a dwelling place for God. We have been learning in our Sabbath-school lessons, that our Saviour is a never ending, unchangeable High Priest. Then his purpose in every church erected is that He may have a place set apart, where in a special manner He can meet and dwell with his people. One of the most successful steps that can be taken on the part of parents is to see that their children are by their side during the service.

All unnecessary running to and fro in the church should be avoided. Satan is ever ready to divert our minds from the truths that are being presented, that we in a special manner need, and he will take advantage of one child running about in the church, and take the attention of the entire congregation from the words of the speaker, and thus Satan's object will be successfully gained.

At the close of the service, while encouraging words, and warm handshakes should be extended, yet no frivolous, worldly conversation should be entered into, which will divert the mind from the impression that has been made by the truths presented.

We should ever keep in mind that our deportment not only outside of the church, but also in the church is read by every observer who comes in among us; and we should aim to demonstrate by our lives at all times, that we have been with Christ and learned of him. BESSIE E. SMITH.

Irvington, N. J.

Article prepared for the Newark young people's society, and read the evening after the dedication of their church.

With Our Canvassers

Brother Rambo who has been canvassing for "Coming King" in Camden is having success; last week in 22 hours he took \$57.85 worth of orders. This is a little better than \$2.62 per hour. Surely this is a good record for city canvassing. God has promised to send His angel before the faithful canvasser to prepare the way; He is fulfilling His promise. God is just as able to give the colporteur success in the cities as in the country, and although we sometimes hear that our books cannot be sold in the winter, we see that the colporteur who works faithfully receives orders as well in the winter as the in summer.

Brother Blinn has been having some good experiences in the country. Last week in 35 hours he took \$37.80 worth of orders for "Bible Readings." He has also been having excellent success in his deliveries.

We are glad to say that Brother G. W. Holman is again actively engaged in the canvassing work, and the Lord is blessing his efforts.

The good experiences that Brother Schmidt has been having with the Christian Science people of New York City show unmistakably the mighty workings of God in this work. Since our last writing Brother Schmidt has had another wonderful experience with those people, he writes:

"Tuesday I was called to New York city and sold \$23.00 worth of books. I had some excellent experiences. . . . The good work is going. I could write volumes but time will not permit. . . . I went to Hotel Ansoma and Verona Apartments and sold \$20.00 worth of books."

We rejoice with Brother Schmidt for the way God is blessing him. Several hundred dollars worth of our large books have already been sold to these people, and what the end will be God alone knows.

These experiences should cause every one who reads them to take courage. Surely some of this gospel seed will fall upon good ground and spring up and bear fruit for the kingdom of God. Are there not others who feel that God is calling them to this important work? The Lord is calling for laborers to work in His vineyard. Who will respond with the answer, "Here am I send me?"

We are glad to report that Brother Plant who has previously been active-

ly engaged in canvassing work in the northern part of this State is again with us. He has taken up the sale of our Temperance *Instructor*, in the large cities of this State. We hope and trust that God will give him abundant success in this noble work.

Word has just been received from one of our churches in the southern part of the State that through the influence of reading one of our books, sold to him by one of our canvassers, one man has decided to keep the Sabbath and is anxious to have his family unite with him in accepting this. May God speed this message on until the faithful have been gathered out of every land and our dear Saviour comes.

C. E. GREY.

WEST PENNSYLVANIA

Some very encouraging reports come to us from the work with the 1913 Temperance *Instructor*. Responding to an invitation from the Anti-Saloon and W. C. T. U. workers in Somerset county last week, Brother Panches in four days placed orders for over 3,000 copies. The temperance workers there appreciate the splendid help this magazine is to them in their fight against the liquor traffic.

Elder Kneeland and Brother Hackman were in Altoona, Thursday, on conference business.

Indications point to a good attendance at the conference and church officer's convention to be held at Altoona, March 4 to 9. Special efforts are being put forth to make this meeting the best ever held in the conference.

The Year Book for 1913 is out, and can be obtained at this office. Besides being a complete directory of the denomination it contains many valuable statistical tables, and a very interesting historical summary of the General Conference of Seventh-day Adventists, giving very valuable data concerning the rise and development of the Advent movement from the first sermon preached by Wm. Miller in 1831 till the present time. The price is 50 cents.

All should subscribe for the *VISITOR* and thus keep in touch with the work in this conference and the Columbia Union.

Elder C. Meleen is spending some time with the Swedish church at Jamestown, N. Y.

AT THE COLLEGE

Mr. Floyd Klopfenstein, our engineer has accepted a position with the Review and Herald Publishing Association at Takoma Park.

Elder John W. Shultz addressed the Mt. Vernon church Sabbath morning, February 8, on the subject of Sanctification.

Sabbath afternoon, February 8, two members of the Ministerial Band, Frank Detwiler and Earl Bisel gave an interesting exposition of Daniel 7 at the young people's meeting.

Mr. William Trinkner has returned to complete the nurses' course at the College.

Elders S. M. Butler and E. K. Slade attended a Union Conference Committee meeting at Washington last week.

Brother Carlton Hamilton, of Mt. Vernon, has arranged to take charge of Elder R. A. Underwood's farm at Mesopotamia, Ohio.

Last Wednesday night, by invitation of Dr. Larrimore, a large body of the faculty and students attended his lecture on "Yellowstone Park" delivered in the Mt. Vernon Congregational church.

The College Literary Society rendered a Washington and Lincoln program Saturday night.

The College Board is in session and will be followed by the Bookmen's Convention from the 20th to the 27th.

Brother Thomas Park gave a chapel talk last Wednesday on "Modern Facilities and Opportunities for Giving the Message." Brother Parks is introducing a letter-head giving a list of texts on some leading phases of the message. These topical Scriptural letter-heads are put up in pads of fifty, on good quality bond paper at 18 cents a pad postpaid, or five or more pads at 15 cents each. Pads of the same letter paper without the letter heading for second sheets will be furnished at 10 cents, or five or more pads at 8 cents each. Those who desire these letter-heads for missionary correspondence should address T. C. Parks, 5905 Longfellow Ave., Cleveland, Ohio.

Canvassers' Reports

District of Columbia, Week Ending January 31, 1913

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
Mrs. L. Dennis, Washington		CK	3	11	15	22 50	1 75	23 25	
L. Godwin, Washington		CK	4	19	30	45 50	2 50	48 00	
Mrs. L. Godwin, Washington		CK	3	16	14	21 50	3 50	25 00	
J. Smith, Washington		CK	2	12	13	27 50	1 00	28 50	
F. Smith, Washington		CK	4	28	33	50 00	25	50 25	
A. Taltamus, Washington		CK	4	21	33	51 00	50	51 50	
W. William, Washington		CK	5	28	75	114 50	4 25	118 75	
Students Band, Washington		PG	1	10	9	25 60	60	26 20	
Students Band, Washington		Mag	3	6				8 80	
Totals	9 Agents		29	151	227	\$358 10	\$14 35	\$380 25	

West Pennsylvania, Week Ending February 7, 1913

A. Brownlee, Washington Co.	PPF	5	40		33 35		33 35	35 90	
A. Davies, Pittsburg	CK	5	20	10	19 00	1 00	20 00	4 35	
F. Hall, Pittsburg	CK	4	16	7	11 50	2 50	14 00	1 50	
C. Guenter, Olean, N. Y.	GC	5	23	7	21 00	2 75	23 75	21 25	
W. House, McKean	BF	5	35	33	41 00	23 60	64 60	11 90	
J. Kimmel, Huntingdon	DR	5	26	7	19 00	3 10	22 10	10 45	
J. Paden, Pittsburg	CK	3	11	3	16 50	1 25	17 75	5 25	
J. Perkins, Pittsburg	CK	6	25	20	29 00	2 10	31 10	5 00	
E. Rogers, Fulton Co.	CK	4	40	20	30 50		30 50		
Totals	9 Agents		42	236	107	\$208 85	\$37 05	\$245 90	\$90 35

Ohio, Week Ending February 7, 1913

B. F. Harrison, Miami Co.	PG	4	35	11	34 00	1 10	35 10		
L. H. Waters, Miami Co.	CK	5	36	18	28 00		28 00		
F. E. Wagner, Summit Co.	GC	5	36	4	13 00	14 50	27 50	37 05	
G. Circle, Clark Co.	BR	1	4	7	23 00		23 00		
J. S. Randolph, Delaware Co.	ES	5	44		19 00	3 65	22 65	66 95	
G. Draper, Erie Co.	GC	3	16	5	16 00	3 75	19 75		
Mrs. S. Philips, Lucas Co.	BR	3	14	4	12 00	2 00	14 00		
*F. Wilcox, Stark Co.	DR	3	9	6	19 00	1 00	20 00		
J. Schick, Summit Co.	GC	5	36	1	3 00	8 25	11 25	29 60	
Hazel Leach, Guernsey Co.	PG	4	29			10 60	10 60		
Totals	10 Agents		38	259	56	\$167 00	\$44 85	\$211 85	\$133 55

West Virginia, Week Ending February 7, 1913

H. Smith, Pocahontas	DR	5	39	13	41 00	23 00	64 00	6 50	
J. Fahrner, Randolph	GC	5	38	12	37 00	9 00	46 00		
W. McElphatrk, Fayette	DR	5	33	3	9 00	7 50	16 50	62 75	
T. M. Butler, Greenbrier	GC	5	35	5	17 00	5 25	22 25	18 25	
Totals	4 Agents		20	135	33	\$104 00	\$44 75	\$148 75	\$87 50

*Two weeks.

Grand Totals: 32 Agents Value of Orders, \$986 75 Deliveries, \$311 40

The Life Boat

The February *Life Boat* is an unusually valuable number. It contains a unique article from Dr. Riley Russell, illustrated by original photographs, giving a glimpse of the great work he is carrying on in Korea in his \$20 sanitarium. There is a strong article from Elder S. N. Haskell on how to study the Bible, and a thought-

ful article from Dr. Kress presenting the question of Sunday legislation from a new angle. Among the large variety of other things is an editorial on "Divine Organization." This number is full of the kind of matter you will want to preserve for future re-reading. A sample will be mailed for only two two-cent stamps.

THE LIFE BOAT, Hinsdale, Ill.

EAST PENNSYLVANIA

Items

Elder H. M. J. Richards, president of the East Pennsylvania Conference, attended the recent Canvassers' Institute at Scranton, where he also preached to attentive audiences every evening. While there he baptized four. February 8th, two candidates were baptized by him at Wilkes Barre.

Eight converts were baptized by Elder R. E. Harter, Feb. 8, in the West Philadelphia church, in the presence of a large audience.

The young people's society of the West Philadelphia church is doing a good work under the leadership of Professor L. D. Rhoads.

Miss Talmage, upon her return from attending the Missionary Volunteer Institute at Mt. Vernon, and visiting her old home in Ohio, spent a few days at Fairhill, Pa. She reports a prosperous church-school with an increased enrollment of five since the holiday vacation. The Sabbath-school and young people's society also are doing well and advancing along all lines.

Miss Jessie M. Weiss and Miss Janet Morris have returned to Philadelphia after a few weeks' absence. Both have resumed Bible work in the city.

Mrs. Elizabeth Longacre, mother of Prof. Longacre, died Feb. 6th, at the home of her daughter, Mrs. Wm. Quinn. Funeral services were held in the home of William Quinn, Fox Chase, Pa., Friday evening, Feb. 7th, conducted by Elder R. E. Harter, and at Quakertown, Pa., Sabbath, Feb. 8th, conducted by Elder S. D. Hartwell. Interment at the latter place.

Brother Fred Harter writes of a good interest at Gravity where he is conducting a series of meetings with the South Canaan church.

Now is the time to circulate the *Temperance Instructor*.

"Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no change
Can attend Jehovah's love."

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 of the Seventh-day Adventists
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WALTER C. MOFFETT - - - EDITOR

Entered as second-class matter March 25, 1908, at the post-office at Mount Vernon, O., under the Act of Congress of March 3, 1879.

Address all subscriptions and make all money orders payable to your tract society.

The check mark here indicates that your subscription has expired. Kindly renew at once.

In the article in last week's issue on "The Bible versus Higher Criticism" the destruction of Nineveh should have read as occurring "twenty-five hundred years ago."

Glance over the following strong features of the March *Watchman*, then send to your nearest agency and procure twenty-five copies at five cents each and distribute or sell them among your neighbors and friends.

"Satan's Masterpiece," by the editor, will indicate the nature and purpose of the great organization through which the great deceiver is working to destroy men.

"Babylon, Ancient and Modern" by Elder C. P. Bollman. A helpful article drawing a parallel between Babylon of old and today.

"A Misinterpretation of Old Testament Prophecies," by Elder F. C. Gilbert, is a very helpful article of a series that will run for several months, giving some idea of how the Bible is received by the Jewish people. This is the third of the series.

"He Shall Come to His End," an editorial appearing in the *Springfield Republican*, will be commented upon by the editor of the *Watchman*. The significance of the writers of the day referring to the Turk as "coming to his end" is in strict harmony with a Bible prophecy made with special reference to that power. Turkey's end introduces the final movements in this world's history. The attention of neighbors and friends should be called to this editorial, appearing as it does in a worldly paper, as being a remarkable support of our Biblical position for many years.

Rates in quantities, up to 40, 5 cents each, over that 4 cents each.

The New Temperance Instructor

The usual annual number of the *Temperance Instructor* is just off the press and the one that has come to my desk appeals to me as being the most excellent, by far, of any that have yet been published. This you know is saying a great deal, because we have had some excellent numbers in past years.

No matter how well prepared this number is, it will come short of meeting the purpose for which it has been provided, unless it is given a wide circulation by our people; as you must know the time and extra expense of preparing such a paper is not simply to provide it for our own people, but it is to be used by us as extensively as possible in holding up the cause of temperance and helping to establish ourselves before the public as temperance workers.

Inasmuch as this is our youth's paper, it would seem fitting that our young people do a strong work in circulating this number. It surely can be sold readily to all classes of people excepting the liquor element. I would not advise having the efforts confined to our young people however. All of our churches should take this matter up immediately and work to the end of having a thorough campaign on in the use of this excellent number.

Let our good sisters in the churches where they can, go to the officers of the Woman's Christian Temperance Union, where there are organizations, and co-operate with them in the use of the *Instructor*. I have known places where they have ordered large quantities and used them with pleasure. There are other temperance workers who might be willing to co-operate with us in this way. It is not necessary to distribute this magazine at our expense, as it will sell readily when the cause of temperance is made the object of its distribution.

Our elders and church librarians should take this matter up soon before the members of their churches. This should be recognized as a splendid opportunity for us to work in lines where there will be no prejudice and that will bring good results.

E. K. SLADE.

OBITUARY

HAMER—Charles Vernon Hamer was born in Logan Co., Ohio, October 16, 1849, and died at Mt. Vernon, Ohio, January 21, 1913, aged 63 years, 3 months, and 5 days. He is survived by his wife, one daughter,

three sons, and one brother. His illness was of four and one half years' duration. He accepted present truth during the summer of 1900, and began work as secretary and treasurer of the Ohio Conference in 1901, and continued with them until the late fall of 1908. At that time he went to Washington, D. C., Sanitarium, and remained eight months during which time an operation was performed from which he never fully recovered.

As soon as able he took up work with the West Virginia Conference serving as secretary and treasurer two years, at which time he was forced to give up his work in the spring of 1912 and returned to Mt. Vernon, Ohio, where he continued to reside until the time of his death. He was loved and honored by all who knew him for his kindness and helpfulness, and for his wonderful patience in extreme suffering. His whole desire was to aid in the closing work of the third angel's message. Interment was made in Greenlawn Cemetery, Columbus, Ohio. Words of comfort were spoken from Rev. 14:13. The influence of his noble life will be felt by others until that happy day when he shall come forth from the grave at the call of the Life-Giver.
 F. H. ROBBINS.

HASTINGS.—Charles Hastings of La Grange, Ohio, was a member of Company I, Twentieth New York Cavalry.

January 14, 1866, he was married to Katherine Curtice. He died February 3 from a stroke of paralysis. Sister Hastings has been a member of the Seventh-day Adventist church at La Grange for many years. The writer chose the beautiful promise of the restitution, for words of comfort to the many relatives, friends, and neighbors. Singers from the home church assisted in the service. Sister Hastings has a large place in the sympathies of all who know her.

D. E. LINDSEY.

JOHNS.—Martha Ann Piper was born in St. Marys, Ohio, Oct. 4, 1839, and died at the home of her daughter north of St. Marys, Jan. 28, 1913, aged 74 years, 3 months, and 21 days. Sister Johns accepted present truth in 1883, when Elders Lindsey and Saxby held a series of meetings at Walnut Grove, and has continued a firm believer in the third angel's message. She was united in marriage to Robert Lloyd in 1859, and four children were born to them. Her husband died, and in 1875 she was married to William Johns; two daughters were born to this union. Sisters Johns was indeed a mother in Israel and her death has caused many to mourn, but we trust that we may behold her among the redeemed in the resurrection of the just. She leaves one brother, two sons, two daughters, ten grandchildren, and a large circle of friends. The funeral service was held in the Walnut Grove Seventh-day Adventist church. Words of comfort were spoken from Job 14:14 by the writer, assisted by Elder E. J. Van Horn. JOHN FRANCIS OLMSTED.