

Columbia Union Visitor

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

Vol. 18

Mount Vernon, Ohio, April 16, 1913

No. 16

THE VOICE OF THE STARS

The cares of the day were over,
And my spirit, somewhat depressed,
In the calm of a summer evening,
Had sought to find a rest.
As I watched the bright stars shining,
Rich gems in an arch of blue,
They whispered the sweet old story,
That is still so strangely new.

Far, far away to the northward,
With a clear and radiant light,
Shone the star that guides the pilgrim
Through the silent hours of the night—
An emblem, methought, of Jesus,
Who ever remains the same,
Whose eye still guides the believer,
Who trusts in his holy name.

There, too, hung the great north Dipper,
And it seemed to say to me,
"Come, drink of the living water,
That floweth so pure and free;
The fountain is Christ, your Redeemer;
Who suffered for all mankind,
And they who drink of this water,
Shall true refreshment find."

The Crown, in its regal beauty,
Appeared in the western sky,
And told how the Prince of Heaven,
Once left his throne on high
To wear on his brow the thorn-crown,
So great was his love for me,
That I, the crown of the righteous,
Might wear in eternity.

I looked at the the sparkling sickle,
And thought of the day to come,
When, armed with his sickle, the reaper
Should gather the harvest home.
You may plant, and I will water,
No labor shall be in vain,
And the Lord of all the harvest,
Shall garner the golden grain.

I watched the stately Orion,
With gleaming buckler and sword,
And thought of the well armed Christian,
Whose sword is the Holy Word;
Whose girdle is Truth and whose helmet,
The Hope of salvation, free;
Whose shield is faith; 'tis the armor,
Dear Christian, prepared for thee.

I searched through all the heavens,
For an emblem of his love.
Would I find it? Yes, clear shining
From the deep blue arch above

Were the Seven Little Sisters,
A fitting emblem were these,
For seven, the perfect number,
I found in the Pleiades.

Above me, belting the heavens,
Stretched the beautiful Milky Way,
Like the path by the Spirit lighted,
That ends in eternal day.
They come from the north from the south-
land,
From the far East, from the West,
Who traverse the narrow pathway,
To the city of the Blest.

The City whose hidden glories
God's children shall behold,
The throne, the river, the mansions,
The streets of burnished gold.
And the Hand that leads them thither,
A gate of pearl unbars,
'Tis the story breathed in the stillness,
Of the evening by the stars.

MARION LUMLEY,
Columbus, Ohio.

A Reform Needed

If we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a young person to yield to temptation, and to walk in the way of the ungodly.

Mothers may do much by example as well as by precept to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and to a great extent, they are slaves to the thought of how others may regard them. Is it not a sad thing that judgment-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord; but craving

human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water.

A mother cannot afford to be in bondage to opinion; for she is to train her children for this life and the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these the money God has entrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause.

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable, in a pleasant home, and provided with neat, plain garments. Mothers, by not following the practices of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no as for the child.

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine-tenths of those who are devotees of fashion is a living lie. Deception, fraud, is their daily practice; for they wish to appear that which they are not.

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call

forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions which cannot be followed except through the sacrifice of money, time, and health.

Having before us a picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days.

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's Word. In the Word of God Inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperilling his soul's salvation.

Devotion to dress takes from the means entrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the grace of meekness, humility, modesty, and prudence are suited to every person in every rank and condition of life.

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God?

MRS. E. G. WHITE.

"Pride goeth before destruction."

Canvassing Roman Catholics

In order to feel more at home with this subject, I will cross the border into a country where Catholicism has ruled for over three centuries.

Madame Calderon de la Borca, a devout Catholic, wife of the first Spanish minister to the Republic of Mexico wrote:

"The cross was planted here in a congenial soil, and, as pagan East, the statues of the divinities frequently did no more than change their names from those of heathen gods to those of Christian saints, and image worship apparently continued. The poor Indian bows before visible representations of saints and virgins as he did in former days before the monstrous shapes representing unseen powers of the air, the earth, and the water; but he, it is to be feared, lifts his thoughts no higher than the rude image which a human hand has carved."

This gives you a glimpse of what the colporteurs of Mexico have to meet. Our bookwork began among these people in the year 1891, but it went hard and was dropped for nearly ten years. In 1900 it was resumed with our smaller books and magazines. These pioneer workers had no easy path before them. In one town a good many of "Christ Our Saviour" were sold. The colporteur before leaving the town saw fifty of them brought out and piled in front of a Catholic church and there burned.

The most of the work had been done with our smaller books and magazines. The opinion of some was that a large book could only be sold to the rich, and no one could reach that class of people. Thank God, man is not running the affairs of this world. The rich as well as the poor must hear this message. Sometimes God has to use poor material to prove that things impossible to man can be done with His help. So in the year 1908 four greenhorns (if you will allow the expression) went to the Republic of Mexico to work with the large books.

It did look like an expense to the Mission Board to send to Mexico young men who did not understand one word of the Spanish language. There were some of the good folk who felt very sorry for us; but an unseen hand was directing. I can see the printing office wherein were several of us striving to commit to memory the Spanish canvass for "Coming King." It no doubt was funny. I could see smiles playing around the edges of some present. Nevertheless

God blessed our efforts from the very beginning. We could no more answer an objection than fly. So when the Catholics saw that the book was Protestant they would say all manner of things; but we had no chance to get angry, for we did not know what they were saying. Seeing that we did not say much and that we stayed right with them, they would sign for a copy. I would love to tell you of the many experiences, but I must hasten on to the time when we knew the language much better, and when we were able to answer their objections.

We are now working with the book, "Home and Health." Right here I wish to say that if I were called upon to open up any Catholic field, I would want to do it with a health book. The most of these health books have been sold on the east coast of Mexico, especially in the city of Merida, Yucatan. We were told that when we returned to that city with a religious book we would find that it would not go so easy; but we did not find it that way, as the following letter sent to Brother Hall at Mountain View, California, shows:

"I am canvassing the same people that I worked two years ago with the book 'Home and Health.' All but three that took the book have signed for 'Patriarchs and Prophets.' One doctor said, 'I am glad to see you again, and I wish that you would come around every two years and I would buy a book.'"

It is true, however, that as soon as the priests read "Patriarchs" they publish far and near that it is a Protestant book and no Catholic should read the same. The following article appeared in one of the Catholic papers:

"Within the last few days some 'Yankees' have been running around the city, visiting the principal families, offering to sell them a large and well bound book entitled 'Patriarchs and Prophets.' We know that various persons have acquired said book, which we have seen and read in part, and can assure our readers that it is of suspicious origin, and that it treats of Protestantism from a distance. It has been edited without the ecclesiastical approbation, which is always necessary when dealing in translations of the Holy Bible. We believe that pious persons would do well not to buy the book mentioned, and those who have acquired it we counsel to deliver to the ecclesiastical authorities without delay."

In spite of this characteristic attack, three workers in this city delivered in

five weeks books to the value of \$1922.25, U. S. currency.

Even the daily papers got after us. The articles were written by some of the most prominent men. For over three weeks they kept up their fire, but when they saw that the "Yankees" did not leave the city, they ceased their attacks. We found that the more they wrote about "Patriarchs and Prophets" in the newspapers, the more we sold.

Brother Sandborn entered the home of the most prominent men and one of the richest. After a brief explanation of P. & P., the man asked, "Is this the book the papers are talking about?" "Yes, sir," responded Brother Sandborn. "Well bring me one to-morrow in the best binding." He was a firm Catholic, too, but like a good many others he wanted to read that famous book which the papers were saying so much about.

Another worker wrote;

"One of these men liked the book, but not finding the name of the Archbishop on the list, told me that he could not sign till he had permission of that worthy personage. I told him that humility and submission were good, but liberty was better. He said, 'If I am going to be a Catholic I am going to be a good one, therefore I can't do anything without the permission of the priest.' He told me to call and see his son. I did see his son, and after explaining the book, I told him that his father liked it very much, but as it was not Catholic, and because I did not have the name of the Archbishop he refused to take it. 'Now you are not afraid of the Archbishop, are you?' 'Give me your pen,' he said, and then signed for a full leather 'Patriarchs and Prophets.'"

Let us read another letter. "Someone said, 'You will not find it so easy with 'Patriarchs' as you have with the health books.' Oh, I wish that our leaders would learn to talk faith to the canvassers. Will a Catholic buy our books? Yes. Listen to this experience with a Catholic school-director.

"After explaining the contents of 'Patriarchs' he seemed ready to purchase, but upon further investigation he found it did not have the approval of the church. Looking him in the eye, I said, 'That doesn't make any difference to you, you have a mind of your own, and can tell when a book is good. It is true that the church members are prohibited from reading this kind of literature, but you can read it. Is not this true?' 'Yes, sir,' he responded. 'Then I will bring you

one at the end of the month.' 'Very well,' he said, and down went his name for a book. His name is helping us over many difficulties. With times hard, and the city already worked a short time ago for the health book, the following report is for two weeks.

R. Goyzueta	\$218.50
J. Phillips	454.20
H. Robinson	298.00
B. Robinson	416.50

The above is Mexican money. Divide by two to get U. S. currency.

My experience with the Catholic people has taught me to be very frank with them. I noticed that they would never hesitate to tell me that they were Catholics. Often they would say to me, "You are a Protestant and this is a Protestant book." Then I would say, "Yes, my good friend, but what does it all amount to? God is not looking for the man with a religion, but for the man with a good character. That and that alone will win heaven." Having reached him through his heart, I proceeded to tell him more about my book. It never pays to try to reach a man through the head. That means an argument every time. Again I would tell him that the men that read are the men that move the world, that prejudice is ever the opponent of progress, and that we should be honest and lay aside our prejudices that truth may come in, that today the Protestants are reading Catholic literature, and vice versa.

In closing, possibly the best thing to realize is that, "I am a debtor both to Greeks and barbarians, to the wise, and to the unwise, so that for my part I am willing and eager to proclaim the good news to you also who are in Rome."

Ah, it takes that "eager" feeling to reach those who are united with the church of Rome. It can be done, however, and there is power in God to do it.

J. A. P. GREEN.

Read at Bookmen's Convention, Mt. Vernon, Ohio, Feb. 21-27.

Silent Witnesses

Some illustrations of the value of our literature have just been brought to my attention.

Last summer one of our faithful canvassers succeeded in getting a large number of orders. This seemed to displease one of the clergymen of the place, who immediately made it his business to visit those who had ordered books, warning the people against taking them when they would be delivered.

During one of these calls a lady visi-

tor overheard what the minister had to say, and when she learned it was a Seventh-day Adventist book, she at once took up its defence, nor did she stop until every home had been visited where the clergyman had called. She laboured so successfully that not one order was cancelled.

You may wonder what caused this woman to take such an interest. A few months previous some one had sent her a few copies of the *Signs of the Times*, and later she sent in a subscription for the paper. This woman is now a Seventh-day Adventist, and has, together with her husband, offered herself for work in a foreign field.

A woman bought a copy of "Great Controversy" from one of our canvassers, but when she came to some statements that did not meet her mind she put the book in the fire. Then she regretted not having read all of the book. The desire to know what was contained in the rest of the book was so great that she decided to purchase another copy. She finally became so interested that she was led to see that she had been mistaken, and later accepted the entire message.

Another woman after buying a copy of "Bible Readings" placed it in her library, where it was scarcely noticed for years. But God was not unmindful of the faithful service of the one who sowed the seed. This woman's grandson, after vainly endeavouring to find the truth among other denominations, came across this copy of "Bible Readings" which had been sold so many years before. He immediately hunted up our people and accepted the truth.—Selected.

CHESAPEAKE

Cheswold, Del.

Our church school closed March 28 to the regret of parents and pupils, who feel the absolute need of Christian education. It is felt by the entire church at this place that this school term has been one of the most encouraging in our history, for scholars were not only given a secular training but were well instructed in the things of God. Miss E. M. Padgett, the teacher, did faithful work. We were much pleased with the way that she sought to train our boys and girls that they might some day be saved in God's everlasting kingdom. We trust that the readers of the VISITOR will pray earnestly for the success of our work here, and that we may bring up our boys and girls by the help of a consecrated Christian teacher to be useful workers for God. GARFIELD MOSLEY.

VIRGINIA

The Sabbath-school

The Sabbath-school has a most important relation to the conference. Just as the little rills and wider streamlets combine to form the river which sweeps on to the great ocean, so the Sabbath-schools are a strong factor in preparing a people to stand in the day of Christ's second coming.

Especially is the Sabbath-school necessary for the spiritual growth of the children and young people among us. The weekly study of the lesson, which should be a daily study as well, stores the mind with many precious truths. "There should be discipline and order in our Sabbath-schools. Children who attend these schools should prize the privileges they enjoy, and should be required to observe the regulations of the school.

"And even greater care should be taken by the parents to see that their children have their scripture lessons, than is taken to see that their day school lessons are prepared. Their scripture lessons should be learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home; for the Sabbath-school will fail to prove a blessing to them. Parents and children should work in harmony with the superintendent and teachers, thus giving evidence that they appreciate the labor put forth for them. Parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures."

We long for the time when the work shall be finished and Jesus shall come. Not all can go to foreign fields or be actively engaged in missionary work, but all can give to God of the means intrusted to their care, that this message may go to all the world. One strong factor in raising these means is the offerings given by our Sabbath-schools. Each year the need of funds is greater, so let our gifts be greater. The offerings of our Sabbath-schools will help toward the twenty-cents-a-week fund. I trust all will send in the regular collections to the office and raise other money for the running expenses of the school.

MRS. R. J. BROWN.

If you cannot attend the General Conference you can get the cream of the proceedings in the *Bulletin*.

Richmond.

Church No. 2 recently enjoyed a visit from Elder Muntz. Quite an interest was awakened in the "Seven Churches," among those outside the faith, as he presented a series of sermons on that theme, and many expressed themselves as greatly benefited by the discourses. Many of the church were greatly encouraged. We regretted his urgent call to return to Norfolk.

The Y. P. M. V. Society recently held a very successful temperance rally. The hall was filled with interested listeners. The parts were well rendered. Sister Jamerson and her co-laborers were much encouraged.

Brother Mallory is with us again and we trust to see others of those who became interested last summer take their stand for the truth.

Many are beginning to long for a permanent place of worship and with the present force, all unitedly laboring, a place could be secured. Many have friends not of our faith who would gladly lend a hand if only asked to do so. The money is the Lord's. Why not get it into his treasury?

Sister Christian, one of our Bible workers, recently left for her home in Newport News. Many are gathering courage in selling literature, and quite a ready response is noted to the calls for help in the foreign field.

It is to be hoped that many more will subscribe for the good old *Review*. One can better afford to go without his meals than without its weekly visits. The times are filled with peril. Only by keeping in touch with God's great movement in the earth can we hope to keep pace with the rapidly spreading message.

We are grateful to God, and to his servants, for the earnest efforts made in the State that our race may hear the message. The response to the call by the new believers gives evidence that the means has not been mispent. What encouragement we have to follow on and pray for those upon whom the burden of the work rests. Cold criticism will never advance the cause of God; but a meek, united, and praying people will ensure the outpouring of the Holy Spirit. "Press together! Press together! Press together!"

F. G. WARNICK.

"Be not too busy, O thou earnest heart,

To hear what friends are saying at thy side,
To know if cares or joys with them abide,
And for their help or cheer to do thy part;

To hear the music of humanity,
To feel thyself one of God's family."

Montvale.

As I look back over the five years that I have been in the truth, and see how little I have done and how much I might have done to give the truth to others, the thought fills my heart with sadness.

For four years I have been associated with the people here at Montvale, except about fifteen months that I was in school or in the canvassing work, and during that time I have not done what I might have done to tell these people the precious truth. While away from home I often felt that God had a work for me here. I asked him to open the way for me and he has done so. I came home in the fall and I had not been home but a short time when I was asked to take the lead in a prayer meeting, but I think that this would not have been had not God's hand been leading, for until recently prejudice has been quite strong.

In view of this fact, by the help of God, I chose for my subject one that would appeal to the people. At that time the Turkish war was at its height. I announced that my subject would be "Turkey in Prophecy." There was a good number out at the meeting and the subject seemingly made a deep impression. Not long after this, I was called on, and unexpectedly, to take the lead, not having five minutes in which to study on any subject, but the Lord came to my assistance and directed me to Ex. 20:12. This made a very deep impression. From time to time, by God's help, I have been giving talks on subjects that were calculated not to arouse prejudice.

A short time ago Eld. W. G. Kneeland was permitted to preach two sermons in the Methodist Church here. His subject in the morning was "The Living Oracles;" in the evening, "Watchman What of the Night?" The service in the morning was well attended, and close attention was paid to what was said. The evening service was attended as well as any night service here. I am praying that sometime we may be able to hold a series of meetings here. Pray for me that I may so live and walk before these people that they may see the truth as it is in Jesus.

C. E. OVERSTREET.

The children of Guinea Mills have started a "Dime Band." There are ten in number, and Elder Stone sent each one ten cents to improve upon until the time for the Harvest Ingathering for missions. Last year the "Dime Band" at Stanley increased their mite ten fold. We hope the Band at Guinea Mills will do as well.

WEST PENNSYLVANIA

Notes

The Allegheny churches now meet regularly in their hall on the twelfth floor of the Century Building, Seventh Street, near Penn Avenue, Pittsburg. They have an excellent hall, and very easily accessible from all parts of the city. The German church uses the hall in the forenoon on Sabbath, and the English church meets in the afternoon.

Last Sabbath Elder J. P. Gaede baptized six believers, who united with the Allegheny German church. We are glad to see these evidences that the Lord is blessing the efforts that are being made in Pittsburg for the German people.

Elder and Mrs. Keeland, accompanied by Elder Durrant, visited the McDonald church on Sabbath, March 29. This is a church of colored people who are so scattered that they cannot meet often. The quarterly service was held at this time, at which the Spirit of God was present. One woman took a firm stand for the truth at the meeting and asked for baptism, which will be performed in a few weeks. We believe that the work here is advancing. This church was formerly called the Midway church, but by vote the name was changed to the McDonald church.

Elder W. F. Schwartz baptized four persons last week, who united with the Altoona church.

Miss Cora Cherry, of Altoona, has accepted a position in the conference office, and will take up her work at the close of the General Conference.

Mrs. Mary Matson, of Pittsburg, is spending a few weeks with relatives in Western New York.

We are glad to note the success that Brother Chas. Dunham is having recently in canvassing for "Daniel and Revelation" among the business men of Pittsburg. So far the deliveries have been 100 per cent of the orders.

Don't forget to send in your order for the *General Conference Bulletin*. It only costs 50 cents for daily reports of the proceedings, and is the next thing to being present at the meetings.

DISTRICT OF COLUMBIA

Washington Sanitarium Notes

"Go through, go through the gates; prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up the standard for the people." Isa. 62:10.

This Scripture indicates the work that should be done by the church, and is especially suggestive to a gospel medical institution.

As an expression of the love and sympathy of God, the first duty of an institution of healing is to care for the sick and suffering regardless of preaching any particular religious faith; but in a special manner Seventh-day Adventist sanitariums are to do a definite work in preparing a people for the coming of the Lord. Physical and moral reforms are to be so taught and demonstrated that they find acceptance and application in the lives of those who visit such institutions. These reforms carried out in the life will fit one for a place among the 144,000.

The use of rational treatments for disease, proper diet, and instruction in health principles prepare the way and cast up an highway for the people. In teaching and helping them to give up hurtful practices, wrong habits of eating, drinking, and dressing, and all intemperate indulgences, the stones are gathered out of their way. The parlor talks on health subjects, the private instruction given by physicians and attendants, the apparent good health and vigor of the workers, and the use of "Ministry of Healing" and other helpful health books, lift up a standard of physical righteousness for them.

Bible religion dominating the workers, gospel truth illustrated by their lives, and the acts of kindness and mercy revealing the love of a divine Saviour, prepare the way and cast up a spiritual highway for the people. In aiding them to contrast truth with error, and helping and teaching them to give up erroneous religious opinions concerning the law, the gospel, and Bible doctrines, and to accept the Word of God instead of the traditions and commandments of men, the stones are gathered out of their way. The spiritual lives of the workers, the vesper services, Sabbath observance, Bible readings, and religious literature lift up a moral standard for them.

Medicine has always been more or less closely associated with religion, false and true, ancient and modern. Erroneous medical theories and prac-

tices have been associated with erroneous religious belief and ceremonies. It has been harmful to the body in the same degree as the false religion has been to the soul. The greater the spiritual darkness and superstition, the greater the ignorance and malpractice in medicine.

When united with an intelligent, truthful, religious faith, it has been beneficial to the body in the same degree as an enlightened conscience and an understanding of the true worship of God to the soul. The greater the light and obedience spiritually, the greater the knowledge and skillful ability in medicine.

The work of our sanitariums is to illustrate the proper relation of the body to the soul, and to teach and practice physical reform corresponding to the truth and faith as it is in Jesus; to demonstrate and teach obedience to the physical and moral laws of the Creator.

This is the work the Washington Sanitarium is seeking to do, and under the blessing of God, it has accomplished much during the six years of its existence. O. B. KUHN.

OHIO

Notes

The Ohio Conference Committee met at Mount Vernon last Tuesday and Wednesday.

Brother and Sister G. E. Wales, who have been successful in Bible work in Toledo, have been invited to make Cleveland their field of labor.

Elder J. J. Marietta has been assigned to take charge of the work in Dayton.

Arrangements are being made to hold the next camp-meeting at Mansfield.

Elder W. E. Bidwell reports a full house every night at Spencer, where he is holding a series of meetings. This is the fourth full series of meetings held by Elder Bidwell since camp-meeting in addition to his regular district work, and as a result of each effort some have taken their stand for the truth.

Elder J. W. Shultz writes that he is located with his family at Kingston, Jamaica, having had a pleasant journey.

NEW JERSEY

The Work in New Jersey

It has been some little time since I have written to our people through the columns of the VISITOR, but it is not because God has not been blessing us, for truly the work here is onward and we can see evidence on every hand that he is leading. The laborers in the different parts of the conference are reporting success, and are planning for a good summer's work.

There will be five tent efforts this summer, conducted in different parts of the conference. These efforts will be not only for the English, but also for the foreign nationalities as well. We expect Elder W. C. Moffett of Ohio to take up work in this conference immediately after the General Conference, and hold a tent effort in Jersey City. We are glad to get him to take up work in that needy city, and I trust you will remember the work there in your prayers, that it may succeed.

Last fall our brethren in Trenton began to plan for a church building and commenced to raise money with which to erect one. The wall for this building was put in about the last of February and we are glad to report that at this time the building is enclosed, the roof is on, and they expect to have it ready to occupy by the time of General Conference. This building is so arranged that we will have our conference office in it, also the storage and a very good church school room. We are glad that this much needed building is so near completion and trust that it may mean much for the building up of the cause of God here in Trenton. Truly we have reasons to praise God when we see what he has done for us along spiritual lines and in providing us with such good buildings in which to worship him. A. R. SANDBORN.

The May Signs Magazine will contain a brief illustrated article on the significance of the recent calamities. Were just going to press with the May number when the startling news reached us. Two pages were lifted to make room for this article. It will be the strong one for this number. Be sure and get some of this important number. This article will sell it.

"Bless them which persecute you: bless, and curse not."

Canvassers' Reports

West Pennsylvania, Two Weeks Ending April 4, 1913

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
A. Brownlee, Washington		PPF	15	39	121	123 86		123 86	99 86
Alva Davies, Pittsburg		CK	10	70	43	68 00	40 25	108 25	41 45
Chas. Dunham, Pittsburg		DR	10	96	20	125 50		125 50	62 75
J. S. Glunt, Blair Co.		GC	7	30	38	14 00	8 75	22 75	9 15
C. Guenter, Potter Co.		BF	9	58	29	34 00	15 20	49 20	7 55
J. A. Kimmel, Fayette Co.		PPF	9	66	34	69 00	10 80	79 80	
R. Morgan, Beaver		BF	3	9	7	7 00	11 75	18 75	50
J. Perkins, Pittsburg		CK	6	13	6	10 00	25	10 25	7 00
E. Rogers, Fulton Co.		CK	10	50	31	47 00		47 00	
Ivor Lawrence, Blair Co.		PPF	6	49	23	36 50	6 75	43 25	38 75
Totals	10 Agents		85	480	352	\$534 86	\$93 75	\$628 61	\$266 01

Ohio, Two Weeks Ending April 4, 1913

J. S. Randolph, Delaware Co.	ES	10	85	41	146 00	17 75	163 75	6 50	
C. V. Leach, Guernsey Co.	PPF	4	38	32	66 00	4 70	70 70	6 50	
*L. H. Waters, Miami Co.	CK	15	97	35	54 00	3 00	57 00	134 00	
F. E. Wagner, Summit Co.	Misc	8	64			42 00	42 00	42 00	
J. B. Reichenbach Montg'y Co.	BR	5	35	4	14 00	1 50	15 50	68 00	
C. E. Reichenbach, Ashtabula	CK	3	18	7	11 50		11 50		
Wm. Sellers, Miami Co.	PPF	7	25	15	24 50	6 50	31 00		
Mrs. Chas. Cable, Cuyahoga Co.	BF	5	17	6	6 50	1 40	7 90		
John Schick, Summit Co.	GC	3	12	1	2 00	75	2 75	6 75	
H. F. Kirk, Clark Co.	PP	3	17	7	25 00	8 00	33 90		
H. A. Rossin, Coshocton Co.	BR	2	8	2	6 00		6 00		
Totals	11 Agents		65	416	150	\$355 50	\$85 60	\$441 10	\$266 25

District of Columbia, Two Weeks Ending April 4, 1913

L. A. Godwin, Fairfax Co., Va.	PPF	8	58	38	61 00	10 00	71 00	8 75
R. A. Towne, Washington	GC	7	41	22	67 00	6 50	73 50	
A. Taltamus, Stafford Co., Va.	PPF	3	69	22	75 00		119 50	
S. N. Brown, Washington	CK		14					47 00
W. A. Williams, Washington	PPF	6	44	57	92 00	7 75	99 75	
Totals	5 Agents	24	226	139	\$295 00	\$24 25	\$363 75	\$55 75

East Pennsylvania, Two Weeks Ending April 4, 1913

E. J. Kesselmeyer, Wayne Co.	DR	5	49	21	63 00	1 60	64 60	
J. L. Gearhart, Snyder Co.	DR	7	47	8	19 00	10 00	29 00	
Stella Grube, Coopersburg		3	15			25	25	26 00
Grace Swingle, Scranton	CK		21	6	9 00	5 65	14 65	
F. Willruth, Scranton	CK	10	61	27	54 00	33 65	87 65	27 10
S. L. Burkhart, Chambersburg	CK	4	23	2	3 50	50	4 00	
Mrs. H. Tranger, Allentown	CK	3	9			4 05	4 05	
Edw. Sterner, Allentown	PG	7	54	1	3 00	8 30	11 30	3 00
C. M. Krater, Allentown		3	23	2	6 00	1 95	7 95	
W. B. Dunkinson, Chambersb'g		9	35	9	27 00	19 15	46 15	38 35
Mrs. Dunkinson, Chambersb'g								25
Mrs. Roy Luchenbill	Instr		34			63 50	73 50	63 50
Mrs. H. H. Gerhart	LH		17			4 50	4 50	4 50
Totals	13 Agents	51	388	76	\$184 50	\$153 10	\$337 60	\$257 40

West Virginia, Two Weeks Ending April 4, 1913

T. M. Butler, Pocahontas	GC	5	20	2		4 00	4 00	72 75	
A. Halstead, St. Albans	DA	5						30 00	
W. A. McElphatrick, Fayette	DR	11	78	24	57 00	46 75	103 75	14 00	
John Fahrner, Alexander	GC	4	29			6 00	6 50	50 50	
Totals	4 Agents		20	127	26	\$57 00	\$56 75	\$113 75	\$167 25

*Three weeks.

Chesapeake, Week Ending March 28, 1913

J. E. Jones, Worcester Co.	GC	4	32	25	53	50	6	90	60	40
D. W. Percy, Wyeomico Co.	GC	4	25	21	52	00	3	00	55	00
T. H. Barritt, Baltimore Co.	PPF	3	17	20	42	50	1	75	45	25
Totals	3 Agents	11	74	66	\$148	00	\$11	65	\$159	65

Grand Totals: 47 Agents Value of Orders, \$1944 46 Deliveries, \$1012 66

OHIO TITHE RECEIPTS

MARCH 1913

OHIO TITHE RECEIPTS			
MARCH 1913			
Akron	\$	Newark	51 65
Alliance	34 44	Norwalk	65
*Barnesville	13 60	New Philadelphia	50 45
Bellefontaine	21 05	Ohio City	14 00
Bellville	13 67	Pemberville	28
*Broughton	3 60	Piqua	13 28
Bowling Green	190 15	Pleasant Hill	27 39
Camden	35 58	Powell	49
Canaan	14 24	Ravenna	50 49
Canton	50 53	*Reedsville	71
Chagrin Falls	39 79	Rows	71
Charloe	10	Sherwood	24
Chillicothe	90	Spencer	98
Cincinnati	152 10	Springfield	50
Cleveland	201 90	Toledo	79 71
Cleveland German	46 12	Troy	12 24
Clyde	19 87	Van Wert	65
Columbus	228 06	Walnut Grove	9 98
Columbus S. D. A. Mission	30	Washington C. H.	50
*Conant	30 30	Waterford	33 50
Conneaut	14 00	Wengerlawn	67
Corsica	24 73	Wilmington	9 67
Coshocton	60	*West Mansfield	71
Cygnat	60	Wheelersburg	65
Dayton	60	Youngstown	41 65
Defiance	4 60	Zanesville	7 70
Delaware	91	Individuals	50 03
Delta	47 91		
Derwent	9 00	TOTAL	\$2,438 00
Dowling	70	*Companies	
Dunkirk	3 70		
East Liverpool	33 72	TOTAL RECEIPTS, ALL SOURCES	
Elgin	40	Tithe	\$2438 00
Findlay	9 40	Tract Society	987 71
Greenspring	35	Sabbath-school Donations	896 57
*Gilboa	35	Missions	36 97
Hamler	35	Harvest Ingathering	7 10
Hamilton	31 35	Religious Liberty	54 04
Hicksville	47 08	Annual Offerings	04
*Jackson	7 55	\$300,000 Fund	61
Jefferson	28	Weekly Donations	78 61
Killbuck	15 28	Mount Vernon College Fund	82 35
LaGrange	88 03	Colored Work	1 40
*Lakeville	55 72	Refund Expense	00
Lakeview	60	Ministry of Healing	21
Laura	60	Loma Linda	261 21
Leesburg	67	Stereopticon Fund	12 15
Liberty Center	26 67	Orphans and Aged	2 00
Lima	00	Clinton Seminary	1 00
Locust Point	20 00	Tent and Hall Collections	4 60
Mansfield	32 57		
Marion	41 48	TOTAL	\$4,863 71
Marshfield	3 25	H.D. HOLTOM, Treas.	
Massillon	00		
Medina	3 00		
Mendon	62		
Mount Vernon	381 62		

“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”

AT THE COLLEGE

Does it Pay?

Some years ago a young lady spent several years in Mt. Vernon Academy, as it was then. She had to work her way and was taken into the home of the Bible teacher who assisted her financially. We quote the following from a report of this young lady, who for several years has been located at Karmatar, India:—

Just after returning from the conference, Rochell, a new convert, brought three Santhal men telling me they wanted to know our reasons for keeping the seventh-day Sabbath. At that time I studied three subjects with them: the Sabbath, the first-day, and the two laws. They went home saying they would be back in two weeks. At the appointed time they came, telling us they had carried the news back to their relatives, and as a result they had kept two Sabbaths and worked on Sunday. They begged of me to go down and teach them. They said: "We are not dependent on the mission, we are farmers." I advised them to come back often and study for the time being. They have done so. They are six miles from Mihijam on the E. I. Railway.

Twenty-two miles in another direction a large village of muchis (shoe-makers) are sending representatives to study every two weeks. Some of these men are farmers, some coal-miners, and a few work in the mission. They are pleading for a worker to teach them. Many of this village are also keeping the Sabbath.

They live six miles from the mission, so it seems to me we must go, or send someone to teach them. How much we need faithful Indian workers to fill just such calls.

Della Burroway in the Eastern Tidings.

Last Thursday morning Brother I. D. Richardson opened the Canvassers' Institute at the College with a stirring chapel talk on "Missing Our Calling." It is hard for one who has tasted of the joy of success in evangelistic canvassing work to content himself in other lines.

The May Signs will be ready in just a few days. We are printing ten thousand more than last year. You will not be disappointed in it. Neither will the people who buy. It is full of the message.

Never have we seen a time when our periodical work looked so promising. Every edition selling out. The unusually large edition of seven thousand extra copies for April will be gone in just a few days. Thought we would surely have some left, but it is ruled otherwise.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

COLUMBIA UNION VISITOR

OFFICIAL ORGAN OF THE
COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists
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Mount Vernon, Ohio

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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.

A Correction

We are informed by the publishers that the price of the *Signs of the Times Weekly* in clubs of five or more is 60 cents each instead of 50 cents as given in last week's issue of the VISITOR. This is the special rate for six months subscriptions.

Important to General Conference Visitors

If you expect to attend the coming session of the General Conference, and have not yet given notification of the same, making application for accommodations, it is essential that you do so at once. Many requests are being received for reservations for rooms or tents. We wish to make proper provision for all. If any considerable number of people should neglect to notify us in time to make needed provision, there will of necessity be disappointment of some. We must know before the time of meeting of all who are coming in order to provide a sufficient number of tents, cots, mattresses, chairs, etc.

No one should take it for granted that we know of all who will provide accordingly. Make your application at once, stating the accommodations desired and the number of persons to use the same. Bear in mind that furnished rooms are very scarce, and we guarantee tent accommodations only to those who place their orders with us. Address L. A. Hansen, Takoma Park, Washington, D. C.

See the announcement in the *Review and Herald* for rates. No deposit need be sent with your order.

W. T. KNOX, For the Committee.

WEST VIRGINIA

We were glad to receive a call at the office this week from Brother W. A. McElphatrick who has been canvassing in Fayette County. He was on his way to Cameron, West Va., where he will take up the Bible work for a time.

Brother I. D. Richardson reports that there are several who have begun keeping the Sabbath at Helvetia, and about four others who are in the valley of decision. A little later on we will be able to tell the results of the meetings there. Brother Richardson is now in Mt. Vernon, conducting the canvassers' institute at the College.

Elder Charles Baierle was called to Philadelphia last week on account of the serious illness of his little daughter. We trust that she is much better now.

Elder Robbins spent some time in Wheeling and Cameron last week in the interest of the work in that part of the field. He says that the floods did much damage in Wheeling.

OBITUARY

MUELLER.—Mary Mueller was born in Virginia December 18, 1841, and died March 25, 1913, aged 72 years, 3 months, and 7 days. Mrs Mueller has lived in Columbus for twenty-five years, and at the time of the flood was living with her daughter on Lorain Avenue, which was swept and destroyed when the levees broke. This blind and aged mother was drowned when the house was swept away. Her daughter who is rejoicing in the third angel's message had previously read to her about present truth, and brought new light to her heart. The community has lost a mother in Israel, and her nine children and eleven grandchildren mourn her sudden and unexpected death. The funeral service was conducted by the writer, and burial was made in Green Lawn.

JOHN FRANCIS OLMSTED.

HOWELLS.—Elwood Morell Howells, son of Sister Hannah Howells, was born in Columbus, Ohio, December 25, 1881, and was drowned at West Liberty, March 25, 1913, when Pennsylvania train No. 3 plunged through the bridge into Mad river. Elwood was a young man of quiet and orderly conduct. One of his aims was to make a pleasant and happy home for his mother, and in doing this he certainly brought sunshine and comfort to her heart. His presence in the home and in the circles where he is best known will be greatly missed. He spent

three years in the Phillipines while in the U. S. Army, and for the past seven years he has been an employee of the Pennsylvania railroad. He leaves to mourn, in this the saddest of all times for Columbus, his aged mother, three brothers, Edwin, Herman, and John, besides a large circle of relatives and friends. The service was held at the home, and burial was made in Green Lawn.

JOHN FRANCIS OLMSTED.

HATTON.—Erastus Hatton was born in Iowa seventy years ago, and spent the early part of his life in St. Louis and Kansas City. He finally came to Ohio and settled in Columbus, where his wife died four years ago. Since that time he has lived in the home of an Adventist, and learned of the soon coming Saviour. He often spoke of his confidence in God and thanked him for deliverance. While about his work he was suddenly seized with heart trouble and died March 10, 1913. The service was conducted by the writer; burial in Union Cemetery.

JOHN FRANCIS OLMSTED.

HOLOBOUGH.—Anna Fern Franklin was born in Pike county, Ohio, October 1, 1884, and was drowned in Columbus March 25, 1913, aged 28 years, 5 months, and 24 days. Paul Deverl, infant son of S. S. and Anna F. Holobough, aged 1 month and 29 days, was drowned with his mother when the home was washed away in the raging flood that swept West Columbus and brought death and destruction to many homes. Sister Holobough has been connected with our work for a number of years, having taught church school eight years, and during a part of the time she was teaching the Columbus school she served as superintendent of the Sabbath-school. At the close of her school year in Springfield, Brother and Sister Holobough were united in marriage by the writer, May 21, 1911, and they lived in Columbus till our sister and her innocent babe were snatched away. Like every devoted, Christian mother she longed to have a closer walk with God, and live to see her son a worker for Christ. Her life was linked to her husband and babe; and as a church we have suffered irreparable loss. Our hearts burn with sympathy for Brother Holobough, her parents, three brothers, and sisters in their sad bereavement. But God is ever near in moments of distress, and we can only commit ourselves to his care and keeping, believing that in his own time and way he will turn our deepest sorrows into everlasting joy, and cause us to forget the pangs of pain when the tears of the living watered the faces of the dead. We tenderly placed this mother and her child in the tomb to await the resurrection, and trust that we all may be permitted to enjoy eternal bliss in that land where sorrows can not come. The funeral was held in the Columbus Seventh-day Adventist church; burial in Green Lawn.

JOHN FRANCIS OLMSTED.