

Columbia Union Visitor

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

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No. 8

UNION

A New Impetus Given to Medical Missionary Work

We are glad to report that the medical missionary work is receiving special consideration by the Columbia Union Conference Committee and by the local conferences.

The New Jersey Conference has secured a splendid home for their workers in the city of Newark. The aim is to have the workers centrally located and united so as to do more effective work. There will be connected with this mission a competent nurse, and accommodations for giving ordinary treatments. It will not merely be a mission, but a training center. In addition to the Bible instruction, classes will be conducted and instruction given in simple treatments, dietetics, etc. By following out this plan, every worker may become an efficient medical missionary. As they go from home to home with literature or to give Bible readings, they will be able to impart practical instruction in healthful living, etc. This is a movement in the right direction. It is in harmony with the instruction that has come to us. A few years ago the following word came: Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to our large cities. Vol. 9, p. 167.

If this is the door, it is quite important for us to recognize it. Not merely are a few conference employees to do this work; it is a work that every church member should be doing. DR. D. H. KRESS, *Medical Secretary.*

"Only hunger, or conscious need, can be an incentive, and open the way, to such an abundant filling as Christ wants to give."

"No man can help other men if he constantly sees the worst in them."

CHESAPEAKE

Daniel and Revelation Responsible for Rejoicing in Blessed Hope

Once upon a time, there lived in western Ohio, on a little farm, a man, his wife and four children. The object and ambition of the parents was to accumulate sufficient wealth to place them on easy street when in middle life. The wife had identified herself with the Christian Church, but the husband, who had been brought up by parents of the Lutheran persuasion, had never identified himself with any church organization. After having reached the age of 37 years, he attended, with his companion, a series of tent meetings held by the Seventh-day Adventists, in the little village near his home, having taught in the public schools for many years, and with a fair degree of learning, especially in history of nations, etc. When the prophecies of Daniel and Revelation were unfolded by the speaker, it was not difficult to convince them that prophecy was merely history in advance, and that the correctness of these two prophetic books was proven by the history of the world, so it was evident that a Greater than man had spoken the prophecies.

Some time after, a "book agent," as we then called him, came to the home of the writer. He was selling what he called, "Daniel and the Revelation." A copy was purchased by the man above described. The family read it, then again read it, and the more they read, the more they received light on the Bible. This book gave many paragraphs from the Bible, among some that seemed to take hold on the family, was, "Thy word is a lamp unto my feet and a light unto my path." "If we walk in the light as He is in the light, then we have fellowship one with the other and the blood of Jesus Christ cleanses us from all sin." The Spirit of God so impressed His word upon them that they finally accepted the whole message preached by those people, and for the last twenty-three years of their lives, they have been able to look back to the time with joy when that canvasser

sold them the book which they regard as responsible for their rejoicing in this blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ."

This same man could not be satisfied to sit down and leave others in the dark, but he himself took the same book and sold many copies, the first two of which were sold to ministers. No doubt many more may be seen in the kingdom of God, as the result of this one book being placed in the hand of one who was willing to take up his cross and follow his Redeemer. So, in closing let me say:

"A good book will go anywhere, sea or land,

Goes into cabin or palace,

Reaches those otherwise unreachable,

Waits its time to be heard,

Is never tired of speaking,

Can travel farther and cheaper than any,

Is unaffected by climate, is untouched by fever,

Once started off, calls for no salary,

Costs nothing to feed or clothe,

Never changes its voice, lasts for ever."

J. O. MILLER.

The Chesapeake Industrial Institute

What is designed to become a northern training center for colored youth has been in operation since the first of October, 1916, in the city of Baltimore, Maryland. Large numbers of intelligent young people are yearly being added to the various churches in the northern conferences, and in the early summer the North American Division spent a day in hearing the pleas of some of the colored ministers of the Columbia and Atlantic Unions in behalf of the colored youth. It was thought to be best to try out the many propositions presented, or rather one of them, and from such, if successful would eventually be established a school of merit where colored workers could be trained as ministers, teachers, Bible workers, and for whatever line of gospel work they would be most efficient. That it might be the least of expense, we started with but eight grades, yet with an enrollment of seventy-three

students. Most of these had, of course, been attending the public schools, and their parents hailed with delight a denominational school for colored youth. Inasmuch as here in the Baltimore Church there were so many young people, it was thought advisable to locate, temporarily, in the city of Baltimore, Maryland. We have been repaid for our trouble in going to the many extra efforts to make this school the very best we could under the conditions it was started.

We have students in from Delaware and one from Atlantic City, New Jersey, one from the eastern shore of Maryland, and at the present time we have received applications from other states as far north as Massachusetts and these applications have come without any solicitation, as this is the first report of the school that has been printed with the view of soliciting students. This year we have been teaching as far as the eighth grade, but beginning next fall, should nothing prevent, we will plan for grades 1 to 10, and endeavor to add two grades each succeeding year until 14 are reached.

At the present, six teachers take charge of the classes. Three full time and three part time, these last three teaching cooking, sewing, art needle work, etc. The boys, during the cooking class period, are given carpentry. Our conference brethren had visited the school and see progress already made and still greater possibilities are before us. All of our teachers are experienced instructors, having had public school experience before coming into the truth. Their whole heart is in the school and their aim is, with the entire faculty, to make the school the very best possible. With the many studies received in the public schools, tending toward Darwinism and infidelity, with the evil one snatching our youth from heart burdened parents through evil school associates, and teachers with no deep spiritual experience, all our colored families of believers in the soon return of the Lord should hail with joy a strong school of this order. Another year or term, we are planning for a dormitory to house all students from out of town churches. That this needed addition to our work can be made possible, we hope to hear early from those who will plan to send their children for the fall term. It is not too early now to write for all other information that may be desired. This school solicits only those who have a desire to train for some line of the Lord's work, and whose church elder can recommend as one who can be trusted to put every minute of their time to the best advantage. All letters should be addressed to

GUSTAVUS P. RODGERS,
1714 Druid Hill Ave., Baltimore, Md.

News Notes

Elder A. S. Booth concluded his series of meetings in the Moore Institute on West Baltimore Street, Baltimore, Md., Sunday night, with a large and very much interested congregation. As a result of this meeting a number have decided to cast their lot with the Lord's people, and to walk in the ways of His commandments. There will be baptism in the church again Sabbath. One of the interesting features of the Sunday night service was the excellent music rendered by the choir under the direction of Brother G. Meidary. There were solos, duets, quartettes, and choruses. The music was greatly appreciated by the congregation.

Elder Booth has arranged for the Walbrook theater for Sunday nights, and after two Sunday nights in the theater, will hold services in the church every other night in the week than Sunday night for about eight weeks. This theater is on North Avenue, and only about one block from the church. We ask the prayers of the people in behalf of the work in this great city. The Lord has wonderfully blessed. In connection with this effort, Drs. H. N. and P. Bourdeau-Sisco will conduct the meeting one night out of each week, presenting the medical phase of our work.

Elder G. P. Rodgers preached for the third time last Sunday in the Ebenezer Church, Methodist, in South Baltimore. This is one of the largest colored churches in the city. The pastor of the church is very kindly disposed. The theme was "The Second Coming of Christ." He preached to a large and very interested congregation. The work among the colored people in this city is continually growing.

Brother M. S. Pettibone was chosen as our Conference Home Missionary Secretary at a meeting of the conference committee last week. His address is 1516 Poplar Grove Street, Baltimore, Md. He will be calling around to the churches from time to time in the interest of the Home Missionary work, and we ask that you kindly co-operate with him in this very important department of our work.

Elder S. T. Shadel made a flying visit to Baltimore last week from Hagerstown. He is planning a six or eight weeks effort for that city.

The Baltimore schools are doing nicely. The teachers are all full of enthusiasm, and the pupils are enjoying their work and making good progress.

Miss Phoebe Ellwanger writes that Miss Ruth M. Murphy of Trenton, N. J., has arrived and already accomplished much in the progress of the church school at Whiteleysburg. For a time the prospects of the school were rather dark and it was thought that the school would have to be closed for the year; but since Miss Murphy has taken up the work, she has everything in good working order and has the interest and good will of each of the pupils.

Miss Murphy is a well trained church school teacher, being a graduate of Mount Vernon Academy and she has taken up every step of school work that elementary schools should accomplish. We are glad for her service to help train the young among us for a part in the Lord's closing work. The Lord has blessed the efforts of the church school teachers in this conference, whose work is worth our earnest co-operation.

EAST PENNSYLVANIA

Bringing Them In

I thought some of my friends would like to hear what we are doing since my name does not appear on the colporteurs' list. I have not fully given up that very important branch of the work, as I do a little once in a while.

A little over a year ago I started some meetings at Goshen Heights, about one mile from where I live, and out of that small effort, dear Brother Frank Hawthorne, wife and children have taken a stand for the truth, and have since proved themselves earnest workers. We now have an organized Sabbath School in their home, consisting of 14 adults and 11 children. Brother Ott of Devault, and Brother Pierce came over and helped us to organize, and Brother Pierce and family have since moved into our neighborhood. There are 5 or 6 more interested at this place. Since this effort we have also held a short series of meetings with our dear Brother John Worrall at Gradyville Methodist Church, but with no success, and also a few meetings at Malvern.

On January 4, we started a series of meetings in West Chester, and so far we have met with good success. Through the untiring work of Sister Pyle and Sister Bobb, already five from West Chester have joined our Sabbath School at Goshen Heights. I must say I feel very grateful to the Lord for these, because they are all good live Christians, and are not to be classed with the lukewarm, as they go out and work earnestly to get others to attend our meetings. We also have nine more who are greatly interested, and we hope soon to have a baptism of seven or eight good faithful workers

for the Master. Then we shall be ready to organize a little company into a church to lighten this part of Chester County, consisting of at least 16 or 18 members. We ask for your prayers that our dear Father in heaven will give us success. For to Him we give all the honor and praise.

G. ROBERT HAWTHORNE.

WEST PENNSYLVANIA

A Parting Word

Even though sometime has passed since we were in the real heat of the Harvest Ingathering campaign, we find that the spirit of the campaign still lives. We felt that a little word concerning the final results would be of interest to our people scattered throughout the conference, and especially to those who labored perseveringly during the campaign to make the work a success. We recognize that the most inspiring feature about any endeavor is the attainment of the goal toward which we aspire. While it is true that as a conference we did not quite succeed in reaching the goal in dollars and cents, yet we feel especially gratified as we look out into the field and see the real spirit of missionary zeal that has been kindled in the hearts of our people as a result of their participation in the campaign.

Approximately fifteen thousand papers were used in our little field with a membership numbering not quite one thousand believers. As church after church was visited during the campaign, an earnestness was manifested on the part of the believers that was most encouraging. Practically every one desired to co-operate in the work, but many felt their weakness, because of a lack of preparation and training. Many received a new inspiration for the work as we visited the homes of their friends and neighbors together. It helped them to see how easy it is to sit down with people by their own firesides and talk with them about the truths which mean so much to us. A three-fold work was accomplished by this combined effort in the churches. Many open doors were found for further work with our literature; approximately \$2500 was gathered in for missions; and what is most inspiring, a real soul winning spirit was set aflame in the hearts of our people. We cannot now even form a vague conception as to the real results of this phase of the work. It is encouraging to know that a foundation was laid for future work in our field that will, we feel assured, send the message into every home and heart in this conference in the coming years.

At the convention held in Washington recently, I was requested to take the

Home Missionary work in the Ohio Conference, to fill the vacancy made by Brother Panches' being called to the Atlantic Union. I wish to thank those in this conference who have helped in any way to make the work a success during the last few months. We are fortunate in having Brother J. J. Vance prepared to take up the Young People's and Home Missionary departments in this field. He is prepared to put the plans for this year into operation enthusiastically, and we feel assured that success will attend his efforts. Address all further correspondence pertaining to this phase of the work to J. J. Vance, 7155 Mt. Vernon St., Pittsburgh, Penna. H. K. CHRISTMAN.

OHIO

Some good Meetings At Lake View

It was my privilege to be associated with Elder W. W. Miller in a short series of meetings at Lake View. The meetings lasted two weeks during the early part of January, and were conducted in the new church building which the faithful brethren and sisters there have contrived to erect. The meetings were well attended and we feel courageous to hope will be productive in bringing some souls into a knowledge of this truth and a connection with the church in that place. The members of the church there worked and prayed for the success of the meetings. An excellent spirit prevailed. Brotherly love and co-operation obtained throughout. Such conditions can produce but one quality of vintage and that is "fruit to the glory of God."

Elder Miller has been continuing meetings there since, and may have further to report a little later.

H. A. WEAVER.

Special

To Those Who Minister

The first verse of the twelfth chapter of Romans says that we are to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

What is a *living sacrifice*? It surely is not a dead one. It must be a sacrifice that keeps right on living while it is being sacrificed. It cannot mean merely for one to offer himself, die, and then his dead body be consumed; that was the way with the offerings in olden times.

There was the victim—the offering, or sacrifice; it was slain and the dead body disposed of according to ritual. No, Paul

does not mean that when he talks about a "living sacrifice." He means a sacrifice that keeps right on living; a devoted body that still lives, a consecrated heart that still beats; a sanctified mind that still thinks. He is talking about someone that is not good because he is *dead*. You have heard that expression made by the early settlers that the only kind of a good Indian was a dead Indian; and the only time a boy is good is when he is asleep.

By the same method of reasoning the only time some men will be good is when they are "good and dead," but that is not what Paul meant. He was writing of good and *alive*; a sacrifice that is alive, holy and living; acceptable to God; continuing to give a service that is reasonable because not dead.

Jesus did that. We are too apt to think of the sacrifice of Jesus on the cross as being the major portion of the whole story.

It was the crowning act, the limit of the sacrifice offering, but after all it was only a part of what Jesus gave. John 3:16 does not mention the cross, but it tells of a wonderful sacrifice of the Father who gave a living Son. Verse 17 does not use the word "cross," but it tells of being sent into the world that the world might be saved.

Jesus' life was a *living sacrifice*. He gave up heaven and His Father's society and the companionship of loving, lovable, glorious beings, and *lived*. He sacrificed the comforts of an earthly home and in order to serve others and *lived*. He met the wickedest kind of opposition, scoffing, scorn and unbelief, and *lived*. He carried the burdens of a sin-sick, disease-cursed earth, and *lived*. He ministered life and health and joy and comfort to all who would receive and *lived*. He took on himself the infirmities of us all, and let virtue flow out from the eternal fountains of life within, and yet, kept on *living*. And then, when all the hateful ingenuity of hell-born temptation had been pressed upon Him to the full, so that no other being could ever say, "This is harder to bear than Christ bore," or "This is different from anything He endured," then, and not till then, did our blessed Lord say: "It is finished," and become the occupant of Joseph's tomb.

Death could not hold Him. Death hath no dominion over Him. He had power to lay down His life. He had power to take it again. No one *took* Jesus' life in the sense that Jesus was forced to yield it to a stronger. No, all the while, from the throne to the manger and the manger to the throne, *Jesus gave*.

And He was our pattern. Our bodies are to be presented a *living sacrifice*. We

are to keep on living and still present our bodies a sacrifice.

Now, in what ways may this be done? We may not be able to know or enumerate all the ways in which we may follow our Lord, but the suggesting of a few may lead our minds to others.

Of our Lord we read, "Himself took our infirmities and bare our sicknesses." Is not this true in a sense of the Christian worker? Does He not carry the infirmities of those for whom he labors? If he really enters into the service of his Lord he bears with Him the load of the people he serves.

I am not so sure but that the motive behind the fomentation or message has far more to do with its efficacy than many would at first think. The patient's backache may be transferred to the back of the nurse. The nurse may have so much of the superabounding *life* that the work for the patient leaves no bad effects, for such are all absorbed and little thought of, but after all, just to the extent that this work is for Christ we are bearing with Him, and may it not be also that if we suffer we are "filling up that which is behind of the afflictions of Christ" in our flesh "for His body's sake, which is the Church?" Col. 1:24.

What a tremendous responsibility comes along with this idea, that we are to bear the burdens of others. A nurse may be overcome by disease germs because her vitality is low. Can it be otherwise with a worker who must continually meet the spiritual disease germs of those among whom he labors? Can he successfully "throw off" the microbes of doubt, unbelief, distrust, criticism, or the baneful bacteria of worldly ambition, pomp, fame or pleasure? If our Saviour found it necessary to get away from the throngs so as to have His soul fed on the heavenly food and to get fresh draughts of the river of life, surely the earth-born soul needs far more to get where the equilibrium may be restored and the spiritual nature strengthened for the sacrifices yet to come.

Again we must not leave out those who serve in humbler vocations. Is the preacher in the pulpit, or the nurse at the bedside, or the teacher at his desk the only one who is to present his body a sacrifice? By no means. The faithful performer of the needful humble tasks is just as truly serving; and it may be well for him to stop and think over what the connection may be between his job and the sacrifice, and what the motive is that prompts him to labor.

A laborer is worthy of his hire, but is his hire nothing but the weekly pay envelope? Does the heaver of coal bend to his task in the boiler-room below, merely for the wage, or does he rejoice to think that without that fire faith-

fully and steadily kept, the patients and helpers in the big institution up there on the hill would suffer and maybe die? Does the ditch digger wield his shovel wearily and woefully to earn his bread, or does he behold a healthier home or more fertile field for the habitation and care of his loved ones? Does the accountant see in the mass of figures and the maize of columns nothing but a way to live, or does he see how he helps in the orderly administration of the business and how his accuracy will keep away the heart burnings and bickerings and misunderstandings of a muddled way of doing business?

And so we might touch every soul that lives if he lives to serve, and find how the aching back and sweaty brow are not the curse at all, but the blessed opportunity of bearing and serving. Oh! ye who minister. Think of the glorious privilege of presenting our bodies a "living sacrifice."

Sacrificing, living, ministering, bearing, serving; filling up what remains of the work the Saviour left for His body—the church—to do in this wild old world. And the joy of it! Not the froth of the silly fun the giddy pleasure-seeker calls joy, but the warming, deepening, heartening, heavenly, lovely joy that searches down deep into the corners and recesses of our soul and spreads a peace that passes understanding. "Saved to Serve."—The greatest is he who serves most.

J. G. LAMSON, *Life Boat Magazine*.

Health Reform

"Not that which goeth into the mouth defileth the man," said Jesus to those who exercised such scrupulous care in the washing of hands before partaking of food. He taught that defilement does not come from without, that it is not what a man may eat or drink that defiles him. The thing that defiles is a violated conscience.

Mr. Spurgeon, the great preacher, who was so marvellously used of God in the proclamation of the gospel, once said that he could smoke to the glory of God. We have no reason to doubt that he could. The time came, however, when he could no longer do so, and he gave up the practice.

We can, no doubt, all look back over our own experiences and see that what we could once do without it being imputed as sin, we can now no longer do and be sinless. The time of our ignorance God winked at.

What is defiling to the conscience of one is not defiling to another. Two men seated at the same table may eat foods which are entirely different. Possibly neither could eat the food of the other without violating the conscience.

One man cannot be conscience for another. Neither can he tell when another violates his conscience. Hence, the apostle admonishes, "Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth, for God hath received him."

He that eateth, eateth to the Lord for he giveth God thanks, and he that eateth not, to the Lord, he eateth not and giveth God thanks." Rom. 14: 3, 6.

The defilement referred to by Jesus has not to do with the question of foods. It is wholly a question of defilement of conscience. This will be seen by reading further. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Matt. 15: 11. In the explanation offered by Jesus on this scripture, He said, "Those things which proceed out of the mouth come forth from the heart, and they defile the man." verse 18. They are, in fact, the outward evidences of a defiled heart, for "Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witnesses, blasphemies: these are the things which defile a man." Verses 19, 20.

The religion of Christ had to do entirely with the thoughts and intents of the heart. The religion of the pharisee had to do merely with the overt act. Outwardly, by strict conformity to certain rules, the pharisee may appear righteous unto men. What he does may be right in itself, while the motives and spirit which prompt the doing of it, may be all wrong. Man's righteousness cannot be judged by what he does. It is sin that defiles and not what a man may eat or drink, or do.

It may be sin for one man to eat what to another would not be sin. What a man does today without sin being imputed, he may not be able to do tomorrow without sinning.

We must bear in mind, however, that while foods and drinks, no matter what they are, in themselves cannot defile the conscience, they may defile the body. The man who drinks beer or whiskey defiles his blood. So does the man who smokes. It does not matter how conscientious he is, or whether he is a saint or a sinner. So long as he does it ignorantly, sin is not imputed, but when he does it knowingly, he defiles his conscience and sins against God. He experiences both a physical and moral injury.

Daniel, the Hebrew captive, refused "the king's meat and the wine which he drank." He knew the influence such food and drink would have upon him physically and mentally. It would have resulted in a double defilement to him,

should he have eaten. He "purposed in his heart he would not defile himself with the king's meat nor with the wine which he drank." He said, "Let them give us pulse to eat and water to drink." In Testimonies to ministers, No. 9, page 60, are found the following words: "Why did Daniel and his companions refuse to eat meats and wines? Because they had been taught that this class of food would not keep the mind nor the physical structure in the very best condition of health to do God's service. They conscientiously refused the stimulus of flesh and wine." By abstaining from that which their consciences would not sanction, they experienced a double blessing, a blessing physically and a blessing spiritually.

There was a time when Seventh-day Adventists could eat swine's flesh and be guiltless. There arose a man who evidently had light in advance of the body. He urged his views upon a people who were not at that time able to bear them. The word came to him, "I saw that your views concerning swine's flesh would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test." Vol. 1, p. 206. Up to this time Seventh-day Adventists in good standing could eat swine's flesh to the glory of God. The servant of God said to this man, "If God requires His people to abstain from swine's flesh, He will convict them of the matter." The time came that the church was able to bear this truth without bringing in division and discord, the testimony then came to one who refused to walk in the light, "You know that the use of swine's flesh is contrary to God's express command, given not because He wished especially to show His authority, but because it would be injurious to those who should eat it. Its use would cause the blood to become impure, so that scrofula and other humors would corrupt the system and the whole organism would suffer. Especially would the fine sensitive nerves of the brain become enfeebled and so beclouded that sacred things would not be discerned, but be placed upon the low level with common things. Light showing that disease is caused by using this gross article of food, has come just as soon as God's people could bear it." Vol. 2, p. 96. The use of swine's flesh was just as defiling physically in 1859 as it was ten years later, in 1868, when the light came. Why did not light come earlier? The church was not able to bear the light. In all ages God has had to walk softly before His people and take short steps by their side. He could lead them no faster than they were able to follow.

The Bible, in classifying certain meats

as clean and certain others as unclean, speaks comparatively. Beef and some other meats are cleaner than pork. But they are not clean. All meats have concealed within their fibres impurities in the form of waste products, which are physically defiling to the one who eats them. We are informed, "God never designed the swine to be eaten under any circumstances." Spiritual Gifts, p. 124. With certain other meats it was different. In the absence of better foods God did grant permission to eat them. They were permitted, however, merely as emergency foods. Not because they were the foods of God's choice for His people.

Animals are now so diseased that it is absolutely dangerous to continue to eat meat of any kind. The line of distinction between what was termed clean and unclean meats, is now less pronounced. In a communication which came to a Seventh-day Adventist physician, dated July 29, 1896, it is stated, "The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals." "We cannot do as we ventured to do in the past in regard to meat eating. It has always been a curse to the human family, but now it is made particularly so in the curse which God has pronounced upon the herds of the field, because of man's transgressions and sins. Disease among animals is becoming more and more common and our only safety now is in leaving meat entirely alone." Again we are told, "Animals are so diseased that it is now really dangerous; it is unclean to eat meat." "My position now is to let meat entirely alone." Unpublished Test., bound p. 2.

In Christian Temperance, p. 119, Sister White says, "Again and again I have been shown that God is trying to lead us back step by step to His original design; that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view and endeavor to work steadily towards it. I cannot think in the practice of meat-eating we are in harmony with the light which God has been pleased to give us." You will notice it says among those who are waiting for the coming of the Lord meat-eating will eventually be done away.

In Volume IX, page 153, we read, "God demands that the appetite be cleansed and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people." The reason why meat-eating will be done away is because

God's people will learn that it is a hindrance in the development of character. On page 159 it is stated, "I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being."

"It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given." "The true light now shineth." "If we close our eyes to the light for fear we shall see our wrongs which we are unwilling to forsake, our sins are not lessened but increased. If light is turned from in one case, it will be disregarded in another. It is just as much sin to violate the laws of our being, as it is to break one of the ten commandments, for we cannot do either without breaking God's law. We cannot love the Lord with all our heart, mind and strength, while we are loving our appetites and tastes a good deal better than we love the Lord." Vol. II, p. 70.

In a letter dated January 10, 1908, in speaking of those who do not heed the light on health reform, it says, "If they do not arouse to the need of heeding the light on health reform, they will soon fail to see the importance of other phases of reform," not being able to discern between the sacred and common, between truth and error, and so it is stated, "Many who are now only half converted on the question of meat-eating will go from God's people to walk no more with them." R. & H. May 27, 1902. This is not an arbitrary decree. It is the result of disregard of saving. DR. D. H. KRESS.

Another Hungarian Convert

Those who are working to reach their foreign neighbors with the truth will be encouraged by a word of experience from a faithful German sister in Toledo, Ohio. This sister came from Catholicism herself, and has a great burden for the Hungarians, Bohemians, Bulgarians and other nationalities still in darkness. She uses a large amount of foreign literature, and works prayerfully and persistently for these people. Results are crowning her efforts, as this letter indicates:—

"On October, the seventh, the first Hungarian woman was baptized. She says she feels the blessing from our Lord by living the Truth. She is always happy. Her husband came to the baptism and from this time he is keeping the Sabbath strict. He is laid off from his work. Our new sister Makra is faithful. Her friends became enemies to her. One Sabbath when she came home from church her

door was broken open. Sister Makra and her husband came from the Catholic church.—is stirred since our new sister is baptized. The Catholic people say this is the false prophet which goes around to bring up anew religion. There are a few more souls who are seeking the Truth."

This gives some suggestion of the experiences many may have in working in the great home foreign missionary field. To a large extent we are dependent upon our literature to open the truth to these people. The new "Signs of the Times" quarterly magazines in Bohemian, Italian and Yiddish are proving a wonderful help. They present the truth in attractive form that is eagerly accepted by those who read them. Magazines in still other languages are planned. Your Tract Society is in touch with these supplies and will gladly give you any help possible in your work for your foreign neighbors. Everything indicates that this work should be carried forward strongly now.

A Home in Sunny Florida

"Desiring to be more free to do gospel work, I am offering for sale at a sacrifice my beautiful country home and valuable farm of 115 acres, two and one-fourth miles northwest of Bowling Green, on the Atlantic Coast line Railroad.

"The dwelling is a ten-room house—bathroom, four bedrooms, sitting rooms, etc. A few rods from this house, there is a second house, with eight rooms; very comfortable and suitable for help or renters. Two large barns, small packing house, excellent for storing, etc. Near large dwelling is one of the finest wells in Florida, of pure soft water.

"Very valuable orange and grapefruit grove of 12 acres, planted twenty years ago, and now in full bearing. Ten acres of excellent grove land could be easily planted to increase the grove.

"Also about 5 acres of the very best kind and quality of grafted pecans, rapidly coming into bearing. Pecans are fully as valuable per acre as orange groves.

"Upwards of 50 acres are fenced and in cultivation. Soil, much better than the average Florida soil. There are 20 acres of muck land,—muck,—from one to eight feet deep. When drained, cleared, and cultivated, very valuable for gardening and truck land, requiring far less fertilizing than ordinary pine land. It can be easily drained.

"A nice spring pond near the barns, for watering stock. A fine stream of water flows across part of the place, affording facility for irrigation if desired. An excellent quality of hay readily grows on the place, sufficient to fill the barns.

"The place is excellent for raising

Canvassers' Reports									
Name	Place	Book	Days	Hrs	Orders	Value	Helps	Total	Del
Ohio, Week Ending Feb. 9, 1917									
W. H. Smith, Delaware Co.		BR	5	42	16	68 00	7 75	75 75	
Geo. Carter, Wayne Co.		BR	5	38	6	22 00	3 25	25 25	15 00
Fred Hannah, Belmont Co.		BR	4	36	10	36 00	4 00	40 40	5 00
J. H. Stafford, Franklin Co.		BR	5	33	5	18 50		18 00	16 50
M. B. Ingersol, Norwalk		BR	5	33	7	26 50		26 50	3 50
D. McCarthy, Mahoning Co.		BR	5	26	13	46 50	2 00	48 50	9 25
E. C. Alexander, Wayne, Co.		BR	3	25	5	24 50	4 25	28 75	14 25
J. D. Fellabaum, Hancock Co.		BR	4	24	6	21 00		21 00	
W. E. Wagner, Stark Co.		BR	4	23	1	5 50	75	6 25	5 25
G. Yingling, Trumbull Co.		BR	6	21	16	66 00	7 30	73 30	1 25
H. C. Nelson, Springfield		BR	4	20	7	26 50		26 50	3 50
Mrs. E. Y. Smith, Ironton		BR	2	20					26 70
Mrs. G. W. Yingling, Niles		BR	5	19	8	29 00	5 25	34 25	25
C. G. Douglass, Akron		BR	5	16	12	45 50	3 00	48 50	
Glenn Pinnichs, Wooster,		HM	4	16	5	14 50	3 00	17 50	
Frank Fultz, Montgomery Co.		BR	2	7	2	11 00	9 00	20 00	2 00
Totals	16 Agents		69	399	122	\$461 00	\$49 55	\$510 55	\$102 45

West Virginia, Week Ending Feb. 2, 1917

T. M. Butler, Harrison Co.		BR	5	38	13	51 50	7 00	58 50	25 50
W. A. McElphatrick, Moundsville		BR	5	28	10	35 00	9 20	44 20	1 50
C. G. Mays, Moundsville		BR	5	22	11	41 50	7 95	49 45	
J. S. Seal, Cedar Grove		BR	4	18	14	49 00	9 00	58 00	5 75
John Fahrner, Kanawha Co.		BR	4	25	5	17 50	75	18 25	36 25
G. E. Snyder, Harrison, Co.		BF	5	40	8	24 50	3 50	28 00	16 25
John McHenry McDowell Co.		BF	5	46	55	128 00	9 55	157 55	81 55
Totals	7 Agents		33	277	116	\$397 00	\$46 95	\$393 95	\$186 80

West Pennsylvania, Week Ending Feb. 9, 1917

A. Brownlee, Washington Co.		PPF	5	47					116 65
Geo. Buttermore, Fayette Co		BR	5	36	10	38 00	14 10	52 10	5 25
Solomon Diehl, Mifflin Co.		SP	4	27	7	9 00	6 13	15 13	
C. G. Guenter, Mercer Co.		BR	5	32	16	59 00	1 00	60 00	8 00
W. H. House, Elk Co.		BF	5	36	13	31 00	20 00	51 00	2 25
D. J. Hoover, Fayette Co.		BR	5	17	7	34 50		34 50	
John Morley, Venango Co.		BR	5	29	11	45 50		45 50	50 75
A. Thurman, Allegheny Co.		Mag					2 50	2 50	2 50
C. E. Will, Washington Co.		GC	4	34		2 50	3 50	6 00	35 35
Totals	9 Agents		38	258	64	\$219 50	\$47 23	\$266 73	\$220 75

Virginia, Week Ending Feb. 9, 1917

Madge Miller, Rockingham Co.		GC	4	28	6	21 00	5 25	26 25	
Harry Wright, Bedford Co.		BR	5	40	26	104 50	70	105 20	
Totals	2 Agents		9	68	32	\$125 50	\$5 95	\$131 45	

Chesapeake, Week Ending Feb. 9, 1917

C. W. Jenkins, Washington Co.		BR	4	35	16	56 00	2 50	58 50	1 50
Totals	1 Agents		4	35	16	\$56 00	\$2 50	\$58 50	\$1 50

Grand Totals: 35 Agents of Orders Value \$1259 00 Deliveries, \$511 50

horses and other stock. Ideal for poultry and bees.

"Two immense magnolia trees in front yard (I have never seen finer), with other ornamental trees, oak, chestnut, camphor, etc.

"The orange and pecan groves of 17 acres alone are cheap at \$10,000; but that

we may be free to do ministerial work we are offering the entire place for the sum of \$10,000 cash.

"We heartily invite visits and personal inspection. Write to the owner, George J. Butler at once, at Twin Magnolias, Bowling Green, Fla."—From *Advent Review and Sabbath Herald*.

Trusting Jesus

Jesus! How sweet to trust in Thee
Amid earth's wildest storms:
To lean upon that sure support;
Thine everlasting arms.
How sweet to feel, whate'er befall,
Thy mercy wills it so,
Though now I may not understand,
Yet shortly I shall know.

Know why the clouds obscured my view
And hid Thy smiling face,
Why storm and tempest oft concealed
Thy purposes of grace.
Yes, I shall know, and understand
Each grief that now I bear,
The trials that come to me to prove
Thy wondrous love and care.

So trusting Thee I sweetly lean
Upon Thy loving breast
Unmoved by trials, grief or pain,
Within Thy love I rest.
No storm can harm, no flood destroy
The soul that to Thee clings,
For naught of ill can penetrate
The shadow of Thy wings.

Then Jesus, let me ever dwell
Pavilioned in Thy love.
Till I a lasting rest shall find
Within Thy courts above.
There faith shall change to sight undimmed
And prayer shall turn to praise,
And for Thy guidance safe and sure
Unceasing thanks I'll raise.

—Avis I. Wiggins.

He'll suit his bearing to the hour,
Laugh, listen, learn, or teach.

—Eliza Cook.

OBITUARIES

SMITH.—Harold Bailey Smith, son of George F. and Berniece Bailey Smith, was born September 23, 1915, and died in Wilmington, Ohio, January 21, 1917, aged sixteen months. Harold was loved by all who knew him, being a bright and loving child.

The funeral was conducted by the writer at the home of the child's grand parents, Mr. and Mrs. Bailey. The pallbearers were four girls, aged about fourteen years. Words of comfort were spoken from Jer. 31:15-17.
W. W. MILLER.

TAYLOR.—Iven D. Taylor, son of Mr. and Mrs. Franklin E. Taylor, of Bucyrus, was born February 26, 1902, and was drowned January 28, 1917, aged 14 years 11 months and 2 days. He with his parents accepted present truth and were baptized by Elder H. A. Weaver, April 29, 1916, and united with the church in Bucyrus.

Iven in company with several boys went

skating on a pond near the Bucyrus Brewing Company. All the boys had left the pond except Iven and Glen Searles. They decided to skate around the pond once more, but that proved to be the fatal round. At the west side of the pond there was open water and as Glen and Iven met, he fell with such force that the ice broke and he went to the bottom of the pond. He came up twice and tried to get out, but the ice broke each time and finally he sank and came up no more. Young Searles summoned for help, and the men at the Brewery hearing the alarm phoned to the fire department. They responded with a boat, and after fishing for the body for half an hour, it was brought to shore, when two doctors did all they could to restore life, but the body had been in the water too long and breathing could not be restored.

The funeral was conducted at the home of his parents in the presence of a large concourse of sympathizing friends and relatives.

The Taylor family had moved to Bucyrus only two weeks before the deplorable accident occurred. Iven was held in high esteem by all who knew him. The principal of the school he attended said it was the second death that had occurred in the school of which he had been principal for 25 years. The principal said he never had a boy attend school that exerted such a good influence as had Iven. A student body attended the funeral with the principal and six of them acted as pallbearers.

He was acting as leader of the Young People's Society in the Adventist Church, and was having a good Christian experience. He was laid to rest in the cemetery at Brunsbridge, twelve miles from Bucyrus. He leaves a father, mother, and sister and many friends to mourn their loss.

Words were spoken from Jer. 9:21.

W. W. MILLER.

Advertisements

Approved advertisements will be published in the VISITOR at the rate of twenty-five cents for twenty words or less, and one cent for each additional word. Each group of initials or figures counts as one word. Cash and reference must accompany copy for all advertisements.

FOR SALE.—A 30 acre, well watered farm, 25 acres under cultivation, small orchard, $\frac{1}{4}$ acre in strawberries, 5 room house, barn and other necessary buildings 8 miles from city; price \$1000. For further information address Alonzo Snider, R. F. D. No. 2, Cumberland, Md.

WANTED.—A good, strong girl to do the baking in a home bakery. Good home and good wages to the right party. Must be willing to be taught. Sabbath privileges. Address Miss Bertha Greunke, 2142 Monroe St., Toledo, Ohio.

WANTED.—A young woman to do general house work on farm; good home, and references can be given. Address Wilford Swope, R. No. 5, Hagerstown, Md.

Atlanta Dairy Farm for Sale---A Bargain

There has been donated to the Southern Junior College, the new central training school for the Southeastern Union Conferences, a good dairy farm in the edge of Atlanta, Ga. This farm is to be sold and the proceeds to be used in building up the new school. The farm is described as follows:—22 $\frac{1}{2}$ acres; 12 acres good bottom land; about five acres upland in small grain, and the rest in beautiful pine grove; good three room house, barn, well, splendid stream of water (running); 20 minute walk to car line; 20 minute walk to church school and Curtis Sanitarium. A most healthful location. Just the thing for family desiring to have church and church school privileges and yet live in the country. Suitable for dairy or general farming. Price \$4,850.

Every dollar goes to the school. It is needed now.

Write the Southeastern Union Conference, 169 Bryan St.; Atlanta, Ga., for particulars.

Mount Vernon Academy

Why Mount Vernon's Students Should Canvass

1. A world is to be warned.
2. Christ is still saying, "Go ye!"
3. He also says, "I am with you alway."
4. These are days of opportunity.
5. Canvassing makes better students.
6. It makes better workers.
7. It makes better leaders.
8. It brings man nearer to God.
9. It brings man nearer to man.
10. It offers an education in itself.
11. It teaches men how to persuade men.
12. It makes one less dependent upon others.
13. It gives a much broader vision of life.
14. There is no more important work to do.
15. The gospel work calls for good, tried soldiers.
16. Canvassing makes for sympathy and broad-mindedness.
17. It is a very important part of God's closing message.
18. Jewels must be polished—canvassing polishes.
19. Mount Vernon wants you as you do Mount Vernon.

COLUMBIA UNION VISITOR

OFFICIAL ORGAN OF THE

COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists

ISSUED FIFTY TIMES A YEAR

BY THE

Mount Vernon College Press

Mount Vernon, Ohio

Price, 50 Cents a Year in Advance

EMMA SILBER - - - 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.

20. Canvassing is paying hundreds of students' way through school and can do the same for others.

Would you enjoy these privileges and benefits? Then join the colporteurs' band and get prepared for a good summer's campaign, W. H. TEESDALE.

News Notes

Mrs. H. K. Hackman of Pittsburgh, Pa., accompanied by Mr. O. A. Conrad and daughter, Miss Alma Conrad, visited her sons Earl and Elmer, last Sabbath.

Mr. Joseph Beach spent the week end at his home in Gallion, Ohio.

A number of students, who had been sled riding last week, met with an accident. The large bob sled upset and nearly all were injured, though not seriously.

Mr. Lee Eusey of Millersburg, Ohio, a former graduate here, visited at the academy.

Shenandoah Valley Academy

No doubt the readers of the *Visitor* will be interested to know what the different bands are doing at the Shenandoah Valley Academy.

A Bible worker's band was organized the first of the year. Its aim is to train the young ladies of the academy to be efficient workers in the Lord's vineyard. This band is doing a good work, and we expect to see some good fruit develop as a result of their work.

The ministerial band has been holding meetings in four different places with audiences that speak well for the influence of the school in the surrounding country.

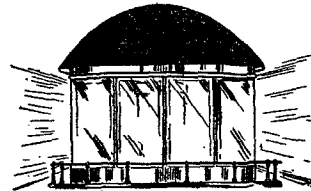
In the town of New Market, with a population of about 600, meetings are being held twice each month. This meeting is held in a hall, where we have to pay about \$2.25 each night. An audience of from one hundred to one hundred fifty attend the meetings regularly, and listen to the truths for this time with increasing interest.

Before we held the first meeting in this hall, we had been told that the people would not attend the meetings at all; that they were too prejudiced, but this is

not true from the attendance each night. Often we are apt to think that those with whom we have been associated, perhaps all our lives, do not care to know the truth, when deep down in their hearts there is a longing to know something about the truth for the present time.

Oh, that we may realize our true condition as a people and repent and do the first works. Oh, that we may get out of that luke warm condition that is so offensive to God. Brethren let us search our hearts as never before. Let us not rest day or night till we are sure that every sin has been forgiven.

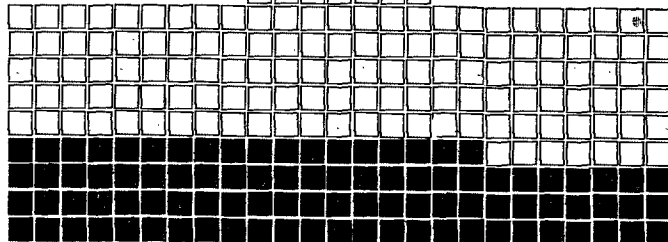
C. E. OVERSTREET.



"For a light of the Nations and for salvation to the ends of the earth."

THE W. M. C. and M. V. A. EDUCATIONAL FUND

Amount Required	\$47000 00
Pledges	
District of Columbia	7016 00
Ohio	11774 00
New Jersey	4241 40
East Pennsylvania	4153 25
Virginia	750 00
West Pennsylvania	3915 25
West Virginia	1584 50
Chesapeake	722 66
Amount Pledged	34157 06
Cash Paid	9380 19



A MONUMENT FOR THE FINISHING OF THE WORK
EACH SQUARE REPRESENTS \$100. WHITE SQUARES ARE PLEDGES; BLACK SQUARES CASH
"The God of heaven, He will prosper us; therefore, we His servants will arise and build." Neh. 2: 20.

WATCH THE MONUMENT GROW