

# Columbia Union Visitor

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

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No. 11

## UNION

411 Cedar St., Washington, D. C.  
B. G. Wilkinson, Pres - C. C. Pulver, Sec.

### Resolution of Sorrow and Sympathy

Whereas, it has pleased God, in whose eyes the death of all His saints is precious, to remove from our midst and from further association on the Columbia Union Conference Committee, our beloved brother, Elder J. O. Miller, president of the Chesapeake Conference, and

Whereas, the loss is keenly felt of one whom we have learned sincerely to love and to appreciate in his devoted ministry, therefore,

RESOLVED, That we, the Columbia Union Conference Committee, express to the bereaved family our Christian fellowship in suffering his loss, and that a copy of this resolution be sent to them.

B. G. Wilkinson  
C. C. Pulver  
E. K. Slade  
W. C. Moffett  
R. E. Harter  
J. W. Hirlinger  
B. F. Machlan  
C. V. Leach  
C. L. Stone  
N. S. Ashton  
D. W. Reavis  
W. H. Heckman  
T. B. Westbrook  
F. H. Robbins  
D. A. Parsons

#### Obituary

The funeral service of our beloved brother, Elder J. O. Miller, took place in the Baltimore No. 1 Church, at Baltimore, Wednesday, 11 A. M., February 27. Elder A. S. Booth preached the sermon, which was followed by remarks from Elders I. H. Evans, G. B. Thompson, and Professor Griggs. The writer read the following obituary, which we are giving to our brethren through the Columbia Union Conference.

"Elder John Oliver Miller was born in Tippicanoe, Miami County, Ohio, March 22, 1856. He was educated at West Milton, and Lebanon College, Ohio, and

taught in the public schools in that state for twenty years.

"About twenty-three years ago, Elder Jerry Isles and son held a tent effort in Laura, Ohio. Brother Miller was a faithful attendant at their services from the first meeting, and at the close of the effort became a charter member of the church they organized, and was one of the first elders of the church. While he had always believed the Bible, he had never united with any church prior to this, as he could never harmonize their teachings with the Word of God. For the first four years of his Christian experience, he taught school during the winter months, and worked on his farm during the summer. At the end of the four years he felt a great burden to give the truth he loved so well to others, and began canvassing for 'Thoughts on Daniel and the Revelation.'

"In a short time, however, he was invited to assist Elder Isles in a tent effort, and about seventeen years ago, was ordained to the ministry under the presidency of Elder A. G. Haughey.

"In 1907 he was called to St. John, New Brunswick, Canada, to take the pastorate of the church there. His services were so much appreciated that about one year later he was made president of the Maritime Conference, where he served faithfully for about four years. Being worn with labor and the severity of the climate, he returned to Ohio for rest, and to look after the interests of an aged sister. However, he could only be happy in active service for his Master under whose banner he had enlisted, and he accepted a call as pastor of the First Seventh-day Adventist Church in Newark, New Jersey, under the presidency of Elder A. R. Sandborn. Just after going to New Jersey, he was made a member of the conference committee, and served in that capacity until in May 1916, when, after the death of Elder M. C. Kirkendall, he was called to the presidency of the Chesapeake Conference. His labors have always been attended with success. Chesapeake Conference was never in a more prosperous condition than it is today.

"His life has been one of constant sacrifice and devotion. As soon as he and his faithful companion accepted the Third

Angel's Message, they began to plan for the education of their children in the Seventh-day Adventist schools in order that they might become workers for the Lord. Their education, and his entering the work, necessitated his disposing of his farm and its equipment. These, before his conversion, had been his great delight. But he felt the cause of God needed him and all he possessed, and he consecrated his means and every power of his being to the upbuilding of the cause of God, and was always liberal in his gifts that the coming kingdom might be hastened. Their oldest son, who is now Dr. H. W. Miller, head physician and surgeon at the Washington Sanitarium, was sent to Mount Vernon Academy. After the completion of his medical course in Battle Creek and Rush Medical College, Chicago, he went to China. On March 24, 1904 his wife died, and was buried in the province of Honan, in the interior of China. On February 20, 1912, their youngest son, Esta, who had been educated for, and given to the great needs of China, laid down his life, and was laid to rest in Shanghai, China. Their son Clarence, and Mrs. Mabel Childs, their daughter, were educated in Mount Vernon, Ohio, and Miss Alice, another daughter, is in Washington Missionary College preparing herself for labor wherever the Lord may call. Three brothers and three sisters also survive.

"Brother Miller was a man of strong Christian principles. His kind and gentle disposition, and his willingness to help wherever help is needed, together with his hospitality, greatly endeared him to the hearts of the people.

"Elder Miller was with the Baltimore No. 1 Church on Sabbath morning, February 16, and announced a meeting for Sunday evening. On Sabbath afternoon, he was taken violently ill, was operated upon Sunday, February 17, and sweetly fell asleep in Jesus on the morning of February 25, 1918, at the Union Protestant Infirmary, in Baltimore, Md., after all had been done for him that medical skill could do, aged 61 years, 11 months, and three days.

"During his illness he suffered great pain, but he never forgot his great commission, and took advantage of every

opportunity to tell his attendants and the medical staff at the hospital of the soon coming of Jesus. Only a few hours before his death, after bidding farewell to his wife and children, one by one, and urging them to be faithful, he turned to his day nurse, who is not a Seventh-day Adventist, and made an urgent and touching appeal to be a Christian, and prepare to meet the soon-coming Saviour. This met with a response from her.

"At no time during his illness did he feel that he would recover. He was perfectly resigned to the will of the Lord, and his attitude is beautifully expressed in the following verse:

Ready to go, ready to stay,  
Ready my place to fill;  
Ready for service, lowly or great,  
Ready to do his will.'

"While it is sad to lay him away, we sorrow not as those who have no hopes. His last hours were peaceful and comparatively free from pain. He fell asleep as he had tried so hard to live,—at peace with God and men.

"In reviewing his life we can but say should we be called upon to sleep, 'Let me die the death of the righteous, and let my last end be like his.'"

B. G. WILKINSON.

## West Pennsylvania Colporteurs' Institute

Twenty book-evangelists gathered from the four corners of the West Pennsylvania Conference assembled in Pittsburgh, January 25 to February 2. A more earnest company of workers has not been seen in the institutes of the Union this winter.

The services of the Pittsburgh Church for the last week of the institute were turned over to the colporteurs' program, which God blessed in a special way. To a well filled house on Thursday evening a demonstration was given, showing the colporteur at work. The most of our people have little opportunity to see the colporteur at work. With so many the impression obtains that the colporteur is a mere book agent. After this demonstration it was a common remark we heard,—"I never saw the importance of this work as I see it now." As our colporteur introduced himself as a missionary worker that evening, and at the fire-side opened up the prophecies on the present world conditions to this isolated family; as they knelt in prayer at the family altar which had not existed, but which did exist this night; as this family expressed their appreciation of the call of this God-fearing worker, a deep sense of the importance of this work was impressed upon us. Brother Manry and Sister Dauphinee acted as man and woman of the house. Brother Brownlie visiting

armier. Brother Butler, the field missionary secretary, was the colporteur.

Elder Robbins gave us stirring talks at the devotional hour and a stereopticon lecture, which was appreciated by all, especially the bookmen. Elder Harter, the pastor of the church, gave hearty support and valuable help. Elder Durrant gave us a profitable talk on Tuesday evening. We were glad to have Brother Manry with us through the entire time.

The last Sabbath service was greatly blessed of the Lord. This was a symposium by the colporteurs. Brother Butler had charge of the service. Brother Heaton showed by experiences how that "The Colporteur Reaches Those Otherwise Unreachable." "The many evidences of the Lord's leadership in my work," by Brother Holst was very good. Brother Brownlee's subject was "The colporteur work does bring people into the truth," and how his face beamed when he stepped down into the audience after the service and found four people there who informed him that their feet had first been placed on the right road by the books that he had sold them years before. Just a little taste of what it is going to be Over There when the little companies gather up around the colporteur to inform him "It was you who first invited me here." Brother Manry's remarks emphasized the importance of the colporteur's part in the Home Missionary Movement.

At the close of the service we were all glad to see Brother Yohe rebaptized into the message. His testimony was, "If this institute has done no other good it has brought me back to Christ." It encourages men's hearts to hear the deep spiritual experiences of God's evangelistic bookmen. May the Lord add His blessing to these earnest workmen as they go forth sowing the seeds of truth throughout the great field of Western Pennsylvania. May another score of men in the immediate future step forward joining those already in the field, and like David "serve his (their) own generation by the will of God," Acts 13:36, while the day lasts.

C. V. LEACH.

### OHIO

Box 8, Mount Vernon, Ohio  
E. K. Slade, Pres. H. D. Holtom, Sec.

## The Teacher's Relation to the Church

The following is a paper read at the Teachers' Institute held in Ravenna, Ohio, January 24-27, 1918.

"Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6.

Why do we have church schools? We all know the answer to this question. It is because we realize the importance of

the verse just quoted. It means much to our people for what is the use of teaching other people the truth and neglecting the children whose parents are believers? The most lasting impression that can be made is to be made on a child's mind. If a child is taught the truth in the way he should be taught it, it is going to stay with him and it is the aim of our denomination to so train the children who are a part of it, that when they grow older they will have no desire to depart from the truth.

In the great papal church the children grow up in that faith because they are trained that way from childhood. Their instructors are firm believers in that doctrine. If it were not so the children would get hold of other ideas and perhaps would not be nearly as firm. That system realizes the relation of the teacher to the church. Church schools have been established by our people because they too realize what relation the teacher has to the church in training the children.

Teachers sustain a very close relation to the church for Sister White says, "When properly conducted, church schools will be the means of lifting the standard of truth in places where they are established, for the children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries that priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of higher education . . . When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children and they will do a work in the proclamation of the truth which the older workers cannot do because their way is hedged up. Our church schools are ordained by God to prepare the children for this great work." Vol. 6 p. 202, 203.

From this we can see clearly the great work given to the church school teacher. She is to teach the children under her care not only the common things, but is to impart to them a knowledge of God's great truth for this time so they can tell it to others.

The questions are asked—Do our children receive from public schools ideas that are in harmony with the word of God? Is sin presented as an offense against God? Is obedience to all the commandments of God taught as the beginning of all wisdom? We send our children to the Sabbath School that they may be instructed in regard to the truth and then as they go to the day schools, lessons containing falsehoods are given them to learn." Vol. 6.

We should be glad that many of our people see the great influence the public schools have in taking the children away from the truth and pray that those who do not seem to see this danger may have their eyes opened.

The church school teachers in teaching the children are safeguarding them so that they will not be drawn away from the church, but will be instruments in God's hands in adding members to the church.

The teacher and the church must work in harmony as in the building of the tabernacle—"that object lesson of character-building,—in which the whole people are united, 'every one whose heart stirred him up, and every one whom his spirit made willing.'"

"Well might the words written of the idol-builders of old be, with worthier aim, adopted as a motto by character-builders of today:—'They helped every one his neighbor; and every one said to his brother, Be of good courage.'"

AUDRA REICHENBAUGH.

### NEW JERSEY

St. Francis & Columbus Aves., Trenton  
W. H. Heckman, Pres. C. Lawry, Sec.

### News Notes

Elder Heckman spoke in the Trenton Church last Sabbath, and by every one present an excellent meeting is reported.

Elder J. W. McNeil of Newark has been called to the presidency of the North Carolina Conference, and left New Jersey Monday, February 25, to take up work in his new field. The people of New Jersey extend to Elder McNeil best wishes for the work in North Carolina.

Brother Kirk spent last week in the territory around Bridgeton, starting two energetic canvassers in the book work there. These colporteurs are Philip Broeckel of Jersey City, and James Wild of Trenton.

Miss Beatrice Murphy of Hicksville, Ohio, has accepted the position of stenographer in the conference office. Miss Murphy began her work here bright and early Sunday morning.

Miss Jessie Weiss has already begun her Bible work in Trenton. We are glad to welcome Miss Weiss to this conference, for there has long been a need of thorough Bible work in this city.

Brother Warren spent several days this week in the northern end of the State visiting the churches in Hackensack and Paterson.

Brother G. W. Holman of Bridgeton is holding Sunday night meetings in the Spectatorium at Cape May C. H. He reports good attendance and splendid interest, the audience varying from 150 to 200 each week.

A number of Adventist boys are in the military camps of New Jersey. If you wish to visit these boys or to be of help to them in any way, you may get their names and addresses from the conference office.

### EASTERN PENNSYLVANIA

4738 York Road, Philadelphia, Pa.  
D. A. Parsons, Pres. W. B. Mohr, Sec.

### Colporteurs' Institute

We have just finished a most successful Colporteurs' Institute; successful because the Spirit of God was with us throughout the entire session. Seventeen were in attendance, which is four less than our entire colporteur staff. We were glad to have our president, Elder Parsons, with us frequently during the meetings. He appreciates this branch of the work, as he is an old colporteur himself. He still has his spirit full of it. His admonitions were timely and appreciated by all. Elder Baierle's earnest spiritual talks on consecration contributed much towards our feast. He, too, has been through the colporteurs' Gethsemane, and knows the importance of this branch of the work and is ready to recommend it to all who are willing to sacrifice at this time. The general instructions given by Brother Leach were the best to be had, and God used him wonderfully in giving us the things that we needed. The instructions received will be remembered by all when out in the front coping with the obstacles which come in our way. We are sorry he had to leave before the end of our institute on account of Elder Miller's funeral, but we were glad to have him even the time he was with us.

We put our goal for 1918 at thirty-one thousand dollars, also another—"Every man free from debt to the Tract Society by the thirty-first of December, 1918." By the help of God we will work to make these goals, as all rose to their feet in obligating themselves to work to this end.

Sister Bossler's long experience in hygienic cooking was much appreciated and we were certainly glad to secure her services to supply our physical needs. Sister Miles, who is one of our Bible workers in Philadelphia, acted as our fore-runner and prepared the way in getting us lodging, which was also very much appreciated. We are also grateful to Sister Snyder from Wilkes Barre, who with both song and instrumental music brought much spice into our convocation. We will cer-

tainly remember her talent in the future when we are in need of such help. Brother Garrett's assisting in the music with his violin also added life to the musical harmony.

Our prospects have never been greater than now for scattering literature, and we invite anyone who wishes to enter this important branch of the work to enlist in our force. Please address me at Mohn-ton, Pa. C. E. REICHENBAUGH.

### News Notes

Three of our Junior Volunteers are setting a good example for older ones to follow. They decided to sell magazines one evening. Before starting out on their mission they knelt and asked the Lord to go with them and bless them. They were very happy as they reported their success. The oldest one sold nine papers; the six year old, three; and the five year old, two. The money was all turned in for missions, and they are planning to try again.

The Home Missionary Convention held at Harrisburg February 22-24 was the best series of meetings the writer has ever attended. The Spirit of consecration manifested throughout the entire period surely will accomplish much for the year 1918, both in offerings and personal work.

Many were the good instructions received from the leaders of this work in the Union. Following are a few thoughts gleaned by the writer.

"A consecration that is not unto service is no consecration at all." "The offering of our services made unto God, if made in true consecration, is part of the refining process, that will enable us to abide in the day of His coming."

No one can be saved by simply keeping the law, but by having the sanctifying power in the heart, we will seek God for that part which He has mapped out for us, that we may work in harmony with Him, and so be His true representatives in the earth. Those who fail to line up in the campaign, to push the message, will drop out when the real test comes and in that day will have to hear the rebuke for unaccounted opportunities.

Let us all heed these timely admonitions and work while it is yet day, for the night cometh when no man can work. John 9:4.

The practical demonstration along home missionary lines arranged by Brother Barritt for the benefit of those attending was splendid. Two points were particularly noticeable. First, gaining the confidence of the hearer by the characteristic sweetness manifested on the part of the worker. Surely this Christian grace will in itself plead the Master's cause.

Then again the tactful, up to the minute way, the simple home treatments were demonstrated by a capable nurse, who left the impression that she was not there with a mercenary motive, but that her errand was one of mercy and love, and how well indeed she represents the King's business. Surely the time has come when the masses must be reached with the message, and if we do not have the proper requisite in our general make-up, that will gain us an entrance into the homes of the people, let us do as Elder Paap says, "Cultivate sweetness of courtesy because we are Christians." May the Lord help us all to be real home missionaries. MRS. BLANCHE BRUBAKER.

Lancaster, Penna.

### WEST VIRGINIA

Third & Juliana Sts., Parkersburg  
T. B. Westbrook, Pres.  
Jennie Burdick, Sec.

### News Notes

Plans are now being laid to open a series of meetings in Elizabeth, West Virginia. Elder W. L. Adkins will have charge of this effort and the opening service will be Sunday evening, March 10.

Word has been received from the Southern Publishing Association that Parkersburg, West Virginia takes the lead for having sent in the largest number for "Watchman" enrollments. This order consisted of fourteen enrollments for two hundred and fifty papers each to be used in the next six months. Why can't other churches follow this example?

As a result of the evangelistic effort now being conducted by Elder T. M. French, Cumberland, several are rejoicing in the truth. Two of these new converts went out with "World War" recently, and one sold eighteen copies, and the other one seventeen.

Brother C. V. Leach spent Sabbath in Parkersburg enroute to the institute at Mount Vernon.

The Parkersburg Church has met her quota on the 25-cent-a-week fund for the first two months of this year, and has a nice little sum over with which to start their third month.

Brother and Sister Rulkoetter are visiting their parents in the West.

Brother John McHenry attended the Canvassers' Institute at Mount Vernon.

"Boast not thyself of tomorrow."

### Special

### The Sacredness of Vows

The saying was current twenty-eight years ago when the writer accepted the Third Angel's Message, that a pledge made by a member of the Seventh-day Adventist Church was worth one hundred cents on the dollar. If this were strictly true of all the believers in the message today, would there not be a far different state of things? If all were faithful to their baptismal vows; were honest in returning to the Lord His own in tithes and offerings; were conscientious in contributing their weekly portion to the cause of missions and be prompt in meeting all other pledges and obligations to advance the Lord's cause in the earth would it not bring a great spiritual blessing to the church and greatly hasten the glad day of our Lord's return?

Church officers and members experience a thrill of joy when they see that prosperity has attended the efforts of the church as a whole, but their hearts are saddened and pained when upon faithful examination it is evident that some have acted the part of unfaithful stewards. It is with the thought in mind that our Father shall stir us up in a matter so vitally important, that the following quotations from the Testimonies are here presented for our consideration:—

"God, in His wise plans, has made the advancement of His cause dependent upon the personal efforts of His people, and upon their free-will offerings. By accepting the co-operation of man in the great plan of redemption, He has placed a signal honor upon him. The minister cannot preach, except he be sent. The work of dispensing light does not rest upon ministers alone. Every person, becoming a member of the church, pledges himself to be a representative of Christ by living out the truth he professes. The followers of Christ should carry forward the work which He left for them to do when He ascended into heaven.

"Institutions that are God's instruments to carry forward His work on earth must be sustained. Churches must be erected, schools established, and publishing houses furnished with facilities for doing a great work in the publication of the truth to be sent to all parts of the world. These institutions are ordained of God, and should be sustained by tithes and liberal offerings. As the work enlarges, means will be needed to carry it forward in all its branches. Those who have been converted to the truth, and been made partakers of His grace, may become co-workers with Christ by making voluntary sacrifices and free-will offerings to Him.

And when the members of the church wish in their hearts that there would be no more calls for means, they virtually say that they are content that the cause of God shall not progress.

"There must be an awakening among us as a people upon this matter. There are but few men who feel conscience-stricken if they neglect their duty in beneficence. But few feel remorse of soul because they are daily robbing God. If a Christian deliberately or accidentally underpays his neighbor, or refuses to cancel an honest debt, his conscience, unless seared, will trouble him; he cannot rest although no one may know but himself. There are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled.

"As long as the truth is progressive, the claims of God rest upon men to give of that which He has intrusted to them for this very purpose. God, the Creator of man, by instituting the plan of systematic benevolence, has made the work bear equally upon all according to their several abilities. Every one is to be his own assessor, and is left to give as he purposes in his heart. But there are those who are guilty of the same sin as Ananias and Sapphira, thinking that if they withhold a portion of what God claims in the tithing system, the brethren will never know it. Thus thought the guilty couple whose example is given us as a warning. God in this case proves that He searches the heart. The motives and purposes of man cannot be hidden from Him. He has left a perpetual warning to Christians of all ages to beware of the sin to which the hearts of men are continually inclined.

"Although no visible marks of God's displeasure follow the repetition of the sin of Ananias and Sapphira now, yet the sin is just as heinous in the sight of God, and will as surely be visited upon the transgressor in the day of judgment; and many will feel the curse of God even in this life. When a pledge is made to the cause, it is a vow made to God, and should be sacredly kept. In the sight of God it is no better than a sacrilege to appropriate to our own use that which has been once pledged to advance His sacred work.

"When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No

legal bond is more binding upon the Christian for the payment of money, than a pledge made to God.

"Persons who thus pledge to their fellow-men, do not generally think of asking to be released from their pledges. A vow made to God, the giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Will man consider his promise less binding because made to God? Because his vow will not be put to trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ 'rob God?' Are not his vows and his actions weighed in the balances of justice in the heavenly courts? Each of us has a case pending in the court of heaven. Shall our course of conduct balance the evidence against us?

"By the following scriptures we may see how God regards the subject of vows:—

"And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth. Num. 30: 1, 2. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? Eccl. 5: 6. I will go into thy house with burnt offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. Ps. 66: 13, 14. It is a snare to the man who devoureth that which is holy, and after vows to make inquiry. Prov. 20: 25. When thou shalt vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. Deut. 23: 21-23.

"Vow, and pay unto the Lord your God; let all that be around about Him bring presents unto Him that ought to be feared. Ps. 76: 11. But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even His meat, is contemptible. Ye said also, Behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth

unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen, Mal. 1: 12-14.

"When thou vowest a vow unto God defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Eccl. 5: 4, 5.

"God works through human instrumentalities; and whoever shall awaken the consciences of men, provoking them to do good works and a real interest in the advancement of the cause of truth, does not do it of himself, but by the Spirit of God which worketh in him. Pledges made under these circumstances are of a sacred character, being the fruit of the work of the Spirit of God. When these pledges are cancelled, heaven accepts the offering, and these liberal workers are credited for so much treasure invested in the bank of heaven. Such are laying up a good foundation against the time to come, that they may lay hold on eternal life.

"But when the immediate presence of the Spirit of God is not so vividly felt and the mind becomes exercised in the temporal concerns of life, then they are tempted to question the force of the obligation which they voluntarily assumed; and yielding to Satan's suggestions, they reason that undue pressure was brought to bear upon them, and they acted under the excitement of the occasion; that the demand for means to use in the cause of God was overstated; and that they were induced to pledge under false pretenses, without fully understanding the subject, and therefore they wish to be released. Have ministers the power to accept their excuses and say, 'You shall not be holden to your pledge, you are released from your vow?' If they venture to do this, they become partakers of the sin of which the withholder is guilty.

"Of all our income we should make the first appropriation to God. In the system of beneficence enjoined upon the Jews, they were required either to bring to the Lord the first-fruits of all his gifts, whether in the increase of their flocks or herds, or in the produce of their fields, orchards, or vineyards, or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord's requirements and claims, if they receive any attention, are left till the last. Yet our work needs tenfold more means now than was needed by the Jews. The great commission given to the apostles was to go throughout the world and preach the gospel. This shows the extension of the work, and the increased responsibility resting upon the followers of Christ in our day. If the law required tithes and offering

thousands of years ago, how much more essential are they now! If the rich and poor were to give a sum proportionate to their property in the Jewish economy, it is doubly essential now.

"The majority of professed Christians part with their means with great reluctance. Many of them do not give one-twentieth of their income to God, and many give far less than that; while there is a large class who rob God of the little tithe, and others who will give only the tithe. If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open. The followers of Christ should not wait for thrilling missionary appeals to arouse them to action. If spiritually awake they would hear in the income of every week, whether much or little, the voice of God and of conscience, with authority demanding the tithes and offerings due the Lord.

"One of the greatest sins in the Christian world of today, is dissembling and covetousness in dealing with God. There is an increasing carelessness on the part of many in regard to meeting their pledges to the various institutions and religious enterprises. Many look upon the act of pledging as though it imposed no obligation to pay. If they think that their money will bring them considerable profit by being invested in bank stock or in merchandise, or if there are individuals connected with the institution which they have pledged to help to whom they take exceptions, they feel perfectly free to use their means as they please. This lack of integrity is prevailing to quite an extent among those who profess to be keeping the commandments of God, and looking for the soon appearing of their Lord and Saviour.

"The plan of systematic benevolence was of God's own arrangement; but the faithful payment of God's claims is often refused or postponed, as though solemn promises were of no significance. It is because church members neglect to pay their tithes and meet their pledges that our institutions are not free from embarrassment. If all, both rich and poor, would bring their tithes into the storehouse, there would be sufficient supply of means to release the cause from financial embarrassment, and to nobly carry forward the missionary work in its various departments. God calls upon those who believe the truth to render to Him the things that are His. Those who have thought that to withhold from God is gain, will eventually experience His curse as the result of their robbery of the Lord. Nothing but utter inability to pay can excuse one in neglecting to meet promptly

his obligations to the Lord. Indifference in this matter shows that you are in blindness and deception, and are unworthy of the Christian name.

"A church is responsible for the pledges of its individual members. If they see that there is a brother who is neglecting to fulfill his vows, they should labor with him kindly but plainly. If he is not in circumstances which render it possible for him to pay his vow, and he is a worthy member and has a willing heart, then let the church compassionately help him. Thus they can bridge over the difficulty, and receive a blessing themselves.

"God would have the members of His church consider their obligations to Him as binding as their indebtedness to the merchant or the market. Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay to the 'utmost farthing;' for we must all meet and abide by the final issue of a tribunal where nothing will stand the test but integrity and veracity."

The foregoing statements are taken from Testimonies for the Church, Vol. 4: 464-476. If the counsels of the Lord in these lines are heeded by His people, will not the year before us be rich in spiritual and temporal prosperity? God grant that it may.

J. H. BEHRENS.

### Our 1918 Slogan

"I'm going to remember to take some tracts with me when I go downtown today," said a Missionary Volunteer one morning. It is a simple thing to do; yet how easy it is to forget it.

On the elevated train she took out one of the tracts and laid it on the seat. When she had left the car, the conductor picked it up, looked it over and put it in his pocket. Later he gave it to the lady with whom he boarded.

A few days afterward, one of our Missionary Volunteers was canvassing the neighborhood for the *Watchman*. He called at the home of this lady. She had read the tract, and when the magazine was presented, she was glad to learn more of what the tract had explained. She invited the young man into the house, and after a profitable visit, he made an appointment for the Church Bible Worker to come and give the lady studies. After a series of studies, the lady has now been converted to the truth, and will be baptized shortly.

Another woman purchasing the *Watchman* from the same young man on the same day, was also glad when Bible readings were suggested, and an appointment was made with her, too. She and her daughter have just recently decided to obey God, as a result.

Doesn't it pay for our Missionary Vol-

### Canvassers' Reports

Name	Place	Book	Days	Hrs	Orders	Value	Helps	Total	Del
<b>Virginia, Week Ending March 1, 1918</b>									
Luther Williams, Gloucester Co.		OD	5	30	49	102 00	1 50	103 50	
W. A. Toler, Elizabeth Co.		OD	2	14	12	24 00		24 00	
Clyde Stevens, Isle of White		OD	5	44	48	100 00	50	100 50	
W. E. Saunders, Culpeper Co.		OD	5	32	26	52 00		52 00	
R. E. Pleasant, Campbell Co.		OD	5	44	45	93 00		93 00	
J. H. Ware, Warren Co.		OD	3	20	34	22 00		22 00	
Orion Lawrence, Gloucester Co.		OD	7	49	68	142 55		142 55	
S. N. Wilmer, Culpeper Co.		OD	6	37	34	72 00		72 00	
Mrs. J. E. Thompson, Warwick Co.		CK	3	6	2	8 50	1 85	10 35	
Mrs. W. A. Toler, Warwick Co.		CK	3	9	7	15 00	2 00	17 00	
Mary Frazier, Norfolk Co.		Misc.		45	429	107 25		107 25	107 25
<b>Totals</b>	<b>11 Agents</b>		<b>49</b>	<b>380</b>	<b>484</b>	<b>738 30</b>	<b>5 85</b>	<b>744 15</b>	<b>107 25</b>

<b>West Pennsylvania, Week Ending March 1, 1918</b>									
A. Brownlie, Allegheny Co.		SD	5	45	28	43 75	36 35	80 10	28 00
Mrs. M. L. Bateman, Cambria		HM	4	15	15	37 50	5 75	43 25	15 00
J. Mary Stocker, Cambria Co.		HM	4	19	14	36 00	5 50	41 50	13 50
J. Manuel, Jefferson Co.		BR	5	36	6	26 00	18 55	44 55	4 00
A. E. Holst, Indiana Co.		BR	6	41	10	45 00	12 45	57 45	12 50
Geo. H. Gates, Warren Co.		OD	4	30	6	12 00	6 25	18 25	21 25
Geo. McKnight, Green Co.		OD	5	34	18	38 00	2 60	40 60	1 75
Sol. Diehl, Mifflin Co.		SD	5	36	2	3 00	25 25	28 25	
D. J. Hoover, Fayette Co.		OD		4	4	8 00		8 00	39 00
Alice Thurman, Allegheny Co.		HM	4	15		19 50		19 50	7 70
Millie Smith, Pittsburgh		OD	4	15		23 55	1 50	25 05	3 40
A. H. Snyder, Clearfield Co.		BR			39	154 25		154 25	
J. A. Heaton, Huntingdon Co.		BR	4	24	3	16 00	6 00	22 00	6 00
Abijah Dunn, Allegheny Co.		Misc.				6 50		6 50	
<b>Totals</b>	<b>14 Agents</b>		<b>50</b>	<b>314</b>	<b>145</b>	<b>\$469 25</b>	<b>\$120 15</b>	<b>589 20</b>	<b>152 10</b>

<b>Ohio, One Week Ending March 1, 1918</b>									
Fred Hannah, Guernsey Co.		OD	9	92	30	66 00	8 10	74 10	2 05
Chas. Carter, Wood Co.		BR	5	40	6	28 00	20 25	48 25	8 00
Robert Kline, Morrow Co.		BR	4	36	3	14 00	8 75	22 75	9 95
F. E. Wagner, Barberton		OD	5	34	14	29 00	1 00	30 00	56 00
C. R. Dotson, Harrison Co.		OD	5	32	28	61 00	1 50	62 50	4 75
O. E. Taylor, Franklin Co.		PPF	5	25	8	22 50	1 90	24 40	10 90
H. C. Nelson, Springfield		OD	4	24	13	29 00	7 00	36 00	
Mrs. E. Y. Smith, Fremont		OD	4	23	16	32 00	10 00	42 00	3 00
G. W. Yingling, E. Palestine		BR	5	22	11	45 00	11 00	56 00	60 50
M. B. Ingersoll, Jackson Co.		OD	3	18	12	24 00	1 50	25 50	
C. J. Fritz, Perry Co.		OD	3	18	11	27 00		27 00	
Geo. Harvey, Trumbull Co.		BR	4	15	6	34 00		34 00	5 50
Chas. Nettleton, Franklin Co.		DR	3	5	2	12 00		12 00	6 00
<b>Totals</b>	<b>13 Agents</b>		<b>50</b>	<b>384</b>	<b>160</b>	<b>\$423 50</b>	<b>\$71 00</b>	<b>494 50</b>	<b>166 65</b>

<b>Chesapeake, Week Ending March 1, 1918</b>									
J. E. Jones, Caroline Co., Md.		BR	5	40	18	73 00	25 10	98 10	4 60
O. C. Weller, Frederick Co. Md.		BR	2	14	7	31 00	5 70	36 70	5 70
<b>Totals</b>	<b>2 Agents</b>		<b>7</b>	<b>54</b>	<b>25</b>	<b>104 00</b>	<b>30 80</b>	<b>134 80</b>	<b>10 30</b>

<b>East Pennsylvania, Week Ending March 1, 1918</b>									
C. F. Durr, Phila.		WW	5	24		6 25	12 40	18 65	18 65
H. G. Lewis, Luzerne Co.		WC	1	6	3	1 50		1 50	29 50
E. S. Tolliver, Luzerne Co.		OD	4	13			25 40	25 40	3 20
C. F. Booth, York Co.		BR	3	15	4	11 00		11 00	
J. L. Gearhart, Lebanon Co.		BR	5	35	9	40 00	4 75	44 75	
Sherman Booth, York Co.		BR	1	5					35 00
<b>Totals</b>	<b>6 Agents</b>		<b>19</b>	<b>98</b>	<b>16</b>	<b>58 75</b>	<b>42 55</b>	<b>101 30</b>	<b>86 35</b>

<b>Grand Totals: Agents 46</b>	<b>Value of Orders \$1793 80</b>	<b>Deliveries 522 65</b>
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unteers to "be always ready?"

Remember that our 1918 Slogan is "A Year of Active Service;" and do not be content until you are actively engaged in doing definite missionary work for God.

### Did the Effort Pay?

"I can always get out a little time each week," cheerfully said a modest sister as she purchased a hundred copies of the "Signs Magazine," and supplied herself with a catalogue of publications at her tract society office some time ago. After receiving a few words of encouragement for her work from those in the office, she returned to her quiet ministry among the business houses, stimulated by her purpose, and cheered because she could do a little for the Master with literature.

A short time before this, two orders had been received and filled at the Pacific Press. The first called for the "Signs of the Times Magazine" for one year, the second for a copy of "Daniel and Revelation." These were both from the same person, and on stationery bearing the advertisement of a French tailoring establishment.

These orders would not be referred to here had it not been for the work of our faithful sister who always planned to do something with the magazines. Here is what especially cheered her as she called at the tract society office that morning. A day or two before in her work she had met a gentleman who had ordered the "Signs Magazine." He told her of his intense interest in the end of the world. With the help of her catalogue she described to him other books which would help him get a greater grasp of the subject. Right there and then she took orders and collected for the following books:—"Great Controversy," "Heralds of the Morning," "Marvel of the Nations," "The Gospel in Creation," "Great Nations of To-day," "Coming King," "Past, Present, and Future."

It is not necessary to comment at length on such an incident. It shows so clearly how He whose work this is, is waiting to co-operate with those who will make an effort to do something for Him. May it be of encouragement to you, dear reader, as it has to me, and stimulate both of us to greater activity.

If you desire information regarding the "Signs Magazine," and helps in selling it, just write to your tract society office and the secretary will gladly assist you. He has recently been supplied with material intended to help those desiring to enter this fruitful line of our work.

"It is in working to spread the news of salvation that we are brought near to the Saviour."

### A Sermonette

"That religion which makes of sin a light matter, dwelling upon the love of God to the sinner regardless of his actions, only encourages the sinner to believe that God will receive him while he continues in that which he knows to be sin. This is what some are doing who believe present truth."—Vol. 5, p. 540.

The above quotation reminds one of what is sometimes called mother's love. Oh, parents let us not fool our children out of salvation. H. S. W.

### Notice

WANTED.—Homes for four children, two girls 12 and 10, and two boys 5 and 3; well trained. Mother's dying request was to our people for her children. They will be brought into court March 18 and there disposed of. Write us at once.

Eastern Pennsylvania Tract Society,  
4738 York Road, Philadelphia, Pa.

### Wedding Bells

On Thursday morning, February 21, quite a number of friends gathered at the hospitable home of Brother J. B. Jenkins of Rileyville, Va., to witness the marriage of Brother Bennett Hamm and Sister Alice Gray. Immediately after the ceremony, which was performed by Elder W. H. Armstrong, they left for the home of his sister at Charlottesville, Va.

### Did You See It?

We refer to the March "Signs Magazine." The subject of this paragraph is the April number, however, which is briefly sketched in the issue referred to. It is hard to understand how it could be, and yet the sketch seems to indicate that our Pacific Press brethren will make good on their "one better" motto this month. Read it; act upon the good impulse that is almost sure to follow.

### Mount Vernon Academy

Mr. Earnest Lutz spent several days at the hospital last week to have his tonsils removed.

Elder S. A. Wellman of Columbus, Ohio, entertained the Mount Vernon Church with a stereopticon lecture on India last Tuesday evening.

We are glad to welcome Miss Earline Trapp back in our midst after an enforced absence of several weeks.

We were pleased to have with us last

week Brethren C. V. Leach, T. M. Butler, J. H. McHenry, C. R. Fairchild and F. A. Franks who were attending the Canvasers' Institute and favored us with some good chapel talks.

Mr. Jessie Sivey spent several days at his home in Bellefontaine, Ohio.

Brother C. C. Pulver gave some excellent talks in Friday night prayer meeting and Young People's meeting Sabbath afternoon.

Brother O. J. Gibson and family arrived at San Francisco, Sabbath, February 23, from China. They will remain there until after General Conference.

### 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.

STUDY AT HOME.—If you cannot attend one of our training schools, why not form the habit of studying at home? The Fireside Correspondence School will teach you how. Elder A. G. Daniells, President of the General Conference, says, "I believe your school is conferring benefit upon our people." Let us tell you more about this matter. Address C. C. Lewis, Principal, Takoma Park, D. C.

FOR SALE.—Modern bungalow located three minutes' walk from the academy. Address Mrs. E. R. Brown, R. No. 1, Mount Vernon, Ohio.

WANTED.—One experienced lady bookkeeper, also domestic help for the culinary, laundry, and various domestic departments. Address Washington Sanitarium, Takoma Park, Washington, D. C.

WANTED.—Good housekeeper in a small modern home; work is light; two in family. Would not object to one child. Address Wm. E. Van Sciver, 11th Street Wharf, S. W., Washington, D. C.

WANTED AT ONCE.—Carpenters, plasterers, cement workers, tile setters, and general laborers. Address B. F. Machlan, President, Washington Missionary College, Takoma Park, Washington, D. C.

WANTED.—A married man with small or no family who understands gardening and handy at repairing. \$45 per month and six room house free on premises. Sabbath and church privileges. References given and required. Position May 1 to November 1, 1918. Address Mrs. Clara Slater, N. Second Street, Pottsville, Pa.

**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.*

**Music at General Conference**

We are desirous of making the music at General Conference a strong feature. Emphasis will be placed not only upon the special music, but upon the congregational singing as well. The congregation will use the evangelistic song book, "Songs of Zion." 1000 copies have been ordered for use during the conference.

All singers are requested to join the chorus choir and bring with them for their use in the choir the complete edition of "Hymns and Tunes," and "Christ in Song."

I am requesting all persons willing to assist in the music of the conference, and who come under any of the following classes to either notify me by mail, indicating the class you come under, or make it a point to see me at your earliest convenience upon your arrival at the conference: (a) Music Leaders, (b) Pianists, (c) Soloists, (d) Orchestra Members, (e) Male Quartets.

We are planning a good orchestra. Come and bring your instruments.

"O come let us sing unto the Lord; let us make a joyful noise to the rock of our salvation." Ps. 95: 1.

Please send all information to W. I. Morey, Walla Walla College, College Place, Washington.

**Camp-Meeting Dates**

Virginia	May 24-June 2
West Virginia	June 6-16
East Pennsylvania	" 13-22
West "	" 20-30
Ohio	Aug. 15-25
Chesapeake	" 22-31
District of Columbia	Sept. 13-21
New Jersey	

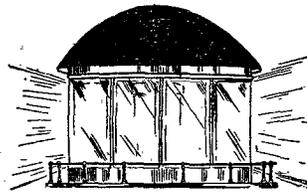
**OBITUARIES**

**MITCHEL.**—Charles Edward, son of Frank J. and Edna Mitchel, was born February 1, 1917, died February 13, 1918, age one year and twelve days. His life's mission was short. As a flower it blossomed and we beheld its beauty. May its purity inspire us to a nobler life and a better service to Him who said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

J. J. MARIETTA.

**ROGERS.**—Mrs. Henry, died at her home in Cygnet, Ohio, in December. She, with her husband, had resided in Cygnet for the last thirty years and was known by everyone as "Grandma." Her parents were among the first to settle in Mercer County, Pennsylvania, where she spent her early childhood. For many years Sister Rogers has been a member of the Ohio Conference Seventh-day Adventist Church, not having the privilege of meeting with any church. She is survived by her husband and two sons, and a host of friends.

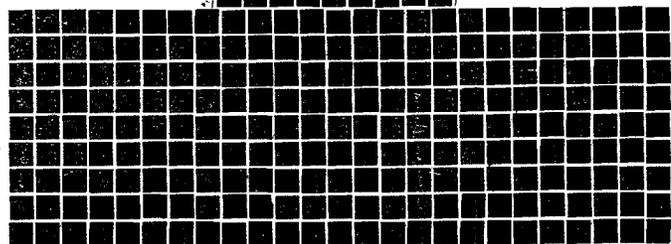
E. K. SLADE.



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

Amount Required \$50000 00  
 Pledges 7016 00  
 District of Columbia 15374 00  
 Ohio 6343 60  
 New Jersey 8276 14  
 East Pennsylvania 750 00  
 Virginia 5415 25  
 West Pennsylvania 1584  
 West Virgini 722 66  
 Chesapeake 45482 15  
 Amount Pledged 30,744 00  
 Cash Paid

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



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