

# Columbia Union Visitor

"Surely I Come Quickly. Even So, Come, Lord Jesus."

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## MISCELLANEOUS

### "COUNTRI-FIED"

Do they call you "countri-fied?"  
Let it be your joy and pride,  
You, who love the birds and bees,  
And the whispers of the trees!  
Trust me, friend of flower and grass  
Little brown-faced lad or lass,  
Naught in all the world beside  
Equals being "countri-fied."

Up of mornings when the light  
Reddens on the mountain height;  
Hearing how the bird throats swell  
With the joy they cannot tell;  
Conscious that the morning sings  
Like a harp with unseen strings,  
Over which the breezes glide;  
This is being "countri-fied."

What though little fit to pose  
In the city's way and clothes?  
There is vastly more to love  
In the brawn of nature's glove.  
Health and happiness and tan  
Are best fashions for a man.  
All who near to God abide  
Are in some way "countri-fied."  
--Western Recorder.

## OUR DUTY TO THE MISSIONARY WORK

If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, he may receive his own with interest. In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now. If the love of Christ were burning in the hearts of his professed people, we should see this spirit manifested to-day. Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. They would work for the advancement of God's cause as earnestly as worldly men labor to acquire riches. Tact and skill would be

exercised, and earnest and unselfish labor put forth to acquire means, not to hoard, but to pour into the treasury of the Lord.

The Lord has made provision that all may be reached by the message of truth, but the means placed in the hands of his stewards for this very purpose has been selfishly devoted to their own gratification. If all the means which has been wasted by our people in self-gratification had been devoted to the cause of God, there would be no empty treasuries, and missions could be established in all parts of the world.

Let the members of the church now put away their pride and lay off their ornaments. Each should keep a missionary box at hand, and drop into it every penny he is tempted to waste in self-indulgence. But something more must be done than merely to dispense with superfluities. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence and pride in dress, but presenting Jesus, the life of self-denial and sacrifice. Let love, piety, and faith be cherished in the heart, and the precious fruits will appear in the life.

We shall be brought into strait places in our work. Trials will come. God will test the strength of our faith; he will prove us to see if we will trust him under difficulties. The silver and gold are the Lord's, and when his stewards have done their duty fully, and can do no more, they are not to sit down at their ease, let things take their course, and let the missionary work come to a standstill. It is then that they should cry to God for help. Let those who have faith, seek the Lord earnestly, remembering that "the kingdom of heaven suffereth violence, and the violent taketh it by force."

There are some in the church who have with open hand and heart come forward to the work hitherto, and they will not be behind now. We have confidence in their integrity. But the offerings of the church have been in many instances more numerous than her prayers. The missionary movement is far in advance of the

missionary spirit. Earnest prayers have not, like sharp sickles, followed the workers into the harvest field. It is true there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands, but there has been a lack of heartfelt sympathy with the laborers, the real burden of soul that the means invested may do its work.

MRS. E. G. WHITE.

## HOW ABOUT YOUR COMPASS?

The "Victoria" steamer, bound for St. Petersburg, sailed from Hull, England, on Nov. 6, 1852. Till the evening of the eighth day all was favorable, and the passengers retired to rest, congratulating each other on their happy progress, and talking over what they would do next day when they touched at Copenhagen. But scarcely had they fallen asleep when a violent bumping of the vessel roused them all in terror, which too truly convinced them that the ship had struck.

"Land ahead!" had been unexpectedly announced by the watch. The engines were immediately reversed; but it was too late, and the waves over which the vessel had been gallantly careering, now broke with terrific violence over her decks, threatening to sweep everything off into the midnight darkness around them.

How was this great mistake committed? There was a quantity of steel on board, which had diverted the needle from its true bearing. The compass was thus out of order and useless.

As soon as twilight appeared, the women passengers and five men were placed in one of the life-boats, and with great difficulty succeeded in landing on a small rock about a mile off; but it was impossible for the boat to return. Fourteen men were left on the wreck, and these entered the only remaining boat. They were too many for it. Some must stay behind or all perish. The captain, followed by six men, at once left the boat, and returned to the ship.

The wreck now went to pieces fast. The captain was washed off, but by means of a life preserver and a small piece of wood, he floated to the rock,

and was picked up. How he clung to that life-preserver! Would he have taken any quantity of gold for it then? When we feel the true value of religion, we shall cling to it with equal tenacity. Better to give up all we have, and life itself, than give up our religion! "What shall it profit a man, if he gain the whole world, and lose his own soul?"

These occurrences are a just and apt emblem of the life and condition of man. We are all on a voyage over the waters of life to eternity. God has given us a compass—the Bible; if we follow its guidance we shall reach our port in safety; but if we pervert that book by reading it only to find objections to it or an excuse for our sins, it will lead us to our destruction. But if we do nothing of this sort, if we only neglect it, the result would be the same. What use would a compass be on board ship if the captain never looked at it? And if he lost his ship, would he not always be reproached thus, "It was your own fault; you had a compass which would have led you safely but you never consulted it." Will the Bible be of any more use to us if we never read it? And if our souls are lost, shall we not in the end condemn ourselves and say, "Fools that we were, not to make that book our guide which God gave us to preserve us from danger! We have none to blame but ourselves." Depend on it, sooner or later the way of sin will end in sorrow. If we leave the only right course to heaven, we shall be sure to strike on the rocks of destruction. Sin may be pleasant for a time, but destruction will come at last, and may come suddenly—in a moment.—*Newman Hall.*

### CHRISTIAN TEMPERANCE

Many of the blessings of civilization are dissolved in the writhing sea of intemperance. The sequel to intemperance is misery. Look at China under the opium curse! Hear the cries from the liquor-stricken inmates of Africa! With the missionary sails the rum seller. With the tidings of peace to the poor heathen comes the weapon for present and eternal destruction. "We beg of you to send us more gospel and less rum," pleads the Kongo native. "Mary," said a poor drunkard looking into the pale face of his wife, "you should have married a better man." "I did, John," she replied softly.

Intemperance is bequeathing great legacies to the world. Burns, Poe, Alexander the Great, were victims of the terrible curse. Other renowned

men have failed to resist the temptation. Some boast of being temperate in their intemperance; but alas, "the man who drinks and staggers is less dangerous as an example than the man who drinks and stands." It is he who seduces young men.

Who are safe? In the homes of many youth the picket-line of the army of intemperance is permitted to encamp on well-spread tables. The warning of Hab. 2:15 may well be engraved upon medicine-chests and on cook-books; for the good intentions of physicians and mothers often pave the path of the youth to that irresistible current of evil.

With gratitude to the noble young men and women who have given their efforts to save others from this curse, we may well, as Christian young people, enlist in the worthy mission. Under the Christian's microscope, the great ray of temperance is broken up into its spectrum. Its lines comprise the physical, the mental, and the spiritual nature. This is Christian temperance. It enters into every phase of life. It tends to incarnate purity in every cell. Its purpose is to "keep the body under," to subdue the carnal-passions, to conquer the depraved appetite, to depress the unchristlike word, and to vanquish the impure thought.

Looking back over the world's history, the Daniels are unanswerable arguments in favor of Christian temperance. They lived amid scenes of revelry. Our youth to-day are surrounded by society whose very keynote is intemperance and self-gratification. "Young friends," says Vincent, "let society go its low ways of selfish pleasure. It is unworthy of your desire or search. Resent its dictating in the spirit of noble manhood and womanhood."

To-day our youth have the message of John the Baptist to give to the world, and lives as pure as his are needed in this work. "Only a clear brain can think God's thoughts after him. Only a heart unhurried by artificial stimulants can be loyal to its love toward Christ and humanity." God uses large vessels or small vessels, but he does not use unclean vessels. Paul writes, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The days of youth never return. Once passed, they become the foundation of life. "Sinful indulgences defile the body and unfit men for spiritual worship." No youth can afford a lower standard than Christian temperance. He can find no higher. The

secret of success in Christian temperance is entering into the presence of Christ through the path of self-surrender, and ever abiding there, while serving the needs of men.—*Matilda Erickson in Liberty.*

### OUR WORKERS

Walker, W. Va.

We have just closed our meeting at the Walker church. This meeting began on the night of April 2, and closed on the night of the eleventh. The quarterly meeting was held at the usual time, April 4 at 11 A. M. There were thirteen members present at the meeting, mostly young people, who had never attended a meeting of this kind before. All took an active part, and the blessing of the Lord rested upon us in a very marked manner. In the afternoon at four o'clock we went to the home of Brother Isaac Ross, as he and his wife are well advanced in years and too feeble to attend services at the church any more. The ordinances were again celebrated, five participating at this time, and two good letters from isolated members were read, making in all twenty who reported at this meeting.

On Sunday, at 11:30 A. M., five precious souls, all young people, followed their Lord in the solemn ordinance of baptism, declaring to the world their death to sin, burial of the old sinful man, and a new man resurrected to live a new life in Christ Jesus.

May the Lord help these dear souls to walk in the footsteps of Christ day by day, and thereby be his true representatives.

There are six more who will soon be ready for baptism, some were ill at this time, and others were out in the field carrying the truth to the people.

This little church is now in a prosperous condition, and it is very encouraging to see the unity and love that is manifested among them.

All promised to be faithful in doing their part in supporting the work of the Lord with their tithe and offerings. We have confidence in these young men and women, and predict a bright future for them in the Master's vineyard.

W. R. FOGGIN.

Newark, Ohio

Dear VISITOR: The Church Officers' meeting for District No. 2 was held in the Seventh-day Adventist church at Newark, April 10-12. Although the attendance from the District in general was not large, yet a deep, spirit-

ual interest was manifested from the beginning, this being especially noticeable by the disposition to better understand church organization, and other fundamental points of the faith held by us as a people. This was shown by the many, many questions which came pouring in, the current of which was stemmed in a very creditable way by Elder H. H. Burkholder, who was at the helm, although at times requiring heroic measures.

Sister Bessie Acton, the educational superintendent, was present, and read several papers which brought out many valuable thoughts on the education and early training of children.

Dr. H. M. Jump presented the medical work in a clear and decisive manner, and the admonitions given, if put into practice, would bring us many blessings.

The hospitable way in which the Newark church received us spoke a great deal more than just personality, but a disposition to finish the work given to the Lord's people for this time. The sanitarium family, in their beautiful institution, gave us a hearty welcome to their home, and manifested their love for the truth by attending the meetings, even at a loss financially.

The meetings closed with a good social meeting, and all returned to their homes and fields of labor feeling that the time had been well spent.

G. C. QUILLIN.

Youngstown, O.

Dear VISITOR: Our hearts were made glad by the presence of Elder R. A. Underwood in our Sabbath-school, Sabbath, April 11. In the afternoon we gathered at the home of his aged mother, and listened to his earnest words on the coming of Christ, and the necessary preparation of his people to meet him in peace. As he pictured to us vividly the scenes so soon to take place,—the coming of counterfeit Christs here and there all over the world, and of Satan's work of deception,—then how the dear Master would come, our hearts burned within us.

By faith we could see him with the holy angels, with his own glory, and his Father's glory, and the resurrected ones, all with him. What a glorious sight for our eyes to behold! Let us press on, brethren. He is almost at the door. Let us do the work he has entrusted to us. Yours in the closing Message,

MRS. A. ALDERMAN.

Hatred stirreth up strifes: but love covereth all sins.

## SABBATH-SCHOOL WORK

Resolved

At each of the Church Officers' Meetings held this spring, much interest was manifested in the advancement of our Sabbath-school work, especially in the plan of giving all of the Sabbath-school donations to missions, in harmony with the resolution passed at the Sabbath-school Convention held at Mount Vernon, 1907, which is as follows:—

*Resolved*, That our Sabbath-schools be encouraged to give all their donations to missions, providing their supplies from other sources.

Many interesting experiences were related by the different church officers, while all who have adopted this plan were enthusiastic in its praise. Every one agreed that the giving of all their donations to missions did not seem to make the burden of meeting expenses any greater, while it did encourage the missionary spirit.

We learned by the many questions asked that the reason this resolution has not been accepted by all was due to a lack of knowledge of how it could be done.

It has formerly been recommended in our Conference that special collections should be taken for this purpose, in places where it was felt that each family could not pay its share of the expense, or that certain Sabbaths should be set apart each quarter, the donations obtained at such times to be used for expenses.

Many of our schools ask for each family to pay for its own supplies. In this latter method it is found that by carefully laying aside three cents per week, each family in our average sized schools may be supplied with *Quarterlies*, *Sabbath-school Worker*, *Little Friend*, and *Youths' Instructor*, by making use of the club rates.

A little study will help us to understand this matter fully. Let us plan every way possible to save our means to send forward the Third Angel's Message.

BESSIE E. ACTON.

## ALMOST

Mrs. L. Flora Plummer writes that the Sabbath-schools in the United States and Canada did not reach the goal of one thousand dollars a week for missions in the year 1907.

"At the close of the first quarter of 1907, we lacked about \$3,000. The second quarter lacked only a little less than \$300, and the summary for the third quarter shows that we have \$1,167 more than a thousand dollars a

week during that quarter. We have a little less than \$14,000 for the fourth quarter, so in reality we have fallen short of giving a thousand dollars a week to missions for the year a little more than \$500."

Let us look at this amount and see how easily it might have been raised. A little more than \$500 short of a thousand dollars a week to missions. This would amount to only ten dollars more a Sabbath for all the schools. But let us come a little nearer home, and see what Ohio might have done.

At a first glance it seems impossible that Ohio could have raised that \$500. But if ten dollars more for each fifty-two Sabbaths in the year be divided among our eighty schools, how much larger donation each Sabbath would be necessary for each school, to raise the amount? Just twelve and a half cents. Eighty times twelve and a half times fifty-two equals \$520.

The Sabbath-schools have been doing splendidly, but when we come so near accomplishing a big thing, do we not all wish we had lifted a little harder, and not failed?

We have received not quite three-fourths of the secretaries' reports, and yet one-half of these have given all their donations to missions. We are anticipating a splendid report for the past quarter. May the Lord bless our noble corps of Sabbath-school workers.

BESSIE E. RUSSELL.

## WHAT THE SABBATH-SCHOOL HAS DONE FOR ME

When I was a child, I attended Sunday-school. The one who could say the most verses was the one who was flattered and praised by the minister and others. The one who had the best memory got the prizes.

At the age of eight I heard William Miller preach, and firmly believed in the soon coming Jesus. I never went to bed at night without first looking out of the window to see if I could see in the clouds any sign of Christ's coming or of the destruction of the world. But none of our neighbors believed, and as nothing was ever said in our Sunday-school about the second advent, my early impressions gradually faded from my mind.

At thirteen I was converted and changed from a wilful, selfish child to a mild-tempered and unselfish girl. I felt that the Holy Spirit had come into my heart. I loved God, and was ever striving to do his will. I had no desire for worldly pleasures, as did those of my companions who had

never been converted. Still the Sunday-school was very little help, as the Scriptures that develop spiritual growth were never made clear to me. At the age of twenty I had drifted into Unitarianism.

When I left school, I began teaching in sectarian schools. As the teachers were always expected to take a class in Sunday-school, I was invited to do so, but refused for I could not think of trying to teach others what seemed so dark to me.

For more than forty years I was without light, and groped in darkness so far as understanding God's word is concerned. I thought Spiritualism was the most beautiful thing that had ever been given to the world. I wanted to believe in it; and when bereft of my friends, I would cry at night for a single touch or token that they were near, or were trying to comfort me. But I received no sign; all was blank. God in his mercy did not leave me to become entangled in Satan's deception, but showed me in his own way and time why my dead did not return to me, and I praised him for the revelation.

It was about this time that believers in present truth began holding Bible readings with me. In earlier life I had lived in a Seventh-day Baptist community, and had become thoroughly convinced that if the Bible was true, the seventh day was the Sabbath, but had salved over my conscience by dwelling on the text, "Another esteemeth every day alike," and I tried to be fully persuaded in my mind that that allowed me to keep Sunday.

Soon we began having Sabbath-school in my room. In the study of the Scriptures from the lesson pamphlets, such beautiful, logical, and connected lines of truth were presented to me that I rejoiced. I could see light clearly where all before was dark and desolate. I praised God for the Third Angel's Message. I now saw for the first time in my life that the "dead know not anything." I knew why my friends had not responded from their silent resting-places.

For nearly three years I enjoyed with a sister the study of the Sabbath-school lessons. No other work or reading was important enough to crowd out this study. To the faithfulness of this sister I owe my knowledge of this Message, a knowledge that I could have gained in no other way in my helpless condition. My crippled hands would not allow me to hold our larger books. To our little

Sabbath-school I owe what I know of the blessed hope.

MRS. M. S. DECLERCO, in *Sabbath-school Worker*.

## THE SUMMER SCHOOL

It has been decided to hold a Summer School at Mount Vernon College this coming summer for a period of six weeks beginning June 10, and closing July 22.

It is desired to make the work of this summer term as beneficial to those who attend as we possibly can, and for this end we would urge that all who are planning to attend, write us telling us what particular subjects they are especially interested in so that proper arrangements can be made to meet the requirement.

It will be one of the principle points to study the needs and aims of our Church School System, and to give practical instruction as to how they should be carried on to obtain the best results. A wide range of subjects is offered, and the work so planned that those wishing to do so can obtain credit for the work done upon the regular courses of study of the College. We think this opportunity will be appreciated by many, as it will provide a means for those who wish to do so to bring up their work and gain time on the regular courses.

Work is outlined in the Announcement, which is now going into the hands of the printer, under the following general subjects: Bible, History, English, Science, Mathematics, Education, Manual Training, Agriculture, Normal Training, and Commercial lines, together with drills in Reading, Writing, Spelling, Vocal Music, and Drawing.

While the work is planned more especially for those intending to teach, yet it is intended to make the work very practical and beneficial to all who attend.

The Announcement, which will give all the various particulars regarding the work of this Summer School, will soon be ready for distribution and all those interested either for themselves or their friends will confer a favor upon us by writing and giving us their names and addresses. We want every person in the Columbia Union who is thinking or planning of taking up the work of teaching to be present at this summer term and partake of the inspiration which comes by the association with those who are giving these topics their especial attention.

A faculty of those who have had considerable experience in this line of work will be in charge, and let those

who come, come with a view of studying together the newly formed field so as to become better acquainted with its varying needs, and thus be better prepared for our future work. Be on the outlook for the notice when the Summer Announcement will be ready for distribution.

J. B. CLYMER, *Ed. Sec.*

## THE HOTEL BAR

A bar to heaven, a door to hell,—  
Whoever named it, named it well;

A bar to manliness and wealth,  
A door to want and broken health;

A bar to honor, pride, and fame,  
A door to sin, and grief, and shame;

A bar to hope, a bar to prayer,  
A door to darkness and despair;

A bar to honored, useful life,  
A door to brawling, senseless strife;

A bar to all that's true and brave,  
A door to every drunkard's grave;

A bar to joys that home imparts,  
A door to tears and aching hearts;

A bar to heaven, a door to hell,—  
Whoever named it, named it well.

—*Home and Health.*

## OBEYING GOD

In every instance when God has raised up persons to proclaim a special warning, a description of the penalty for not heeding the warning has been a part of the message. The Bible is full of word pictures of the results of disobeying God's commands. Does this indicate that our highest motive for obeying is to escape the fearful results of disobedience? Would it not be evidence of unconversion for one to contend that we have no right to teach the perpetuity of God's law from any other standpoint than this?

The "Testimonies" are full of word pictures of the results of disobeying the laws of health, but does this mean that there is no higher motive for obeying them than that of escaping the results of their transgression?

In "Testimonies," vol. 2, page 70, we are told that "it is just as much sin to violate the laws of our being as to break one of the ten commandments." Another statement from the same writer is recorded in *General Conference Bulletin*, April 6, 1903:—

"God gave the light on health reform, those who reject it, reject God." Having placed violation of the laws of health, the laws of our being, on a par with, "just as much sin as," breaking one of the ten command-

ments, it is beyond question that the motives for obeying both are identical. To reject either is to reject God.

"As Christ's followers we should, in eating and drinking, act from principle." To please God should be our highest ambition. He is a God of love. The only service acceptable to a God of love is rendered because of love. Therefore the highest motive for keeping the commandments of God, for discarding flesh meats, tea, coffee, etc., and obeying the laws of health is that God has told us to do so, and loving him, we gladly obey.

H. M. JUMP.

## DIET AND TEMPER

A writer in the *New York Telegram* asserts that meat eating is responsible for most of the bad temper that exists in the world. To prove his point he claims that the English, who are thought to be the heaviest meat eaters, have also the worst dispositions.

"If you go to France," he says, "you don't get much meat. The French like fruit, vegetables, salads, a little fish, and a little chicken. I'd venture to say that an Englishman eats more meat in a day than a Frenchman does in a week.

"What effect on his disposition does the Frenchman's less gross food have? A good effect. The French are polite. The world over they are noted for their politeness and good humor.

"But the Japs prove my point best. The mass of the Japanese people live on rice and fruit and sweetmeats and fish. They don't touch meat from one year's end to another. And their temperance and delicacy at table give them the best dispositions in the world. On the streets of Japan there is never any fighting or quarreling. You never see a disturbance of any kind among that people.

"What is the philosophy of all this? Why, simply that meat is a stimulant, like beer, and that after the brief, happy effect of this stimulant has worn off, there comes a long effect of ill humor and irritability. All heavy meat eaters have bad dispositions, because they are always suffering from their food's aftermath—because they are always, so to speak, getting over a spree.

"This holds good, too, among animals. Lions, tigers, leopards, and the rest of the carnivora, are fierce and treacherous and mean. The herbivora—elephants, antelopes, camels—are good tempered, mild creatures."—*Selected.*

## "COULD NOT CONTAIN THE BOOKS"

The last verse of John's gospel reads thus, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." This declaration has been quite a puzzle to some persons, and there has been considerable speculation and conjecture as to what may be the real import of the statement.

Some have imagined the entire surface of the earth literally covered, every foot of it, to at least to the height of the limits of the atmosphere, 45 miles or so, and that not being sufficient to contain the record of the actions of our Lord. Others have supposed the account to take in all the history of the eternity of the past. We can best get at the meaning of words and expressions by comparing them with other texts where the same expressions occur.

If the reader will turn to Gen. 13:6 he will find an expression that will be helpful in explaining this passage under notice. We read concerning Abraham and Lot that "the land was not able to bear them that they might dwell together; for their substance was great so that they could not dwell together." The word in the *Septuagint* (the Greek translation of the Old Testament) from which the word *bear* is translated is from the same root as the original word from which the word *contain* is translated in John 20:25. No one would understand that the patriarchs had so many cattle that the land actually could not hold up or contain them. The idea is simply that it would not furnish pasture for so large a number. In that way it could not bear or contain them though there might not be more than two or three to the acre. In like manner the world could not contain or find use for so many books if all the history and acts of our Lord had been recorded. The object of books is not to fill space but to fill intellects, and only to the extent that minds can make use of or comprehend facts that are furnished, is there room to contain what is written. The Lord knew our capacity.

F. D. STARR

## CHRISTIANITY A WARFARE

He who would be most like Christ must pay the cost. If a furnace be needed to purify and brighten you, do not shirk the furnace. Patience is an

admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of head-winds and hard fights, of crosses carried, and of steep hills climbed on the road to life. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy, and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to the kingdom in a cushioned parlor-car.

John Bunyan sent his sturdy "pilgrim" to the celestial city on foot; and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart, and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectionaries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of some old favorite sins by the roots, and cutting loose from some entangling alliances, and some sharp set-tos with the tempter; it will cost you the submitting of your will to the will of Christ.

DR. T. L. CUYLER.

## SIXTEEN LOST, ONE SAVED

At a public dinner given to General Harrison, when he was a candidate for the office of president of the United States, one of the guests, rather conspicuously, "drank to his health." The general pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favor me by drinking a glass of wine?" The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He arose from his seat, and said, in the most dignified manner:—

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards graves—and all from the pernicious habit of wine drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you have me break it now?"

The effect on the company may be imagined.—*Selected.*

## NOTES FROM WEST VIRGINIA CONFERENCE.

### EIGHT GOOD MAXIMS

"It is not the misery, but the motives, that makes the martyr."

"Nothing pleases one kind of sinners more than pounding the other kind."

"A man misses the blessing in a difficulty by going around it."

"It is a waste of breath to point the way to heaven with our lips, while our life is pointed the other way."

"The worn out religion is the one never used."

"There can be no right manners without right motives."

"You can never satisfy the heart-hunger through the ear alone."

"Light hearted people are almost sure to be found carrying the burdens of some body else."

### LOT'S WIFE

The Lord has not seen fit to record the name of this woman: we only know her as "Lot's wife." The Saviour has bidden us, "Remember Lot's wife," Luke 17: 32, and for this reason the subject is an important one.

When Terah and Abram, at the command of God, left Ur of the Chaldees, Lot went with them. Whether he was married at that time or not the record does not state. We have nothing to show Lot's wife's family connection, as she is not mentioned until the time of the destruction of Sodom; but as she was "Lot's wife," her history is bound up in that of her husband.

When Lot selfishly chose the well-watered plains of the Jordan, and left his old uncle to pasture his flocks upon the hills, his wife, no doubt, had some influence in the matter. At any rate, her influence for good was not strong enough over her husband to cause him to reverse his selfish decision. "Lot dwelt in the cities of the plain, and pitched his tent toward Sodom, but the men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13: 12, 13.

The "well-watered" plains, and the hope of earthly gain far outweighed, in the mind of Lot and his wife, all the effect of the evil associations of Sodom. There are some things recorded about Lot that would lead us to think that his wife was the one who loved Sodom the most. Lot hated

the evil of Sodom. The divine record calls Lot a "just" man, and says he was "vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Peter 2: 7, 8. From this we would conclude that Lot was held there against his better judgment, through the influence, perhaps, of his wife. The children of Lot grew up in Sodom, and all but two were destroyed with the wicked city, and they were so lost to all sense of virtue and honor that they only lived to give birth to two tribes of people that ever were a thorn in the side and briars in the eyes of the people of God.

Christ says, "Remember Lot's wife." What can we remember?—Many things. The Lord gave Lot's wife six innocent children to train for him, and she neglected her God-given charge. She allowed them to be surrounded by an evil influence, and they were all lost. She stands forth as a woman who made a shipwreck of God-given opportunities. While Abraham, nearby, was drawing near to God, and gaining victories that placed him as the "father of the faithful," she pitched her tent near Sodom, and encouraged surroundings that ruined all her children. Her own heart was also in Sodom, and even after the angel of the Lord took her by the hand and tried to lead her out of Sodom, she turned to look upon the home of her choice, and became a "pillar of salt" upon the God-smitten plain.

In speaking of his second coming to this earth, the Saviour says the world will become very wicked, even like Sodom, before he comes to gather the righteous. He bids us to take warning and prepare for that day; then adds, "Remember Lot's wife." Are you the wife of a good man? If so, "Remember Lot's wife," and beware lest your influence tends to draw him towards the fated plains of Sodom; but rather let your influence help him in his upward way towards the highlands of faith and righteousness. Are you a mother? Then "Remember Lot's wife," and shun her fatal mistake. Do not allow your children to be surrounded by wicked influences, and thus lose their souls; but seek the Lord daily for the salvation of your household. God will bless you if you seek him, and at last you will be able to say, "Behold I and the children which God hath given me."—*Mrs. S. N. Haskell, in The Workers' Bulletin.*

## SOME FACTS ABOUT THE BIBLE

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the "Palace of Skulls," Madrid. After thirty-three years in this living tomb, death came to release him, and the following remarkable researches, taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment during the weary years:—

"In the Bible the word 'Lord' is found 1,853 times; the word 'Jehovah,' 6,855 times, and the word 'reverend' but once, and that is in the ninth verse of the 111th Psalm. The eighth verse of the 117th Psalm is the middle verse of the Bible. The ninth verse of the eighth chapter of Esther is the longest verse, the thirty-fifth verse of the eleventh chapter of St. John the shortest. In the 107th Psalm four verses are alike. No names or words with more than six syllables are found in the Bible. The thirty-seventh chapter of Isaiah and the nineteenth chapter of Second Kings are alike. The word 'girl' occurs but once in the Bible, and that is in the third verse of the third chapter of Joel. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the twenty-third Psalm. The four most inspiring promises are in John, fourteenth chapter and second verse, twenty-eighth verse, and thirty-seventh verse; St. Matthew, eleventh chapter and twenty-eighth verse, and thirty-seventh Psalm, fourth verse. The first verse of the sixtieth chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfectness should learn the sixth chapter of Matthew. All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending."—*Washington Herald.*

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.

### THE WORLD'S CONQUEROR

The Babe of Bethlehem has become the Conqueror of man. The rapturous utterance of the old prophet has been fulfilled: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." All the world lies in subjection before him; all the activities of man pay tribute to him. He is the King of kings, the Lord of lords. Ever since that hour of holy calm when the morning stars sang together, music has made him the subject of its sweetest and noblest songs. His coming gave a new impulse and direction to art, and the greatest masters have vied with each other in doing honor to the holy child, Jesus. Poets have tuned their harps to holier strains, and have dedicated the best children of their genius to the "One altogether lovely and the chiefest among ten thousand."

But by what means does this conqueror subdue the world? Alexander, Tamerlane, Caesar, Napoleon, were triumphant through physical force, and all the devices of cruel, barbaric war secured for them temporary power over men. They conquered to subjugate. Christ makes his conquests by means of a subtler, stronger, nobler power than mere physical force. The emblem of his conquest is not the sword, but the olive branch. He is not the demon of war, but the Prince of peace. He conquers to exalt. He makes men captive through love. This is a force more potent than regiments of veterans or squadrons of battleships.—  
*W. R. Maxfield.*

### LIBRARIAN'S REPORT

Ariel, Pa.

COLUMBIA UNION VISITOR:—

Dear Friend: We are glad to be privileged to use your columns to make known the fact that the papers and pages of present truth coming to our little church are not all destroyed. We are trying to sow the seed, in our weakness, but God alone can prepare the soil and give the increase.

There are but a few of us, fifteen names in all, two of which are in the field, two others living so far away that they seldom meet with us, but the few who are near and faithful get together almost every Sabbath and receive a benefit from church privileges. The time is fast approaching when we

will not be permitted to meet as now unmolested.

We have a small, neat church building, which stands as a witness to the truth for this time, situated in East-run Pennsylvania, among the hills and rocks, twenty-two miles by rail, east from Scranton.

The report following is for the first quarter of the year 1908:—

- Letters written—22.
- Missionary visits—5.
- Bible readings—4.
- Papers loaned—3.
- Subscriptions for periodicals—6.
- Periodicals distributed—53.

- Books sold—1—containing 400 pages.
- Tracts given away—303 pages.
- Periodicals given away—119.
- Amount received on books, tracts, etc.—\$.75.
- Paid donations—\$2.50.
- Papers sold—365.

MRS. A. L. COBB, *Librarian.*

"Look over your last month's report, especially the 'No. of Hours,' then read these stirring words and see if you have done your duty. 'One brief day is given you, as though it were your last day on earth, work for the Master.' Did you do your best?"

### CANVASSERS' REPORTS

Ohio, Week Ending April 10, 1908

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
R. S. Lindsay, Licking Co.,		D A	4	27	9	\$31.50	\$ 7.25	\$38.75	\$1.05
W. T. Weeks, Youngstown,		G C	5	34	5	12.50	2.00	14.50	
C. VanGorder, Youngstown,		D R	5	35	6	15.00	11.50	26.50	
C. S. Pember,* Wood Co.,		D R	3	19½	7	18.50	1.75	21.25	
R. French, Wood Co.,		B R, C K	5	33	4	14.00	1.50	15.50	26.75
L. Holobaugh, Chillicothe,		C K	1	8	3	3.00		3.00	1.50
C. Fritz, Highland Co.,		C K	5	38	33	33.50	4.50	38.00	.50
E. J. C. Sharp, Pike Co.,		B F	3	28	29	29.00		29.00	
D. R. Gallion, Holmes Co.,		C O S	3	23	15	10.75		10.75	
Totals			34	244½	111	\$168.75	\$28.50	\$197.25	\$29.80

New Jersey, Week Ending April 8, 1908

D. P. Boersma, Camden,		D R			1	\$ 4.00	\$ 1.00	\$ 5.00	\$ 4.37
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Virginia, Week Ending April 10, 1908

L. Overstreet, Stanleyton,		C K	35	18	\$20.50	\$ 4.90	\$25.40	\$4.90
J. A. Hayes, Norfolk,		D R	34	18	28.50	3.75	31.25	8.35
Adolph Schenk, Roanoke,		G C	32	4	10.00	1.05	11.05	
Kaspar Oertly, Roanoke,		S P	37	18	18.00	1.25	19.25	.70
Totals			104	40	\$48.50	\$7.20	\$55.70	\$13.95

West Virginia, Week Ending April 10, 1908

W. L. Logan, Upshur Co.,		D R	4	28	9	\$18.50	\$ 3.00	\$21.50	\$ 1.50
J. H. Jennings, Berkeley,		D R	5	35	6	11.75	16.00	27.75	2.50
H. W. Waggoner, Berkeley,		C K	3	21	16	17.00	3.25	20.25	2.00
J. G. Marlatt, Marshall,		D R	5	40	5	12.50	5.50	18.00	
L. A. Moyer, Wood,		C K	4	37	2	2.00	8.00	10.60	22.85
Totals			21	161	38	\$61.75	\$35.75	\$97.50	\$28.85

Chesapeake, Two Weeks Ending April 11, 1908

J. E. Jones, Salisbury, Md.,		C K	10	80	109	\$112.50	\$ 5.70	\$118.20	\$ 8.50
C. B. Engram, Ford's Store,		C K	2	8	1	1.00	1.00	2.00	\$30.50
D. W. Johns, Baltimore,		C K	10	47	68	68.00	.35	68.35	13.00
H. G. Scott, Millerville,		C K	6	36	27	31.00	.35	31.35	35.20
A. R. Paden, Bloomington,		C K	5	23	25	27.00	.70	27.70	
Lillian Warnick, Baltimore,		D R	5	21	15	39.50	9.25	49.75	
Totals			38	215	245	\$279.00	\$17.35	\$296.35	\$87.20

West Pennsylvania, Week Ending April 10, 1908

Chas. Dunham, Indiana,		H H							\$ 3.00
I. G. Bigelow, Johnstown,		H M	2		1	\$ 1.75		\$ 1.75	
I. Lawrence, Johnstown,		D R, G C	10		2	5.00	\$ 6.55	11.55	3.75
Andrew Ness, New Castle,		S P	13		2	2.50	4.00	6.50	2.50
Totals			43		5	\$9.25	10.55	\$19.80	\$9.25

\*Two weeks.

The  
COLUMBIA UNION VISITOR

PUBLISHED WEEKLY BY THE  
Columbia Union Conference of  
Seventh-day Adventists

Mt. Vernon, O.

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL - Editor

Entered as Second Class Matter March 25, 1908,  
at the Postoffice at Mt. Vernon, O., under the  
Act of Congress of March 3, 1879.

Sister V. H. Cook has recovered  
from her attack of quinsy.

Miss Emma Robinson, of Clyde, is  
visiting Sister J. M. Levering.

The blue pencil mark here means  
that your subscription has expired.  
Renew at once.

Sister E. J. Van Horn is staying at  
Sister Flack's while taking treatment  
at the College Springs Sanitarium.

Brother James Shultz and family  
have arrived at Clyde. He hopes that  
the rest and good food will enable him  
soon to take up work again.

Why cannot some people see the  
spirituality of God's law? Answer—  
"Spiritual things are spiritually dis-  
cerned." We must be "born of the  
spirit" to discern spiritual things.

Wanted for use in a Mission Sun-  
day-school, a continuous supply of  
*Instructors* and *Little Friends*; also  
Sunday-school helps. Please send  
postpaid to Mrs. Fannie Williams,  
630 Eleventh St., Bowling Green, Ky.

"The new earth is not awarded like  
charity gifts, parceled out to the  
poor of earth; it is not bought, but  
men are born into the family of God,  
and as joint heirs with Jesus Christ,  
they receive the new earth as an *in-  
heritance*."

Elder D. E. Lindsey and family  
have removed to Meherrin, Va., on  
account of the rugged winters, and  
the continued ill conditions of little  
Paul, and his mother. The VISITOR  
trusts that the change may be bene-  
ficial to those dear ones, and that a  
good work for the Master may be ac-  
complished in this needy field.

The VISITOR is now printed on the  
new press, which prints four pages at  
a time. This will greatly lighten the  
work of the pressman. We hope,  
however, that our workers and breth-  
ren will remember that it takes "ar-  
ticles" to fill the paper, and a good  
many too. There is a constant call  
for "copy" and when original articles  
fail, the scissors must get busy.

THIS PAPER

The COLUMBIA UNION VISITOR is sup-  
posed to be an eight-page weekly.  
Why is it that it contains but six oc-  
casionally, and sometimes less? Is it  
not because some of its readers are  
not doing their share and living up to  
the extent of their privilege in aiding  
to keep the paper filled? If each sub-  
scriber would furnish no more than  
one article a quarter, the editor would  
have enough to keep the paper filled  
all the time. In that way the paper  
may be kept full whether the min-  
isters and Bible workers do their duty  
or not. Try it. L. C. MITCHELL.

"In all the universe of God there  
are no two souls alike. There are no  
two souls with the same work to do.  
There are no two whose talents are  
rivals, or whose gifts conflict or in-  
terfere. How this thought ought to  
put an end at once to all the envy of  
life, grieving at another's good."

LAST NOTICE

It is now only a few days until the  
date set for the *Ohio Canvassers' In-  
stitute* to be held at Mount Vernon,  
April 27-May 6. From the letters  
received thus far we are expecting a  
good attendance, but hope to hear  
from many more.

Brethren Palmer and Lukens have  
both promised to be with us, and we  
are sure that they will have many  
good things to present which those  
interested in this line of work can  
hardly afford to be without.

The Lord has sent many urgent calls  
to our people to enter this work. In  
a recent "Testimony" the following  
statement is made, "If the curtain  
should be rolled back you would see  
souls perishing in their sins, and the  
church idle, indolent, and unsympa-  
thetic, absorbed in selfish interests."

While it is a source of great encour-  
agement to see so many responding  
to the recent calls to service, yet we  
are afraid that there are still many  
who are in the condition described in  
the above "Testimony." Let us  
arouse, dear brethren and sisters, to  
the situation, and work while the day  
lasts, for the night of woe will soon  
settle down upon the world when no  
man can work. The expense of  
board and room and the fare from the  
College to the field of labor, will be  
refunded after the canvasser has sold  
books amounting to \$150.

E. R. NUMBERS.

The fear of the Lord is to hate evil.

THE MAY NUMBER OF "LIFE  
AND HEALTH"

We call the attention of our readers  
to the May number of *Life and Health*  
now ready to mail. It is not only at-  
tractive in appearance, but highly im-  
portant in contents. It touches many  
phases of the diet question, establish-  
ing the foundation principles of health  
through a proper diet, and demon-  
strating that, "as we eat, so we live."

Dr. Kress presents a cure for na-  
tional intemperance through diet— one  
of the most reasonable and convinc-  
ing arguments on the cause and cure  
of intemperance we have ever read.

Mrs. E. G. White writes in her  
usual strength on "Diet and Health,"  
showing that disease and suffering,  
which everywhere prevail, are due  
largely to the popular errors in diet,  
and presenting the claims of God's  
original plan for man's diet.

Dr. Leadworth presents an illus-  
trated article on "Digestive Disturb-  
ances and Their Remedy."

Mrs. Fitch shows the evil results of  
the "slip-go-down" mashes when  
poorly cooked and imperfectly eaten.

Nearly every phase of the impor-  
tant question of diet and the prepara-  
tion of foods is taken up in this num-  
ber. It is, therefore, very important  
and much needed everywhere. Those  
who are circulating it will be doing  
the best possible service to humanity,  
and paving the way for the reception  
of greater truths, after the mind is  
clear and the conscience quickened  
through the preparatory results of  
health reform.

Selling *Life and Health* is a good,  
dignified and lucrative business.  
Over 1,000 agents are now working  
for it, and are making good wages.  
Send for sample copy, suggestive  
canvass, and special rates to agents.  
Order all supplies through your State  
Tract Society.

The Convention Report has one ad-  
vantage that should not be over-  
looked,— it cannot get out of date.  
Made up as it is of choice papers on  
topics of abiding interest, in Sabbath-  
school and young people's work, it is  
as fresh to-day as when just off the  
press. Ten cents is a very small coin  
to give in exchange for a pamphlet of  
such value. It is the next thing to  
getting something for nothing. Or-  
der at once, for the edition is limited.  
—*Sabbath-school Worker*.

"None of us liveth to himself."  
"For we are made a spectacle unto  
the world, and to angels, and to men."