

COLUMBIA UNION VISITOR

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

Vol. 14

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No. 45

GENERAL MATTER

A FAILURE

He had kept his soul unspotted
As he went upon his way.
And he tried to do some service
For God's people day by day;
He had time to cheer the doubter
Who complained that hope was dead;
He had time to help the cripple
When the way was rough ahead.
He had time to guard the orphan, and
One day well satisfied
With the talents God had given him,
He closed his eyes and died.
He had time to see the beauty
That the Lord had spread around:
He had time to hear the music
In the shell the children found;
He had time to keep repeating
As he bravely worked away:

"It is splendid to be living
In the splendid world to-day!"
But the crowds—the crowds that hurry
After golden prizes—said
That he never had succeeded;
When the clouds lay o'er his head—
He had dreamed—"He was a failure;"
They compassionately sighed,
For the man had little money in his
Pockets when he died.

—From Report of Progress.

Our Talents

MANY young people to-day, and older ones too, possess talents which, like the barren fig tree, are producing nothing but leaves. Some are rusting through inactivity. Others are wearing out through a wrong use.

It is very evident that many people are out of their element. We occasionally meet professional men who, from their general makeup, seem to be unfitted for the place they are attempting to fill, and would do much better in some other line of work. Others spend their time grubbing on the farm or digging in the mine, when there lies within them talents, which, if developed, would make them a power in the world.

How important then that every

young person endeavor to find that for which he is better fitted, then train for that work, and that he use his talents to the glory of God and not for any selfish purpose. It takes a certain amount of effort and perseverance to accomplish anything worth while, so why not train for that which will be likely to accomplish the most possible good in the few years one has to labor.

Some men who possess certain talents after years of hard labor and self sacrifice, succeed in amassing a fortune, only to pass away, and in many cases leave it for another to squander. Others reach places of worldly honor or fame, but this too is of short duration. Their glory soon passes away and they are forgotten, but the man who identifies himself with the third angel's message and becomes actively engaged in promulgating this message is building for eternity and his reward is everlasting. Is not this the greatest work in which one can engage, and does it not call for the best, in fact all we have? How much satisfaction is realized in looking back over months and years spent in this service when one considers the great possibilities of his work!

The missionary canvasser knows something of the experience as he takes his map at the end of the year and counts the dots representing places where books have been sold. He sees that the books which he loves dearly, and which have done so much for him, have been placed in hundreds, and in some cases, thousands of homes. He knows that they will bear fruit for eternity, and that day by day he has been laying up treasures in heaven. As he thinks over his work of past years, he feels certain that he has added many stars to his crown. Do you not think that his little sacrifice looks small in comparison? Ask such a canvasser if he wants to leave the field, and what do you think his answer will be?

Now, dear reader, the year is rapidly drawing to a close, and what have you been doing—building for time or eternity? Simply because you belong to the Seventh-day Adventist church

is no sure sign that you are building for eternity. Will you not devote your entire time, talents and all to the service of God, and lay up treasures in heaven and not on earth?

E. R. NUMBERS.

Trusting in God

"TRUST in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart." The word "trust" signifies reliance on the integrity of another. If we desire to grow in the grace of God, and in Christian love, we must trust God from our acquaintance with him, until the day of our final entrance into the Holy City.

The life of a Christian is a life of trust in the dealings and faithfulness of his God. And O, how the Lord delights to have his children trust him not only for spiritual, but also for physical needs, and the more we trust him, the more he gives to us. In the hour of trouble he is a pavilion to his people,—a tabernacle in which he hides them. A little child in times of trouble runs to his father, puts his hand in his and walks on in confidence, knowing that all is well, because father is taking care of him. Even so the child of God may put by faith his hand into the hand of his heavenly Father and trust and know that all things are well.

What is the condition of those who put their trust in him? "But let all those that put their trust in thee rejoice: let them ever shout for joy." "He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he." Prov. 16:20. When passing through the furnace of affliction, or under heaviness through manifold temptation, stand still and see the salvation of God. Rest confidently in him and then you will realize how great a God you have. In every sorrow, every adverse circumstance you pass through, trust him, and you will come out stronger and better prepared for the next, because his grace

has been made sufficient for you.

When the armies of Moab and Ammon came against Jehosaphat, the king of Israel was perplexed. He did not know what to do nor which way to turn. But he knew one thing. He knew where to find the Lord. He called all Israel together and they prayed. He realized that by himself he could do nothing. The forces of Israel were less than those of their enemies, but the king set himself to seek God, and the Lord told him not to be afraid; the battle was not his but God's. 2 Chron. 20:15. Israel had prepared for battle. Jehosaphat expected to fight, but the Lord ordered him to simply stand still and see the salvation of God. You know the rest of the story and what a marvelous victory Israel had through God, and in what a peculiar way the victory came. Why did this come about? Jehosaphat believed the prophet and trusted in God, and God was faithful. O, "believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

You may be short of funds; you may have given away your last penny; pressing demands may be upon you, but trust in God. Wait on him. Be careful not to worry or fret. Look straight and steadfast into his face; tell him you are his child, that he has promised to supply your needs and his promises will be yea and amen. They will be verified. "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." 2 Kings 1:20. "If God so clothe the grass, which is to-day in the field, and to-morrow is cast in the oven, how much more will he clothe you, O ye of little faith!" God knows our every need before we even ask him, but he loves to test his children and see how much they love him, and how far we trust in him. "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Matt. 6:33.

Just when we really need something, God supplies it. Your patience may be giving out, your clothes may be very poor, you may be eating your last morsel of bread, but the Lord has promised to take care of you, if you are his child and will only trust in him. You may reach the point where you cannot understand why certain things are so. Be faithful, be patient. Rest in quietness. God in his own time will work it out for us all right and for our good. "Commit thy way unto the Lord; trust also in him,

and he shall bring it to pass, and he shall bring forth thy righteousness as the light, and thy judgment as the noon-day."

So often people tell us that they are afraid that if they really find God and get his love in their hearts, that they cannot keep it. O, friend and brother, let Jesus keep it there, and you too; he is willing to do it. If you will put your hand trustingly into the father's and walk right on with him, he will do the keeping. There is no power in ourselves, no power in all the world that can transfer our life—only God can do this. Then God who is able to thus change your heart, is also able to keep you, and if you only let him, he will do it. It is beyond our understanding how the work of grace has been worked out in our hearts; even so we will not understand how he is keeping us; but you will find when the trials and temptations come, and that it seems you can not go any further but must go down (as did Peter when walking on the water), his keeping power is sufficient and you will stand in the grace of the Lord, and in the power of his might.

"Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen." Jude 24-25.

CHAS. A. SCHOLL.

Forced Gifts

God is no tyrant. Neither is he a beggar. He made a fair world, and gave it, with all its resources, its fertile hills and plains, its stores of precious stones, its gold and silver, to man. God took delight in turning it all over, with all its wealth and beauty, to be used and developed by him. He wanted man to enjoy his home. He made it for him; and he proposes that he shall have it, too, even though he yielded his title to another, who has ruthlessly wasted the fair dominion. God still holds supreme title to the earth. In return for his manifested power, all utterly beyond the power of man, in keeping it in its proper place in its march with other worlds about the sun; in watering and lighting it; in bringing its recurring seasons—surely for all this service man is continually piling up a great debt to his God.

In return, the Lord really asks only a trifle. He reserves one part in ten of man's resources, and in addition

only asks that he offer gifts according as he has been prospered.

Yet it is in the how we give that our character is manifested. It is the how we give, we wish to emphasize. Jesus took pains at one time to sit down beside the treasury simply to observe this very thing—how men cast their money into that treasure-chest. There was plenty of selfishness in men's hearts then. The adversary also, no doubt, lingered around the treasury then, the same as now. He probably whispered a lot of things to the givers then, the same as now. He likely had a lot of stock expressions to pass out, suited to different dispositions—possibly enlarged upon a bit by his thousand years or so of experience since—all of which probably exhorted them "to be very careful not to overdo the thing, but be sure to give very judiciously." He might have suggested that it would not do to get too much money into the cause. It would spoil the good servants of God to have too much. Be sure this calamity did not overtake the cause of God, and other matters would regulate themselves.

Some of us train easily along this line. There is danger that we develop into givers something after the fashion of the farmer's cow. The farmer was asked how much milk a certain cow he had gave. He said: "She gives nothing voluntarily; but if a strong man can get her into a corner, where she can neither hook nor kick, she will give eleven quarts."

Do we truly love souls? Do we have faith in God's word, and believe that he will use the loving gifts somehow, in some way known only to himself, in bringing the light of truth to the honest souls seeking the light? These are the gifts Jesus is still watching by the treasury to see. It may be the mites, or it can be the pounds, lovingly given, not forced, that the benediction of his blessing falls upon as to-day they pass into the treasury to speed on the message of God throughout the earth, "Not grudgingly, or of necessity," is still the rule of Christian giving—a principle enunciated by the Master.

T. F. BOWEN.

Virginia Conference Proceedings

THE twenty-sixth annual session of the Virginia Conference convened in Lynchburg, according to appointment duly published, October 26-31, 1909. We greatly appreciated the timely in-

structions and advice rendered by Elders B. G. Wilkinson, president of the Columbia Union, and W. A. Spicer, editor of the *Review*, and Brother I. D. Richardson, general missionary agent of the Columbia Union Conference.

Elder W. H. Herrell, president of the conference, presided at most of the meetings, and in connection with the conference committee, appointed the usual committees as follows:—

NOMINATING

W. H. Zeidler, J. E. Gardner, Kaspar Oertley, B. G. Wilkinson, Fred Nydell.

PLANS AND RECOMMENDATIONS

B. L. House, J. G. Hanna, A. M. Neff, V. O. Punches, I. D. Richardson.

CREDENTIALS AND LICENSES

O. F. Dart, L. Munce, R. D. Hottel.

AUDITING

A. M. Lewis, J. E. Gardner, W. H. Zeidler, Fred Nydell, Kaspar Oertley, Abraham Shelton. These meet in connection with the Conference Committee.

The statistical report of the conference showed an increase in membership of twenty-eight during the past year. In the division of territory, six counties, with three churches, were ceded to the District of Columbia Conference.

A. M. Neff, secretary and treasurer of the tract society department, presented his report as follows:—

Financial Statement of the Virginia Tract Society, for year ending Dec. 31, 1908

RESOURCES

Merchandise, Inventory.....	\$251 58
Property.....	91 75
Virginia Conference Agency	380 00
Personal Accounts.....	465 51
Cash on Hand.....	556 60

Total Resources \$1,745 44

LIABILITIES

Story of Joseph.....	85
Ministry of Healing.....	1 50
Christ's Object Lessons.....	20 65
Temperance Work.....	3 00
Personal Accounts.....	50 69

Balance \$76 69
Total Liabilities \$1,668 75

LOSS AND GAIN

Gain	
Merchandise.....	\$502 52
Donations.....	5 00

Total Gain 507 52

Loss	
Expense.....	\$177 07

Net Gain.....\$ 330 45
Present Worth Jan. 1, 1908... 1,338 30

Present Worth Jan. 1, 1909...\$1,668 75

Merchandise Sales.....	\$6,664 51
Periodical Sales.....	369 21

Total Sales \$7,033 72

The report of the auditor was then read, and on motion the report was accepted.

The treasurer, O. F. Dart, was then called upon for his report which was presented as follows:—

RECEIPTS

Cash on Hand Jan. 1, 1908....	\$1,002 49
Tithe.....	4,631 91
Offerings.....	1,046 74
General Conf. act. Farman, House and Stevens.....	691 09
Five per cent for Colored Work C. U. C.....	636 67
C. U. C. General Work.....	600 00
Ohio Conference, act. Miss Anna C. Rice.....	262 18
On \$150,000 Fund.....	80 00
Miscellaneous Receipts.....	176 20
Tent Fund.....	145 15
Collections and Donations by Ministers.....	53 30
Donations to Richmond Church.....	18 77
Shenandoah Valley School...	6 50
Christ's Object Lessons.....	10 23
Religious Liberty Work, Home Use.....	32 63
Alexandria Church Debt.....	14 50
Undecided Accounts.....	2 41
Needy Poor.....	56
Wages Overdrawn, First of Year.....	30 00

Total Receipts \$9,441 33

EXPENSES

Labor, White.....	\$3,070 90
Labor, Colored.....	967 97
Labor, Farman, House, Stevens.....	689 02
Labor, Miss Rice.....	365 97
Traveling Expenses.....	636 14
General Expenses.....	633 12
To C. U. C. Offerings.....	1,046 74
\$150,000 Fund.....	172 63
Tithe.....	463 19
Sent Va. Conf. Agency Alex. Church.....	25 50
Sent Va. Conf. Agency Shen. Valley School.....	5 00
Sent Va. Conf. Agency Richmond Church.....	13 56
State Meeting Expenses.....	10 86
Wages Overdrawn.....	90 00
Cash on Hand and in Bank ..	1,250 73

Total \$9,441 33

RESOURCES

Cash.....	\$1,250 73
Building Fund.....	248 94
General Conference.....	93 78
Ohio Conference.....	103 79
Wages Overdrawn.....	90 00

Total \$1,787 24

LIABILITIES

Va. Conf. Agency.....	\$248 94
Shen. Valley School.....	1 50
Christ's Object Lessons.....	10 23
Undecided Accounts.....	2 41
Present Worth.....	1,524 16

Total \$1,787 24

GAINS

Tithe.....	\$4,631 91
Receipts from all Sources....	2,532 07

Total Gains \$7,163 98

(Continued on page 8.)

WEST PENNSYLVANIA

A Faithful Week's Work

THE following is a letter received recently from Brother Archie Brownlee, who is working in a county that is a large per cent Catholic and has been covered a number of times with our books, which Brother Brownlee is finding scattered wherever he goes. The condition was not understood when Brother Brownlee moved into that territory, he determined to go over it again, believing God had sent him there for that purpose:—

"You can see by my report that the Lord is answering our prayers in that territory that looked so forsaken.

"I believe if I had a horse and buggy, my orders would be more and also cash sales larger. My shoulders got a bit sore with the load last week, [Brother B. carries with him books and some papers for cash sales], but the Lord found places for it all.

"On Monday, my wife was not feeling well and it was twelve o'clock before I could get away, and I had to just tear myself away from home. I felt as if I would work all week and not get an order, then I called to my mind past experiences that gave me hope.

"I entered a store and the man paid me for a 'C. K.' in advance, to help me along in the good work; so I felt good; he told me where to go, so I went and got that party for a 'G.C.'

"The Lord blessed the efforts put forth. I got disappointed in a place to stay; the party had visitors or expected to have. I felt as if I wasn't worthy to stay in anyone's home, so I made my bed in the open field with my umbrella over me to keep the dew off.

"I arose early, refreshed for the duties of another day, and had a good experience. I got to a pumping

station, got to talking to a man and showed him my 'G. C.'; had several spectators, but when I finished, had just one and got his order. I then went to the home of one who was looking on and he gave me an order for a "G. C." in library, and they advised the son to get one, so he also gave me an order. Then there was another man who worked there; they didn't think he would be interested in it. He was a sort of a wild fellow; however I got after him and he surprised them by giving an order in full Morocco.

"Towards dark I had no place to stay again, and had just one home to call on. People told me that it would be no use to go there. The man's father was a Catholic and they did not go to church. However, I went and they gave me a place to stay for the night. I had an interesting time with them and they gave me an order for 'C. K.'

"Wednesday evening I stayed with an old Dutch lady and had a good talk. In the morning I asked what her charge was and she replied, 'Nothing, the Lord paid that long ago.'

"Thursday night I put up with a man who was well able to take a 'G. C.' I tried hard to take his order, but he said that money was too scarce. He 'let on' that he wanted the book, seemed quite anxious for it. In the morning I offered to throw off seventy-five cents for my night's lodging and one meal, but after spending two hours with him, he finally decided he would not take the book and charged me fifty cents for lodging and the one meal.

"On Friday morning the first home I called at the woman said, 'My husband told me to tell you to call in the evening and stay over night with us.' I told her I stayed over the way, and she said, 'Why did not you come here, it is only a short way?' I must tell you about this man,

"One Friday evening I met him when I was coming home. He was going to a certain place and could not get a train, so had to stay over night in Butler. He asked me where he could get a place to stay all night. I told him of the Y. M. C. A., but in the course of our conversation I invited him to come and stay all night with me. He did and I found him to be a good Christian man and was very glad to have met with me. I sometimes wondered if he was an angel wanting to see if I would leave him in the city all night.

"The last farm I came to this Fri-

day, I got an order for 'Great Controversy.' I did not know what to think of it; the people were kind, but I could not see anything but a stove in the house. There did not seem to be very much furniture, if there was any. I then introduced a 'Friend in the Kitchen.' The woman would like to have one, but did not feel that she had the money to spare. I offered to take pay in trade, so they gave me two dozen quinces and a half bushel of grapes for a fifty cent cook book. I proposed to take the pay in fruit for the 'Great Controversy' I had sold them. The boy got me another two dozen quinces, one peck of apples, and some tomatoes. For the remaining two dollars they said they would freight me three bushels of apples and one-half bushel of tomatoes, I to pay the freight.

"I am glad to know that you never cease to pray for me, and when we look back on the week's work, you can with me say, 'Surely the Lord hears those prayers,' so let us keep praying until the good work is finished. I sometimes wish the sun would stand still until I could reach a few more homes."

The result in orders for the week's work was \$62 for five days—forty hours, with \$7.10 delivered or cash sales.

Brother Brownlee generally reports forty to forty-five hours, and thirty to sixty-three dollars in returns. Five days in the week and fifty-two weeks in the year is his motto.

Please study this report from its different view points:—

1. "Missionary work of the highest order." God says so.
2. Stick-to-it-iveness; determination to win the victory.
3. The cause of success. Trust in the Lord. Belief in the message and a love for souls.

A letter from Sister Zoerb, one of our sister canvassers, came in recently. You will be interested in it. Watch the columns of the VISITOR; we will give you the benefit of it; it is good and we do not like to selfishly enjoy these good things.

All our canvassers are of good cheer. Brother Butler just finished a fine delivery; of course he is encouraged. Brother Dunham also reports an excellent delivery and writes that he is arranging so that he can get in more time.

I. G. BIGELOW, *Field Agent*

REMEMBER that all of the workers in the field need our prayers.

Brother J. S. Glunt has located in Lewiston, where he expects to canvass for a time.

Sister Agnes Zoerb writes from Loch Haven that she is of good courage and asks our prayers that she may be strong and work faithfully.

Brother J. W. Watt recently baptized six souls at Carter Camp.

Only thirteen of our Sabbath-schools have access to the *Sabbath-school Worker*. Is your school one of them?

Elder and Mrs. W. H. Green, while on their way to connect with the Eastern Pennsylvania Conference and labor in Philadelphia, have located in Washington, D. C., where Brother Green is to labor for a time in that needy field. They will not be located at Atlanta, Ga., as they had expected.

No time or pains have been spared to make the COLUMBIA UNION VISITOR one of the best union papers we have. None of us can afford to be without this paper in our homes. Now as the new year draws near cannot each one of us resolve to add at least one new subscription for this splendid paper?

A letter recently received from Brother W. H. Jack, Kittaning, Pa., states that the Lord has blessed his efforts there, giving him success in placing orders in the homes of many honest-hearted people, and says that it seems as if he could not go half fast enough, as the harvest is truly great, but the laborers are few.

Beginning Jan. 1, 1910, with the exception of the *Review* the regular annual subscription price on all of the Review & Herald Publishing Association's periodicals remains unchanged. The *Review* is raised from \$1.50 to \$1.75 a year. The club rates on *Youth's Instructor* are raised from 65 to 75 cents each on five or more copies. The *Sabbath-school Worker* clubs are increased from 25 to 30 cents. Regular ten-cent magazine prices are increased on bulk orders as follows: five to forty copies, 5 cents a copy; fifty or more copies, 4 cents a copy. All renewals or subscriptions entered before Jan. 1, 1910, will be accepted at the old rate.

The general meeting held at Erie, November 10-14, proved to be a very profitable and interesting one. The president of the Columbia Union Conference, Elder B. G. Wilkinson, was present, and gave timely and stirring talks on the progress of the work, especially the work in foreign lands, and also presented the great need of the work in all departments. A good spirit was manifested and the rich blessing of the Lord was experienced in the meetings until the close. Sabbath was a precious season to all and many renewed their covenant with God. Though the attendance was not as large as expected, all felt that it was good to be there.

EAST PENNSYLVANIA

NINE members of the Scranton church for the first week of the campaign report having placed seventy-seven copies of the special *Review* and receiving in return \$63.25.

Sister Weiss is spending some time with the Wilkes-Barre and Scranton churches in the interests of the campaign and writes that she expects these churches to send in at least twice as much as they did last year. This is certainly encouraging, as all remember that these two churches were well up toward the front in the 1908 campaign.

Elder C. S. Weist spent last Sabbath with the Ariel church. He will meet with the Carbondale company next Sabbath.

We are pleased to learn that during the first three quarters of 1909, the Sabbath-school donations received were \$362.67 ahead of those for the year 1908. As compared with the first three quarters of 1907, which were \$732.53; an increase in 1909 over 1907 of 566.35.

Brother C. S. Baum expects to begin a series of meetings in St. Clair shortly. A nice neat hall has been secured, heated and electrically lighted for \$10.00 for three months. We trust all our brothers and sisters will remember Brother Baum and this effort in their prayers.

The total amount sent to foreign missions up to October 1, 1909, is \$4386.59 as compared with the entire year of 1908 which was \$4773.62, and

the entire year of 1907 which was \$2386.59. Certainly the Lord is blessing the Eastern Pennsylvania Conference.

Two adults who recently accepted the truth at Lancaster were baptized by Elder W. H. Heckman, Sabbath, November 13. Others are interested whom we hope soon to see fully united with the Lancaster church. Brother Heckman spent Sabbath and Sunday with this company, speaking to them Sabbath morning and afternoon, Sunday afternoon and evening.

After January 1, 1910, the subscription price of the *Review and Herald* will be raised to \$1.75 per year, 90 cents for six months, 50 cents for three months. All orders received before that time will be at the old price. The clubbing rate for the *Youths Instructor* after January 1, 1910 will be 75 cents for a club of five instead of 65 cents the present rate. The club rate for the *Sabbath-school Worker* will be 30 cents instead of 25 cents as at present. The new price for agents for our magazines after January 1, 1910 will be: one to four copies, 10 cents; five to forty-nine copies, 5 cents; fifty or more copies, 4 cents.

A Sabbath-school scholar of the North Philadelphia church sent a copy of the special *Review* to an Episcopalian minister with a short note, and received a one dollar bill in return.

Sister Borchgrevink, our Scandinavian Bible worker, last week received \$26 on the Ingathering campaign.

WEST VIRGINIA

THINKING that the people of the West Virginia Conference would like to know about the progress of the work at this place, we take the pleasure in saying that the Lord is pouring out his blessing upon us by giving us dear souls for our labors. At the present time fourteen dear souls have decided to keep the Sabbath along with the rest of the commandments. Others are in the valley of decision, and we trust that they will soon take their stand for the truth. Many of those who have taken their stand for the truth are making their first start for the kingdom of God.

Most every one in this neighborhood is moral, but a very few are inclined to be religious. The reasons for this is, there have been so many different ideas presented here by different sects that the people are really puzzled to know what is truth.

On Sabbath, November 13, we organized a Sabbath-school of thirty-three members. We are glad to say that this school has decided from its beginning to give its entire donations for foreign missions. Every member is in harmony with the plan as far as we know.

We are very much encouraged in the work here, and expect to see a nice little company raised up, who will be shining lights in this part of God's vineyard.

We want the readers of the *VISITOR* to pray that the Lord will abundantly bless us.

WALTER L. ADKINS.

WILLIAM R. FOGGIN.

ELDER MACLAY is working in Wheeling with the Harvest Ingathering *Review*.

Elder Godfrey, of Huntington, occupied the pulpit of the Parkersburg church Sabbath, November 6.

Elder Steele has had quite a siege of the grippe, and is not over it yet, though he expects to begin meetings in the neighborhood of Moundsville soon.

Brother Keys, of Newark, called at the office while on a business trip to Parkersburg a few days ago. He is doing what he can in securing funds for the Harvest Ingathering Campaign.

Mrs. E. E. Marvin, of New Carlisle, Ind., who was at the bedside of her sister, Mrs. Rees, during the last two weeks of her illness, is remaining in Parkersburg for a few weeks with Miss Rees.

Miss Blanche Grubb went to Buffalo, N. Y., November 8. Sister Grubb's health has been poor since camp-meeting, and we trust that the change will do her good and she will soon regain her health.

Prof. D. D. Rees attended the funeral of his mother, Mrs. J. M. Rees, which was held at the home in Parkersburg, November 6. He with Miss Rees took the remains to Ko-

komo, Ind., for interment.

From a recent letter from Elder P. W. Province, we learn that he is holding meetings in Warrentown, Va. He says the interest is spreading until he is not able to fill the calls that come. The many friends of Brother and Sister Province will be glad to know that Sister Province is improving and expects to soon be quite well again.

CHESAPEAKE

Chesapeake Conference

In response to the request of the active and devoted little church at Rock Hall, on the eastern coast of Chesapeake Bay, the annual session of the Chesapeake Conference was held there, November 3-8, 1909. Forty-five delegates besides nine delegates at large, representing thirteen churches, came by steamboat, by gasoline launch, by skiff, and by stage to this rendezvous in order to deliberate upon the best methods of more effectually advancing the work in the states of Maryland and Delaware. From the very beginning of the meeting the grace of God was evidently present in great measure to dominate the counsels of the gathering.

Owing to the change of presidents and to the departure of a number of the strongest laborers from the conference at the opening of the campaign season, the president's report did not show so many added to the truth for the first nine months of 1909 as for the first nine months of 1908. Nevertheless, two new churches were admitted into the conference as a result of the labor put forth from January 1 to October 30, 1909, or a gain in membership of forty-five. The tithe paid in was very little different from the tithe report of the year previous. Elder F. I. Richardson was elected president of the conference for the ensuing year, to be aided in the work by Elders Jones, Gaede, and Brothers Rosen and Ashley as a conference committee.

Resolutions were passed districting the conference into five districts; ceding to the District of Columbia conference the counties of Montgomery and Prince George, Md., declaring the intention of the Chesapeake conference to fully raise its quota of the one-cent-a-day plan for the Mount Vernon College; urging all

church-members to subscribe for THE COLUMBIA UNION VISITOR, and planning, by separate resolutions, for the advancement of the different lines of work, as the educational, religious liberty, young peoples', Sabbath-school, etc. At the passing of the resolution in favor of the VISITOR, a number of new subscriptions and of renewals were handed in. An enthusiastic response was given to the resolution pledging the conference to raise its quota of the \$300,000 fund. Many were on their feet ready to respond at once, and all expressed the desire to see the full quota of the Chesapeake conference raised during the year 1910. This is as it should be. Here in rich, prosperous America, where it seems impossible that God could give us more material blessing than we now have, it seems as though each church member could give within a year \$3.65 to Mount Vernon College to put her in a good financial condition to educate missionaries, and \$5 within the next three years to raise the \$300,000 fund designed for the purpose of supplying decent homes for the new missionaries going to China, Japan, India, etc.

No conference meeting ever more greatly enjoyed the grace of God than did the Chesapeake Conference. Large drops of the latter rain fell on the believers. Backsliders were reclaimed, wandering feet were turned back into the path of the testimonies of the Lord, and burdened hearts found relief in the assurance of sins forgiven. A large attendance from the outside was present at the public preaching services. Each night it was necessary to turn people away as both the seating and standing room of the Rock Hall Seventh-day Adventist church was taxed to the utmost.

On Sabbath afternoon the ordination of W. R. Pohle was a tender occasion. Brother Pohle and family sail immediately for Peru to take up the work in that Catholic country. Credentials were granted to six, license to one, and missionary license to one. Besides the regular conference laborers Elder W. A. Spicer and the writer were present from outside the conference.

No more splendid field of labor could be found for gathering in precious souls to the grace of God than the Chesapeake Conference. There are located there the large cities of Baltimore, Wilmington, Cumberland, Hagerstown, Dover, etc.

All departed from the conference

much refreshed and more determined than ever to carry on this great work of God to its finish.

B. G. WILKINSON.

Notice

I DESIRE to call the attention of the church elders to a resolution passed at the session of the Chesapeake Conference just closed, in reference to the religious liberty work. The resolution is as follows:—

Resolved, That our churches proceed at once to organize for aggressive work along religious liberty lines, and to this end,

We recommend, That every member of our churches provide themselves with the magazine *Liberty*; that local religious liberty secretaries be elected by the churches to take charge of this work; that a fund be raised by the churches and forwarded to the treasurer of the conference to supply religious liberty literature to lawyers, judges, and state and municipal officers: and that our brethren and sisters be encouraged to canvass for *Liberty*.

The part of this resolution to which I desire to call particular attention at this time is that part reading, "that local religious liberty secretaries be elected by the churches to take charge of this work." The idea is that there be selected in every church some person to take charge of the religious liberty work in the community where the church is located. He should see that all the members of the church were getting *Liberty* and the *Protestant*, and that they are encouraged to solicit signatures in protest against religious legislation. He should take charge of the petition work of the church. He should be in continual communication with the conference religious liberty secretary and keep him well informed concerning local conditions affecting the religious liberty work. He should also arrange for the church to raise its part of the fund mentioned in the above resolution, and inform the conference secretary as to the "lawyers, judges, and state and municipal officers" whom he wants supplied with religious liberty literature.

I trust that the churches will not wait until the end of the year to elect these local secretaries. It should be done at once. We have a national campaign coming on with the opening of Congress next month against the Johnston Sunday Bill (S. 404) which has been re-introduced into

the sixty-first Congress, and which we must again defeat. We may have need of quick action in this campaign and we will be able to secure it if this matter of electing local secretaries is attended to at once. Do it now.

When these secretaries are elected, I should be glad to have them notify the writer of that fact. Address me at 4107 Massachusetts Ave., Baltimore, Md. CARLYLE B. HAYNES, Ches. Conf. Rel. Lib. Sec.

VIRGINIA

Warrenton

SINCE my last report we have taken down our tents, and moved into a store near by, where we continued our work for those who are interested. Owing to the weather and moving, the interest is somewhat broken. However we hope some will take their stand before long. There has been a good interest all along; some started to keep the Sabbath, but the devil sent one of his servants around with some of Mr. Canright's tracts, and discouraged some: but we have done what we could to hold the truth up before them. There are eight keeping the Sabbath, and others only need something to start them, as they believe we are right.

As I have been working with the Thanksgiving number of the *Review and Herald* this week, it has been my privilege to learn the feeling of the people toward our work here. Generally speaking, the people speak very highly of our work; however there is some hostility, which, of course, will always be seen where the truth goes. The seed has been sowed for miles around this place. May God water and bless the truth that has been scattered through this part of the great vineyard, and in his own good time, may he raise up a company to his name.

We are holding meeting at Botha five miles from here; the interest is not large, but good. Our meetings here are conducted in a school house. We cannot say much of the work yet, as we have just begun our meetings. The people are anxious to hear the truth. We believe that God led us to this place, and that souls will accept the truth here.

The work is onward; we have more openings than we can fill every day. Many times I am obliged to go into the desk without any preparation, but somehow, God always helps me at such times. We feel to thank the Lord that our hands are filled daily with responsibilities that must sooner or later bring results. Pray for the work here. W. D. RICKARD

Canvassers' Reports

Ohio, Week Ending November 12, 1909

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
F. E. Hankins, Harrison Co.		DR	5	33½	13	\$37 75	\$4 60	\$42 35	
A. L. Bassler, Fairfield Co.		DR	5	40½	9	24 75	16 10	40 85	2 50
F. E. Wagner, Summit Co.		DR	5	38	11	30 25	10 00	40 25	22 05
H. F. Kirk, Carroll Co.		DR	5	37	10	22 50	16 90	39 40	
R. Minesinger, T'carawas Co.		DR	5	41	13	38 75		38 75	
C. VanGorder, Erie Co.		DR	4	28	5	14 75	6 75	21 50	
†J. Randolph, Marion Co.		DR	1	5					10 25
C. Leach, Washington Co.		GC	5	40	14	42 50	4 50	47 00	
Ray Corder, Noble Co.		GC	5	36½	6	16 50	10 00	26 50	99 00
E. E. Shaw, Ottawa Co.		GC	5	29½	4	11 00	11 50	22 50	4 00
Enos M. Horst, Ross Co.		GC	2	18	6	16 50	2 85	19 35	4 60
C. Reichenbaugh, Stark Co.		CK	4	39	34	41 00	70	41 70	
L. H. Waters, Athens Co.		CK	5	36	25	28 50		28 50	
G. Schwab, Tuscarawas Co.		CK	5	30	16	19 00		19 00	
†E. E. Shaw, Ottawa Co.		CK	5	32					130 00
Guy Corder, Belmont Co.		BF	5	46					146 00
Wm. Shobe, Athens Co.		BR	3	21	6	11 25	7 50	18 75	
*Mrs. F. Wagner, Summit Co.			8	39		45 50		45 50	
Totals			83	590	172	\$400 50	\$91 40	\$491 90	\$418 40

West Virginia, Week Ending November 5, 1909

A. T. Halstead, Lincoln Co.	DR	4	24	14	36 00	13 00	49 00	6 40
C. J. Wheeler, Preston Co.	GC	5	38	15	41 25	3 50	44 75	
D. W. Phecy, Preston Co.	GC	5	40	31	87 75	1 50	89 25	1 50
Totals		14	102	60	\$165 00	\$18 00	\$183 00	\$7 90

New Jersey, Week Ending November 12, 1909

J. Rambo, Port Morris	DR	5	37	26	47 75	4 00	51 75	1 00
Geo. Taylor, Bridgeton	DR	5	35	9	24 75		24 75	
G. Blinn, Hunterton	GC	5	38	15	41 25	6 00	47 25	
†G. Blinn, Hunterton	GC	2	20					104 50
Totals		17	130	60	\$113 75	10 00	\$123 75	\$105 50

West Pennsylvania, Week Ending November 12, 1909

T. M. Butler, Erie Co.	CK	2	13	5	6 00	75	6 75	11 50
W. H. Jack, Armstrong Co.	DR	5	31	19	48 50	3 10	51 60	4 00
J. Glunt, Muffli Co.	GC	3	25	12	35 00	5 75	40 75	
O. Butler Co.	CK	3	16					23 00
Miss Zoerb, Lock Haven	CK	5	23	8	9 50	75	10 25	
Totals		18	111	44	\$99 00	\$10 35	\$108 35	\$38 50

Virginia, Week Ending November, 5 1909

C. Hennage, Granville	GC		32	14	39 50	1 50	41 00	
E. Roberson, Petersburg	BR		13	6	16 50	7 15	23 65	1 70
C. Pease	BR		17	11	25 00	6 60	31 60	2 45
§C. Pallard, Manchester	BL		18	23	9 25		9 25	
Totals			80	54	\$90 25	\$15 25	\$105 50	\$4 15

Chesapeake, Week Ending November 5, 1909

Maryland									
†C. B. Tracy, Baltimore City	GC	4	15½	5	14 75	13 75	27 90		
J. W. Siler, Frederick Co.	GC	4	30	2	5 50		5 50	48 95	
Leon C. Post, Dorchester, Md.	GC	5	37½	7	19 25		19 25		
Jos. C. Paden, Washington Co.	CK	5	35	1	1 00		1 00	35 75	
S. N. Brown, "	CK	5	35	2	2 00	70	2 70	59 00	
Totals		23	153	17	\$42 50	\$13 85	\$56 35	\$143 70	

*Two weeks †Week ending November 5
‡Week ending October 29

Grand Totals: Value of Orders, \$1,068.85. Deliveries, \$719.15.

COLUMBIA UNION VISITOR
OFFICIAL ORGAN OF THE
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D. D. BEES - - - EDITOR

Address all Subscriptions and make all Money Orders payable to your Tract Society.

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**Columbia Union Conference
Directory**

Territory

Ohio, Pennsylvania, New Jersey, Maryland, Delaware, Virginia, West Virginia.

Officers

President: B. G. Wilkinson, Takoma Park Station, Washington, D. C.

Vice-President: H. H. Burkholder, Bellville, Ohio.

Secretary, Treasurer, Auditor, E. R. Brown, 59 Boone St., Cumberland, Md.

General Missionary Agent: I. D. Richardson, Silver Springs, Md., R. D. 3.

Educational Secretary: S. M. Butler, Mount Vernon, Ohio.

Medical Secretary: W. H. Smith, M. D., 1929 Girard Ave., Philadelphia, Pa.

Religious Liberty Secretary: A. C. Shannon, 1366 Grand Ave., Toledo, Ohio.

Executive Committee: B. G. Wilkinson, H. H. Burkholder, L. F. Starr, W. H. Heckman, B. F. Kneeland, H. W. Herrell, F. D. Wagner, W. D. MacLay, E. R. Brown, W. H. Smith, M. D., S. M. Butler, A. C. Shannon, and I. D. Richardson.

A check here signifies your subscription has expired. Your paper will be stopped with this number. We would appreciate your renewal.

(Continued from page 3.)

LOSSES

Labor.....	\$5,093 86
Traveling Expenses.....	635 14
All Other Expenses.....	643 98
Tithe to C. U. C.....	463 19
\$150,000 Fund.....	172 63
Net Gain.....	154 18
Total	\$7,163 98

The president then read the report of the auditor, E. R. Brown, and on motion report was accepted.

The report of the secretary of the Sabbath-school department showed that there are in the conference 27 schools with a membership of 531. This is a gain of 12 over the previous year. The total amount of contributions was \$380.07.

The committee on Credentials and Licenses presented the following report, which was adopted by considering each name separately:—

For Credentials: H. W. Herrell, R. D. Hottel, A. C. Neff, B. L. House, J. G. Hanna, D. E. Lindsey, F. G. Warnick, L. Munce.

For Licenses: G. A. Stevens, A. J. Painter, C. A. Maxwell.

For Missionary Credentials: V. O. Punches, Miss Anna C. Rice, Mrs. Jane Wooding, Mrs. Ella Ragsdale, Mrs. F. G. Warnick, C. Hennage.

All other names to be referred to the Conference Committee.

REPORT OF THE NOMINATING
COMMITTEE

Your committee chosen to submit names of those who should be called to fill the various offices of the conference would respectfully present the following report:—

President, H. W. Herrell; secretary, A. M. Neff; treasurer, O. F. Dart; Secretary and treasurer tract society, A. M. Neff; secretary Sabbath-school department, Miss Naomi M. Herrell; secretary religious liberty department, Elder B. L. House; field missionary agent, V. O. Punches; field missionary secretary and missionary volunteer department, Elder J. G. Hanna; educational secretary, Prof. Carl A. Maxwell; conference committee, H. W. Herrell, R. D. Hottel, O. F. Dart, J. E. Gardner, A. C. Neff.

Trustees of the Shenandoah Valley Training Academy: R. D. Hottel, H. W. Herrell, A. C. Neff, O. F. Dart, J. E. Gardner, C. A. Maxwell, A. M. Neff, C. V. Woods, R. T. Fultz, A. J. Painter, A. M. Painter, W. H. Zeidler.

Delegates to the Columbia Union Conference: H. W. Herrell, A. M. Neff, V. O. Punches.

Recommended that the school board elect one delegate to represent the institution at the conference.

The recommendations passed at this conference will be published next week.

A. M. NEFF, *Secretary.*

Attention of Periodical Agents

OUR publishing houses, having thoroughly demonstrated after several years of experience that it is not

possible for them to produce the ten-cent magazines at the old rates without sustaining destructive losses on each year's business, are forced to advance agents' prices as follows:—

5 to 40 copies.....5 cents each
50 or more copies.....4 " "

These prices will go into effect on the January business. All January ten-cent magazines will be furnished to agents at the new prices.

Who Will Stand?

LET man with his human theories step aside. Let the divine voice be heard, saying, "Ye shall keep the Sabbath therefore; for it is holy unto you: . . . it is a sign between me and the children of Israel forever."

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. They become spiritually palsied, not because they cannot submit to God, but because they will not. Their feet are set in the way of the froward, and they have no desire to turn back.

The flood which came upon the old world proclaimed the verdict, incurable. The overthrow of Sodom declared the existence of a far-reaching corruption beyond the hope of recovery. Christ declared, "As it was in the days of Noah, so shall it be also in the days of the Son of man." "Come out from them, and be ye separate," is the call, "and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

The law of God is made void, and God calls upon us to stand in defense of the truth. Satan is a powerful general. He had a long experience in the heavenly courts, and he knows how to mingle right sentiments and principles with evil. He knows how to misapply and wrest the Scriptures. Herein lies the power of his deception. Thus he deceives men, and seeks to obliterate the line of demarcation between believers and unbelievers. God calls for faithful Calebs, who will stand firmly and steadfastly at their post of duty.—*Mrs. E. G. White.*