

COLUMBIA UNION VISITOR

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

Vol. 16

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No. 24

The Man Who Wins

The man who wins is the man who works—
The man who toils while the next man shirks;
The man who stands in his deep distress
With head held high in the deadly press—
Yes, he is the man who wins.

The man who wins is the man who knows
The value of pain and the worth of woes—
Who a lesson learns from the man who fails,
And a moral finds in his mournful wails;
Yes, he is the man who wins.

The man who wins is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers, now and then,
To help some failure rise again.

Ah! he is the man who wins!

—*Baltimore News.*

AT THE INSTITUTE

The Question Box

41. Is it considered too much formalism in our church to ask God's blessing upon the offering taken for his work?

I think when a congregation has been waited upon for the offering, that it is a very proper thing to offer in a few words, gratitude to God for giving us something to give to him, and for giving us hearts willing to give; and ask him to bless the offering that it may be used to his glory.

42. Do we, as a denomination, teach kneeling in prayer?

As a rule, we do; of course, it is not essential in order to offer acceptable prayer nor to receive an answer to prayer. There might be conditions when it would be better to stand.

43. Ought we not to teach the members of our church to bow their heads in prayer upon entering their seats, and when the minister kneels; should they not ask God's presence and benediction?

The custom of bowing the head when a person takes his seat in church is practiced in Great Britain and in all English countries. It is a beautiful custom and shows great reverence for God and his place of worship. I would approve of our church mem-

bers doing so if they feel so inclined. To the latter part of the question, I would answer "yes." When the minister enters the pulpit there should be absolute silence and the congregation should bow their heads and join with him in breathing a prayer to God for his Holy Spirit to be with his servant. Sometimes there is so much confusion that the congregation does not notice the minister when he goes into the pulpit. In such a case, he may ask the audience to join with him in silent prayer.

44. When should a preacher begin his subject; at once, or about five minutes before he closes?

He should begin at once and have his subject ready to present to the audience without any delay or apologies.

45. To what extent is a conference president justified in using his influence with a church nominating committee to prevent the election of a man whom he considers objectionable?

A conference president is always at liberty to give counsel to the brethren in a local church. He can do that freely and openly without in any way being subject to just criticism. His relation to the local church is similar to the relation of the union to the local conference. He can give his counsel and that is all. He cannot use force to prevent a church from electing a particular man to an office.

46. When, after a pastorate of three or more years, a man is unable to build up the membership of a church; but on the contrary there is a noticeable decrease in membership: what should he do to build it up?

It would appear that there is a lack of experience or ability for that particular place and situation, and under such circumstances, it would be well to go somewhere else in the work. Go to a new field, and if possible, raise up some Sabbath keepers. If a man cannot do that, in most cases he will not be of much value to the ministry and would succeed better in some other line of work.

47. In a local church; what officers compose the church board?

I understand that the church board is composed of the elders, deacons,

clerk, treasurer and librarian; and in large churches perhaps other names may be added.

48. How should the nominating committee be chosen for the yearly election of church officers?

There are two ways. One is to authorize the elder to appoint the nominating committee; another is to name that committee from the floor.

49. How should the Sabbath-school and Young Peoples' officers be elected at the mid-year election in June or July?

I think it would be done the same as the annual election.

50. Should applications for church letters or for membership come before the church board before being presented to the whole church?

As a rule, I believe it is well to have applications for letters or for admission come before the board so they will be familiar with the names. They may have occasion to call upon the individuals, or to defer action until they can get information; and then when their names are brought before the church as a whole, these officers can give such information as may be necessary.

51. When a camp-meeting makes it necessary to close a tent effort that has continued from six to eight weeks; what should be done to establish the interested ones in the truth? Should the work in the location be dropped, and the laborers pitch their tent in another town, leaving the interested and newly converted ones to develop themselves?

I think we could not make a more serious mistake than to break up an interest after it has been created. We have lost a great deal by that way of working. If there is very much at stake, it would be better for the laborers to stay by the effort than to attend the camp-meeting. In any case, it would not be wise to go to some other locality, leaving the interest to take care of itself.

52. Is the return to the connecting of the annual conference with the camp-meeting in harmony with the instruction contained in Vol. 6 and 7?

I think it is not a violation of the

instruction given on this question. The idea that it is, is obtained by dwelling upon a single paragraph, perhaps, without taking into account the whole course of instruction. So far as I am able to understand the instruction given, the holding of our business meetings with the conference is in perfect harmony with the "Spirit of Prophecy." The object is not to separate the two, but to simplify and to minimize the amount of business. I believe it would be a serious thing to have all our business meetings entirely separate from the camp-meeting.

53. Would you advise that in laboring in new fields, we give the services a revival form, something as ministers of other denominations do?

I have sometimes felt that we have lost a great deal by not making our tent efforts more spiritual. After we have done enough to gain the confidence of the people and the spirit of the Lord it with us, I see no reason why we may not have a revival effort and have the people give their hearts to God.

54. How far should a minister assist in the distribution of his advertising matter?

This will depend upon the locality, size of the town, etc. If it is a small town, the minister may distribute the advertising matter himself.

55. May an ordained local elder baptize and conduct the ordinances?

According to our church regulations, that is what he is ordained to do in the absence of the ordained minister, and also at any time when the ordained minister is present and wishes to arrange it that way.

56. Should a young man just entering the work be given one or two nights a week in a tent? Is it doing justice to the audience?

As to how often a young man should speak would depend, I should think, upon his ability to speak and the character of the audience. When a young man goes out with a tent, he should be assisted and encouraged by the older minister. He should be instructed as to how to construct his sermons, how to follow his topics, how to put his texts together in good shape so as to make his argument strong, and also how to reach his climax.

57. Can any man who has ever been born into the world, who has never heard of Jesus as the Saviour of mankind, be saved?

I think that any man who is ever saved, will be saved by the gospel. He may not have the fulness of the

light shining; but whatever light there is, is gospel light, and it will be from the cross and in the name and through the merits of Jesus Christ; "For there is no other name given under heaven whereby we must be saved." A. G. DANIELLS.

God's Truth Throughout the Ages

HEB. 12:1 calls attention to chapter eleven and presents a set of witnesses who have born testimony throughout all the ages. This picture is given us that we may gather courage from the triumphs of the worthies of old. I never read this chapter, but I recall the sight of a picture in an art gallery in Liverpool, Eng., which shows a youth standing beside his tutor, while his mother and sister are observing their movements from the rear. The teacher stands pointing to a painting that appears on the wall of the room in which they are standing. It is of a noble knight seated upon an impatient steed. A look of individual pride can be noticed upon that boys face for he is viewing the picture of one of his distinguished ancestors. As we view this word picture in this twelfth chapter of Hebrews, as we recall the triumphs of the noble knights of the cross, as we realize that we are members of the same heavenly family; can any fail to gather inspiration from the scene?

The race that is set before us demands that we run with patience. Heb. 11:4. Abel was the first of our spiritual ancestors and his testimony cost him his life. The difference between his offering and that of his wicked brother was that faith was mingled therewith for we read, "By faith Able offered unto the Lord a more excellent sacrifice than Cain," and while we often regret that he was cut down in the very flower of his youth, just when he could do something for the cause of God; yet we overlook the fact that "he being dead yet speaketh," and has therefore preached a longer sermon than anyone else. As we look at his picture we should be led to say, "By the grace of God we will be true." Cain was religious, but in his own way. Man wants to be religious in his own way to-day. "Sunday is just as long as Saturday" he says, "and why not keep it?"

Our brethren in Russian and Prussian prisons are following Abel's example. I now recall the experience of a man in southern England who was a captain in the army, who hear-

ing of the Sabbath, determined that he must keep it, even though he must starve as the result. But he has not starved, though he lost his position and went hungry many times. He had a little daughter by the name of Lizzie who had very strong faith in God, and she admonished her mother to pray with her that God would send bread. They did so, and just after finishing praying they heard a neighbor calling over the back yard fence. It happened that it was the lady just moving in. She asked our sister if she would be offended if she gave her some bread, suggesting at the same time that she had more than she could possibly use. It transpired that this was a supply which the husband of the new neighbor received daily from the palace. Little Lizzie was overjoyed as she saw what had happened, and said, "Mamma God did answer our prayer for bread, and sent it right from the king's table, didn't he?"

I always like to look at the picture of Noah in this chapter. Noah preached the same message for one hundred twenty years, condemning the world thereby; and it looked like he was wasting his time. Noah might have taken the money he put into the construction of the ark and built a city like Cain, and it would have been popular to have done so; but he was willing to risk everything for God. As yet we have preached but one half as long as did he. Are we as courageous as Noah? From our portrait gallery of ancient worthies, the picture of Noah looks down upon us, admonishing us to faithfulness in the proclamation of the message for this time.

Then there is Abraham, that knight of old, clothed in the armor of Christ's righteousness. He was out in Canaan looking for a city yet to come, while he might have been the prince of one in Chaldea, for no doubt royal blood coursed in his veins. He chose to be a wanderer upon the face of the earth for he could thereby better serve God. So it was with Isaac and Jacob, his posterity, and so it is with us today. This message made us leave comfortable homes, and it makes us strangers upon the face of the earth. Think how much our ministers have to move about. Elder Dexter who is now laboring in France, told me that he had moved thirty times during the past fifteen years, and I suppose that he did not do it from natural choice either. Somehow I enjoy having nothing in this world and pushing on to the next. This was the desire of

Abraham. Although the promise had been made that he should be the heir of the world, yet that promise tarried, and he had no inheritance, "no, not so much as to set his foot on"; but we never hear of him complaining, and his picture looks down upon us admonishing us to be willing to leave all for Christ.

Next we see Moses, the son of Pharaoh's daughter. He was tenderly nourished in the palace of the king and had one foot upon the throne; but the early training of his mother caused him to turn his face from the world, for he esteemed the reproach of Christ greater riches than the treasures in Egypt. "By faith he forsook Egypt, not fearing the wrath of the king", "for he had respect unto the recompence of the reward." To-day he is in heaven as a reward for his faithfulness. God honored the man who was willing to leave all for the cause of Christ. To-day he lives as a notable example of what a man may attain through the grace of God. He was one of three who came to comfort Christ that night on lonely Hermon. His body was one of those, the dazzling brightness of which illumined that rugged mount and caused the three companions of Jesus to veil their eyes. To-day he looks down on old Egypt and sees the ruins of the vast empire which his hand might have ruled. He sees that all the pomp and splendor of that imperial court in which he was reared is gone forever. The whole land bears no evidence of the magnificence of the ancient empire; for the only works that remain are the pyramids, and they were built by his own people while under the lash of the cruel task-master. He sees the mummy of his foster father unearthed, and what is supposed to be the mummy of the Pharaoh of the Oppression carried to the museum of London, there to be gazed upon by the curious. He might have been that Pharaoh himself. No doubt during his wanderings in the wilderness, while caring for the flocks of his father-in-law, he was tempted many times to think that the work of the exodus would have been accomplished with ease had he accepted the scepter which had been proffered him: but would he change places now? At best he sees that the Pharaohs are a dry curiosity to-day.

In Heb. 11:33 we are told that these "obtained promises." They might have had ability to subdue kings, stop the mouths of lions, and quench the violence of fire; but the fact that God was true to them in the hour of supreme trial, that he fulfilled his prom-

ises to them should give us faith in him today.

While not mentioned in this chapter, we have the examples of Paul, James, John and the early reformers who preserved the truth during the dark ages when the gospel light shone but dimly. I am reminded of that little German monk whose friends pleaded in vain for him to refuse to answer the summons to appear before the diet of Worms. He was steadfast in his purpose, and when commanded by the diet to recant and retract his statement, he placed his hand upon the Bible and said, "Here I stand for I can do no other. The Lord help me." And the Lord did help him and it did not take long for that court to recognize it. Then there are the early witnesses to the Sabbath truth. Old Fleet prison stands as a mute witness in London today to the suffering of those who chose to keep sacred God's holy day. Within its walls John Trask and his wife were confined, the former to suffer martyrdom, the latter to be held a prisoner for seventeen years until death should relieve her. Often was she importuned to recant and thereby obtain her liberty, for she was a brilliant and attractive woman; but she remained steadfast until the end. The chronicler, whose duty it was to record the history of each case, testified that she was a very fine woman. Another place in London is known as Bull Stake Alley. It was at this place that so many of the early Sabbath-keepers were executed. John James was one of them. He had a congregation of three hundred converts, and was doing a good work until the time of his arrest. He was virtually a Seventh-day Adventist, for he kept the Sabbath and taught the second advent of Christ. He was finally dragged to jail and condemned to be hanged, drawn and quartered. His wife determined to make an effort to secure his release. Being of a charming personality, she hoped to induce the king to free him; but when her request was presented, the king haughtily waved her from him, saying that the heretic must die. One of his friends comforted the condemned man on the eve of his execution by reading the eleventh chapter of Hebrews. He marched to the scaffold without assistance and mounted it without a tremor. A great crowd had gathered to see how a Sabbath keeper could die. He knelt and prayed for the king, for the court that had condemned him, for the people assembled and for the ex-

ecutioner. When he had finished, that vast assemblage of people were in tears and the executioner piteously begged for forgiveness for being compelled to execute him. He was finally hanged, his head was next severed and put on a stake in Bull Stake Alley.

By the faith of all these faithful ones let us be admonished to faithfulness. Let us never forget what it has cost to bring the truth of God to us.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follow in his train?
Who best can drink His cup of woe,
Triumphant over pain;
Who patient bears His cross below,
He follows in His train.

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw His Master in the sky,
And called on him to save;
Like Him, with pardon on His tongue
In midst of moral pain,
He pray'd for them that did the wrong:
Who follow in His train?

Let us follow in their train until we sweep into the city. W.A. SPICER.

The Holy Spirit, No. 8

PROVERBS 16:3. There is encouragement in this text. When we have surrendered everything to God, can he create things for us? At creation we first hear of the word of the Spirit. Where the spirit of God is, we have organization; it brings order. Exodus 31:1-3. Judges 6:33,34. That is what every Seventh-day Adventist preacher wants; to have the experience Gideon had. When we get to this place, God will do something through us.

From 1 Cor. 12:1-8, I understand that sin against the Holy Ghost is the sin that is unpardonable. 1 Sam. 10:6, 8, 10 and also the 15th chapter gives us the experience of Saul. 1 Sam. 16:14, tells us that the spirit departed from Saul. It is dangerous not to heed the voice of the spirit of God; it is dangerous to reject the spirit of the Lord. The spirit of God touches our hearts, alarms us and tells us of our sins, and it is a dangerous thing to fail to respond to it. Every time it is done, the heart grows harder.

Judges 13:2, 3, 5, 24 also chapter 14:6. The spirit of God came upon Samson. Chapter 15:14 tells us that God's spirit will give physical power and strength; but I sometimes wonder where the believers are. Judges 16:20. Samson knew not that the Lord had left him. His hair was the symbol

of his consecration to God. When he lost this symbol, he lost his power. It is bad enough to have God leave us; but it is still worse to have him leave us, and we not know it. "Patriarchs and Prophets" page 732. "Little by little he engaged in sin, doing things against his conscience until he was deep in sin; and so it is with us if we fail to heed the voice of the Spirit."

G. B. THOMPSON.

GENERAL MATTER

The King James Bible

A GREAT deal of comment is being made this year on the Authorized Version of the English Bible; and it is perfectly natural and right that this should be so. After three hundred years, it is fitting to pause and take a retrospective view of what this great translation of 1611 has done for the world. It is also just as proper to enquire what it is at the present time doing, and what in all probability it will continue to do.

The King James was certainly the culmination of all preceding versions. It combined the good points of all of them; and on completion, was not long in taking a permanent hold upon the affections of the people, and in becoming an integral part of the warp and woof of their lives. This hold and this place it has never lost; and, by the very facts of the case, never can lose; for, more than any other translation made before or since, it preserves the spirit of the original.

"God works in a mysterious way

His wonders to perform"

sang the poet; and who can say that this version, as an illustration of such a truth, is not a case in point? The choosing of the scholars to do the work at such a time appears, on the face of it, wholly accidental. Yet might not Providence have had something to do with it? Settle this query to our own minds' satisfaction as we may, it remains that, for the securing of vividness of expression, combined with noble simplicity of style, there has been no more favorable time in the language's whole history than the one in which the work was done.

In this matter of style the King James Bible is superior to any of the revised versions. Since 1611 many abstract, colorless words have found their way into English speech. Also, we use many words in a more vague sense now than then. These tendencies are noticeable in the later versions, where there is a sort of commonplace effect instead of the former

picturesqueness. Add to this charm and forcefulness of diction the really wonderful rhythmic quality that prevails in the Authorized Version, and it is easy to understand why so many people cling to the Bible of their childhood. If our grandparents prefer the King James Bible to the newer translations, it is not that they are fogey in their tastes; it is rather because they have a keen sense of what is really and truly great.

GURNIE K. YOUNG.

College of Medical Evangelists,

Loma Linda, Cal.

WHEN this institution was first organized, it was thought best to exempt from responsibility in connection with it, the Atlantic, Columbia, Southern, and Southeastern Union Conferences.

However we are all interested in anything that helps to advance the third angel's message, and I am sure that the readers of the "Worker" will be interested in knowing something of the progress made. The annual meeting of the college board was held at Loma Linda, March 31 to April 6, 1911, and a copy of the minutes has been received, together with a good letter from Elder Irwin.

During 1910 the General Conference, the Lake, Northern, Central, Southwestern, North Pacific and Pacific Unions, together with the Southern California Conference each contributed \$1,000 toward the building fund. With this and other means that were obtained by donations and legacies, a nice new concrete building, 110 feet long by 36 feet wide and four stories high, was erected for a dormitory for the young women, at a cost of \$15,000.

Elder Irwin writes: "During the progress of our board meeting recently held, it was the unanimous opinion of those representative brethren that we had made a mistake in the original organization, by leaving out any of the union conferences in the United States, inasmuch as this is not a local enterprise, but one in which the whole denomination is interested. This was particularly noticeable when we looked over the class of 1910, and found that they represented fourteen states in the union. Not a single union was without a representative in the class. In addition to this general representation in the United States, we have students from Canada, one from Australia, two from Germany, and one from Switzerland; thus showing that the enterprise is general, in spite of any thought to the contrary. So in our recommendations this year, we have

taken in the Atlantic, Columbia, and two southern unions, and also included the Western Canadian.

I am sure that this will be in harmony with the minds of our people in the Southern Union, and that we will esteem it a privilege to have a part in building up this, our only denominational, medical college. The Southern Union is invited to contribute \$250, or more, this year toward the main laboratory building. Donations should be sent through your conference treasurers.

C. F. McVAGH.

"Southern Union Worker."

AT THE COLLEGE

BROTHER L. Swallen writes: Things are going fine, and I like the canvassing work very much. The Lord's blessing has been with me during the past week. I only worked thirty hours and took \$25.00 worth of orders.

Miss Dorothy White, '09, who has been teaching the training school at Berrien Springs, Mich., the past year, goes to Union College as matron next year.

Elder S. M. Butler is representing the College at the East Pennsylvania Camp-meeting, which is being held at Allentown, this week.

M. V. Eusey writes: "I was out two days near home with 'Great Controversy' and took \$75.00 worth of orders".

We notice the familiar face of Dr. A. Allen John in the group of the "Gideon Band" in the last week's issue of "Literary Digest."

Mr. and Mrs. O. J. Gibson write that they have arrived at their mission station in Cho Kia Kow, Honan, China, after a trying journey over almost impassible roads; the mud being the worst they had ever seen.

I have worked seventeen hours and have taken \$49.00 worth of orders and \$4.85 worth of helps which make a total of \$53.85. The scenery here is simply grand. The people mostly live down at the foot of the hills, so we do not have much climbing after all. I never saw such kind people before.

OLIVE KRUM

June 4.

Miss DeSpelder writes: "I arrived home all right and am just enjoying

the rest and quiet here."

In a letter from Miss Flora Jorgenson who attended school at M. V. C. 1909-10 she says, "I left Iron River, Mich. April 14 (where she taught school). My winter there was a most pleasant one. I enjoyed my work so much. I think school work is very pleasant for it seem that, as the days go by, one can see the little hearts growing more and more tender, and so much improvement." She will spend her summer at the Otter Lake, Mich. Sanitarium.

Because the printing office has been removed from Panama to Riversdale, Jamaica, the address of Mr. and Mrs. Ned Thornton will hereafter be at the latter place.

Brother U. S. Clymer, who has been connected with the college at Berrien Springs, Mich. is with us, and attending the Summer School. He will be on the faculty of the Beechwood Academy, at Beechwood, Ind. next year.

Brother C. G. Clymer, who has been principal of the Palisades (Colo.) Academy during the past year has joined his brother, Professor J. B. Clymer, and will be connected with the school at Manor, Wash. next year.

We are glad to announce that the editor, Miss Maude Pengelly, is able to be about in a wheel chair.

Mr. R. B. Wheeler left last week for West Virginia, where he will canvass for a scholarship during vacation.

Misters C. H. Greenup, and L. C. Palmer, having finished their work on the College catalog, returned home; the former to Athens, O., and the latter to Lake View, Mich.

Miss Lelia Clough will teach the school at Toledo. It will be held in the primary Sabbath-school room of the church which is well adapted for such work.

The Summer School students are here, but are kept so busy getting their studies arranged and helping the College care for their nice crop of strawberries, that we shall leave all items about them for our next issue.

EAST PENNSYLVANIA

Harrisburg Children's Day Outing

SUNDAY May 28, the Harrisburg Church held their annual picnic and Children's Day. It was held again on Brother Ray Smith's farm, on beautiful Perdix island in the Susquahanna River, about twelve miles above the city. The day was lovely and all enjoyed themselves. Quite a company of people not of our faith came along and enjoyed the day with us.

We had preaching in the morning at 10:30. At the close of this service the writer was privileged to lead six precious souls—two men and four women—down into the river and bury them by baptism into death, death unto sin, and raise them again, under God, to walk in newness of life.

After dinner we all enjoyed the excellent program that had been prepared by Brother Smith and the children. At the close of the exercises we made an appeal and took up a collection for missions, receiving between five and six dollars. Then for several hours every one was given the freedom of the place, boating, and strolling over the farm and through the woods was enjoyed by many. Nothing happened to mar the pleasure of the day, and all returned to their homes tired but happy.

A. R. BELL.

NEW JERSEY

Elder W. J. Tanner, B. F. Kneeland, W. G. Kneeland, G. W. Spies, and M. C. Whitmarsh, were in attendance at the general meeting held in Bridgeton, June 2 to 4. A number of the brethren and sisters from the neighboring churches also enjoyed the rich blessing of the Lord that was experienced during this meeting. All joined in the work of putting away sin, that the way might be cleared for the Lord to send the Holy Spirit in a large measure upon the church.

Our ministers are now busily engaged in preparations for the summer's tent efforts, which will soon open. Special prayer should be made by the churches and our people generally, for the workers who will be connected with these efforts, that the power of the Holy Spirit may accompany the ministry of the Word.

Now is the time to begin to plans for the Harvest Ingathering campaign for 1911. The "Signs of the Times" will

be the paper used in the campaign this year, so allowance must be made for the extra time needed in getting orders filled. We believe that the blessings of the past campaigns will be renewed and multiplied this year as we make this special effort in behalf of our great foreign mission work. Let us make this an improvement over all previous campaigns.

THE camp-meeting is to be held in Trenton, September 7 to 17. All should begin to plan to attend this most important meeting.

A union service for the churches in the north part of the state will be held at the usual meeting place of the Newark church in Irvington Center, Sabbath, June 24. Elder S. M. Butler, President of Mt. Vernon College, with other ministers, will be present. Meetings will be held both in the forenoon and afternoon. A large attendance from our churches in that part of the state, is desired. The young people are especially invited.

Elder Butler will also meet with the Trenton church in their chapel at the corner of Howell and Dayton streets, on Sabbath, June 17. He will be pleased to meet all our people in that part of the state at that time.

OHIO

A CHINESE student of the State University at Valparaiso, Ind., has written for territory in Ohio, desiring to enter the canvassing work.

Watch for the camp-meeting announcement soon.

Now is the time to order your Sabbath School Quarterlies of the Ohio Tract Society.

Several new canvassers have entered the field and others will follow.

Elder J. F. Ohmstead, of Columbus, is holding a series of meetings at Walnut Grove.

The following is a list of the tent companies, together with the location of each,—

Elder F. M. Fairchild and W. J. Venen, North Akron.

Elder W. E. Bidwell and John W. Shultz, Barnesville.

J. J. Marietta and Jas. H. Smith, Waverly, Pike Co.

Elder H. H. Burkholder organized a church of ten members at Lake View, Sabbath, May 27; the result of a tent effort held there last summer by Dr. H. M. Jump and John W. Shultz. Dr. Jump was present at the organization.

On the evening of May 28, the Columbus church school held its closing exercises in the church. A large congregation listened to the very excellent program which had been prepared by the teacher, Mrs. Nellie A. Honeywell.

The Akron and Toledo churches are making definite arrangements for church schools next year. They are being encouraged in this by their new pastor, Elder F. M. Fairchild in the former and Dr. H. M. Jump in the latter place. We are glad to see these new schools starting.

The churches at Bowling Green and Ohio City have made definite arrangements to continue their church schools next year, retaining their former teachers; Mrs. Leslie at the former and Miss Alice Black at the latter place.

The Young People's Society of the Columbus church held a temperance rally in the Powell church, June 11.

Mr Edson Welch, of Van Wert, and Miss Edna Webb, of Ohio City, were married on the evening of June 3. Their friends unite in extending best wishes.

Brother Arthur Peet has been successful in obtaining a good gas well on his farm near Grafton.

Mrs. Vada Welch-Strickler, of Columbus, is visiting her parents, Mr. and Mrs. George Welch, of Van Wert

The Clyde church has elected a new school board with a view to continuing their school during the coming year.

Brother Walter Moffett visited the Akron church last week in the interest of the educational work. He is visiting the churches at Cleveland and Camden this week.

Miss Lila Fox, who has spent the past year at the Madison School preparatory to engaging in work in the South, is visiting her parents at Barberton.

Elder A. C. Shannon has assumed his duties as pastor of the Dayton church.

D. C. VanEman, of Elgin, is visiting his daughter Dessie in the eastern part of the state.

We hear that Miss Bessie E. Acton will attend Summer School in Chicago, Ill.

Elder H. H. Burkholder visited the Columbus church Sabbath.

Brother and Sister F. E. Gibson visited their parents, Mr. and Mrs. W. A. Gibson at Mt. Vernon this week. They have shipped their goods to Charleston, W. Va., their new field of labor. Brother Gibson is delighted with his new field and says they will build a church there this summer.

Mr. Robert Medlin, who has been canvassing in the state for some time, was painfully injured on June 2 by falling from a scaffold while engaged in painting a building at Youngstown. He sustained a fracture of the right limb, just above the ankle. He was taken to the city hospital where the injured limb was set. Mail will reach him if addressed to that place.

WEST PENNSYLVANIA

BRETHREN Meleen and West, of Dagus Mines, Pa., report that they held their first tent meeting on June 4th. Their tent, 30x50, was packed, and a large crowd was compelled to stand outside. Brother Meleen writes; "I have never seen or spoken to a more quiet and interesting audience than we have here."

Brother N. S. Ashton is conducting a tent effort at Verona. Let us pray that the work may be onward in this new field.

Elder W. W. Williams has been holding meetings at Willow Creek, a few miles from Corydon, for a short time, and sufficient interest has been aroused to start a Sabbath-school, which we hope may be a permanent one.

Brother Kimmel writes encouragingly of his canvassing work in Somerset. Elder Schwartz is to hold tent meetings at this place, and we trust that the books which are left in these

homes will create an interest which will cause the people to search for more truth.

Harry J. Doolittle, of Eldred, is attending the Summer School at Mt. Vernon College.

Miss Sadie Loop, of Duke Center, is visiting her brother Dr. Loop in Indiana.

WEST VIRGINIA

Encouraging Experiences in the Canvassing Field

LAST week was better than the previous one, not only as regards book sales, but I had several good experiences which I wish to relate.

The first was with a lady who had become discouraged by her only daughter having contracted typhoid fever from which she died, and because her husband, who had been a member of the church, had back-slidden through seeing so much evil in the lives of its members. I spent an hour endeavoring to encourage her, with the result that she decided to order a \$3.00 book. This experience led me to see the necessity of leaning on the Everlasting Arms, and not to depend upon an arm of flesh. The experience of this family forcibly impressed the words of Matt. 24:12 upon my mind, which tells us that "because iniquity shall abound, the love of many shall wax cold."

On the following Wednesday night, I had the privilege of stopping with a young man and his wife in the country. After a good supper we repaired to the parlor for a Bible study on the subjects of the resurrections and the state of the dead. They seemed much interested, and the hands of the clock pointed to the hour of twelve before we were aware of it. They had not wished my book in the evening, but were very ready to give me their order for a three dollar book in the morning, so I went on my way rejoicing.

At the very next house I found a \$3.00 "Daniel and the Revelation." The son of this man had bought the book of me the week before and had sent it to his father, who was very much interested in its contents. He said, "Surely you people do treat the work of the Catholics as it deserves. There is only one thing that I have found, as yet, that does not agree with my belief, and that is the ques-

Canvassers' Reports

Ohio, Week Ending June 3, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
L. H. Waters, Crawford Co.	BR	5	41	6	16 00	44 00	60 00		
J. Riechenbach, Portage Co.	BR	3	24	3	9 00	3 00	12 00		
Loyd Swollen, Meigs Co.	CK	4	30	17	26 50		26 50		
S. R. Lindsay, Meigs Co.	CK	4	29	14	22 00	4 25	26 25		
Guy Corder, Meigs Co.	CK	4	34	21	32 00	4 50	36 50		
H. T. Forsythe, Meigs Co.	CK	3	19	18	28 00		28 00		
C. Reichenbach, Geauga Co.	CK	3	22	9	13 00		13 00		
J. Randolph, Marion Co.	DR	1	10	2	8 00	20	8 20	127 70	
H. F. Kirk, Clark Co.	GC	4	37	12	37 00	8 35	45 35	36 00	
Delano Rees, Noble Co.	GC	7	58	12	40 00		40 00		
A. Holst, Noble Co.	GC	5	50	11	33 00		33 00		
G. Draper, Van Wert Co.	GC	5	36	6	20 00	11 35	31 35		
*F. Hankins, Van Wert Co.	GO	4	28	16	53 00	2 25	55 25	3 00	
Totals			52	418	147	\$337 50	\$77 90	\$415 40	\$166 70

Virginia, Week Ending June 2, 1911

K. Oertley, Wytheville	CK	22	9	13 50	50	14 00			
G. W. Holman, New Market	PG	36	9	28 00	3 00	31 00			
S. N. Brown, Danville	CK	22	32	50 00	3 75	53 75			
S. Haynes, Frederick Hall	DR	43	26	48 55	3 05	51 60			
W. S. Meard, Roanoke Co.	GC	23	8	25 00	13 90	38 90	12 10		
A. L. Shidler, Roanoke Co.	GC	22	6	19 00	2 00	21 00	1 50		
A. R. Dennis, Roanoke Co.	GC	20	6	20 00	14 50	34 50	2 00		
A. Arkebaeur, Roanoke Co.	DR	19	7	24 00	1 00	25 00	1 00		
Viola Joplin, Roanoke Co.	PG	7	1	3 00		3 00			
J. Z. Hottel, Winchester Co.	PPF	43	38	64 50	1 50	66 00	1 25		
P. Hottel, Winchester Co.	PPF	38	26	52 00	1 00	53 00	1 00		
Totals			295	168	\$347 55	\$44 20	\$391 75	\$18 85	

New Jersey, Two Weeks Ending June 2, 1911

J. S. Glunt, Gloucester	BR	9	77	34	75 00	9 75	84 75	1 00	
G. W. Blinn, Hunterdon	BR	8	50	18	57 00	8 00	65 00		
J. W. Rambo, Cumberland	CK	9	49	29	44 50	2 75	47 25	10 75	
L. Smith, Plainfield	OK	3	24	17	33 00		33 00		
L. Smith, Plainfield	BR	2	14	3	10 00	2 50	12 50		
N. R. Pond, Burlington	GC	9	67	11	38 00	11 25	49 25	10 25	
Totals			40	281	112	\$257 50	\$34 25	\$291 75	22 00

East Pennsylvania, Week Ending May 27, 1911

F. Barto, Lancaster Co.	CK	5	44	20	31 00		31 00		
S. Zenger, Franklin Co.	CK	5	45	16	24 50	1 10	25 60		
W. Mayers, Carbon Co.	CK	5	31	8	12 00	5 20	17 20	26 70	
I. Levensgood, Dauphin Co.	CK	3	19	6	10 50		10 50		
E. Sterner, Carbon Co.	CK	5	31	5	7 50	2 50	10 00	19 50	
Totals			23	170	55	\$85 50	\$8 80	\$94 30	\$43 20

West Pennsylvania, Week Ending June 2, 1911

A. Brownlee, Butler Co.	CK	5	50	38	47 75	6 30	54 05	20 80	
J. Kimmel, Somerset	PPF&PGH	5	35	17	30 50		30 50	23 50	
Miss Midkiff, Butler Co.	SD	5	47	4	5 75	4 30	10 05	33 05	
T. Dunham, Ensworth Co.	4	22	11	36 00			36 00		
Totals			19	154	70	\$120 00	\$10 60	\$130 60	\$77 35

Chesapeake, Two Weeks Ending May 26, 1911

D. W. Percy, Kent Co. Md.	DA	9	52	18	54 00	18 75	72 75	50 00	
J. E. Jones, Berlin Md.	GC	7	65	10	30 00	26 00	56 00		
W. T. Durst, Carroll Co. Md.	CK	4	19					55 00	
J. M. Hayes, Baltimore, Md.								8 25	
Totals			20	136	28	\$84 00	\$44 25	\$128 75	\$113 25

Grand Totals: Value of Orders, \$1452.55

Deliveries, \$441.35

tion of the day of rest we are to observe; but I see that you have all the Scripture and history obtainable to sustain your position, so I will not lay the book aside until I have finished reading it, if that is the worst objection." I urged him to read the book carefully and prayerfully, and assured him that the Lord would make the question clear to him. It does look like this message is now being "scattered as the leaves of autumn."

Friday I called upon a Baptist minister in Bridgeport. He was very gentlemanly and willing to listen to my canvass. Being a student of Greek and Latin, it was with ease that he understood the visions of Daniel and Revelation. Surely the Lord is hastening his work, and if we fail to do our part, he is able to cause even the stones to cry out. We earnestly solicit the prayers of God's people for our little company in Clarksburg, that we may be found doing the part allotted to us.

H. C. SMITH.

An Experience of a Scholarship Canvasser

During the past six weeks I have been engaged in the canvassing work. I started out with the determination to earn a scholarship to Mt. Vernon College, and I want to tell you how the Lord has blessed me.

During these six weeks, I have taken orders for \$261.50 worth of books and sold 260 magazines, the profits of which more than met my expenses. Young men and women, I am sure you can do nothing better, now that you have left school, than to spend your time earning a scholarship for next year. As you undertake this work you will realize as never before that the burden of this closing message must rest upon the young. I never felt the need of the Lord's help more than when I began canvassing.

I am glad that I have proven that the Lord will help his children when they try to help themselves, just as he helped Peter to escape from prison. I am anxiously awaiting the appearance of the good reports of our student canvassers, which I hope to see in the "Visitor". I ask that your prayers may ascend for me while I am making my delivery.

SARAH MIDKIFF.

ELDER ROBBINS has just returned from a visit with the company at Little Birch where he was pleased to

COLUMBIA UNION VISITOR
OFFICIAL ORGAN OF THE
COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists

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MAUDE PENGELLY - - EDITOR

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hold several meetings with the brethren.

Brother Adkins, formerly of this conference, but now of the Chesapeake Conference, was also present at this series of meetings, and aided in the presentation of the precious truths that were there brought out.

Brother Adkins while with this conference, labored with the company at Little Birch and was largely instrumental in the formation of the company.

By invitation of the Little Birch Company, and through the kindness of the Chesapeake Conference, the brethren at Little Birch were privileged to again have their former leader with them and enjoyed the brief season he was permitted to be there. Quite a good attendance was enjoyed, seventy-five to one hundred people being present at every meeting held.

Sunday two precious souls were baptized; one hundred persons gathered at the place of baptism where order and quiet prevailed; the spirit of God was present and seemed to be felt by all. One of the persons baptized was a young school teacher with whom Brother Adkins labored when located at Little Birch.

Brother Robbins reports that there is no other place within a radius of six miles where the word of God can be heard; says the people of Little Birch are earnest, and love the truth, and, to keep abreast with the third angels message, are faithful readers of our periodicals,

Brother I. D. Richardson has secured a fine, central location in Elm Grove whereon to pitch his tent for the meetings which begin Sunday

evening, June 11. He has his large, newly paraffined tent seated with new canvass benches and everything indicates a good meeting from the start.

The Mount Vernon College has been, and is still laboring under a very heavy debt; the burden being greater than it can bear, the Columbia Union Conference undertook to come to the rescue and proposed the plan that every member of the Columbia Union Conference pay the equivalent of one cent a day to what they called a one-cent-a-day fund, until the College should see its indebtedness entirely wiped out. For about one year this plan has been followed. The funds have been coming in so slowly under this plan, that no appreciable reduction of the debt has been noticeable.

It is now proposed that a relief fund be started, to be called the "Mount Vernon College Relief Fund", and that every member of the Columbia Union Conference be invited to contribute to this fund the sum of 25 cents a quarter or \$1.00 a year until the debt is reduced to where the College can handle it.

The West Virginia Conference has a membership of 160, which means the quota to be raised by this conference is \$160.00, a very small sum and one which will not lay a burden on each church. This conference can soon pay this small sum.

We propose to open up on our books this "Special Fund" and do hereby solicit every Seventh-day Adventist in this conference to become a willing contributor to this fund and send it to this office, 411 Main Street, Fairmont, W. Va., their first quarter or annual payment. We will undertake to keep you informed of the amounts, and names of the persons contributing, each week as the contributions are received.

Brethren this is a very important matter, and the very small amount required should prompt us to quickly respond with the amount we are willing to contribute.

The date for holding the annual camp-meeting will be September 28 to October 8. The place Parkersburg. Every body should attend this annual gathering.

The beautiful new church at Parkersburg will be dedicated during the camp-meeting.

As the camp-meeting will be held very late in the season, it will be ad-

visable for all to secure rooms in private homes. Meals will be served in a large tent, and at reasonable rates. Meetings will be held in the new church. Send requests for rooms to S. F. Ross, 1600 Andrew Street, Parkersburg, or to the conference office, 411 Main Street, Fairmont, W. Va.

**The Nurses' Training Course,
Loma Linda, Cal.**

There are still a few vacancies for students wishing a training in the Nurses' Training School of the College of Medical Evangelists, Loma Linda, California.

Beginning with September 1912, ten grades of preliminary education will be required for entrance to this course instead of nine grades as at present.

The course opens September 4, 1911. Students may be received earlier by special previous arrangement.

Address all correspondence to,
DR. JULIA A. WHITE, Superintendent
*Nurses' Training Course,
Loma Linda, California.*

The Great White Plague, or Consumption, is claiming the special attention of all classes, the world over. The great question is how to prevent this disease, and how to cure it. The June number of *Life and Health* gives some timely suggestions on the "Prevention of Tuberculosis." This one article in this number will be of great service to the public, for its remedies can be successfully applied in the home, no matter how humble—it is within the reach of all.

OBITUARY

WHISLER,—Mary Ann Whisler, widow of Isaac Whisler, died at the home of her son, Vernon, in Mansfield, Ohio, Mar. 26, 1911, aged 68 years, 11 months, and 2 days. Sister Whisler united with the Seventh-day Adventist church about twenty years ago, living a consistent Christian life until the time of her death, which occurred after an illness of only two weeks. Her life was devoted to her children and friends. She was always anxious to lend assistance in time of sickness, and gave the closing years of her life mostly to nursing. When called to lay down life's duties she was nursing a severe case of typhoid fever; contracting the same caused her death. She leaves to mourn their loss seven children; but it was with confidence that she went to sleep in Jesus. The funeral services were conducted by the writer, using as the basis, for the words of comfort spoken to a large concourse of friends, Rev. 14:13.

C. T. REDFIELD.