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

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GENERAL MATTER

UNDERLYING PRINCIPLES OF OUR ORGANIZATION

(Abstract from a talk given at the Missionary Volunteer Department meeting, May 25)

It has been said that order is heaven's first law. We see a demonstration of this in all the universe of God, in the movement of the heavenly bodies, the planets in their orbits, and of our own solar system, every planet circling around the sun, and all the different systems around God himself. We see it in the vegetable world, in the different laws that regulate vegetable growth, every tree bringing forth its own kind. While there is variety, they are all bound together by one universal law. We see it in the animal creation, and especially in our own bodies. That probably is the best illustration of organization; for the apostle Paul used it to show the organization that God has established in the church.

There is a relationship of each part of the body to every other part, all acting under the direction of a common head, a common central power. This principle God incorporated in connection with the church in the world.

When man was created, God placed him under law, pointing out his duty to God and to his fellow-men. When sin entered the world, the Lord gave the system of types and offerings regulating the sanctuary service, the order of the priesthood, and the order of the sacrifices. We have a system of organization in all that. Then in the New Testament dispensation, just as soon as Jesus Christ established his work, he established a church for carrying forward that work in the world.

The purpose of organization in connection with the work of God in the world is primarily to conserve the work of God, and to promote its advancement. This is the reason God has had a people bound together by a system of organization. That organization has grown with increasing demands.

When God gave the children of Israel a system of organization in the wilderness, it did not all come in a moment, because the people would not have been prepared to enter fully into such an organization. There came modifications as in the changes proposed by Jethro, the father-in-law of Moses, concerning the plan of governing Israel. In the New Testament church, after the first plan of church organization had been established, there arose a demand for advanced steps to be taken on the part of the apostles.

The value of organization is great. First, it gives a definite, united purpose to the people of God. Second, it gives concerted effort in the accomplishment of that purpose. Third, it gives greater volume, and that greater volume brings greater power into the movement. And fourth, it gives increased resistance against the attacks of the devil upon the people and truth of God.

True organization has several essen-

tials. First, it should be a natural one, an outgrowth of the needs which exist. Second, it should be just as simple as possible to meet these needs. As in mechanics, so in the work of God, the simpler the organization, the greater the saving of energy. Third, the organization should be a practical one, which will produce results. It is results that the world wants; it is results that the church of God wants. Fourth, it should have an adaptable organization. We can not calculate accurately to-day what the needs of the work will be to-morrow. We need plans that will meet the growing needs of the work of God. Fifth, it should be a harmonious organization. As every part of the body is in harmony with every other part, so in the church there should be harmony between every department of its work.

So much on the general principles and organization of the general work. I will speak now a few words with reference to the Missionary Volunteer movement. The originator of this movement is God himself. Organization comes from the Lord, and this particular work in which the young people are engaged is in response to his call. I read: "Young men and young women, can not you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin?" "Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?" "Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together, and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that, under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain

results."

Here an organization is called for. It is God's call to young people for service. To what are they called?—They are called to organize, that they may more effectively work for others than in an individual capacity. To whom is this call given?—To the young men and women of the Seventh-day Adventist Church.

There comes a time in connection with this closing work when the Lord says the time has come for a definite plan of operation to be begun in behalf of the young people of this denomination. Past plans, methods, and policies have not accomplished that which the Lord designs it to accomplish by his people. God calls the people of this denomination to a new plan of work.

What shall be our relationship to this work and to this organization? I believe it should be one of loyalty. I can not disassociate these two ideas in my mind, to the truths making up this message, and to the organization which the people of God have adopted for the conservation of these truths and carrying them to the world. Suppose for a moment a plan is adopted in a church and set in operation. Suppose the individual says, I do not like that general plan, and I propose to operate on a plan of my own. Suppose another takes this course, and another one, and another one, and that spirit becomes contagious. Finally you will have every one of that church operating on his own plan. Organization is broken down, and unity destroyed. This is contrary to the principle of organization. This is just as true of the plan of the general work. I believe, where a general plan is proposed and adopted by this people, every church and local and union conference should rally to the support of that plan and principle. Such united and loyal effort will bring force and power into the work of God. I quote:—

"I would rather give up almost any cherished opinion as to method and policy, in order to be united with others in carrying forward the work itself, than to hold to any certain method, and bring discord. There is an advantage in unity. Our workers, our people, feel the inspiration of doing the same thing as nearly as possible at the same time that all other believers are engaged in that same work or study.

"One might wonder why it is necessary in drilling an army to teach men to make one certain motion all act the same time. They are not

fighting, they are not accomplishing anything apparently, but after all as you watch a line of men, a thousand or more of them, standing absolutely in line, and at the word of the commander, you see every white-gloved hand come up at once, and you see that white line running way down the ranks, there is something that stirs your heart, something that gives you the impression of force, of definiteness, of aim and direction and unity that means strength. That is why men of the world, in battles of the world, drill to do the same thing, to work together; for the benefit of it all comes in the crisis on the battle-field. It is that thing that keeps men from losing their heads and running wild.

"The doctrine of individualism is being preached to this denomination with all the energy from beneath. I thank God that the gospel of Jesus Christ is not a gospel of individual independence; it is a gospel of unity. The last stage of defeat on the battle-field is the cry, 'Every man for himself;' and then follows the rout. It is when men stand together, shoulder to shoulder, united, sturdy, that they can face the foe; but when it comes to individualism in the battle-field it is a rout. So in this work. Whatever may be the solution of the problems, I for one would wait any length of time to see the whole world-wide ranks come into line, rather than to press out of the ranks and have my own way for a little time."—*Mt. Vernon Convention Report, pages 112, 113.*

There is a difference between principle and method. I would stand against all the world for a principle of right. Every man must take that stand if he is true to God. But when it comes to method and organization, it will take the plan, the system adopted by my brethren, and I will harmonize with that system, because a poor plan with united action is better than a good plan with divided effort.

Society at the Birth of Christ

In order to understand the meaning and the greatness of the work of Christ it is necessary to study the times in which he lived—not only the state of the Jews, but also the state of the Romans and Greeks. Jesus came as the long-predicted Messiah, through the Hebrew people, to all nations and races. He declared that he alone had the secret of salvation. He claimed pre-existence. He said, "Before Abraham was, I am." He pro-

claimed the great fact of his equality with the Father: "I and my Father are one." He is the Saviour of the world.

But while Jesus is from everlasting and his ministry is to all men, he came to this earth in a particular time and lived for a certain number of years under a well-known government. The particular mission of Christ was to save men from evil and sin, and to set up a spiritual kingdom.

The darkness of the times in which Christ came, when viewed from a religious and moral standpoint, is appalling. After all allowances are made, heathen society presented an example of terrible demoralization.

Seneca, the great Roman philosopher, thus characterizes his age: "All things are full of crimes and vices. More is perpetuated than can be removed by force. There is a struggle to see who will excel in iniquity. Daily the appetite for sin increases, the sense of shame diminishes. Casting away all respect for right and justice, lust hurries whithersoever it will. Crimes are no longer secrets; they stalk before the eyes of men. Iniquity has so free a course in public, it so dominates in all hearts, that innocence is not only rare—it does not exist at all. It is not a case of violations of law in individual cases, few in number. From all sides, as at a given signal, men rush together, confounding good and evil." He follows with a long list of revolting forms of iniquity which were displaying themselves on every hand. This but confirms the awful picture drawn by Paul in his epistle to the Romans.

This ancient world, rich in material resources, splendid buildings and men of intellectual ability, was dying through moral degeneracy. If a magnificent environment could have helped men to better lives and saved them, the world would not have needed a Saviour. As it was, this old civilization was like a gilded palace full of dead men's bones.

The corruption of worship and morals were so bad that the details would not be suffered to pollute the pages of a modern book. That moral evil which we put under the ban, and strive to extirpate, was made a part of the worship not only of the Babylonians, but also of the Greeks and Romans. As the gods and goddesses were guilty of disgraceful practices, the lives of many of their worshipers did not rise above their level. This pollution in worship tinged the prevailing philosophy. The great Plato

had his eyes so blinded to the sacred marriage relations that he makes a community of wives a characteristic of his ideal republic. Socrates was so dull to great moral distinctions that we find him making a visit to Theodota, an evil woman, and giving her advice, how she can best retain her friends. No wonder that men came to disbelieve in honor and virtue when such examples were set before them. Men followed the evil gods which had been set up by evil men. Metullus Macedonicus spoke of marriage as an oppressive burden. Marcus Cato did not hesitate to part with his wife and hand her over to his friend. Cicero divorced his wife because he wanted to marry a young woman of wealth; her also he soon divorced. As the men in the higher walks of life became corrupt, those in the lower classes were a festering mass of iniquity.

Human life was considered of little value. In warfare the lives and property of the captured belonged to the victors. When a town or city was taken, the inhabitants were put to the sword if they stubbornly resisted, otherwise they were sold as slaves. No distinction was made between those who bore arms and non-combatants.

The right of parents to destroy their children, if they so chose, was conceded. Both Aristotle and Plato approved this right.

In Greece the number of slaves far exceeded the free population. There was little or no care or protection for those held in bondage. Those who worked in the mines wore fetters. The Greek could beat or maim his slave with impunity.

Rome was full of slaves, the result of conquests in every quarter of the globe. The Roman law gave to the master the absolute power to do what he pleased with his slave, to work, to use for base purposes, to torture, or to kill. The slave could own no property, and could not marry. The abuses that arose from this state are chapters of horrors. Some Romans hired professional whippers to beat their slaves. The petulant, haughty lady would put the lash upon the bare shoulders of the maid who dressed her hair. Cato would take a whip himself after dinner and chastise all the slaves whom he thought had neglected their duty. The life of a slave was considered of little or no value. If a master was murdered, all his slaves, whither guilty or not, might be ordered to be crucified.

Amusements were not only evil, but

cruel and bloodthirsty. The subjects of comedy in the plays at the theater were often taken from the licentious mythological plays. The pantomimes were as bad.

The shows in the circus could not satisfy the populace unless some one was killed to appease their thirst for the sight of blood. Hence gladiators were trained to fight with each other to the death. Men contended with wild beasts and wild beasts fought with each other. The circus was a slaughter house. Real battles were fought in which a large number of men were engaged upon each side. Men must be mangled and torn and die in the arena to make a Roman holiday: this was the ancient idea of sport.

Cruelty and licentiousness were the great vices of the old world.—*Rev. Henry T. Sell.*

History of the Lebanon (Pa.) Sabbath-School

THE Lebanon Seventh-day Adventist Sabbath-school was organized almost nineteen years ago; namely, in October, 1890, after a tent effort conducted by Elders J. S. Shrock and J. B. Stow. This school was organized at the home of Brother and Sister Hinterleiter, 245 S. 5th St., with fourteen members,—eight adults and six children. Names of adults: Brother and Sister Barto, Brother and Sister Hinterleiter, Sister Light, Sister Kohr, Sister Rauch, and Sister Phillips. Children: Jennie, Gertie, Wayne, and Harry Barto, Bertha and Minnie Rauch. All of these charter members are members yet with the exception of five. Three passed away by death; namely, Brother Hinterleiter, Sister Barto, and Sister Phillips.

The first officers of this school were as follows: Superintendent, Brother Barto, secretary, Sister Barto, teacher for senior class, Brother Hinterleiter, and for primary class, Sister Kohr.

This school from its infancy was faithfully attended, and kept up regularly and promptly without any change, at the home of Brother Hinterleiter for two and one-half years, during which time two adult members, Minnie Hinterleiter and Ida Dohner, were added.

At this time Brother and Sister Hinterleiter felt impressed to engage in the canvassing work. Plans were accordingly made, and in the spring of 1894, the last day of March, the last

meeting was held at their home without knowing where the next one would be. In that meeting were present Mr. and Mrs. Phillips, not members of the school; neither were they Sabbath-keepers. Yet they offered their home for the Sabbath-school, which offer was much appreciated and most gratefully accepted, realizing that God provided a place when we knew not where to go. The school soon had the opportunity of receiving Brother and Sister Phillips as members of the same, and they joined hand in hand to make the school a success. The school was held at their home till the fall of the same year, when the church was organized, from which time all services were held at Brother and Sister Keller's, 126 S. 6th St., with the addition of the following members: Brother and Sister Keller, Brother and Sister Phillips, Brother and Sister Furman, Sister Arnold, Sister Rosa Lineaweaver, Sister Baus, Erma, Harry, and Clayton Baus, Adella Furman, and Daniel Keller.

The school met at Brother Keller's home for two years. In 1896 we rented and moved into the Episcopal parochial school-building on S. 6th St., where we had a very prosperous school, adding members frequently till our membership was raised from twenty-nine to forty. We met in said building for four years, until the same was to be used for public school purposes and we were again without a home for several months, during which time we met at different homes. Then through the providence of God, the way opened to purchase our present humble house of worship and we took possession on Dec. 31, 1900. Here we have since met every Sabbath and enjoyed many blessings in hearing and teaching the truths of the third angel's message, which I trust we all hold very dear to this day. Through the instrumentality of this little school, may we all, with many others, be fitted to meet from Sabbath to Sabbath in the earth made new. The present membership of the school, including the Home department, is sixty. This is not much of an increase in membership lately, yet the school has advanced in having more liberal donations, and I trust in spirituality as well. The past year was the best in donations during the history of the school, giving to missions \$72.89. This was the first year we gave all to missions. Expenses were raised in separate funds by means of pledges and the birth-day box. With the outlook of the present, or first quarter

of 1909, the amount will far exceed that of last year, for which credit is largely due to our present efficient officers who are filled with enthusiasm to make the Lebanon Sabbath-school the banner school of our conference. The missionary thermometer has been used with splendid results, the contributions for first quarter of 1909 amounting to \$59.58. However, much credit is due to our children and youth who worked faithfully in various ways to earn money so as to contribute liberally.

May God add his special blessing to every effort to make our school not only the banner school in contributions, but also the model school in the saving of souls for his eternal kingdom.

A CHARTER MEMBER.

The Need of Consecrated Teachers in Our Sabbath-Schools

TO create and hold a live and interested spirit in our Sabbath-school demands tact, close observance of all conditions, and above all the guidance of the spirit of God. However necessary the mechanical working of the exercise, the spiritual life is of greater importance and should receive your first attention. Our Sabbath-school exercises are chiefly for the purpose of producing this life and spirit and necessarily must be conducted to give variety and be interesting to all. We cannot fail to consider time as an essential element in making our exercises pleasant and profitable. While making some changes different Sabbath-schools, it would be impossible for us to confine ourselves to a certain number of minutes for each exercise, still it is possible to bring all the exercises into a reasonable, fixed time and not drag along into too great lengths, for as "continual dropping wears away the stone," so prolonged exercises wear away the interest.

Responsive Scripture reading is an excellent Sabbath-school exercise but should not be followed every week for it becomes monotonous. The chapters or portions of chapters chosen for responsive reading should be bright and short and the school should be taught to read together so harmoniously that every word can be distinctly understood by an outside listener although perhaps unfamiliar with the words. This

requires some diligent practice but can be accomplished if each one will try to do his part.

Memorizing and repeating Scripture verses on some given topic forms a very profitable exercise, especially for the children and young people, for it is during these years that the memory can be most easily trained, and the precious Bible verses when once firmly fixed in the mind of a child will remain there, and their remembrance will often help over a hard place in life. To learn these verses well soon become a pleasant task and to recite them in the Sabbath-school exercises is excellent practice. A change from the usual method might be made in this way: Select some chapter or part of a chapter from the Scriptures and choose members of the school to recite it on the following Sabbath. Number those who take part 1, 2, 3, 4, etc. Number one rises and repeats the first verse; number two the second, and so on until it is all given smoothly and distinctly without a mistake. The prompt changing of voice will afford a pleasing variety.

The superintendent or some member of the school may read an appropriate selection from the Testimonies, a bright anecdote for the children especially, or at another time a good paragraph from a book or paper.

The breath of a missionary spirit throughout all the exercises holds an interest. Frequent references should be made to the cause, either at home or abroad and a sketch now and then may be read from some foreign worker. This will give an acquaintance with these workers and an interest in them, thus keeping alive the missionary zeal which in reality is the life of our message. The "Review and Herald," the "Signs of the Times," the "Missionary Review of the World," and other books and papers will furnish excellent sketches of this nature so well given that comments are unnecessary. The temperance interest can also be combined with the missionary spirit.

The secretary's report might be mentioned as one of the Sabbath-school exercises. Although at best it must be made to furnish certain methodic details, still with an effort in this direction, it too, may be made to vary to some extent from Sabbath to Sabbath. A certain Sabbath-school secretary once endeavored to never have his report begin

in exactly the same way. He succeeded in this, and inspired by a good beginning made other original and interesting deviations. Once the report began like this: "The rain was softly falling without as we came together at our usual time to study God's word, and as we listened to the rain's gentle patter we were reminded of the Lord's promise that as the rain comes down and returneth not hither so his word shall not return unto Him void." Again it reads: "Not one member of our little school was missing on this bright Sabbath morning, and we all joined heartily in singing 'Sunlight in the Heart' for our opening hymn." A note of the subject of the lesson study and some practical spiritual truth learned therefrom may be used to give variety to the report, and since the lessons are never the same the notes, too, can ever be bringing out new thoughts.

The review of the previous lesson may be made very instructive. A good leader inspires others to help perform the work, and just so if the members of a school are brought to feel a personal responsibility in making the work successful, much more may be accomplished. Especially in giving the reviews should there be an opportunity for all to have a part. In giving this exercise it is altogether too common a practice to simply read the questions from the lesson pamphlet, thus making the review dry and tedious. For a change from the usual plan the superintendent might appoint different teachers to take charge of the review, and they may teach their classes to give it. The teacher who is to have the exercise for the coming Sabbath looks over the lesson and chooses out the main points in it. He then assigns to each member of his class one of these suggestions or subjects with proper Scripture references and at the time of the review each one rises in order and briefly discusses his topic. This method will give the classes an opportunity to get the best thoughts in the lesson which is the one thing to be desired in giving the review, whatever plan is employed.

The prayer, although perhaps not considered a part of the regular exercise, is of so much importance, that it should, we think, receive some attention here. Long drawn out prayers requesting the Lord's direction and guidance in personal

matters, or vain repetitions are entirely out of place on such occasions; but rather strive to make the prayer earnest, short, and so simple that all can understand. Even the children should really feel that God's presence is with them as they study his word.

Our Sabbath songs are a joyful exercise if they are sung with life and spirit. The school should be properly trained to keep good time, noticing holds, and rests, and retards, to sing with expression, and to learn to appreciate the words, which should always be appropriate and inspiring. There is nothing better for the closing exercises of our schools than the singing of one of our good familiar hymns whose sweet chords will leave sweet echoes in every heart.

MABLE KENNEDY MOFFETT.

Sabbath-School Exercises

THE need of consecrated teachers in our Sabbath-schools may only be realized by first comprehending the scope of this most important calling, and the responsibilities incurred by the teacher who accepts this work—both too often overlooked by teacher and superintendent.

Every teacher receives his credentials from the Great Teacher, in the commission, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations." And in the life of Christ we have the pattern. "We know that thou art a teacher sent from God," was a forced expression from even the enemies of our Saviour. In his daily life he practiced the lessons he taught to others. The instruction that he gave was adapted to meet the understanding of the varied classes who followed his footsteps, and altho many withheld from openly accepting the truth through pride, they were led to acknowledge, as did the noted ruler who came to him by night, that such works were impossible "except God be with him." We are not only to take the Saviour for our pattern but also let him to be our guide, and exclaim with the apostle, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

In considering this great work,

we are often brought face to face with the length and breadth of the field we are commissioned to cover. Were we to draw our conclusions from the teacher whose class is ever learning and never coming to a knowledge of the truth, we should have pictured before us a territory peculiar in its dimensions, its floor space not exceeding a place four by six feet, with time limit of twenty minutes, one day in seven, and that time spent in going over the lesson for the first and last time. How vastly different does this picture differ from the one drawn by the finger of God, "Go ye therefore into all the world." This is the injunction that has made God's servants dare to face the wily king on his throne, changed the atmosphere of the darkened heathen nations, and rescued souls from the very arms of Satan.

Another admonition of equal importance is, "Teacher know thyself." Heaven demands this of you for those over whom you have been placed as instructor. In the commission to "go" we also have the other, "To observe all things whatsoever I have commanded of you." Mr. Strong in commenting on this text says: "To observe all things is to fulfil all things, to maintain all things, or to guard from loss or injury by keeping the eye upon all things commanded by God." Is your class as a result of your daily efforts growing in grace and favor with God and in the knowledge of the truth? God demands this of every teacher of every Sabbath-school, of every church of this denomination. Think you that God misspoke when he made this demand of you? It is true as stated, "It is the nicest work ever assumed by men and women to deal with youthful minds."—*Testimonies for the Church*, p. 131.

The Man and the Opportunity

Joe Stoker, rear brakeman on the accommodation train, was exceedingly popular with all the railroad men. The passengers liked him, too, for he was eager to please and always ready to answer questions. But he did not realize the full responsibility of his position. He "took the world easy," and occasionally tipped; and if any one remonstrated, he would give one of his brightest smiles, and reply in such a good-natured way that the friend would think he had overestimated the danger: "Thank

you. I'm all right. Don't you worry."

One evening there was a heavy snowstorm, and his train was delayed. Joe complained of extra duties because of the storm, and slyly sipped occasional draughts from a flat bottle. Soon he became quite jolly; but the conductor and engineer of the train were both vigilant and anxious.

Between two stations the train came to a quick halt. The engine had blown out its cylinder head, and an express was due in a few minutes upon the same track. The conductor hurried to the rear car, and ordered Joe back with a red light. The brakeman laughed and said:

"There's no hurry. Wait till I get my overcoat."

The conductor answered gravely, "Don't stop a minute, Joe. The express is due."

"All right," said Joe, smilingly. The conductor then hurried forward to the engine.

But the brakeman did not go at once. He stopped to put on his overcoat. Then he took another sip from the flat bottle to keep the cold out. Then he slowly grasped the lantern and, whistling, moved leisurely down the track.

He had not gone ten paces before he heard the puffing of the express. Then he ran for the curve, but it was too late. In a horrible minute the engine of the express had telescoped the standing train, and the shrieks of the mangled passengers mingled with the hissing escape of steam.

Later on, when they asked for Joe, he had disappeared; but the next day he was found in a barn, delirious, swinging an empty lantern in front of an imaginary train, and crying, "Oh, that I had!"

He was taken home and afterward to an asylum, for this is a true story, and there is no sadder sound in that sad place than the unceasing moan, "Oh, that I had!" "Oh, that I had!" of the unfortunate brakeman, whose criminal indulgence brought disaster to many lives.

"Oh, that I had!" or "Oh, that I had not!" is the silent cry of many a man who would give life itself for the opportunity to go back and retrieve some long-past error.—*Selected*.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

MEDICAL

What Is Success in Nursing and How Attained

No doubt every nurse begins her course of study with the determination to be a success in the work which she has chosen. But in order to succeed in making it a success she must early understand that future success depends upon certain conditions—*nature, study and practice.*

Charles Buxton says, "The road to success is not to be run upon by seven-leagued boots. Step by step, little by little, bit by bit,—that is the way to wealth, that is the way to wisdom, that is the way to glory." "Success in life is a matter not so much of talent or opportunity as of concentration and perseverance." Addison says, "If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius." To Wadsworth we owe this thought, "To character and success, two things, contradictory as they may seem, must go together—humble dependance and manly independance; humble dependance on God, and manly reliance on self."

Upon the faithfulness and carefulness with which the student nurse prepares her lessons and performs her duties day by day, depends her future success in nursing, for it is in this school of preparation that she is developing a character and acquiring an education which is destined to be the rule of success. If she wishes to become an intelligent nurse she must first become an intelligent student. If she expects to be a faithful nurse she must faithfully perform the homely every day duties which usually become monotonous because of frequent repetition.

Nursing has been defined as providing the necessities of life and the means of maintaining health, and assisting nature in her attempts to aid the body to recover from sickness, and to restore the energies wasted by disease, to those who by reason of youth, sickness, old age, or injuries, are unable to help themselves. These necessary things are pure air, water, sunlight, proper food, clothing, cleanliness, warmth, exercise, physical rest, good sleep, and mental and moral repose.

In order to be a successful nurse she must know how to bring all these

things to her patient. She must be acquainted with the laws of ventilation and how to prevent air contamination. She must study her patient in order to so relate the patient to her surroundings that she may have the best possible chance for recovery. That she may provide proper food she must understand what proper feeding implies as to quantity, quality, preparation, combination, and serving.

A patient to sleep well must have a properly prepared bed, so the nurse must know all about bed making. She must be quiet and self-controlled herself in order to quiet the nervous patient.

A knowledge of the structure of the human body and its functions, and of the diseases which flesh is heir to is required and also the best methods of treatment. A love for her work and faithfulness to the patient, the doctor, and herself is also necessary. She should never carry a long face or walk with a solemn funereal pace in the sick-room. She must avoid stiff, rustling dresses, creaking shoes, heavy tread, slamming doors, knocking over things, and all awkward actions in the sick room. The most successful nurse is the one who sees what needs to be done, and does it without needing constant reminding. She is attentive to the approach of symptoms and carefully records them for the doctor's benefit. She understands the varied temperatures, respiration, pulse, cough, and condition of the skin. She understands the use of disinfectants, and never gives medicine in the dark or places any medicines intended to be used externally near those which are taken internally, or where children can reach them. Neither will she keep poisonous solutions in pitchers, bowls, cups or glasses, or where the patient will be likely to drink them.

The most successful nurse thoroughly understands hydrotheropy, the therapeutic use of water in treatment of disease. This forms a very large part of medical nursing especially among our own people, and it is fast gaining favor with the world.

It is not the intent of this paper to tell all that a nurse should know, but I wish to say that one feature of true success lies in the ability of the nurse to educate the public from health deform to health reform. She must reason with them from cause to effect whenever the opportunity is offered. When the patient is too ill to discuss these matters, other members of the family should be instructed. They

should be made to understand that their transgression of nature's laws brings sickness as a sure result. If we carefully preserve the vital force which God has given us, health will result, but if the nervous system borrows power for present use from its resources of strength, disease follows. "So the curse causeless shall not come." Prov.26: 2. The Psalmist says, "Before I was afflicted I went astray. It is good for me that I have been afflicted, that I might learn thy statutes." Ps. 119: 67, 71. The patient should be taught that the first step taken to effect a cure is to remove the cause—whatever that may be—and then apply such remedies as will assist nature in her efforts to restore the body to health. There are many ways in which water can be applied to relieve pain and check disease, and it is the duty of the nurse to teach the people, as she goes from home to home, how to become intelligent in the use of water in the simple home treatments; these with proper exercise and healthful diet will keep her patient in health and she will ever be considered in the homes as a "successful nurse."

But I have left one thought to the last,—not that it is unimportant, but because I would have it everlastingly impressed upon the mind of every nurse that, "All who are under the training of God need a quiet hour for communion with their own hearts, with nature and with God. In them is to be revealed a life that is not in harmony with the world, its customs or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear him speaking to the heart. When every other voice is hushed, and in quietness we wait before him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still and know that I am God.' This is the effectual preparation for all who labor for God. Amidst the hurrying throng, and the strain of life's activities, he who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts." "Ministry of Healing," p. 58. "If the life of the attendants upon the sick is such that Christ can go with them to the bedside of the patient, there will come to him the conviction that the compassionate Saviour is present, and this conviction will itself do much for the healing of both soul and body." Id. p. 226. MRS. O. F. BUTCHER.

FINANCIAL

OHIO TITHE RECEIPTS

MAY 1909

Akron.....	\$17 20
Bellefontaine.....	20 75
Bellville.....	10 00
Chagrin Falls.....	26 89
Chillicothe.....	7 79
Charloe.....	2 40
Cleveland.....	32 37
Clyde.....	3 50
Columbus.....	241 88
Coshocton.....	38 82
Derwent.....	11 41
Elgin.....	25 14
Hamilton.....	53 55
Lagrange.....	26 41
Laura.....	3 50
Mansfield.....	16 96
Marshfield.....	32 00
Middlefield.....	20 77
Mount Vernon.....	102 51
Newark.....	22 72
Norwalk.....	29 85
Piqua.....	20 46
Pleasant Hill.....	22 54
Plimpton.....	46 00
Ravenna.....	53 67
Rows.....	6 12
Spencer.....	35 00
Toledo.....	45 00
Troy.....	15 63
Washington C. H.....	100 35
Wheelersburg.....	43 70
Youngstown.....	8 35
Zanesville.....	64 41
Individuals.....	20 17

TOTAL.....\$1,227 82

TOTAL RECEIPTS, ALL SOURCES

Tithe.....	\$1,227 82
Tract Society.....	631 95
First Day Offerings.....	29 79
Sabbath-School Donations.....	75 15
Mission Board.....	21 42
Missionary Volunteers.....	2 73
Religious Liberty.....	1 00
Orphans and Aged.....	41 90
Thanksgiving Review.....	2 65
Southern Field.....	4 13
Mount Vernon College Fund.....	28 05
Africa.....	4 30

TOTAL.....\$2,070 89

H. D. HOLTOM. *Asst. Treas.*

We take great pleasure in commending to our readers two new and beautiful songs, Entitled, "Mercy's Final Call" and "Joyful News."

These two songs are published in folder form, and twenty-five cents will purchase them both. address Charles P. Whitford, Daytona, Florida.

Canvassers' Reports

Ohio, Week Ending May 28, 1909

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
A. L. Bassler, Perry Co.,	DR	5	54	21	\$58 75	\$5 25	\$64 00	\$3 40	
F. Hankins, Williams Co.,	DR	5	37½	10	35 50		35 50		
J. Randolph, Marion Co.,	DR	5	48	9	26 75		26 75		
C. Leach, Washington Co.,	DR	5	39	11	35 25	2 75	38 00		
R. Corder, Belmont Co.,	DR	5	45	11	30 25	8 25	38 50		
F. Wagner, Stark Co.,	DR	5	43	13	30 75	50	31 25	22 75	
N. Thornton, Columbiana Co.,	DR	5	47	9	24 75	6 75	31 50	75	
C. VanGorder, Fairfield Co.,	DR	5	43	16	49 00	4 50	53 50		
O. Punches, Columbiana Co.,	DR	5	45	16	46 00	5 75	51 75		
E. Horst, Ross Co.,	GC	5	37	9	24 75	1 75	26 50	1 75	
G. Corder, Belmont Co.,	BF	5	38	34	36 50	2 75	39 25		
H. Weeks, * Ross Co.,	GC	6	38	22	60 50		60 50		
J. Wright, Ross Co.,	GC	3	22	9	29 75		29 75		
H. Leach, Washington Co.,	CK	10	76	40	53 50	12 39	65 80	25	
A. Franklin, * Pickaway Co.	COL	7	26	28	35 00		35 00		
J. Hankins, Paulding Co.,	DR	5			51 75		51 75		
Wm. Deuschle, Ross Co.,	GC	5	40	15	42 25	11 00	53 25		
C. Fritz, Pickaway Co.,	GC	5	35	9	24 75	3 75	28 50		
L. Waters, Portage Co.,	CK	5	38	25	31 00	1 35	32 35	3 85	
E. Shaw, Lucas Co.,	CK	5	40	23	34 50	3 00	37 50	2 50	
Totals,			106	791½	330	\$761 25	\$69 65	\$830 90	\$35 25

Ohio, Week Ending June 4, 1909

D. Gallion, * Tuscarawas Co.,	DR	3	26	4	11 00	5 00	16 00		
A. Bassler, Perry Co.	DR	3	31½	17	49 75	4 40	54 15	1 40	
R. Corder, Belmont Co.,	DR	5	41½	15	45 25	7 45	52 70		
N. Thornton, Columbiana Co.	DR	5	45	11	30 25	10 25	40 50	75	
H. Kirk, * Williams Co.	DR	3	23¼	7	18 25	19 00	37 25		
O. Punches, Columbiana Co.	DR	5	40	11	30 25	3 75	34 00	75	
C. Van Gorder, Fairfield Co.	DR	4	30	8	22 75	5 25	28 00		
C. Belgrave, Stark Co.	DR	5	48	11	27 25		27 25		
F. Hankins, Williams Co.	DR	4	24½	9	24 75	50	25 25		
L. Waters, Portage Co.	DR	5	35	10	12 25		12 25	98 25	
F. Wagner, Stark Co.	DR	4	36	3	8 25		8 25	141 50	
J. Randolph, Marion Co.	DR	4	36					181 85	
C. Leach, Washington Co.	DR	5	40					95 75	
E. Thornton, Pickaway Co.	GC	5	22½	14	40 60	1 20	41 80		
C. Fritz, Pickaway Co.	GC	5	36	13	32 72	3 75	36 50		
H. Leach, Washington Co.	CK	4	26½	1	1 00		1 00	37 20	
C. Reichenbaugh, Portage Co.,	CK	3	29					95 95	
G. Corder, Belmont Co.	BF	5	43	28	28 50	2 00	30 50		
A. Franklin, Pickaway Co.	COL	4	19½	18	21 50	6 00	27 50	1 00	
Totals			81	633½	180	404 35	68 55	472 90	654 40

West Virginia, Week Ending May 28, 1909

M. Pengelly, Morgantown	GC	5	33	27	80 25		80 25	3 75
F. White, Morgantown	GC	5	33	10	27 50		27 50	
C. Midkiff, Fairmont,	GC	4	23	13	35 75		35 75	
G. H. Ogden, Hancock Co.,	GC	5	43	10	28 50		28 50	
Totals,			19	132	60	\$172 00	\$172 00	\$3 75

West Pennsylvania, Week Ending June 4, 1909

A. Brownlee, Butler	GC	5	50	43	59 00	5 80	64 80	6 80	
*J. Glunt, Altoona	GC	7	49	15	42 25	15 25	57 50		
*T. Saxton, Indiana Co.,	GC	6	51½	16	45 00	19 95	64 95		
J. Heaton, Fulton Co.,	GC	3	22	12	36 25	5 25	41 50		
Totals,			21	172½	86	182 50	46 25	228 75	6 80

West Virginia, Week Ending June 4, 1909

C. Midkiff, Fairmont,	GC	4	27	13	35 75		35 75	
F. White, Morgantown,	GC	4	23	3	8 25		8 25	
M. Pengelly, Morgantown,	GC	5	33	15	44 25		44 25	
Totals,			13	83	31	88 25	88 25	

*Two weeks

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MRS. S. M. BUTLER - - - EDITOR

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Sabbath-School Teachers

DESIRE not, my brother and sister, at this great responsibility, for "God is love," and this command, like all others, is framed with the golden promise, "Lo I am with you always, even unto the end of the world." "Connected with God, every instructor will exert an influence to lead his pupils to study God's word, and to obey his law." (*Testimonies for the Church, Vol. 2, p. 29*)

To every teacher is given the sacred privilege of representing Christ, and as teachers do this they may cherish the reassuring conviction that the Saviour is close beside them, giving them words to speak for Him, pointing out ways in which they can show forth His excellence." (*Id., Vol. 7, p. 274*)

"When any teacher shall forget self, and feeling a deep interest in the success and prosperity of his pupils, realizing that they are God's property, and that he must render an account for his influence over their minds and character, then we shall have a school in which angels will love to linger. Jesus will look approvingly upon the work of the teacher, and will send his grace into the hearts of the students." (*Id., Vol. 5, 21*)

Well may we as teachers ask ourselves, "Am I acquainted with myself? Have I the presence of Christ abiding with me? Is my life a consecrated one? Are my teachings manifest in my daily life? Do I become so familiar with each lesson that I am able to teach it so thoroughly that it can be said truthfully that I have been taught of God? I read further that, "Those who have charge of training the youth connected with any line of our work, should be men who have a deep

sense of the value of souls. (*Id., Vol. 6, p. 134*)

In the light of what God has given us in his word, and through the spirit of prophecy, may we not most emphatically say that it is absolutely necessary, in order that our Sabbath-schools may be a success, to have thoroughly consecrated teachers? As to the importance of selecting only consecrated teachers for our Sabbath-schools I read this authoritative statement: "In selecting teachers, we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry."

As teachers let this be our watchword: Our field, the world; our example, perfect conformity to the example set by Christ in his teaching; our efficiency, the abiding presence of Christ with us; our school's greatest need, deeper consecration; our reward, souls saved in the kingdom; our motto, Watch and pray as they who must give an account unto God.

C. T. REDFIELD.

Experiences at Canton

BEFORE entering the canvassing work this vacation, it was the burden and object of my heart that if possible I might be made a blessing to those with whom I may come in contact. To me "canvassing" was something which I dreaded, and have hoped that I would not be so unfortunate as to have anything to do with it whatever. But believing that there is in it an education which I could get by no other means, and also being desirous of obtaining a more efficient preparation for my future work, I decided to venture out upon its path, believing that God would help me. So I am in it; and as yet have not regretted that I am.

Brother Numbers and I arrived here on the 12th of last month, and after giving me what I would call a "push off" in canvassing the following day, he left on the 14th. Since my arrival here, I have been surprised more than once by different persons asking me to speak in their meetings. On May 16 (Sunday) I attended the A. M. E. church and was asked by the superintendent of the Sunday-school to address the school. I did so, and all seemed pleased with what I said. Oh the 19th I paid a visit to the Wesleyan Methodist Mission with two of its members. I was much surprised when the minister came down from the rostrum and asked me to speak.

First I thought I should refuse, not being forewarned, but finally I decided in the affirmative. I spoke on the "Second Coming of Christ," choosing John 14:1-3 as the basis of my remarks. I believe that the Lord helped me; because during my remarks a few "amens" were heard, and one said to me after the meeting that he felt blessed while I was speaking. Since then I have been asked by the superintendent of the church Sunday-school to give a five minute review on "Believing and Doing," this being the subject of the lesson for that day. I tried to impress the necessity of having faith in God's word, and that it takes faith to stand against the awful tide of unbelief in this our day.

The Wesleyan Methodist Church is a mixed one, though not many of my race is represented in it, ninety-five per cent of the membership here being white. When the people extended their hand of welcome to me, there was something in the shake which no language can interpret, nor pen explain; that to them, no matter what the color of one's epidermis, or his physiognomy might be, he is their brother. And I can truly say though they are not of my faith, yet when with them, I feel myself at home.

On the 23rd I spoke in the A. M. E. Zion Church, which is eight miles west of here. At this place I spoke to the children in their Sunday-school in the morning, and addressed their parents in the evening. The children were delighted with what they heard, and I hope I have said something that will help to awaken the members of that church to a serious consideration of the coming Christ.

During my canvassing, I have had some very profitable talks with persons to whom I have tried to explain my book. At Fairhope I met a school teacher at his home school. He was exceedingly affable in his disposition to me, and while I did not succeed in selling him a book, we had a very interesting conversation during which my friend remarked more than once: "You speak good English." Of course he had learned that I am a student of Mt. Vernon College, and I think if there is any honor in such an expression, it should be given to the good old M. V. C. This man expressed his regret at not being able to take a book, and showed his appreciation of my efforts by making me a present of a small sum. I may say that I did not speak to him with an object of obtaining money; nor did I beg for it; I am not a beggar. The next place I went after canvassing the lady of the home, she asked if I were not a student trying to raise money to go to school. I had to confess in the affirmative. Then said she: "I cannot buy a book, for I have no time to read, but I will make you a present;" so she gave me a small sum. For me to meet with such persons as the last two mentioned, is like a thirsty traveler coming in contact with an oasis in the Sahara desert. I believe the Lord is helping me in this work, and I hope to make a success of the undertaking.

CHARLES C. BELGRAVE.