

Columbia Union Visitor

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

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No. 24

GENERAL MATTER

CROWDED OUT

No room at the inn for our Saviour,
No room 'mong the princes of old,
Yet long had the signs of his coming
By prophet and seer been foretold;
O, surely his own will receive him—
But they spurned the gift which he brought,
And the words of his wonderful wisdom
The multitude quickly forgot.

With heart that was heavy with pity
He looked on the doings of men,
He gazed on the fair, doomed city
And, with tears, again and again
Cried, Jerusalem, City of David,
I have called you and how can ye doubt?
But our patient and suffering Saviour,
They mocked him and crowded him out.

And out in Gethsemane's garden
Mid the soft falling dews of the night
Knelt their Lord who had offered them pardon,
And healing, and hearing, and sight.
Then they hurried him fast to the judges,
Their smittings and mockings I see;
And they crowded our suffering Saviour
Up the foot-way of grim Calvary.

There is time for the world and its pleasures;
There is time for our own careless ease;
There is time to gather earth's treasures;
There is time to plan and to please.
We pause for a chat or a greeting
In the gay, careless world all about,
Yet too often the thought of our Saviour
Is by thoughts of this world crowded out.

O heart that is weary with sadness
Do you long for the peace Jesus gives?
Do you know that for you there is gladness,
That your Saviour still freely forgives?
O accept of the hand with the nail prints
(For the lost and the straying he died)
Accept the atonement once offered
And with Jesus forever abide.

FLORENCE BOOTH MILLER.
Sidney, N. Y.

The Christian's Commission

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

I call your attention especially to the commission which Christ gave to his disciples. He said, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." But they were not fitted to present the gospel of Jesus to the world until they received the gift of the Holy Spirit. The commission Christ gave his disciples then, is our commission to-day. We are to be witnesses of him to the world; but we can not impart heaven's light unless we have received it. We can not reveal a Saviour of whom we have no knowledge.

There are many who have a legal, casual faith. They have nominally accepted Christ as the Saviour of the world, but they have no evidence in their hearts that he is their personal Saviour, that he has forgiven their sins, that they have a living connection with God, the source of all light. You can not teach others of Jesus and his righteousness, you can not portray his matchless love and the faithfulness of his grace, you can not picture him as the Christian's all in all, as the comforter and guide of man, unless your own heart is filled with his love. You will not be able to present God as a God of compassion and love unless you can say, "I have tasted and know that the Lord is good."

IT MUST BE A PERSONAL WORK

The fact that others receive blessings will not benefit your soul; unless you exercise faith in Christ on your own behalf, you will be unblest. That others partake of food will not serve to nourish your physical strength, neither will it nourish your spiritual strength to see others rejoicing in God and his love. You yourselves must partake of the feast which your Saviour has provided. Every one of you must wash and be clean. But you say, How can I do this? Have you not told us we have no power of ourselves to cleanse our souls from one spot or stain of sin?—Yes, I have told you this, and yet I say to you, "Wash you, make you clean." God has provided a way of salvation at an infinite cost to heaven. A fountain

for sin and uncleanness has been opened for Judah and Jerusalem.

The Father "gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are many who act as though Christ were the friend of men, but the Father were their enemy. If this were so, would God have delivered his Son to death that man might have life? Jesus says, "I and my Father are one." Philip said to Christ, "Show us the Father, and it sufficeth us. Jesus turned to him and said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

Christ came into the world to do a special work. He did not come to originate truth. It was already originated. He did not come to set aside what patriarchs and prophets had spoken; for he himself had spoken through these representative men. He himself was the originator of truth. Every jewel of truth came from Christ. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Christ came to take them out of the false settings of error and to put them into the framework of truth. He came from heaven to give the world a correct representation of the Father. Through Satan's suggestions and temptations, the Father had been represented as a being of a stern and unforgiving nature. The Christian life had been represented altogether too much as a life of hardship and sorrow. God was pictured as a being who was watching with jealous eyes, spying the mistakes and errors of men, that he might delight himself in punishing them by the severest discipline, and that there could be no peace or joy in his service. Satan clothed the Father in his own forbidding attributes of character. All this was a false representation, and Christ came to reveal the character of God, and the nature of his service.

A MISREPRESENTATION
Christians misrepresent their

heavenly Father when they go mourning and groaning, as though they were burdened with an enormous load, when their countenances are expressive of gloom and despondency, and the shadow encompasses their souls. But let them not think they are serving God in so doing; they are doing Satan's work in misrepresenting God and his service. They should go before the Father, and plead with him for a view of his goodness. They have lost sight of Jesus and his love. Let them go to Christ and study his character, for he came to represent the Father.

Shall we receive Satan's misrepresentations of our God, and go on in discouragement, lacking peace and joy in the Holy Ghost? Shall we go on mistrusting our heavenly Father's love and doubting his goodness? What greater injury could we do to our children and our friends than to give them such false impressions of Christian life? It was at an infinite cost to the Father that man's salvation was purchased. The Father suffered with the Son to bring salvation within our reach. It is not his will that one soul should perish, but that all should come to repentance and receive eternal life. He has done all that it is possible to do to save fallen man. There was no other way by which man could be brought in harmony with his unchangeable law, save by the death of Christ. Christ became our surety, our sacrifice, Saviour, and example, and when all heaven has been poured out to us in this gift of God, how shall he not with him freely give us all things?

How much we lose by doubting the love of God! Why do we not come boldly to a throne of grace, and by living faith lay hold of the merits of the blood of a crucified and risen Saviour? This must be an individual work. I can not be saved by another's faith, nor can another be saved by my faith. Every soul must be saved by his own righteousness. Can we manufacture this righteousness?—No. But Jesus has furnished it for us. When the sinner comes to him he takes his load of sin, and gives him his righteousness. The vilest sinner may claim all that was provided in the plan of salvation through the merits of Christ. He may have the attributes of the Saviour. He may go forth to tell of a living Saviour, and to win men to the truth; for he knows what it is to lay hold of Christ by living faith. He has taken requisite steps in repentance, confession, and restitution, and he can teach others the way of salvation. He

can present Christ as one who left his royal throne, who clothed his divinity with humanity, that he might save fallen man. He can present him as one who was rich and yet for our sakes became poor, that we through his poverty might be made rich. He can go without the camp, bearing his reproach. He is willing to deny self that others may be saved.

MRS. E. G. WHITE.

The Odd Man

He was brought into the ward by the orderlies, and not a man in the barracks was sorry he had "gone sick." In a few hours there was not a patient in the ward who did not wish he had been taken somewhere else.

He was an "odd man," without any friends outside the barracks; and he never tried to make any inside. No one ever knew him to do a comrade a good turn, but there were a number to whom he had done many bad ones.

In oaths and curses he took delight; believed in neither God nor devil; knew he was dying, and that no one would be sorry when his end came; and yet he lay there in his cot doing his utmost to make all within his reach as miserable as he could.

He would watch the chaplains come and go, listen to their talk with a sneer on his face, fling aside with a contemptuous laugh the books and papers left on his cot, and make himself so disagreeable that one and all dreaded coming near him.

But one day a new chaplain came to the ward where the odd man lay—a chaplain with a bright, cheery smile and face; one who knew nothing about this patient; who spoke to him just a word as he passed between his cot and the next, the cot of a man who had gone sick the day before. The chaplain sat down, and began to talk to the man he had come to see; and the patient whom he had not come to see listened to the conversation, trying, out of sheer curiosity, to hear what he had to say about religion. Certain words fixed themselves on his memory: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Those words haunted him. They kept him awake that night; and the next day he was so quiet that the others thought he was dying. They asked him, "What's up?"

The odd man looked at them, and demanded the name of the new chaplain.

"O, he's the one at the Soldiers' Home down in the town! They always look up their men when they're sick. It doesn't matter what's your religion, it's all the same; if a man goes to the Home, he's looked after."

"Belongs to the Home, does he?" the odd man said; then he relapsed into silence again, and they could get nothing more out of him, except that he wanted to be quiet and think.

Suddenly, in the night, the orderly found him so much worse that he sent for the surgeon, who, on seeing him, thought he could not live until morning.

They listened while his words came slowly and painfully, and found he wished to see the chaplain who belonged to the Soldiers' Home. In great astonishment they heard the request and granted it.

The chaplain arrived about two in the morning, and was taken to the odd man's cot. Then the man who the day before had been thinking, began to express his thoughts in words;

"You said God loved—God sent his Son to die—for the world. Does that mean me?"

When assured that the words certainly meant him, he went on talking, slowly and painfully, but very distinctly: "I never knew any one—who loved me. My mother I don't remember—my father died in penal servitude. I have no relatives or friends. I want you to tell me—what love means—and why God loves me. I have been longing—for some one—to show me—what love means. I have had a hard life—and I have hated, and been hated in return—but I have never loved or been loved before."

So there, in the hospital ward, in the stillness of the night, with the screen drawn around the cot, the chaplain told the man the old, old story of Jesus and his love; and he told it with such power that the sick man burst into tears.

"God loves me," he repeated over and over; "and all my life I have fought against him. Now I am dying; I can do nothing for him—nothing for him who loves me. God loves me. God loves me."

And then he lapsed into unconsciousness. The chaplain stood waiting with the others to see the end. But the end did not come. After a little while the man roused himself, and looking straight at the chaplain, he asked, "Are you quite sure God loves me?" with an emphasis on the "me," which all the listeners noticed.

"Quite," was the reply.

Suddenly the odd man seemed to

receive a new lease of life. He rallied; the crisis had passed for a time.

"I'm going to live," he said. "I'm going to show I love him. I'm going to do something here, in this hospital, for him who loves me. God loves me. God loves me."

And when the chaplain left, the "odd man" was still repeating, "God loves me."

"You have given him the spur for a time," the surgeon remarked, as he and the chaplain left the ward together; "but he is a doomed man; he can't live very long."

The two shook hands, and parted to go their separate ways. "No wonder," thought the chaplain, as he unlocked his door, "no wonder that verse took hold of him—God so loved the world."

Next day the men in the ward noticed a great change in the "odd man." Each oath and murmur was broken off short—for however ill this patient was, he could always swear and grumble—and as the days passed, and he seemed to grow stronger, he was on the watch to do little deeds of love and kindness for others.

He offered to read aloud to the man in the next cot, whose eyes were too painful to allow him to read. The "odd man" read well, too; he had the rare gift of reading as if he really felt an interest in the article read. He had learned to read in an institution for the sons of men and women in prison, and his reading delighted his comrades. That was one thing he could do for him who loved him, and he did it well.

The patients asked one another, "What's up with him?" but each only could shake his head and wonder.

The days came and went, and so did the men in the hospital. The chaplain from the Home came and went, too; and the "odd man," the unloved one, was the helper of all, the brightest man in the ward.

As he grew weaker, the men's eyes grew dim with sorrow; for the "odd man" had become the odd man from quite another standpoint.

He told the secret of his changed life and the story of God's love; and some, who had once tried to be Christians, and had given up in despair, because they had tried in their own strength, thought that if God could help and keep him true, He would help and keep them; and so they turned about, and they were kept because they trusted in him who is able to keep from falling. One or two others saw in the "odd man" a genuine Christian, and, thinking there must be something in religion

to change a man as he was changed, began to look at God's love for themselves.

After a time the end came; and suddenly, as he had done once before, the surgeon sent for the chaplain from the Home. But although the chaplain came in haste, he was too late.

"He had just a smile on his face, and he stretched out his arm, and raised his hand," the orderly who was attending him said, while the tears glistened in his eyes. "I thought he wanted something, so I went up, and I caught the words, 'God loves me. God loves me.'"

"Yes," said the chaplain, "those were his favorite words. I am not surprised they were his last."

After a moment or so of silence, the surgeon quietly said: "I think I never saw a more peaceful ending to months of fearful pain. He must have suffered agonies at times, and yet, since that first time when I sent for you, he has never grumbled nor complained." —*Bombay Gaurdian.*

Where Are You Going to Get an Education?

The question as to where a young man or young woman is to receive his or her education is a matter of no small consequence. There are a large number of schools all over the country bidding for your patronage. It remains for you to make a choice. These schools offer different courses as an inducement. The ideals they will hold before you, and will endeavor to instill into your minds are almost as varied as the courses they offer. Before deciding where you should receive your education, there are other questions which you should answer first: what is my purpose in receiving an education? What is my life work to be? Will an education make me more efficient? Having decided that an education will help you materially in your life's work, you must now make up your mind as to the type of school that most nearly meets your ideals.

In considering this question, you should bear in mind that the kind of education you receive determines to a great extent what your after life will be. The ideals your teachers hold before you are the ones which you most likely will follow. The problems which you will meet day-by-day, and which you must solve, will be worked out largely according to the methods you have learned from your instructors. Do you want a Christian education? Do you desire

an education whose basic principles are found in the word of God? Do you wish your training to be such that you will be better fitted to uplift humanity? Then you must attend a school where the Bible is revered and its teachings honored. Such an education can not be obtained in a state institution, for the most of its teachers have little or no faith in the inspiration of the Scriptures. They lead their students to doubt the Bible rather than to have faith in it. Place yourself in a school next fall where you know there will be an active Christian influence; where the very atmosphere is permeated with principles that will bless your fellow men.

Moreover, you should not lose sight of the fact that your eternal welfare may depend upon the choice you make now. The world will hold out to you great inducements. Do not be deceived by its tinsel. Consider as David did what the final outcome will be. Remember that there is a way that seemeth right to a man but the end thereof is death. Place yourself under the very best influences possible; seek for your associates young men and women whose ideals are higher than yours, whose lives will lead you to a higher plane of living.

You must decide for yourself the type of education you want. If you want a Christian education, there is a good school in the Columbia Union Conference that I take pleasure in recommending to you. This school educates for life; it teaches young people how to do things. The best proof I can offer to substantiate this is to call attention to the many graduates who have gone out from this school who are now doing real things not only in our own country but almost in every land on which the sun shines. This school is known as the Missionary Volunteer College. It is located at Mt. Vernon, Ohio. Before you decide to go elsewhere look over our courses of study, and ask yourself candidly if you do not think this is the place where you would like to spend your school days.

L. R. ANDERSON

"When the work of life is rushing,
And cares demand our thought;
When the joy of soul they're crushing,
And goodness seems forgot—
We need to steal away alone,
Where, with God' shut in his tower'
We learn the thoughts that are his own,
In sweet communion of the quiet hour."

"In all thy ways acknowledge him,
and he will direct thy paths."

Program for the Medical Department of the General Conference

Medical or Nurses' Training in Outside Institutions.—Dr. G. K. Abbott.
 Our Medical College—How Shall We Make It More Effective?—Elder E. E. Andross.
 Status of the Nurses' Training School in Our Sanitarium System.—Dr. W. E. Bliss.
 How to Inaugurate a Revival Among Seventh-day Adventists of Real Medical Missionary Work from the Standpoint of the Home.—Elder C. P. Bollman.
 Uniform Method of Conducting Our Sanitariums.—L. M. Bowen.
 Sanitarium Service.—General Care of Patients, Dining-room, Living Apartments, and Bathroom Treatments.—Elder J. A. Burden.
 Public Temperance Lectures, and the Use of Temperance Literature in Our Tent Efforts and Other Evangelistic Meetings.—Elder L. H. Christian.
 The Medical Faculty Responsible for the Management of the Institution in All of Its Departments.—Dr. D. D. Comstock.
 The Practice of Health Reform as We Find It Mirrored in Our Training Schools.—Dr. Belle Wood-Comstock.
 Where to Draw the Line Between Poisonous Drugs and Simple Herbs.—Dr. O. R. Cooper.
 Relation of Health Reform to the Advent Message.—Elder J. O. Corliss.
 A Practical Menu for the Dining-Room.—Geo. E. Cornforth.
 Camp Sanitation.—Dr. S. P. S. Edwards.
 Best Ways of Presenting Health Topics at Camp-Meetings.—C. E. Garnsey.
 How Thoroughly to Establish Medical Workers in Present Truth. Elder F. C. Gilbert.
 Our Attitude Toward Modern Pathies.—Dr. H. A. Green.
 Ministry of Healing.—L. A. Hansen.
 How to Conduct Schools of Health without a Physician or Trained Nurse.—Mrs. S. N. Haskell.
 May a Superintendent of a Sanitarium Carry on Outside Practice?—Dr. C. H. Hayton.
 What We May Learn from Outsiders of Successful Health Building.—Dr. G. H. Heald.
 Surgery in Our Sanitariums.—Dr. W. B. Holden.
 A Correspondence Course in Physiology and Hygiene.—Prof. W. E. Howell.
 The Training Necessary for the Superintendent of a Sanitarium.—Elder

G. A. Irwin.
 How Can Our Sanitariums Be Run More Economically and Yet Effectively?—Elder W. T. Knox.
 Schools of Health for the Public.—Dr. Lauretta Kress.
 Private Medical Work—Its Relation to the Organized Work of the Message.—Dr. D. H. Kress.
 Exhortation to Our People in General to Seek a Higher Plane of Living in Health Reform.—Dr. J. R. Leadworth.
 Greater Uniformity and Cooperation Among Our Training Schools.—Mrs. H. W. Lindsay.
 How Best to Advertise Our Sanitariums.—V. H. Lucas.
 Making Spiritual Matters of Supreme Importance in Our Medical Department.—Elder Meade MacGuire.
 Worship for Helpers and Patients.—Elder C. F. Marvin.
 How the Medical Missionary Nurse May Best Relate Herself to the Mission in Which She Is Working.—O. H. Maxson.
 Dispensary Work.—Dr. Margaret Evans.
 Surgical Training of Our Sanitarium Nurses, with Demonstration.—Dr. F. J. Otis.
 Personal Gospel Effort by Physicians in Practice.—Dr. D. Paulson.
 Should Training Schools Seek Registration.—Dr. Mary W. Paulson.
 Christian Help Work and Its Value as a Publicity Agent.—C. E. Rice.
 Sanitarium Management.—Elder A. T. Robinson.
 Medical Esthetics.—Dr. F. M. Rossiter.
 Psychotherapy.—Dr. W. S. Sadler.
 The Relation that Should Exist Between the Organized Work and Private Enterprises.—Dr. W. R. Simmons.
 Medical Missionary Work with the W. C. T. U.—Dr. P. S. Sisco.
 Christian Medical Ethics.—Dr. H. N. Sisco.
 Institutes of Health and Their Place in Reaching the Best Class of People.—Mrs. G. B. Starr.
 The Need of a Medical Secretary.—Elder G. B. Starr.
 What Opportunities Should Be Given for Medical Instruction at Our General Meetings.—Elder C. B. Stephenson.
 How Shall We Secure the Cooperation of Our Workers in General in Medical Missionary Work?—Elder W. J. Stone.
 The Work of the Sanitarium Chaplain.—Elder C. L. Taylor.
 The Relation of the Surgeon to Our Sanitariums.—Dr. G. Thomason.
 Physiologic Signs of the Times.—Dr. G. Thomason.

Divine Healing.—Elder R. A. Underwood.
 Wage of Sanitarium Workers.—J. G. White.
 What Shall We Do with Our Graduate Nurses?—Elder W. B. White.
 The Relation of Health Reform to a Preparation for the Latter Rain.—Dr. J. A. White.
 The Attention a Physician Should Give His Patients.—Elder S. E. Wight.
 Nurses' Bureau.—George A. Williams.
 In addition to this program we hope to have papers and talks, illustrated by stereopticon, by returned medical missionaries. We are also planning to have demonstrations in Cooking, Healthful Dress, and other subjects important to the home and our people in general. Our physicians are responding willingly, and promising their help in making the Department Meeting at the General Conference a success.

Committee—

W. A. Rable, M. D.,
Loma Linda, Cal.
 D. D. Comstock, M. D.,
Glendale, Cal.
 H. W. Miller, M. D.,
Mount Vernon, Ohio.

Sabbath-School Departmental Meetings, General Conference,

May 15 to June 8, 1913

THURSDAY, MAY 15

"It is good for us to be here." Matt. 17:4.
 "Why We Are Here."—G. B. Thompson.
 Roll-Call: One-Minute Response by Secretaries, "An Encouraging Item of Sabbath-School Work in My Conference."
 Song: "When the Roll Is Called up Yonder."

FRIDAY, MAY 16

"The Sabbath-school affords to parents and children a precious opportunity for the study of God's word."—Mrs. E. G. White.
 Reminiscences: "How We Used to Study the Sabbath-School Lesson."—Elder Wm. Covert.
 Topic: "Faithful Study of the Sabbath-School Lessons—The Need—How to Secure It."—Prof. M. E. Olsen, Takoma Park, D. C.; Mrs. H. F. Taylor, Utica, N. Y.; Mrs. R. G. Stringer, Orlando, Fla.

SUNDAY, MAY 18

"The difference between drudgery and pleasure in teaching is largely a matter of preparation."—Marion Lawrence.

Some "Do's" and "Don'ts" — G. H. Heald, M. D., Takoma Park, D. C.
 Topic: "Plans for Increasing the Interest in Lesson Study."—Miss Edith Graham, New Zealand; Mrs. R. D. Quinn, New York City; Mrs. Mettie Lenker, Graysville, Tenn.
 Question Box.

MONDAY, MAY 19

"We can not all be preaches,
 And sway with voice and pen,
 As strong winds sway the forest,
 The minds and hearts of men;
 But we can be evangels
 To souls within our reach,
 There's always Love's own gospel
 For living hearts to preach."

Experiences: Elder A. G. Daniells.

Topic: "Personal Work" — Mr. S. Vesta J. Farnsworth, Oakland, Cal.; Mrs. G. F. Watson, Keene, Texas; J. L. McConaughy, Columbia, S. C.

TUESDAY, MAY 20

"Why is it that we, the elder, are spared to the world, except to train up and instruct the young? It is impossible that the gay little folks should guide and teach themselves, and accordingly God has committed to us who are older and experienced the knowledge which is needful for them, and he will require of us a strict account of what we have done with it."
 —Martin Luther.

Illustrated Talk: "Right Use of the Memory Verse Cards."—Mrs. Martha Howe, Portland, Me.

Topic: "The Soul-Winning Teacher."—G. B. Thompson; Mrs. E. E. Prescott, Buffalo, N. Y.

WEDNESDAY, MAY 21

"I solemnly believe that if a person is so situated that he can study the lesson and attend the Sabbath-school, and does not do so, he will never attain to such knowledge of God as will bring to him eternal life."—A worker of long experience.

Topic: "Sabbath-school Membership, Attendance, Punctuality."—H. A. May, Trenton, N. J.; Miss Eunice Crawford, Hutchinson, Kan.

Topic: "The General Review, Length of Time, Methods."—A. F. Haines, Jamica; Miss Alice Teeple, Hastings, Neb.

THURSDAY, MAY 22

"No cord nor cable can so forcibly draw, or hold so fast, as love can do with a twined thread."—Burton.

"Some New things."—Prof. Lynn H. Wood, Union College.

Topic: "The Power of Home Influence."—Mrs. Flora V. Dorcas, Nevada, Ia.; Mrs. C. M. Snow, Takoma Park, D. C.; Miss Edith McClellan, Springfield, Ill.

Question Box.

FRIDAY, MAY 23

"The work of the skilful, tactful, trained day-school teacher in presenting in an attractive way even dry and uninteresting subjects is in direct contrast to the untrained, unprepared Sabbath-school teacher, and the obvious result is that the pupil regards the Bible as a dry, dull, uninteresting book."

"How to Draw."—Mrs. H. M. J. Richards, Philadelphia.

Topic: "The Training Course."—Mrs. Carrie R. Moon, South Bend, Ind.; Mrs. C. L. Taggart, Lodi, Cal.; Miss Florence Crouch, Petoskey, Mich.

Reports of Committees.

SUNDAY, MAY 25

"It is important that the exercises in our camp-meeting Sabbath-schools be conducted with order, promptness, and efficiency."—Mrs. E. G. White.

"How to Draw."—Mrs. H. M. J. Richards, Philadelphia.

Topic: "Camp-Meeting Sabbath-school Work."—Mrs. Flora V. Dorcas, Nevada, Ia.; Miss Bessie Acton Mount Vernon, O.; C. Haysmer Thompson, Otsego, Mich.

Reports of Committees.

MONDAY, MAY 26

"I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 25.

"Devices."—Mrs. Martha Howe, Portland, Me.

Topic: "Children's Meetings at Camp-Meeting."—Mrs. J. F. Moser, Takoma Park, D. C.; Mrs. L. T. Crisler, Atlanta, Ga.; Mrs. Anna D. Brown, Kentucky.

Reports of Committees.

TUESDAY, MAY 27

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27: 17.

Reminiscences: Elder J. N. Loughborough.

Topic: "Institutes and Conventions."—Mrs. Lee S. Wheeler, New York City; Miss Wilhelmina Ismert, Claremont, N. H.; Mrs. F. A. Washburn, Springfield, Mo.

Reports of Committees.

WEDNESDAY, MAY 28

"He who does things must know how."

"How I Study My Sabbath-School Lesson."—Professor W. E. Howell, Takoma Park, D. C.

Topic: "Methods of Teaching." Senior and Youth's Classes—Professor C. C. Lewis, Pacific Union College.

Topic: "Normal Classes—Training Pupils to be Teachers."—Mrs. E. M. Wilber, South Lancaster, Mass.; Mrs. Mable Behrens, Fresno, Cal.

Question Box.

THURSDAY, MAY 29

"How many good and clear wits of children be nowadays punished by ignorant schoolmasters."—*Sir Thomas Elyot, 1531.*

"How We Do in Africa."—Mrs. Joel C. Rogers, Nyassaland.

Topic: "Methods in Teaching."

(a) The Intermediate—Mrs. F. D. Chase, Takoma Park, D. C.

(b) The Primary—Mrs. J. F. Moser, Takoma Park, D. C.

(c) The Kindergarten—Mrs. Alice Bourdean, Takoma Park, D. C.

FRIDAY, MAY 30

"The Sabbath-school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—Mrs. E. G. White.

"The New Home Department Blanks."—S. E. McNeill.

Topic: "A Model Sabbath-School Program."—Mrs. Lee S. Wheeler, New York City.

"A Family School Program."—Miss Emma Newcomer, Wilmington, Del.

"The Isolated Sabbath-Keeper."—Ella M. Talmage, Philadelphia.

SUNDAY, JUNE 1

"Things seen are mightier than things heard."—Tennyson.

Topic: "Value of Illustrations."

(a) Pictures and Objects—Mrs. W. M. Adams, Salt Lake City; Mrs. J. N. Norwood, Fayetteville, Ark.

(b) Stories—Miss Dorothy Harris, Takoma Park, D. C.; Miss Mabel Hilliard, Montreal.

Report of Committees.

MONDAY, JUNE 2

"Money Talks"

"Envelope Talks."—Mrs. R. D. Quinn, New York City.

Topic: "The Thirteenth Sabbath Offering."—W. A. Spicer; J. L. Shaw, India; R. C. Porter, Africa; I. H. Evans, China; J. W. Westphal, South America; Mimi Scharffenberg, Korea; L. V. Finster, Philippine Islands.

Report of Committees.

TUESDAY, JUNE 3

"The more religion we export the more we possess."

Topic: "The Relation of the Sabbath-School Work to the Mission Fields."—A. G. Daniells.

Topic: "The Expense Problem."—M. E. Olsen, Takoma Park, D. C.; Miss Bessie Acton, Mount Vernon, Ohio.

Question Box.

WEDNESDAY, JUNE 4

"The Lord calls for young men and

women to gird themselves for life-long, earnest labor in the Sabbath-school work,"—*Mrs. E. G. White.*

Topic: "The Conference Sabbath-School Secretary." Relation to Local Schools; Relation to General Conference Sabbath-School Department—Miss L. M. Gregg, New Zealand; Miss Tillie Barr, Detroit, Mich.

Topic: "Methods of Increasing the General Interest in Sabbath-School Work."—(a) How to Succeed. (b) How to Meet Difficulties—Miss Edith Shepard, Chicago; Mrs. J. S. Barrows, Fairmont, W. Va.

Report of Committees.

THURSDAY, JUNE 5

"Higher ground in study, higher ground in experience, higher ground in service,—this should be the watchword of the day, this the purpose of each of God's children."

Topic: "The Conference Sabbath-School Secretary." Ways of Work.

(a) Correspondence.—Faye Eagle, Oklahoma City, Okla.; Terese Barrett, Nova Scotia.

(b) Visiting Schools—Mrs. J. L. McElhany, Washington, D. C.; Miss Meta Peterson, Stewart, Ia.

FRIDAY, JUNE 6

"Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. 29:5.

Prayer and Consecration Service.—
G. B. Thompson.

G. B. Thompson, *Secretary.*
Mrs. L. Flora Plummer,
Corresponding Secretary.

Family Worship

If there ever was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds, Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of temptations; and unless some mighty arm is stretched out to rescue him, man goes where the arch-rebel leads the way.

And yet in this time of fearful peril, some who profess to be Christians have no family worship. They do not honor God in the home; they do not teach their children to love and fear him. Many have separated themselves so far from him that they feel under condemnation in approaching him. They cannot "come boldly unto the throne of grace," "lifting up holy hands, without wrath and doubting," Heb. 4:16; 1 Tim. 2:8. They have

not a living connection with God. Theirs is a form of godliness without the power.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the Fountain of wisdom, the Source of strength, peace, and happiness. Jesus prayed to the Father "with strong cryings and tears." Paul exhorts believers to "pray without ceasing," in everything, by prayer and supplication, with thanksgiving, making known their request to God. "Pray for one another," James says. "The effectual fervent prayer of a righteous man availeth much." Heb. 5:7; 1 Thess. 5:17; James 5:16.

By sincere earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power.

In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for his protection during the night, and to ask him for his help and guidance and watchcare during the day! How fitting also, when evening comes for parents and children to gather once more before him, and thank him for the blessings of the day that is past!

Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day. A little thought given to preparation for it will enable you to make it full of interest and profit. From time to time let the service be varied. Questions may be asked on the portion of Scripture read, and a few earnest, timely remarks may be made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for his goodness, and ask for help. As circumstances permit, let the children join in the reading and prayer.

Eternity alone can reveal the good with which such seasons of prayer are fraught.

Fathers and mothers, each morning and evening gather your children around you, in humble supplication lift your heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful

lives must pray. Only by receiving constant help from God can we gain the victory over self.—*Selected.*

Character

Our character is but ourselves as viewed in the light of our real qualities of heart and mind. We make ourselves what we are. We shall find that we are held accountable by God not only for what we do, but also for what we are. We are good or evil in his sight, and the fault of being evil, if we are such, is wholly our own. It is true that the grace of God alone can raise us out of the ruin that our fallen nature involves us in. But this grace is freely given to all who ask it, and faithfully co-operate with it.

By the aid of God's grace our evil passions may all be subdued, and we may form characters that shall stand the test of the day of judgement. But what a work this is! Little do we realize that we are in God's workshop; that our fiery trials are designed by him to soften our evil natures, that he may hammer them into such form as he chooses to give them. God means to save us if possible, but he will do only his part of the work. Ours must be faithfully performed or we shall come short of the kingdom.

Our character is formed by ourselves. The man of humility is such, because, with the help of God's grace, he has humbled himself again and again, time almost without number. The meek man is such, because, with the help of God's grace, he has many times endured the buffetings of Satan, and the shame and the vexation that the wicked have heaped upon him. The patient man is such from the right use of afflictions. The temperate man is such from the constant use of self-denial. The virtuous man is such because his words, his thoughts, and his acts are governed by virtue and purity.

We form our characters little by little, like the growth of an icicle. Drop by drop this forms. One drop of dirty water will make itself appear in the formation of the icicle. One evil thought, one wicked word, will enter into, and help form our character. Would you be pure in God's sight? Then let his fear govern all your acts, all your words, and all your thoughts. Set God before you in everything. The stamp of immortality will only be placed on the pure in heart.—*J. N. Andrews.*

"Our life is a little gleam between two eternities."

AT THE COLLEGE

Mr. Baker enjoyed a visit last week from his aunt, Mrs. H. Dick of Cincinnati. She was accompanied by her daughter Grace.

Mrs. Hall returned from Conference last week accompanied by her sister Mrs. S. M. Konigsmacher of Africa. Mrs. Konigsmacher has spent the past five years in faithful missionary service in far away Africa, and has now come to visit her mother, Mrs. Mason, before returning to that needy field.

Mrs. Wheeler returned to her home in Pennsylvania this week. She has been taking some treatments at the sanitarium.

Miss Mary Rice called at the college last week. She has spent the winter at the Hinsdale Sanitarium. She was compelled to discontinue her school work last fall on account of ill health.

OHIO

Colporteurs' Testimony Corner

I praise God for his guidance and care during the past week. He has helped me wonderfully to get orders. I have proved to my satisfaction that it is earnest prayer and perseverance that brings success.

I got along very nicely till Thursday night. I could not procure lodging, so I had to sleep in a haystack (Whom the Lord loveth he chasteneth.) Being used to city comforts I could not sleep very well. But I would be willing to go through an experience like that every night for the Lord's sake; he has done much more than that for me. We will not meet any "cold shoulders" in the new earth.

D. J. ROYER.

I have met infidels, atheists, pantheists, and almost everything else this week, but even among these I find precious souls longing for truth. God led me to one dear family where I stayed over night. There are five in the family. The love of Jesus is manifested in their conversation. They have worship twice a day and asked me to lead in the same. They are conscientious and I trust they may yet be with God's remnant people.

JOHN L. HOLDER.

Elder R. R. Kennedy died last Sabbath at 5 o'clock at Mt. Vernon.

Canvassers' Reports

Ohio, Week Ending May 30, 1913

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
C. E. Reichenbach, Licking Co.	ES	5	40	16	59 00	11 25	70 25		
J. S. Randolph, Delaware Co.	ES	5	50	12	39 00	14 75	53 75	2 00	
D. J. Royer, Ashtabula Co.	GC	5	41	10	36 00	4 75	40 75		
F. E. Wilson, Cincinnati	OK	3	14	20	32 00		32 00		
Dorothy Shryock, Wayne Co.	ES	2	15	7	23 00	9 15	32 15	1 40	
W. H. Wright, Leesburg	ES	1	10					40 50	
D. G. Cotton, Fulton Co.	DR	1	9	8	25 00	3 75	28 75		
Marion Bauer, Huron Co.	ES	5	31	9	29 00	3 75	32 75		
Freeman Coolen, Seneca Co.	PG	5	46	8	26 00	1 25	27 25	50	
Joy Walden, Sandusky Co.	ES	5	28	6	20 00	13 60	33 60		
H. L. Sheneman, Ashtabula Co.	ES	5	30	4	13 00	9 75	22 75		
L. H. Waters, Shelby Co.	PPF	3	26	12	22 00	55	22 55		
John Schick, Summit Co.	GC	4	21	4	14 00	5 35	19 35	20 10	
H. E. Bisel, Richland Co.	GC	3	24	6	18 00	1 00	19 00		
Helen Leslie, Bowling Green	ES	4	20	5	16 00	2 60	18 60		
Mrs. Tillie Gable, Cleveland	ES	4	24	5	15 00	2 75	17 75	50	
J. I. Butcher, Seneca Co.	PG	3	41	5	17 00	50	17 50		
J. B. Reichenbach Montg'y Co.	BR	4	31	2	6 00	14 90	20 90	46 90	
Lloyd Swallen, Stark Co.	ES	2	9	4	13 00	2 25	15 25	1 50	
J. L. Holder, Richland Co.	GC	3	22	4	12 00	2 25	14 25		
Elsie Haughey, Youngstown	ES	2	12	3	9 00	2 25	11 25		
Mable Edeburn, Summit Co.	CK	2	13	1	2 00	4 50	5 50		
Ruth E. Atwell, Youngstown	ES	2	13	1	3 00	75	3 75		
Bessie Cotton, Canton	BF	1	3	2	2 00	1 00	3 00	14 00	
Mrs. S. D. Phillips, Toledo	BR	1	6			75	75	3 25	
Totals	25 Agents		80	549	153	\$451 00	\$115 40	\$566 40	\$130 65

District of Columbia, Week Ending May 30, 1913

C. I. Boyle, Prince George Co.	CK	5	37	17	25 50	6 00	31 50	10 00	
A. Taltamus, Stafford Co.	PPF	4		22	44 00		44 00		
W. A. Williams, Fairfax Co.	CK	2		8	12 00	3 00	15 00		
L. A. Godwin, Fairfax Co., Va.	PPF				35 50	2 75	38 25		
Totals	4 Agents		11	37	47	\$117 00	\$11 75	\$128 75	\$10 65

Grand Totals: 29 Agents Value of Orders, \$695 15 Deliveries, \$140 65

Of Interest to Colportuers

SEVEN THINGS TO REMEMBER

There are seven things which every canvasser should remember to do if he would succeed in his work and do the class of work which will glorify God. I will give these seven points with a short comment on each.

1. Communion with God. One hour every morning should be spent alone with God, as it is very necessary that every canvasser should keep the channel of communication open between himself and heaven if he would know how to do his work as it should be done. A canvasser may sell \$100.00 worth of books per week and yet be making a miserable failure as an evangelistic canvasser. This is a soul winning work, and that should be the motive which prompts us to engage in it.

2. An Earnest Effort. Every canvasser should put forth an earnest effort to sell a book in each home. Not only, an enthusiastic but an earnest

effort, which tells people he is sincere, and feels that the book must be in their home for their eternal good. Many a canvasser continues in his work from day to day in an easy-going way and does fairly well; while another works in an enthusiastic manner which indicates that he is in the work only to sell a large number of books, and makes no other impression. But the one who is in earnest, and possibly enthusiastic as well, leaves a lasting impression which leads people to read the book to discover what it is which caused that canvasser to be so interested in getting the book before others.

3. Full Days and Full Weeks. Here is where Satan has been most successful in his efforts to wreck those who have entered the work purposing to stay by it to the end. He makes his first attack on Monday morning by leading the canvasser to believe he should be good to his wife and help her out with the washing because of a cloud about the size of a

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GRACE V. PURDHAM - - - EDITOR

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man's hand, which Satan suggests is an indication of rain. The canvasser yields and stays until Tuesday morning.

Satan's second attack is made Thursday evening or Friday morning early, suggesting that there are many things to be done at home before Sabbath, and that there will likely be some important mail awaiting him; the canvasser again yields and as a result only twenty or thirty hours are reported for a week's work. Let us not become wrecked on Satan's rocks. If we spend that one hour each day alone with God, there will be victories at every step.

4. **Work Rain or Shine.** One of the efforts of our great enemy is to induce God's people to believe that which is not true, and for years he has been successful in leading canvassers to believe that rainy days and holidays are not good days for canvassing; but we have found that this is only a deception. All of our good, energetic canvassers who never stop except for Sabbath and Sunday will testify that rainy days are their best for taking orders, as they are always invited inside; and in the farming districts both the husband and wife are at home. As the book is shown, John asks Mary if she would like to have it, and she says "yes", so he subscribes.

5. **Forty Hours per Week.** A full week is forty hours. If you are a man enjoying a fair degree of health, be ashamed to send in a report of less than forty hours' work. If you are a lady enjoying a fair degree of health, your report should register at least thirty hours. Report only the actual time spent in canvassing. As you reach the first home in the morning, look at your watch, and again as you

leave the last house before dinner. This gives your time for the forenoon. If the country one can work about four hours in the forenoon, and four in the afternoon; while in the city only about three and one half hours in the forenoon and three hours in the afternoon can be employed. Forty hours per week, don't forget it.

6. **Do not Visit with Customer.** No canvasser should stop to visit with a customer after he has finished his work, but politely make a few inquiries about the next two families, and bid her good-day.

7. **Canvass Every Home.** God is no respecter of persons, so why should we be? "Visit every home," should be our motto. If a canvasser violates this just and right principle, Satan will lead him past just the homes where the book should be placed. You will nearly always sell a book in "that house back off the road one half mile," for they are seldom visited by agents.

Published by request of J. H. McEachern.

EAST PENNSYLVANIA

Notice

The tenth annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will convene on the camp-ground at Emmuel Grove, near Allentown, Pa., on Friday morning, June 20, at 9.30 o'clock, to elect its officers for the ensuing year and transact such other business as may properly come before the conference.

Each church is entitled to one delegate for its organization and one additional delegate for every ten members thereof.

H. M. J. RICHARDS, *President*,
 S. D. HARTWELL, *Secretary*.

It Takes Courage

To speak the truth when, by a little prevarication, you can get some great advantage.

To live according to your convictions.

To be what you are, and not pretend to be what you are not.

To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To refuse to knuckle and bend the knee to the wealthy, even though poor.

To refuse to make a living in a questionable vocation.

To refuse to do a thing which you think is wrong, because it is customary and done in trade.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace, and dignity for years before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

Not to bend the knee to popular prejudice.—*Success Magazine*.

A Great Need

One of the greatest needs of this people at this time is greater zeal for the accomplishment of the work. Elder I. H. Evans said, in his first sermon at the General Conference: "If we had the zeal God wants us to have, we could accomplish a mighty work in the world in a very little while. The cause of God needs men who are wholly given to God, whose hearts are on fire with the message. When the church as a body has that experience, then God can use each individual member as a living instrumentality to carry on his great closing work. It is now the night of time; the Lord is coming soon; and yet many of our people are not willing to give themselves and their children to God for service. Every son and daughter ought to be on the altar ready to go where God calls."

When that time is reached, we shall not have to wait long for the consummation of our hope. Our slowness in reaching that point is delaying the work of God, while millions are dropping into their graves without a hope in Christ.—*Selected*.

Sabbath afternoon the tenth of May three persons were baptized at Newark by Brother Weaver. Others are interested.

"It is a comely fashion to be glad."