

# THE Welcome Visitor

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

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## THE OHIO CONFERENCE.

"Our churches are to co-operate in the work of spiritual tilling, with the hope of reaping by and by. There is much perversity to be met, much thwarting of holy plans and consecrated effort, because of the evil heart of unbelief. But the work must be done. The soil is stubborn, but the fallow ground must be broken up, the seeds of righteousness must be sown."

### OUR ESSENTIAL WORK.

If we are Christians, our sins have been forgiven, and we are the Lord's. He gave himself for us, and his righteousness to us. In doing this, he made us debtors to the world of sinners, and therefore our service is claimed on their behalf. Since this is so, we should say with the apostle, "As much as in me is, I am ready to preach the gospel."

The preaching is due everywhere, and must be done in the power of the Spirit. Our strength is required, our energies are needed, and our means should be invested in proclaiming this gospel of the coming kingdom. Not only should we open our hearts to the indwelling of the Lord's Spirit, but we should apply our minds most ardently to the study of the Bible. Our ability for service should be as great as possible. A careless preparation is censurable. None of us have reached the highest mark of evangelistic ability. In most cases, a very great improvement is demanded.

Christ's mission to earth related to saving sinners. His ministry above pertains to the same blessed work. He is now in heaven, to appear in the presence of God for us. Our mission to earth is to labor for him. The one business of our lives is to perform this work. Every secular calling should conform to this business. Each day's service, and every stroke included, should hasten the long desired event—the second coming of our Lord.

The time has fully come when our people should make the prosecution of the Third Angel's Message the all-absorbing question. Every depart-

ment in the Conference should be up to date with its aggressive plans. Its officers and workers should be zealous in carrying them forward.

The church officials have much more to do with these matters than many suppose. Surely there must soon be a very decided improvement in the home work. If the local elders, deacons, clerks, treasurers, librarians, teachers, and superintendents are fully awake and vigilant, the whole cause will be lifted to a much higher plane than it now occupies. The influence of such a state would secure a good attendance at the meetings, and all the services would become the fruit of life. The church members will then cease to rob God, and the tithe will be faithfully paid into the treasury. When these things are done, the favor and power of God will be upon his people.

This will do away with idlers in the churches, and complainers will abandon their unholy calling. Perhaps they will become converted, and become happy in the Lord. Let all who love the Message, pray for the coming of this blessed condition. May the Lord hasten the glad time.

WM. COVERT.

### A HIGH DAY AT OUR CHURCH IN CLEVELAND.

THE quarterly meeting was deferred until Sabbath, the tenth. A great congregation was in attendance, anticipating much from the Lord. For weeks we had been seeking the Lord, and souls were preparing for baptism. As the Holy Spirit filled our hearts from time to time, souls were convicted, and repentance followed. When we were prepared for baptism, eighteen dear people were ready and all united with the church. A social meeting, baptism, and ordinances held us for four hours. But it was a blessed time, even the little babes and small children patiently waiting till the close.

The church is very happy over the results, and to-night, after a two hours' business meeting, we are in the midst of an interesting Young People's meeting, preceeding our regular

Sunday night sermon. The business meeting was very harmonious, and intensely interesting. As the news of the church schools was presented, it took a practical turn by the baskets being passed and a very generous offering was made. We have a most excellent church school. We are now hustling to get ready for the State Meeting. Greeting to all the saints.

D. E. LINDSEY.

### DEBTS AND TITHES.

"RENDER therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Mtat. 22:21.

Will contracted debts and civil obligations release one from the payment of tithe? I answer, No. This course would certainly be in direct opposition to the scripture just read. We must not rob the Lord to meet civil requirements. The duties which we owe to God are moral and religious and therefore cannot be neglected or transferred.

God is justly entitled to our first recognition. "God's requirements come first. We are not doing his will if we consecrate to him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to him that portion which he claims." "Testimonies," vol. 4, p. 477.

There is a wholesome reference to man's duty in this respect found in the Apocrapha: "Give unto the Lord his honor with a good eye and diminish not the first fruits of thine hands. In all thy gifts show a cheerful countenance, and dedicate thy tithe with gladness. Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye." Ecclesiasticus 35:8-10.

The duty of paying a tithe of our income to God is not an arbitrary requirement on his part, but is needed in the work of developing character. This duty like all others is designed for our good. But, like Sabbath observance, to receive and enjoy the blessing one must *willingly* and *cheerfully* obey. H. H. BURKHOLDER.



## EDUCATIONAL.

### BEAUTIFUL WORDS OF THE BIBLE.

BEAUTIFUL words of the Bible:  
Tender and strong and true—  
Beautiful words of the Bible!  
Old yet ever new.

Pause in your haste, O millions,  
And hear the Lord's request.  
Come unto me, ye weary,  
And I will give you rest.

Rest, sweet rest to the weary.  
Balm for the sin-sick soul:  
Thus on the woes of our being,  
The waves of his mercy roll.

In thee, glow hopes of the future.  
And the lamp of truth flames bright:  
And the pathway of life is gladdened  
By gleams of celestial light.

Beautiful words of the Bible!  
O pledge from the infinite arm:  
Amid life's wild commotion,  
Ye are borne to my soul like balm.

Beautiful hopes and feelings,  
They scatter along life's way:  
A bridge o'er death's dark river,  
A harbinger of day.

Wonderful book of the ages!  
Down through cycles of time,  
Thou comest to our hearts and house-  
holds,  
A message of love sublime.  
—*Review and Herald.*

### PRECIOUS PROMISES.

THE apostle Peter tells us that according to the divine power of God, and through the knowledge of him that hath called us to glory and virtue, there "are given unto us exceeding great and precious promises," that by these we might be made "partakers of the divine nature." 2 Pet. 1:3, 4. These promises being given to work such a purpose in us, it is well for us often to call them to mind and to consider them well lest, when the enemy shall come in like a flood, we shall not be able to stand against him, and find ourselves overcome.

The Lord has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. When a standard is erected, it is a signal for all to rally around it, so when the Spirit raises the standard we are to expect the promises of God to appear, each ready to perform its appointed work, that we may overcome.

As they are to accomplish such a grand result for us, how necessary for us that we should store our minds with them, that they may be where we can use them when needed. Of their value the apostle says, they are "exceeding great and precious," and that the result of accepting them is to become "partakers of the divine na-

ture," and to escape "the corruption that is in the world."

Were it not for the precious promises it would be beyond belief that we could be so changed as to be like him who knew no sin, but the promise is, "Though your sins be as scarlet, they shall be as snow." Isa. 1:18.

When feeling our lack of knowledge as to what course to pursue, the promise is, "I will guide thee with mine eye." Ps. 32: 8. When we feel our weakness, then comes the promise, "The Lord will give strength to his people." Ps. 29: 11. And "As thy day is, so shall thy strength be." When a sense of our ignorance comes upon us we hear the gracious words, "If any man lack wisdom, let him ask of God who giveth liberally to all men and upbraideth not." James 1:5. When our efforts seem to amount to but little, and work and effort is but little appreciated, the Lord says, "I am thy exceeding great reward." Gen. 15:1. And then tells us that if we are his children that we are heirs, and joint heirs with Christ, to an inheritance undefiled and incorruptable reserved in heaven for us, where no sin or sorrow is ever to come to mar our happiness.

Truly the promises of God are "exceeding great and precious."

S. A. HOLDEN.

### IN FORMER DAYS.

#### The Tithing System.

THE tithing system, plain as it is to-day, has not always appeared that way. The general impression is that it is an institution peculiar to the Jewish age and economy. The naturally selfish heart is willing to believe this.

Among Adventists, the idea of tithing was not discussed for many years. In the early days of our Message nothing was said in regard to it, although much was said in regard to giving in a general way. Our people gave liberally from the start, but the giving lacked uniformity. Some gave very liberally, and others gave very little.

This lack of uniformity gave rise to the first effort to introduce a systematic plan for giving. The plan was this. Each one acting as his own assessor, was to compute the amount of their real and personal property, and then give a certain per cent on each \$100 valuation, payments to be made weekly. 1 Cor. 16:2. Those having no property, were expected to make offerings.

This plan was called "Systematic Benevolence," or for short, "S. B." Systematic Benevolence blank books were printed at the Re-

view office for the use of the churches and others, and the plan was generally adopted by our people, and was in vogue for a number of years. The result of this plan was more uniformity in giving, and a gratifying increase in donations.

This experience occurred during the '60's. But after awhile it began to dawn upon our people that tithing like the Sabbath, was not designed exclusively for the Jewish age, but held good through the gospel dispensation as well. Direct reference to tithing in the New Testament is very meager, the statement of Christ recorded in Matt. 23:23, being about all there is, and even this can be referred to the Jewish economy by the caviler. But a careful study of the prophecy of Malachi generally results in a conviction that it is a last day prophecy, and when that is admitted the obligation of tithing in the gospel age is undeniable.

Another strong proof of the binding obligation of tithing in the gospel age is drawn from the priesthood service. In the fifth, sixth and seventh chapters of Hebrews, Paul's chief argument is to show that the priesthood of Christ is after the order of Melchisedec instead of Aaron, and also that the Melchisedec priesthood is far superior to the Aaronic. What is said in chapter 7:1-10 in regard to tithing is sufficient to convince anyone who is willing to pay tithes at all, that this duty is binding during the priesthood of Christ.

Here is the source of the principle arguments presented to our people many years ago for their consideration. The result was that the evidence was considered satisfactory, and God's plan of tithing was accepted as superior to the man made plan of Systematic Benevolence and was generally adopted. What has been said and written since on this subject has been based on these first arguments of bygone days.

D. HILDRETH.

### CHINESE CUSTOMS.

No one among the Chinese is allowed to sleep during New Year's night, and the whole day is spent in fasting, smoking, and drinking wine. The best of everything is saved for this day and freely used. During the forenoon we had many callers who came to wish us "Bing-an," or peace and a good New Year's. After making many bows they passed on to other friends. The Mandarin and many of our friends here sent presents to us, many of which we could not use and so returned.

H. W. M.



## OUR WORK AND WORKERS.

### UNDER THE EYE OF THE LORD.

WHEN you think, when you speak, when you read, when you write;  
 When you walk, when you talk, when you seek for delight;  
 To be kept from all wrong when at home or abroad  
 Live always as under the eye of the Lord.

Whatever you think, never think what you feel  
 You would blush in the presence of God to reveal.

Whatever you say in whisper or clear,  
 Say nothing you would not like Jesus to hear.

Whatever you write, though with haste or with heed,  
 Write nothing you would not like Jesus to read,  
 Whatever you sing in the midst of your glees  
 Sing nothing that his listening ear could displease.

Wherever you go, never go where you fear  
 Let the great God should ask you, "How comest thou here?"

Turn away from each pleasure you'd shrink from pursuing,  
 If God should look down and say, "What are you doing?"

To be kept from all wrong when at home or abroad,  
 Live always as under the eye of the Lord  
 —Selected.

### A THOUSAND DOLLAR DONATION.

THE Ohio people have proved their loyalty to the Washington work, in aiding the purchase of the house of worship there. Consequently we know that every item of progress in the up-building of the sanitarium, school, and publishing house there will be noted with interest, and that Ohio will also be heard from in a decidedly substantial way as the work goes on.

We have just received the following item from J. S. Washburn:—

"We have received this week from a brother in Nebraska a donation of \$1,000 toward the building fund of the Sanitarium, Training School, and General Conference Offices in Washington. We believe that this will be the forerunner of many donations of the same and still larger amounts. A list of the donations to this fund will be published in the next *Review*. A constant stream of smaller donations is flowing in daily. We are deeply grateful to see the means coming in before the buildings are erected. We are sure this is God's way, and that his Spirit is at work pleading this cause with our brethren who have means in large or small amounts."

Our Ohio friends should send their donations to the Conference Treasurer, C. V. Hamer, Academia, Ohio. The VISITOR will publish the list as it grows. The Lord's hand is not shortened, neither is he weary. The work is onward, brethren, step quick and keep to the front.  
 N. W. L.

### MUCH FRUIT.

JESUS said his Father would be glorified in the labor of his disciples when they bore much fruit. Fruit bearing was to be the condition and badge of discipleship. John 15:8.

The vine produces a branch that it may bear fruit. The branch cannot bear fruit apart from the vine, nor does the vine produce fruit where there are no branches. The branch that is barren is removed because it does not bring forth fruit. Fruit is what the husbandman desires. It is fruit that brings him joy. His business fails when his vineyard yields no fruit.

Christ said to his disciples, "I have chosen you and ordained you that ye should go and bring forth fruit." John 15:16. The desire for fruit at this time prompts the church and conference to choose and ordain men, and send them forth to labor. If the labor causes much fruit to *grow* and *abide*, then the Father is glorified, and the people are made glad.

No man will long maintain a barren vineyard. The Lord in his parables assigns both the bad and the barren tree to the fire. The fruitless branch of the vine is also to be severed from its connection, and burned.

The disciples were to understand the meaning of these parables. Brethren and sisters, do we comprehend their significance? Do they not enjoin greater earnestness in our work, and promise a greater ingathering of souls as a result of our earnest labor? Do they not, on the other hand, indicate that we are to be severed from the Lord and lost if we fail to connect with him and bring forth living fruit as a result of our work?

Do we feel that the fruitage of our labor satisfies the husbandman for whom we work? Will the husbandman continue to employ laborers whose work allows the fruit of the vineyard to degenerate in quality and decrease in quantity? Will the husbandman let his vineyard year after year to unsuccessful workers?

Do we not feel, as we read these lessons of admonition, that we must unite closer with Christ in our work, and have more of his vital life in us? We surely desire to bring forth much more fruit than has been seen from our work. There must be an increase in quantity and improvement in quality, else when we are weighed in the Lord's balances he will pronounce us wanting.

WILLIAM COVERT.

THE Christian church has fallen below even the Jewish low watermark of a single tithe.—George Sherwood Eddy.

### "PROVE IT."

PROVE what, the canvassing work?—Yes. Did you ever prove it? If you have not, it has surely proved you. Dear reader, how would you set about to prove the canvassing work? In order to say that the canvassing work is not a desirable work and not sufficiently profitable to furnish a man with a family a comfortable living, to what test would you put it? You would surely be fair at least. You would not expect to get greater returns from your efforts than what they would merit or deserve. You would not expect returns for hours that you did not work. In following out this test, you would not feel that you had any right to appropriate any portion of the working period of any day to anything else but the canvassing work. And furthermore you would feel grieved if anything should come in to hinder you from working eight hours each day. You would put forth every effort and strain every nerve to see whether it would stand the test. Not a stone would be left unturned in order that you might prove whether the canvassing work can be relied upon for a sufficient source of income.

### An Illustration.

In testing the great boilers for the railroad locomotives, the pressure is turned on several degrees higher than what it is deemed will ever be necessary to use it in actual work. So it is in the canvassing work. It will stand just a few more pounds' pressure than what is usually given it—just a few more hours each day—just a little more faithful work. Turn on just a few more pounds of stability, earnestness, zeal, and energy, as it were. Every newly made boiler undergoes two tests, one is a leak test, and the other is a power test and is made by hydraulic pressure. After the leaks are discovered and closed, then the power test comes. It seems to me that this figure applies most appropriately to the canvassing work at this time. We shall never know what a powerful factor the canvassing work is in the spreading of the truth until we put it to the test. The leaks must all be stopped. The time must come when we shall have no further use for the expression, "dropped out of the canvassing work." When all who are in the work have proved themselves faithful, and have remained at their post of duty, and then, being actuated by the Spirit of God, turn on the power, I can assure you, brethren, the canvassing work will move as it has never moved before.—F. F. Fry, in *Atlantic Union Gleaner*.



# The Welcome Visitor

ISSUED WEEKLY BY THE

Ohio Conference of Seventh-day  
Adventists

Price, 25 Cents a Year in Advance.

N. W. LAWRENCE - Editor.

Academia, Ohio. - April 20, 1904.

Sabbath begins Apr. 22 at 6:45 P. M.

SISTER ALMEDA HAUGHEY has returned to her Bible work in Cleveland.

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

BROTHER A. C. HAUGHEY and family left Academia for their home in Du Quoin, Ill., Monday morning.

SISTER BESSIE RUSSELL is the only representative of our Conference Office staff in attendance at the meeting of Dist. No. 7.

IF the saying is true that precious things come in small packages, then Brother I. D. Richardson and wife have a prize; for a five pound daughter came to them on the evening of April 16.

A NEW State paper, the *North Carolina Messenger*, has just reached our table. We welcome this new messenger of truth, and bid it God speed in its work. It is published at Eufola, N. Car., and costs 20 cents per year. Published monthly.

THE Ashton brothers were suddenly called home from the Academy Monday morning by a message announcing the death of their father at their home in Pittsburg, Pa., as a result of an attack of apoplexy. The heartfelt sympathies of the entire school family go out to these friends in their sorrow and loss.

WE note that the Bible readings known as the *Family Bible Teacher*, formerly published at Cincinnati, O., have been purchased by the Southern Publishing Association, Nashville, Tenn. The readings will still be sold in sets or otherwise at the same prices until further announcements are made. Price, ten cents per set, postpaid: in quantity by express or freight not prepaid, seven cents per set. Address Southern Publishing Association, 1025-27 Jefferson St., Nashville, Tenn.

## State Meeting April 22-28.

OUR Conference Treasurer, Bother C. V. Hamer, has a business call to Virginia for a few days this week.

WE mentioned in March that Brother Poole of Portsmouth, O., was in Academia looking up a location for a home. He was successful, and is now with us.

AS we go to press the brethren of Dist. No. 7 are in the midst of their meeting at Dayton. We are anticipating a good and full report for the next issue of the VISITOR. May the Lord add a special blessing to this meeting that the work may be hastened to a finish.

FOR SALE.—House of seven rooms, cellar, pantry, closets, three acres of land, flowing well of soft water, abundance of berries, grapes and peaches. Good barn and other out buildings. Three blocks from Mt. Vernon Academy, Mt. Vernon, O. Address J. A. Haughey, Academia, O.

## CANVASSERS' REPORTS.

(For week ending April 15, 1904.)

Ralph Hess, Marion Co.—Coming King: 25 hours; value of orders, \$19; helps, \$5.

W. T. Weeks, Marion Co.—Great Controversy: 38 hours; value of orders, \$45.50; helps, \$25.

## IMPORTANT.

AT a meeting of the Executive Committee not long since, a resolution was passed urging the brethren contemplating building a church house, to counsel with the Executive Committee of the Conference, submitting estimates, plans, resources, etc., before proceeding to build.

This course will be found more satisfactory to all parties concerned and by far the safer way to proceed in such matters. H. H. B.

## IMPORTANT NOTICE.

### Ohio Workers' Meeting.

IT will be held in Cleveland, O., April 19-29. We will serve meals in the basement of our church at twenty cents each, breakfast and dinner. any profits, if such, will be turned over to the church building fund. Beds will be free. However, we advise all to bring a blanket or comfortable, if possible.

The Wade Avenue car goes direct from the Public Square to the church on Hough Avenue near Wil-

son. Get off the car at the corner of Hough Avenue and Wilson. There will be an open door all day Friday.

D. E. LINDSEY, Sec.

## Killbuck.

DEAR WELCOME VISITOR: Sabbath, April 16, was a day to be remembered by the Killbuck church on account of the presence of the Spirit of God among us. Three of our dear brethren were about to depart from us to their respective fields of labor assigned them by our Field Secretary for the canvassing work. We all felt a new sense of the meaning of the word, "Go ye into all the world and preach the gospel." But we could not all go in person, so in order to have a part in the going, we made a donation for those that could go. We make mention of this as a suggestion to other churches who wish to do likewise.

We believe it to be at least a part of the work of the church to raise up laborers and send them forth throughout the State to labor for the Lord, and then maintain a relation to them similar to the relation that exists between the Conference and the laborers it sends to the regions beyond, thus fitting them for a greater work.

After the meeting, we went to the water where three dear souls were buried with their Lord by baptism, after which we again repaired to the church to attend a previously appointed business meeting. Four dear souls were taken into church fellowship to share in our joys and labors. In view of our brethren going away next day (Sunday), we turned the occasion into a social meeting, extending it long into the night. This reminded us very much of the all night session held by the Apostle Paul with the brethren at Troas.

There are several others that expect to be baptized and come among us, some in the near future. May the Lord bless them. Our prayers often go up to the throne of grace for the faithful brethren who brought the truth to us in the beginning, and who labored so earnestly that it might find a foothold here. Some of them are yet in the State, and some are not, while others have been laid to rest till the Life Giver comes. The work here has not all been smooth sailing. Satan has contested all the ground. When we look back over the course and see the work as it was in the beginning, and compare it with what it is to-day, we can but say, "Behold what God hath wrought!" We ask our brethren in the State to pray for us, and especially for those of us that are in the field.

G. C. QUILLIN.