

THE Welcome Visitor

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

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SELECTED.

GETHSEMANE.

IN golden youth when seems the earth
A summer-land of singing mirth,
When souls are glad and hearts are light
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see—
The garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are.
We hurry on; and hurrying, go
Close to the border land of woe,
That waits for you, and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it on your way.
All paths that have been, or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate:
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine but thine," who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

ELLA WHEELER WILCOX.

FOR JESUS' SAKE.

HOW often these words are upon our lips, and yet how far short we come of realizing their import! Every petition that ascends to the throne of God from Christian hearts contains these words, or other words of like import; and no prayer is acceptable to God unless bearing that sentiment. Yet how thoughtlessly we utter them! Do we realize that our prayers would be of no avail without these precious words? Then let us pause and consider their meaning, while we ask God's blessing upon the contemplation.

For Jesus' sake, because when, in the councils of heaven, the question was asked, Whom shall we send to save man from eternal death and restore him to the favor of God so that he may have eternal life, Jesus said, Here am I, send me. I am willing to leave all glory which I have had with thee, my Father, all the joys

of heaven I cheerfully surrender, if man can only be reinstated in thy favor. Jesus knew there was no other way by which man could be saved. His Father's law had been broken, that law which was the foundation of his government, and eternal death was the penalty; and, unless a sacrifice could be made that would cover the damage, man was forever lost. The sacrifice must be pure and holy as the law itself, or it would not suffice. Therefore, because of his great love, he offered himself as a sacrifice that, man might be saved.

For Jesus' sake, because he has given himself a sacrifice for sinners, now it is possible for every one to be saved. For Jesus' sake, because he bore all our sins upon the cross, and died for every one of them, making salvation a free gift to every one who will accept it. For Jesus' sake, because he has made it possible for us to keep the law which we once broke, if we accept him as our Saviour. He will take possession of our hearts by his Spirit, and by it we will love God's law, that we once hated. For Jesus' sake, because he has been "tempted in all points like as we are," and has been "touched with the feeling of our infirmities," and has overcome all for our sake.

For Jesus' sake, because in his last prayer to the Father he prayed not only for his disciples then living, but for all those who should "believe on him through their words." For Jesus' sake, because he said, "I will not leave you comfortless." "I will pray the Father and he shall give you another Comforter, that he may abide with you forever." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And, as we read God's word to-day, does not "our heart burn within us," as the Holy Spirit reveals unto us the hidden things of God?

For Jesus' sake, because the Holy Spirit was sent to reprove the world of sin, of unrighteousness, and of a judgment to come. For Jesus' sake, because the Comforter has reproved us of our sins, and we have accepted the salvation Christ has purchased for us with his own blood. For Jesus' sake, because he is our "Advo-

cate with the Father" to-day, and as the cases of his faithful ones are presented before the Father for investigation, I seem to hear him saying, Father, they have accepted my life; they have believed on me; save them for my sake, and the Father pardons them for Jesus' sake.

For Jesus' sake, because he told his disciples before he left this world that he was going to prepare a place for them, and said, I will come again and receive you unto myself; that where I am, there ye may be also. This precious truth buoys the Christian up amid all the conflicts with sin and Satan in this wicked world. These are only a few of the reasons why we should live for Jesus' sake. May God's blessed Spirit impress upon our minds more and more forcibly, day by day, the height, and depth, and length, and breadth of these three words.—*Selected.*

IN HIS NAME.

ONCE while traveling in a sister State, I had occasion to wait a half hour at a railroad station. While looking out of the car window I saw a family, consisting of the father, mother and five children, the oldest not more than twelve years of age, and the youngest an infant. They had apparently just arrived in this country and were entirely unacquainted with our language, customs, and mode of dress.

They were evidently waiting for a train that would take them farther on their journey. It was a hot day and it was particularly hot inside the station waiting room, so they were trying to make themselves as comfortable as possible at the end of the depot, outside, where there was a bit of shade.

They were travel-stained and looked lonely, tired and homesick. The children tried to play, but could not succeed. The mother held the youngest child in her lap and seemed ready to drop from exhaustion. The father smoked his pipe in gloomy silence. No one around them could understand their language, and they could not understand one word that was spoken about them. They were, indeed, strangers in a strange land. They

were alone and yet were surrounded by a large number of people. A more complete picture of loneliness could not well be imagined.

I was so engaged looking at them that I scarcely noticed a party of ladies who had just entered the car and had taken seats near me, until I heard them talking of the same people I was looking at. Then my attention was arrested at once as I listened to the conversation with interest.

One beautiful young lady, who was dressed in the height of fashion and whose appearance and conversation showed her to be both refined and cultured, held in her hand a bouquet of rare and beautiful flowers. I heard her say, "I wish I could talk to them and cheer them up; they look so tired and lonely." After a moment she said: "I wonder if they would like these flowers? I think I will offer them to the children." And suiting the action to the word, she left the car, crossed three lines of car tracks, and went up on the platform where the strangers were.

They seemed much surprised to see such a fine lady coming toward them, and the children crept close to their parents for protection. But when she divided the large bouquet into five smaller ones, and gave one to each child, it did one's heart good to see the expression of happiness and content that came over the faces of the entire family. They could not understand the words that were spoken, but they could understand the language of kindness and sympathy that prompted the action. The tired look vanished from the face of the mother, the father removed his pipe from his mouth and smiled his thanks, and the children were almost wild with delight.

The lady then recrossed the tracks, came into the car again just as the train started, took her seat, and, taking a book from her handbag, began to read as quietly as though nothing had happened. I had never seen her before, have never seen her since, but I became very much interested in knowing what kind of a book she chose to read on the train.

I was so anxious to know, that, at the risk of appearing rude, I managed to pass by her seat and glance over her shoulder, and saw that she was reading the New Testament. I then thought, No wonder she does such kind acts. She was reading of the blessed Master, who went about doing good, and who has said to each one of us, his followers, "Go and do thou likewise."—*Religious Telescope*.

He who drifts anywhere lifts no one.

OUR WORK AND WORKERS.

Springfield.

WE have been informed that Elder Wood has had a severe attack of la grippe, since the camp-meeting, and that he was just convalescing when Sister Wood was taken violently ill. For four weeks she has been in this condition, having little rest day or night. The church at Springfield had a season of prayer in her behalf, and the Lord answered. She rested quietly all that night. Their daughter Dr. Wood-Starr, of Battle Creek, has been with them. Let all remember these faithful pioneers in the Message, at the throne of God, that their assurance of his presence may be strengthened in every experience.

Dresden.

WE are pleased to announce that a Sabbath-school of thirty members was organized at Dresden last Sabbath. Brother A. L. Little was chosen as superintendent and Sister Emma Collins for secretary.

About one half of the membership of our school belong to the Pleasant Hill Church. By having our meeting on Sabbath afternoon these brethren and sisters can meet with us, which is very encouraging to our new company of Sabbath keepers.

We have leased, until January 1, a neat brick church building which belongs to the German Lutheran people. This building is to be sold at auction in January. We trust there may be a sufficient number of heads of families accept the truth to justify us in procuring the property if it sells reasonable.

The interest to hear the truth in Dresden is good. We hold Bible studies in the church each Friday evening, Sabbath day, and Saturday and Sunday evenings, since closing our regular series of meetings. Our regular attendance is about fifty.

Elder B. L. House is with me as often as his other appointments will permit, and Elder J. O. Miller was here and spoke to us twice recently. Elder Miller and I are planning to begin a course of lectures at Trinway, two miles from Dresden, about October 25. We are given the use of the town hall for this purpose.

C. A. PEDICORD.

Cleveland.

WELCOME VISITOR: At least 1,000 people attended our open air meeting two weeks ago, attracted by the beautiful charts of the four beasts of Daniel 7. Brother Walters, of Columbus,

was present with his megaphone. Our neighbor, the Socialist, was obliged to sit down until we got through, for he lost his audience. A wonderful interest was manifested, some of the brethren being kept until after midnight answering questions. The people are being stirred by the ringing Message, and some came miles to hear the truth.

The work will be kept up all winter, as an effort is being made to get a hearing in some popular church. If this cannot be accomplished, we shall use our own church and develop a corp of Bible workers this winter for an active campaign next summer.

We are planning to buy a tent and have a tent company all summer. Brethren of Ohio, let us "blow the trumpet," remembering that the Lord calls "every man to his work." "The King's business requires haste."

A. DINGWALL.

Richmond and Steubenville.

THE meetings at Richmond were well attended until we came to the Sabbath question. About that time the nights became so cold, and the Bible testimony so distasteful that only the interested ones have attended since.

The ministers in the town have done all in their power to keep the people away, yet some are deciding for the truth.

We have been putting in some of our time at Steubenville with good results. We found two or three keeping the Sabbath and others interested, as a result of Sister Shane's work. Two of the latter are now keeping the Sabbath, and we expect to be able to report others soon.

Sabbath, October 16, we baptised two dear souls, and others will be ready soon. We shall soon take down our tent and resume the work in a hall at Steubenville, and at the same time look after the work at Richmond. Between these two places we hope and expect to report a church organization, located, quite likely, at Steubenville.

We are of good courage.

C. C. WEBSTER,
R. G. PATTERSON.

Canon City, Colo.

WE have just got located in our tent, and have things arranged very comfortably. We are pitched on the church lot, so are close to the church.

I have not been able to do much aggressive work yet as we have been hindered in finding a location.

The days here are very warm and beautiful, but the nights are cool. Your brother in Christ,

W. H. GRANGER.

MISSIONARY.

TRUTH.

TRUTH, crushed to earth will rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among her worshippers.

J. G. Whittier.

BETTER to strive and climb,
And never reach the goal,
Than to drift along with time,
An aimless worthless soul.
Aye, better climb and fall,
Or sow, though the yield be small,
Than to throw away day after day,
And never strive at all.

Margaret Sangster.

"THY KINGDOM COME."

GOD is our father, who loves and cares for us as his children; he is also the great King of the Universe. The interests of his kingdom are our interests, and we are to work for its upbuilding.

The disciples of Christ were looking for the immediate coming of the kingdom of his glory; but in giving them this prayer Jesus taught that the kingdom was not then to be established. They were to pray for its coming as an event yet in the future. But this petition was also an assurance to them. While they were not to behold the coming of the kingdom in their day, the fact that Jesus bids them pray for it is an evidence that in God's own time it will surely come.

The kingdom of God's grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of his love. But the establishment of the kingdom of his glory will not take place until the second coming of Christ to this world. "The kingdom and dominion and the greatness of the kingdom under the whole heaven" is to be given to "the people of the saints of the Most High." They shall inherit the kingdom prepared for them "from the foundation of the world," and Christ will take to himself his great power and will reign.

The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel "shall be King over all the earth; in that day there shall be one Lord, and his name one." "The tabernacle of God" shall be with men, "and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

But before that coming, Jesus said, "This gospel of the kingdom shall be

preached in all the world for a witness unto all nations." His kingdom will not come until the good tidings of his grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to him, we hasten the coming of his kingdom.

Only those who devote themselves to his service, saying, "Here am I; send me" to open blind eyes, to turn men "from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified,"—they alone pray in sincerity, "Thy kingdom come."

MRS. E. G. WHITE.

STUDENTS' MISSIONARY MEETING.

AT the usual time on Wednesday morning our Society met and listened to some very interesting papers on the lives and experiences of missionaries.

Mr. Carl Weaks read a paper giving some idea of the work in China and showing some of the difficulties under which our brethren labor, and how God has delivered them from perils that surrounded, and seemed to almost engulf them. But God is a present help in every time of need, and unto you which believe he is precious.

Our next paper, by Miss Nellie Leach, was on the life of Judson, the missionary. His life of self-sacrifice is an inspiration to all who hear of the efforts put forth to help spread the gospel of Jesus Christ. Surely there never was a time in which that spirit was more needed than to-day. Rom. 12:1; John 3:16. As God gave his only Son, so may the parents give even their only son, and if thoroughly consecrated to God will prove as has the life of Judson, a blessing to humanity.

Prof. N. T. Loughhead next read a very interesting article upon the methods and experiences of the pioneers of the Message.

J. M. I.

THE NOVEMBER OFFERING

For the Colored Work in the South.

AT the recent meeting of the General Conference Committee, held in College View, Nebr., Sabbath, November 5, was set apart for an offering in all our churches to assist in the colored work in the South. Seventy-five per cent. of the offering is to go to the Southern Union Conference, and twenty and five per cent., respectively, to the Southwestern Union and Virginia Conferences, in each of which there is a colored population.

The Southern Union Conference comprises nine States, with a population of about 15,000,000. Of these,

at least 8,000,000 are colored people. The church membership in this Conference is 2,246—about equal to that of Ohio. Our brethren and sisters in the South can not support this work. They look to our churches in the North for help. Over and over we have been urged to provide facilities to hasten the work in the South, before the way is hedged up.

Sabbath, November 5, will give each an opportunity to share in this work. The offerings should be sent by the church treasurers, without delay, to their conference treasurer. Isolated individuals or companies can send their donations direct to their State office, or, if more convenient, to the Mission Board, 222 North Capitol St., Washington, D. C.

LIFE AND HEALTH.

THE November and December issues of *Life and Health* will be special numbers with special rates to agents for new yearly subscriptions and copies to sell. For particulars, write us for agents' special rates.

The following are some of the good things that will appear in the November number:—

A Last-Generation Religious and Food Reform, revealing the necessity and significance of such a reform.

What a Doctor Learns from his Patients, a physician's own story and experience.

Letters from a Physician to His Son, setting forth the importance of having a right ideal.

Feeding the Multitude, an illustrated and inspiring article, by Mrs. E. G. White.

The Medical Missionary Work, reports and experiences from the field workers.

The Question Corner, containing a large number of very practical and interesting questions which a practical physician answers.

The Healthful Cookery Department, containing special practical recipes for the use of the olive, a fruit that deserves to be better known in the East than it is now.

News and Notes, a brief account of what is being done by health boards and in other ways for the improvement of the public health.

These special numbers of *Life and Health* will be especially adapted for use in connection with the great winter campaign. They ought to be circulated by the thousand. Agents will receive liberal rates on these two numbers.

Make all orders to the Ohio Tract Society or direct to *Life and Health*, 222 North Capitol St., Washington, D. C.

The
Welcome Visitor

ISSUED WEEKLY BY THE

Ohio Conference of Seventh-day
Adventists

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL - Editor.

Academia, Ohio. Oct. 26, 1904.

Sabbath begins Oct. 28 at 5:03 P. M.

THERE are now six Sabbath keepers in Chicago, O.

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

ELDER W. W. MILLER reports that two persons were baptised at Hamilton, O.

IN writing to Elder W. H. Granger send all communications to 1120 East Main St., Canon City, Colo.

A NICE Home Department Sabbath-school of ten members has been organized at Mount Healthy, O.

A LITTLE stranger took up her residence with Mr. and Mrs. B. L. House, Friday evening, October 15. Her name is Evelyn Ruth House.

ANY one desiring to buy or rent in Academia, O., will receive information concerning several pieces of property, either for sale or rent, by addressing C. V. Hamer, Treas. Ohio Conference, Academia, O.

BROTHERS SMITH and Charles Clymer have opened treatment and bath rooms at 703 Main St., Coshocton, O. We understand they are prepared to give all kinds of baths. They have been meeting with good success, the people having received them kindly.

DR. C. H. WOOLGAR is pleasantly located in the rooms formerly occupied by the Ohio Tract Society. The rooms have been remodelled and Brother Woolgar has put in the latest improved dental furniture. If you need the services of a dentist, call on Dr. C. H. Woolgar, Cooper Building, Mount Vernon, O.

DO not forget that Sabbath, November 5, is the day set apart by the General Conference for the November

offering for the colored work in the South. The larger this offering, the less will be required from the General Conference treasury to meet the monthly allowance to the Southern work. Hence a large offering will help in the worldwide work. Let each one share in the offering.

IN harmony with the general plan, the Mount Vernon church will hold a Missionary Convention on Sabbath, October 29. There will be a morning and afternoon session, and the church committee desires that ALL the members come prepared to spend the day considering the good things prepared for us, that we in turn may impart to others.

WELCOME VISITOR: Enclosed find twenty-five cents for which please continue my subscription to the VISITOR. When I do not have the paper it is missed very much, as I am still interested in the work in my home State and sincerely wish success to attend every worker. Yours in hope,
V. L. FISHER.

NOTICE.

I HAVE changed my postoffice address from Clyde, O., to Green Spring, O. All mail and all telegrams or telephone calls should be sent to Green Spring, O. I live one and one-half miles northeast of town on the pike road leading to Clyde. I have a telephone, so can be reached easily and with dispatch.

D. E. LINDSEY.

CANVASSERS' REPORTS.

(For two weeks ending Oct. 14, 1904.)

Emily A. Kay, Youngstown.—Coming King: 46 hours, value of orders, \$12.50; helps, \$12.50; total, \$25.

A. L. Hussey, Mercer Co.—Coming King and Best Stories: 40 hours; value of orders, \$22.

WORK FOR ALL.

We can not all be preachers 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 is always love's own gospel for loving hearts to preach.

We can not all be heroes, and thrill a hemisphere
With some great daring venture, some deed that mocks at fear;
But we can fill a lifetime with kindly acts and true;
There's always noble service for noble souls to do.

Selected.

ALL THAT I NEED TO KNOW.

[THE following poem was sent to the *Life Boat* by one of its workers in Honolulu with the following explanation about it: "This poem was handed to me while in Honolulu in the home of one of the old missionaries. The white-haired woman prayed that all who came within its borders might feel the atmosphere which prevailed. This was a home of wealth, yet a place where earth's wayworn sons and daughters might find a place of refuge. The author of the poem is unknown. It was brought to Honolulu by a ship's carpenter."]

DOWN deep in the hold of the vessel,
The ponderous engine lies,
And faithfully there the engineer
His labor steadily piles.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty
And keeps his fires aglow.

He knows not whether the billows
The bark may overwhelm;
He knows and obeys orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going
But Jesus shall pilot me.

And so when wearied and baffled
And I know not which way to go,
I know that he can guide me,
And 'tis all that I need to know.

Life Boat.

TRUTHFULNESS.

UNTRUTHFULNESS exhibits itself in many forms; in reticence on the one hand or exaggeration on the other; in disguise or concealment; in pretended concurrence in others' opinions; in assuming an attitude of conformity which is deceptive; in making promises, or allowing them to be applied, which are never intended to be performed; or even refraining from speaking the truth when to do so is a duty. There are also men who are all things to all men, who say one thing and do another, like Bunyan's Mr. Facing-both-ways; only deceiving themselves when they think they are deceiving others—and who, being essentially sincere, fail to evoke confidence and in the end invariably turn out failures, if not imposters.—*Samuel Smiles.*

A FARMER had a weather-vane made for use on his barn, in which were wrought the words, "God is love." Some one said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love whichever way the wind blows." There is more truth in that saying than in some sermons an hour long.—*Selected.*

WORK on, even in despair, work on.—*Edmond Burke.*