

THE Welcome Visitor

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

Vol. 8, No. 42.
Weekly, 25 cts. per Year.

ACADEMIA, OHIO, NOVEMBER 2, 1904.

Entered June 12, 1903.
As Second-Class Matter.

THE OHIO CONFERENCE.

GOD'S FINANCIAL SYSTEM.

ONE tenth of ripened grain,
One tenth of tree and vine,
One tenth of all the yield
From ten-tenths rain and shine.

One tenth of lowing herds
That browse on hill and plain;
One tenth of bleating flocks,
For ten-tenths shine and rain.

One tenth of all increase
From counting-room and mart;
One tenth that science yields,
One tenth of every art.

One tenth of loom and press,
One tenth of mill and mine;
One tenth of every craft
Wrought out by gifts of thine.

One tenth of glowing words
That glowing dollars hold;
One tenth of written thoughts
That turn to shining gold.

One tenth! and dost thou, Lord,
But ask this meager loan,
When all the earth is thine,
And all we have thine own?

—Churchman.

IS TITHING TAUGHT IN THE THIRD ANGEL'S MESSAGE?

It is a conceded fact that the three-fold message of Rev. 14:6-12 contains the essence of every heaven-born reform movement since man's first departure from God. It also contains, in concentrated form, every ray of gospel light that has ever shown on this dark, dark world. It calls out and develops a people of whom it is written, "Here is the patience of the saints: here are they that keep the commandments of God, and have the faith of Jesus. In their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:12, 5.

In the first part of this Message, which is a living issue for the church to-day, is, "Fear God and give glory to him; for the hour of his judgment is come." The substance of all that God has ever said concerning man's duty to give glory to his Creator is embraced in these words. In 1 Cor. 10:31 we read these words, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But men have not always

done this for it is written, "All have sinned and come short of the glory of God." Rom. 3:23. John also tells us that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Therefore by transgressing the law, man has failed to give glory to God.

To further aid us in an understanding of this question, we will turn to the book of Malachi. This last book of the Old Testament was not written for the Jewish dispensation alone, but deals principally with the events of the present dispensation, down to its close, even to the burning day. What the last prophet of the New Testament Scriptures seemingly failed to mention, in his record of the work to be done by the remnant church, the last prophet of the Old Testament Scriptures clearly supplies.

Beginning with the third chapter, the prophecy applies especially to the present dispensation. The work of John the Baptist is foretold, and then the prophecy passes directly to the close of the dispensation and the second coming of Christ, and asks, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like the refiner's fire and like the fuller's soap." And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Verses 2, 5.

Reference is here made to the investigative judgment, the same *time* and *event*, that the seer of Patmos refers to where he says, "Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

Notice, they both speak of the "fear" of God, the "work of judgment," the "coming of Christ," and make an earnest appeal for a recognition of the Lord of hosts, the Creator of the heavens and the earth.

But the prophet Malachi continues: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts." Then in reply to the question, "Wherein shall we return?" we are reminded that we have been robbing God in tithes and offerings. This is true, inasmuch that the great majority of professed Christians do not even acknowledge their obligations to return to the Lord a tenth of all he gives them. Still that "the tithe is the Lord's" is as true as when uttered thousands of years ago; and he that does not give God what he claims as his, robs him. Here we have in prophecy the obligation of paying tithes in the Christian age, and of the *remnant church*.

"Then they that feared the Lord spake often one to another." *Then*, at the time that the church are reforming from the corruptions of the age in which they live, at the time when the Lord is about to make up his jewels, they speak often one to another, exhorting, entreating, persuading as they "see the day approaching." "And they shall be mine, saith the Lord of hosts, in the day that I make up my jewels."

"Then, (when the jewels are made up,) ye shall return, and discern between the righteous and the wicked." The decisions of the judgment are passed, and the "day cometh that shall burn as an oven."

Thus it is evident that this prophecy applies to the age in which we live, and consequently that its reproofs, admonitions, and instructions were intended for our benefit.

With sixty years of the investigative judgment already past, is it not time for us to candidly consider this important question? May the Lord help us to heed these admonitions, that we may receive the benefits.

H. H. BURKHOLDER.

WHEN we do what God tells us to do, he will do what we ask him to do.—Torrey.

LOVE is the greatest thing that God can give us, for himself is love.—Jeremy Taylor.

SPECIAL.

SONGS FOR JESUS.

SINGING songs for Jesus,
Sing them all the day;
They will lighten labor,
Drive your gloom away.

Singing songs for Jesus
Keeps you sunny, bright,
Helps you to be pleasant from
Early morn till night.

Sing a song for Jesus
When the tempter's near;
He will ne'er stay with you
Jesus' songs to hear.

Singing songs for Jesus
Gives you peace of mind;
Makes you feel contented,
Helps you to be kind.

Singing songs for Jesus
Makes the old feel young,
Seems to act like magic
When they're being sung.

"No use trying," some will say,
"Can't sing anything."
But if you try Jesus' songs
You can't help but sing.

HENRY DE FLUITER.

INGATHERING SERVICE AT COLUMBUS.

SEPTEMBER 24 the Columbus church held their first "Harvest Ingathering" service and it surely was a day long to be remembered on account of God's presence with us. It was in the nature of a children's meeting, but the whole church had a part in giving, and in the blessing also.

Last spring, at one of our Children's Meetings, the plan of a "Harvest Ingathering" service was presented and each child was provided with a little bag in which to save their earnings. All were enthusiastic and their little heads seemed full of plans for earning money to give the gospel in the regions beyond. The hope and earnestness of the children inspired many an older heart and all went to work with a determination to "do with our might what our hands find to do."

At last the long expected day came. The house of God had put on such a festive garment as God alone can provide. Tall, majestic corn with its golden ears gleaming through the foliage, beautiful golden rod which seemed to have stored all the sunshine, flowers, berries and leaves from the forest in all their autumn glory proclaimed that God is good and refreshed our weary eyes. Kind friends had loaned a profusion of potted plants and these with the many flowers of every kind, wrought a wonderful change of appearance in the house of worship. Every heart was softened and subdued and when the children came marching from the room below, each carrying a small sheaf and sing-

ing "Bringing in the Sheaves," our hearts sent up the prayer that at last we might all lay a sheaf at the Saviour's feet, just as the children brought their sheaves to the altar. Appropriate songs with prayer and scripture readings by the elders were part of the program. Among the many nice features, the kindergarten and primary classes deserve to be mentioned. As they stood on the platform, the very smallest one in the front holding a beautiful lily while quoting Matt. 6: 28, 29, then all together singing "God Made the Lilies," many an eye became dim and many a silent prayer was offered that God might keep the lambs as white as the lilies. The intermediate class of girls gave a very instructive Bible reading on "The Gospel Commission and How We Should Give."

But the best of all was when eight boys with little white baskets stood before us, each one repeating a verse, while the four smallest went among the congregation to take up their offering, the children marched around and dropped their bags into the two larger baskets held by the remaining four boys. When all was gathered, they held up their baskets and presented their offering to the Lord and asked his blessing upon it that it might aid in giving the bread of life to hungry souls.

While the offering was being counted the children gave their testimonies, telling how they had earned their money. Some had missionary hens, some gardens. Others had mowed lawns, picked berries, sold vegetables, scissors, *Little Friends*, the *Life Boat* and *Signs*. Those too small to work had saved their pennies, and as a result the little bags ranged all the way from fifty cents to five dollars. The older people added their heartfelt testimonies and all praised God for what their eyes had seen and their ears heard.

When the offering was announced there was a solemn hush—\$46.44. Oh, how the children's faces lighted up! A brother made the motion that we raise it to \$50 and at once two sisters brought \$6 more.

It was with thankful hearts then that we all bowed in prayer and dedicated our all anew to God, and especially the children who had worked so faithfully. May we see souls saved in God's kingdom as the result of this day's work and may the tender lambs of the fold, grow up as faithful workers for him who gives us the strength and wisdom to work.

"Praise God from Whom all Blessings Flow" closed this our first Harvest Ingathering service, which I hope was only a beginning in this direction.

Since then, some boys who were out of the city at our meeting, have brought their bags with \$4.20 and an aged sister who only comes to Columbus on quarterly meeting, has added the generous gift of \$10 so we are sending a check for \$59.84 to be forwarded to the foreign mission field.

MRS. LENA GRANMAN.

Chagrin Falls and Cleveland.

It was my privilege to visit the company of believers at Chagrin Falls last Sabbath and hold a quarterly meeting with the faithful souls. For years there has been an unorganized company there who have been loyal and persevering in their work.

Eight persons united with them last Sabbath by letter and one by baptism. The company now numbers eighteen. We elected an elder, deacon and deaconess. Officers were ordained and we enjoyed a most excellent meeting together. I believe the church at Chagrin Falls will do much for the cause of God.

The work is moving here at Cleveland. This is a great and needy city and we ask the prayers of God's people for our success.

D. E. LINDSEY.

BOASTFUL BUILDING.

"BLOW, O wind! Rise, O ocean! Break forth, ye elements, and try my work!" Such was the boastful inscription put upon the first Eddystone lighthouse built by the eccentric Winstanley. His challenge was accepted, and one fearful night the sea swallowed up the tower and its builder.

The next one met a similar fate, the structure and its builder, Rudyard, again perishing together.

The third was erected by Seaton, who built it all of stone, making it a part of its rock foundation, so the lighthouse penetrates it as a tree penetrates the soil.

Upon this lighthouse no vaunting inscriptions were placed, but on the lowest course were chiseled the words: "Except the Lord build the house, they labor in vain that build it;" and on the keystone, above the lantern, is the exclamation, "*Laus Deo!*" That structure still stands, a never-failing beacon light to storm-tossed mariners.

He who would build for eternity must not set about his task in any vainglorious, overconfident spirit. He must be careful as to his foundation, building firmly and deeply upon the Rock, Christ Jesus, and relying in trust and humility upon him who alone can enable one to reach a perfect result. — *Wellspring*.

MISSIONARY.

"The Lord is coming! let this be
The herald note of jubilee;
And when we meet, and when we part,
The salutation from the heart."

THE WORK AMONG THE COLORED PEOPLE.

RECOGNIZING the need of aggressive work, and financial support for the work in the South, the General Conference Committee unanimously passed a recommendation to the effect that a general collection be taken up in all our churches the first Sabbath in November,—Nov. 5, 1904,—in behalf of the work among the colored people in the Southern States. We trust that all will read carefully and prayerfully the following appeal.—ED.

To My Brethren and Sisters in America: We are thankful that the light of present truth has been shining in the Southern States, and that a few laborers in this field have been working wholeheartedly to communicate the truth to the colored people. Those who have not borne the burden of opening up the work among the colored people can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work.

In the face of the most trying circumstances, a good beginning has been made in this needy field. The Lord now calls upon us to come up to his help. Again and again he has placed before our people the needs of the work among the colored race, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been laboring far beyond their strength to carry forward this work. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels, so that others could not advance.

The Lord has put the seal of his approval on the work done among the colored people in the South. Mistakes have been made; but have not mistakes been made in every other missionary field? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored people.

Some may think that the work in the Southern States is already receiv-

ing from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years? We must redeem the time. Without delay this long-neglected field must be worked.

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the Third Angel's Message. These must be given the light of present truth. For the accomplishment of this, the Lord has provided many agencies. Gospel medical missionaries are to be trained and sent throughout the land. Small sanitariums and well equipped treatment-rooms are to be established near the crowded centers. Colored evangelists are to be educated and sent forth to proclaim the truth in its simplicity to their own race. Canvassers are to carry the printed page into the homes of the people. And in order that this literature may result in good, the people are to be taught to read. How can they become intelligent Christians, unless first they learn to read the Bible? Schools are to be established and maintained; churches are to be built. Throughout the South there are to be erected memorials for God and his truth.

All this will require self-sacrificing effort on the part of our brethren and sisters in America. Those who live in the South can not bear the burden alone. We must lend them financial assistance.

I present before you, my dear brethren and sisters, the work among the colored people as the object of your liberality. The mission-school at Huntsville, the Nashville Sanitarium, the ministers and Bible workers devoting their time to the salvation of the colored people,—all these and many other agencies are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the Lord's cause. Let us see if the November collection can not result in thousands of dollars flowing into the treasury.

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us; for he has promised, "I will open you the windows of heaven, and pour you out a blessing." He will not only accept the gift, but the giver. And although

it may have cost self-denial on our part, the approval of conscience and the blessing of heaven will fill our hearts with happiness.

MRS. E. G. WHITE.

THE WALNUT GROVE MEETING.

SABBATH and Sunday, October 22 and 23, were days of interest and encouragement to the Walnut Grove Church. The weather was cool and somewhat threatening, but this did not materially interfere with the proposed Ingathering Services.

On account of the brethren and sisters being scattered the work of preparation was made difficult, but willing hearts and hands kept busily at work during the week, so that every thing was in readiness at the appointed time.

The house was decorated in a way that showed that neither taste nor talent was lacking in this feature of the work. The exercises on Sabbath were both interesting and uplifting in their nature. Quite a number were present from Van Wert, Elgin and Mendon to share in the enjoyment of the meetings. All testified that the Harvest Ingathering was a success and a spiritual feast.

One characteristic of the Walnut Grove brethren and sisters that must not be overlooked is that of entertainment. Those in attendance from other churches were received with warm Christian courtesy and every attention given necessary to a full enjoyment of the meetings. The church voted to send the contribution to the General Conference with the request that it be sent to the most needy field.

Elder E. J. Van Horn was present and took an active part in the meetings. He administered the ordinance of baptism to one dear young sister who came from Van Wert for that purpose.

Brother James E. Shultz, *Ed. Sec.*, was also present and contributed his part toward making the occasion one of profit.

Brother Frank Potts, an active young man of St. Marys, is planning to attend the Mount Vernon Academy in the near future. We believe that the good influence of this meeting will live many days hence.

H. H. BURKHOLDER.

THERE is a solemn choice in life. Life and death, light and darkness, truth and lies, are set before us, to choose one or the other, and the choice of one involves the putting away of the other. And we must choose. That is one of the certainties of life. —Brooke.

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. Nov. 2, 1904.

Sabbath begins Nov. 4 at 4:55 P. M.

SISTER CORA GIBSON commenced a term of school at Hamler, October 31.

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

SISTER ELLA M. TALMAGE is at the bed side of her mother who is seriously ill at her home near Chesterville.

ELDER and MRS. W. W. MILLER have answered an urgent call to labor in Calcutta, India, and will probably be ready to go by the 16th of this month.

BROTHER H. S. HUFFAKER and wife have returned to Toledo, O., and will resume their Bible work, which was discontinued on account of Sister Huffaker's health. Their address is 680 Walbridge Ave.

BROTHER GRANGER writes from Colorado: "We are feeling much improved in health and are planning to prosecute the work here with all speed possible. I am liking this place very much. The weather is fine and we are comfortable in our tent house."

WHEN the Saviour took up his public work he declared it to be "to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He has also said that in all the afflictions of his people, he is afflicted. How, then, must the Lord suffer as he views the condition in the South? and how necessary that we give heed to the admonitions sent to us in regard to our present duty. "There is no more needy field than the South at the present time, we are told by the servant of the Lord. Let us remember this by our donation on Sabbath, November 5."

THE property of Elbert I. Secor, consisting of grocery store and stock, new dwelling, good barn, etc., is for sale. This is a good location for a Seventh-day Adventist who desires to enter this business. A few minutes walk from Academy and church school. Terms easy. For further particulars address Elbert I. Secor, Academia, Ohio.

THE missionary exercises of the Mount Vernon church, Sabbath, October 29, proved a blessing to all who had the privilege of attending. The readings were read with "the spirit and understanding" and that the import of the earnest words of the writers was appreciated was evidenced by the good testimonies which followed. In the afternoon "Some of the Best Ways to Use Periodicals and Tracts" and "Our Young People; Their Privileges and Responsibilities" were considered. It was a pleasure to see so many of the young people present. Plans were made for a more systematic and vigorous effort in placing our literature in the houses of Mount Vernon than has ever been made in the past. The city was divided into four parts and each division of the Missionary Society assigned a part. The Academy Society, known as Division IV is doing good work under the leadership of Prof. H. S. Miller.

CANVASSERS' REPORTS.

(For week ending Oct. 21, 1904.)

A. L. Hussey, Mercer Co.—Coming King and Best Stories: 12 hours; value of orders, \$5.60.

S. Shafer, Muskingum Co.—Coming King and Best Stories: 25 hours; value of orders, \$4.

Emily A. King, Youngstown.—Coming King: 21 hours; value orders, \$5; helps, \$3.25; total, \$8.25.

John J. Marietta,* Columbiana Co.—Coming King: 77 hours; value of orders, \$45.50; helps, \$1.75; total, \$47.25; deliveries, \$13.

*Two weeks.

WE clip the following good words in regard to Sister Sadie Baker, a former Ohio worker, from the Canadian *Union Messenger*: "The reports given were very good and show that we are by no means standing still: they showed that during the two years Sister Baker has been with us, about five hundred and fifty dollars had, through different sources, passed through the treasurer's hands. Sister Baker is teaching this church to pay tithes and offerings, and take part in all branches of the work. The

treasurer's report showed that since the work began there, they had paid in, from all sources, \$550.16. They have on hand at present, \$7.

"*The Medical Work.*—Sister Baker has done some work in the hospital which has been greatly blessed of the Lord. Some remarkable recoveries have taken place. One of the leading physicians offers to furnish all the patients that two nurses can attend to, provided a bath-room can be opened."

A MOTHER'S INFLUENCE.

WE were a round dozen of the gloomiest passengers that ever got together in a Pullman car one warm June night. The weather was clammy and uncomfortable, while to open the window was to invite a coat of soot and a shower of cinders.

The only party who did not openly evince any evidence of discontent was a group of a sad faced man, a woman of subdued countenance, a tiny tot of five, apparently the daughter of the man and a niece of the lady. We all knew well enough why they were quiet. In the baggage car was a rough box, and the little girl clutched tightly a bouquet of the same tuberose we had seen with the coffin.

By and by there were sounds of a slight disturbance from the back part of the car, which caused everyone to turn his eyes thither. In the middle of the aisle stood a little fairy form, clad in a snowy dress, her golden curls shaking over her shoulder by the shaking of the car, while her blue eyes were afloat in tears.

The little thing was saying in a baby voice, which opposition had caused to rise to its highest pitch, distinguishable above the rumble of the train:—

"Papa and auntie, I must. Mamma told me to before she went to sleep."

Seeing the attention of the other passengers drawn upon them, the father flushed and made no further remonstrance, and the lady also drew back.

The little tot got down reverently upon her knees by the side of the berth, clasped her tiny hands, and began:—

Now I lay me down to sleep;
I pray the Lord my soul to keep—

and so on through it until the final amen, adding, "God b'ss papa and auntie and poor little Annie, whose mamma has gone away."

Then, unresisting, they tucked her into the berth. There was no more story-telling, no more growling that night. The train rumbled on, with with the sleeping mother in the baggage car and the sleeping orphan in the berth.—*Our Young Folks.*