

THE Welcome Visitor

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

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THE OHIO CONFERENCE.

A LESSON FROM THE CAMEL.

THE camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees,
When daylight draweth to a close,
And let thy Master lift the load,
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Didst carry through?

The camel kneels at break of day,
To have his guide replace his load—
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

—Selected.

WHAT IS TAUGHT IN DEUTERONOMY 14:22-29.

IN answering this question we will begin by showing what it does not teach. Having done this, it will not be so difficult to understand what it does teach.

First.—It does not teach that the first, or primal, tithe can be disposed of in the way here described. God has placed the payment of this tithe beyond all question, for it is written, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd or of the flock. . . the tenth shall be holy unto the Lord." Lev. 27:30, 32. We are here told that "all the tithe of the land is the Lord's: it is holy unto the Lord." With this man has no right to meddle. God reserves to himself the right to dispose of this. His words are: "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21. Notice, God says, "I have given the children of Levi all the tenth in Israel for an inheritance." This was their principle means of sup-

port, as they had no inheritance of land. It was to be paid annually; for they would harvest their crops and raise their stock every year.

Second.—it does teach that in the Jewish dispensation God had a second or special tithe raised for the promotion of religious, social and charitable purposes. I will note what several eminent authors have to say on this question.

Dr. Thomas Scott in commenting on Deut. 14:22-29, 12:17, 18, and 26:12, says, "These verses require a second tithe from the produce of the land, which, with that appropriated for the maintenance of the Levites, amounted to a fifth part. Two years together the people were commanded to bring this second tithe to Jerusalem, either in kind or money; and to feast upon it religiously before the Lord, that they might be drawn to spend the more time at the temple, in the society of the priests, at the ordinances of God, and among their brethren. But the third year they were required to spend it in hospitality' entertaining and relieving the Levite, the stranger, the fatherless, and the widow; that is, in every kind of hospitality and charity."

Josephus' "Antiquities," book IV., chap. 8, sec. 8, has the following: "Let there be taken out of your fruits a tenth besides what you have allotted to give to the priest and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city."

In "Patriarchs and Prophets," page 530, we have this: "To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the

poor, as Moses said, 'That they may eat within thy gates, and be filled.' This tithe would provide a fund for the use of charity and hospitality."

Mrs. E. G. White says in the *Review and Herald* of March 11, 1884, "The Lord had commanded that every third year a tithe be raised for the benefit of the poor,—a tithe in addition to, and entirely distinct from, that given every year for the service of God."

From the foregoing it seems clear that the tithe referred to in Deuteronomy is a different one from that given to the Levites:

Now a few words regarding the twenty-sixth verse before closing. This verse does not sanction the use of unwholesome food, intoxicating liquor and eating to excess, as many would like to have it do. It does state indirectly, however, a principle that is taught in many other scriptures. It does state that men are left free to act. This was true as far back as Eden. God told Adam and Eve what was right and what was wrong, what they should do and what they should not do, but left them free to choose for themselves which they would do. God has plainly taught from that day to this what men should eat and what they should not eat, what they should drink and what they should not drink, but still leaves men free to choose whether they will obey or disobey. But as certainly as we have before our eyes to-day the consequences that followed the first act of disobedience, so we have proof positive that the consequences of obedience or disobedience will follow sooner or later the choice that every man still makes. God has said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. God does not change. He remains the same yesterday, and to-day, and forever.

H. H. BURKHOLDER.

"AS daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed character consists in little acts well and honorably performed, daily life being the quarry from which we build it up, and rough-hew the habits which form it."

OUR WORK AND WORKERS.

DO SOMETHING.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from you
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a "vale of tears,"
Smile, till rainbows span it,
Breathe the love that life endears—
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river.

—*McCall's Magazine.*

DEAR VISITOR: According to my promise and because I have been thinking of you so much of late, I'll embrace this opportunity of writing a few lines. The Lord is working for us and we are anxious to be in such a position that he can use us in upbuilding his kingdom. Since coming aboard ship we have had some most interesting experiences. One evening I chanced to stop by the door of the smoking saloon upon the promenade deck. Inside were several men engaged in card playing. As I looked inside, an onlooker said, "I suppose you have no such things, (referring to the cards) among your belongings?" I replied in the negative.

Presently some one else asked a question and from this a spirited conversation arose. As I endeavored, in the fear of God, to give a reason for my hope, the card game stopped and if I should live for years, I could not wish for a more attentive audience. They asked questions freely and God blessed in answering. As a result, one young man is reading "Daniel and the Revelation" and another is attending daily Bible studies.

Almost as soon as we had gotten on our boat, Mrs. Votaw told me she had espied a young woman whom she believed to be an American, and also a missionary. I rather scouted the idea, but again woman's intuition proved its power for upon an informal conversation being begun she proved to be both. Further talk revealed that her destination was Calcutta and that this is her second trip out. She has spent four years in India and has been home for rest. Her work is in connection with an orphanage conducted by the Christian church. We were drawn to her from the first and as opportunity opened we talked freely upon Bible subjects. At first there was a bit of conservatism for she had been

warned against Adventists, but she finally said, "Religion is a personal matter and I'll study." She seems to be blessed with a very tender conscience and God alone knows the ultimate result of the work.

"Pray for help Christians. Pray! Pray! Pray!" On board this boat there are two men who have spent over forty years in India. There are some who were born there, and as a matter of fact by far the larger part of all the passengers are going to India. If men can go for every other purpose, can not men go for the gospel? Can men refuse to go?

In England almost every one has one or more relatives in India. A position there is considered a good opening for young men. One young man on board is going to accept a position in a bank in Calcutta and has been in training for the position for three years. Another young man is going to work for an American insurance company. You may draw your own conclusions; but I am sure we will stand without excuse if we dare not show as much zeal for Prince Immanuel as the world shows in selfish pursuits. I will write further next time.

H. H. VOTAW.

Middlefield.

DEAR WELCOME VISITOR: According to appointment I spent most of the week of prayer with the little church in Middlefield. Although there were only a few who were able to be present, the Spirit of God characterized the meetings throughout. We had the reading for each day, also a Bible study, with prayer and social meeting. All seemed to enjoy each service, and stated that they had received great benefit therefrom. Beside the services in the church, we visited with some who were interested, inviting them out to the services, also holding readings with some who were unable to attend on account of illness. Before the meetings closed there were several from the outside who were attending.

I remained with the brethren over Sunday, holding two Bible studies that day. Elder Webster was present at the evening service, and rendered assistance.

One thing of interest to me was that although the church is much smaller in membership than a year ago on account of removals, those present were almost all able to double their offering and some more than did so. As a result, the total offering was but little less than last year when there was a much larger membership. We feel to thank God for this.

Personally I can say that this week of prayer has been a great blessing to

me. I believe this truth with all my heart, and I earnestly pray that in the strength of a higher power I may be able to live it, as well as to teach it.

ALMEDA HAUGHEY.

Laura, Dayton.

DEAR BROTHERS IN THE STATE: Through the columns of our good State paper we can all know of the progress of the work in which all are interested. This privilege should not only encourage, but cause each who may have some good experience to report it so that all may enjoy and enter into their labors.

Laura.—On Sunday, December 11, Brother Falkner met me at the traction railroad station and we drove to his home, where we spent the remainder of the day until time for meeting. At this meeting I met the members of the church for the first time. At the close of the meeting it was suggested that a special effort be made beside the regular meetings for the church. There was hearty co-operation in this move and the Lord brought the people out to hear his word. As many know this church was raised up amid much controversy, the enemy working hard to defeat the efforts of our brethren. Much of this condition has now been changed and more fruit will doubtless be seen later because of God's goodness which has kept our people in Laura in the love of the truth.

One of the brethren has loved this present world more than the truth and the reward of faithfulness; but his course can do nothing against the truth. Some are passing through quite a struggle because of faithfully keeping the truth; but as I left all who still remain faithful at this place expressed a determination to press on to the end.

At Dayton the regular services were broken into by a fire which did a small damage to the church building. This damage was adjusted and repairs made by the insurance company. Meetings were resumed Thursday evening, and when the week closed the testimonies of all indicated courage.

Surely all of God's people are in one work and soon the end will come. Brother Jacobs of the Dayton church has completed arrangements for doing a good, self-supporting work for the gospel in Kentucky, and will leave here the first of the year.

I remained with the Dayton church three days after the week of prayer, during which time Elder W. H. Anderson, from Africa, was here, and as he told of the way God was going before and opening the new fields, a new desire was created to more closely connect with the interests of truth in the worldwide field.

All lines of work are receiving attention in Dayton but more could, and no doubt will, be done.

L. K. MORGAN.

SPECIAL.

THE DISTRICT OF COLUMBIA SUNDAY BILLS.

DEAR WELCOME VISITOR: we are of courage in the service of God. The work is onward. I was with the churches at Cygnet, Findley, and Dowling during the week of prayer. The Lord was with us in a special manner, and we all felt his sacred presence, and I believe that eternity alone will reveal the great amount of good done during this special season of prayer.

May our Heavenly Father ever watch over, and shield his own until the time of deliverance. Your brother in the closing work,

FRANCIS M. FAIRCHILD.

Youngstown.

DEAR WELCOME VISITOR: We held meetings every evening during the week of prayer. Elder Webster was with us part of the time and was a great help to us. The Spirit of the Lord came in and hearts were touched, and all present felt their need of living nearer to our blessed Lord and Master.

One precious soul was reclaimed. We feel to praise the Lord for his wonderful love to the children of men.

Our desire is to have a closer walk with him. Wishing you a happy New Year, I am your sister in the closing work,
Mrs. T. A. Kay, Clerk.

Cleveland.

C. V. HAMER,

Dear Brother: Enclosed please find a little love token for the little children in Africa that Brother Anderson told about. It is from the kindergarten darlings and the dear children of the church school. I append a list of names of the donors: Pearl B. Simpson, Eber E. Opdike, Enarda Opdike, Elizabeth Herbert, Donald Adams, Kenneth Robins, Marie Anderson, Dorothea Warden, Donald Abram, J. M. Simpson, Harrison Simson, Ruth Perkins, Thelma Opdike, Wilma Kadaw, Elizzie Simpson, Opal Opdyke, Frenna Stahl, a little son of Sister Blaylock, Miss Mitchell, teacher of kindergarten, Miss Bell, teacher of church school.

Upon reciting to the church what the little ones had done several older added a mite so that the sum total amounted to \$5.60. I am sure the dear Lord will bless the givers and the recipients of this precious gift.

PASTOR D. E. LINDSEY.

"No true sermon is an end in itself."

It will be remembered that last spring it was feared that Congress would pass a Sunday bill for the District of Columbia. On April 6 a bill did pass the House of Representatives, and it is now pending the third reading in the Senate. This could very quickly be passed when it comes to the final issue, unless most earnest efforts are put forth in remonstrating against it at once. We shall do all we can to have the final action deferred until after we are granted a hearing.

The Sunday measure now pending before the Senate is entitled, "An Act Requiring Certain Places of Business in the District of Columbia to be Closed on Sunday." This bill is doubtless introduced as a feeler or a forerunner to another that has been introduced in the House, the title of which is, "A Bill to Further Protect the First Day of the Week as a Day of Rest in the District of Columbia." This last is a very much more stringent measure than the former. The text of both of these will be found in the *Review* of December 15.

It will appear evident to all that these are very dangerous measures, and that, should they become law, they would give great prestige and influence for similar legislation throughout the whole country. In fact, that is the object of the manager of the International Reform Bureau, for he desires this as a first step, and then, after the States are marshaled into line, he desires to bring their combined influence to bear upon the Congress of the United States for a national Sunday law. We believe that such a result would not be far distant in view of the sentiment that exists in the minds of legislators. But we think that this may be retarded if we unitedly put forth earnest efforts in remonstrating against these proposed measures.

I would say that, in harmony with a recent recommendation of the General Conference Committee, petition blanks have been prepared by the Religious Liberty Bureau, which are now being sent to all our Conference tract societies with instructions to forward on to their respective churches for the purpose of securing signatures to the same as quickly as possible. Those of our people who may be scattered can obtain these petitions by making application to their state society or to the Religious Liberty Bureau.

We desire that these petitions should be sent in to us just as soon as the signatures have been secured, for we desire to have a continual stream flowing into Congress while these measures are pending.

A series of Religious Liberty leaflets is being written by Elder W. A. Colcord, the secretary of the Religious Liberty Bureau, four of which will soon be ready for distribution. These can be secured from the Ohio Tract Society, or from the *Review and Herald*, 222 N. Capitol St., Washington, D. C.

We hope that there will be a united effort on the part of our people to do what they can while there is opportunity. The following words from "Testimony Thirty-three," pp. 241 and 242, are to the point, in view of what confronts us:—

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter his people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."

We shall be glad to have our people inform us of any items of interest regarding religious legislation in their respective localities and would suggest that when sending any newspaper or magazine article, they either send a marked copy of the paper, or give name and date of it on the clipping.

K. C. RUSSELL.

Chairman Religious Liberty Bureau,
Takoma Park Station, Washington,
D. C.

GOD knows us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from him. As then we come to know ourselves through and through, we come to see ourselves as God sees us, and then we come to catch some little glimpse of his designs with us, how each ordering of his providence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state, which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing the goodness of God toward us.—*McCall's Magazine*.

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. Jan. 11, 1905.

Sabbath begins Jan. 13 at 4:54 P. M.

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

THE donation given Elder Lindsey for Africa was fifteen dollars, instead of ten as appeared in last week's issue.

BROTHER H. H. DEXTER and family had a pleasant voyage across the Atlantic, en route to France. On Sunday evening Brother Dexter spoke to an audience of fifty in the second cabin.

MR. FRED ILES and Miss Anna Dysert were married on Dec. 25, 1904, at Richwood, Union Co., O., and have taken up their abode in Levering, O.

The VISITOR extends congratulations and good wishes.

BROTHER HARRY U. JACOBS and wife of Dayton, O., have moved to Waynesburg, Ky., where they have bought a small farm, and will endeavor to live the truth and do missionary work as the Lord opens the way. We pray the blessing of God to attend them.

THE publishers of *Save the Boys* have informed us that until January 27 they will accept subscriptions at twenty cents a year. This little magazine is issued in behalf of the boys, showing the evils resulting from the use of rum and tobacco. It has been publicly indorsed by General Conference workers, and the need of such an effort is every where apparent.

DISTRICT NO. 5.

THERE will be a general meeting at Bowling Green, O., for District No. 5, commencing Friday evening, January 20, 1905. The meeting will continue over Sabbath and Sunday, January 21, 22. The brethren in the District are cordially invited to attend this meeting. Elders H. H. Burkholder, R. G. Patterson, and Brother John P. Geade will be present to assist in the the meeting. Come, one and all, and let us do all in our power to make the meeting a success. Your brother in Christ, FRANCIS M. FAIRCHILD.

SPECIAL.

FOR a few weeks past I have been out in the field canvassing for Christmas delivery. I find that even about Mount Vernon where about eight different books have been sold, that the territory is not exhausted. I found many anxious to get the books. They want to know what these things mean, such as preparations for war, capital and labor strife, famines, pestilences, earthquakes, etc. My delivery was quite good in spite of the fact that they learned that the books were published by Seventh-day Adventists.

The harvest truly is ripe and languishing, waiting to be harvested but where are the laborers? Are there not those who see souls hungering for truth who are ready to answer saying: "Here am I send me"?

I. D. RICHARDSON, *Field Sec.*

PROVISION AND BEDDING WANTED.

WE are requested to call attention to the needs of the Nashville Sanitarium and Training School for Missionary Nurses. This institution is one that is being established by the Southern Union Conference and it is going through the trials of its pioneer experience. Scarcity of means and unusually straightened circumstances make it a matter of much consideration to those who are in position to render any assistance.

If there are those of our brethren and sisters who are in position to donate provisions such as apples, potatoes, dried or canned goods, or bedding, it will be of very material help to this enterprise. Full information can be secured by addressing as below. If possible, shipments should be made prepaid. Address: Nashville Sanitarium, Church and Vine Streets, Nashville, Tenn.

TITHE RECEIPTS.

DECEMBER, 1904.

Akron.....	\$ 57.43
Alliance.....	2.87
Ashland.....	.....
Barnesville.....	14.35
Beaver.....	4.40
Bellefontaine.....	18.60
Bellville.....	11.75
Bowling Green.....	71.00
Brokaw.....	15.54
Broughton.....	10.85
Camden.....	14.22
Canton.....	27.43
Chagrin Falls.....	12.29
Chillicothe.....	.....
Cincinnati.....	.....
Cleveland.....	118.27
Clyde.....	21.15
Columbus.....	77.62
Conneaut.....	7.03
Corsica.....	.....
Coshocton.....	30.00
Cygnets.....	.....

Dayton.....	86.97
Defiance.....	16.25
Delaware.....	7.50
Dowling.....	15.30
Dunkirk.....	.....
East Liverpool.....	61.85
Elgin.....	24.23
Fairfield.....	.....
Findlay.....	.....
Geneva.....	.....
Grand River.....	.....
Green Spring.....	12.25
Hamilton.....	7.10
Hamler.....	.....
Hicksville.....	.....
Jackson.....	3.43
Kenilworth.....	.....
Kenton.....	.....
Killbuck.....	.....
Kirtland.....	.....
Lagrange.....	.....
Lake View.....	.....
Laura.....	3.00
Leesburg.....	.....
Lewistown.....	22.45
Liberty Center.....	38.99
Lima.....	30.00
Locust Point.....	.....
Mansfield.....	.....
Marion.....	.....
Marshfield.....	.....
Marysville.....	4.06
Melgs.....	7.98
Mendon.....	.....
Middlefield.....	.....
Mineral.....	2.80
Mount Vernon.....	136.13
Nashville.....	.....
New Antioch.....	.....
Newark.....	46.73
Norwalk.....	.....
Olivet.....	.....
Piqua.....	2.50
Pemberville.....	18.48
Pleasant Hill.....	18.75
Reedsville.....	.94
Rosws.....	10.60
Rowsburg.....	.....
St. Clairsville.....	.....
Sherwood.....	20.00
Sinking Spring.....	.....
Spencer.....	.....
Springfield.....	.....
Toledo.....	73.06
Troy.....	.....
Van Wert.....	3.50
Wadsworth.....	1.15
Walnut Grove.....	.....
Washington C. H.....	.....
Waterford.....	10.00
Wengerlawn.....	12.00
West Mansfield.....	.....
Whealersburg.....	.....
Wilmington.....	.....
Youngstown.....	7.00
Isolated Sabbath Keepers.....	83.63

Total.....\$1,298.43
C. V. HAMER, *Treas.*

TOTAL RECEIPTS, ALL SOURCES, DECEMBER, 1904.

Tithe.....	\$1,298.43
Ohio Tract Society.....	850.40
First Day Offering.....	29.56
Sabbath-school Donations.....	33.61
Haskell and J. White Homes.....	1.60
Annual Offering.....	780.83
India.....	51.87
Washington, D. C., work.....	13.50
Southern Field.....	24.80
Young People's Society.....	104.27
Africa.....	67.50
Total.....	\$3,256.43
C. V. HAMER, <i>Treas.</i>	