

# THE Welcome Visitor

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

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## FROM OUR MISSIONARIES.

### MISUNDERSTOOD.

COULD we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should;  
We should love each other better  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To overthrow integrity,  
We should judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the effort all in vain,  
And the bitter disappointment—  
Understood the loss and gain—  
~~Would the grim external roughness~~  
Seem, I wonder, just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force,  
Knowing not the fount of action  
Is less turbid at its source,  
Seeing not amid the evil  
All the golden grains of good,  
O, we'd love each other better  
If we only understood!

—Selected.

### CAIRO, EGYPT.

DEAR SISTER RUSSELL: When your letter and order reached me I had no idea I should so long neglect replying, and thanking the children for their kind response to my suggestion. I hope it is really not too late as yet, and that they have not lost all their missionary spirit for the work in Egypt.

When your letter came, Lois was lying very ill, and as we were compelled to move during her illness, you may be sure I was wholly occupied in home missionary work. As soon as Lois was considered out of danger, Mr. Wakeham left for a tour in Upper Egypt which increased my list of duties somewhat. The fact is I am just beginning to breath freely again, and am very grateful. The New Year finds us all well again and comfortably settled in our new quarters.

I had intended making the tour in Upper Egypt but Lois' sickness fur-

nished me a good excuse. Indeed it is anything but agreeable to the natural desires to travel through the villages and depend upon the hospitality of the citizens for the necessities of life. The majority of them live in sort of pens, surrounded by mud walls, in common with all their animals. There is usually a room or two attached to the side of the court, but my experience is that the court with domestic animals is preferable to the house. In one room, where we lodged, the chickens were driven out to give us place, and the mud floor sprinkled with water and partially covered with a piece of matting. We were supplied with a sort of couch made of sticks of palm, the slats on the top being about four inches apart. Over this was spread an old blanket, and the room was "at our service" for the night. I made an effort at lying down with my traveling cushion for a mattress and my valise for a pillow, but I kept wishing all the while I was out in the court, where Elder Awada was sleeping soundly on a board; for leaving out the bed question, these rooms are alive with rats, lizards, vermin and often scorpions, while the air is foul and almost intolerable. In one court I noticed what looked like an immense hollow toad-stool made of clay. I asked its use and learned it was a refuge from scorpions, and that the family slept in it during the scorpion season.

We have partially remedied these external inconveniences by carrying our bedding with us. It is possible in Egypt to carry, as hand baggage when traveling, an entire household outfit. Bedding, clothing, cooking utensils and quite a store of provisions included. But it must be done up in bundles, bags, and baskets. No trunks are allowed on the train except as express at very high rates. It costs more to ship a trunk than a man. There are always plenty of boys and men, donkeys and camels at every station along the railway line, and for a few cents you can have your luggage carried a distance of several miles to any of the villages off the line. How to settle the food question and not give offense is a most difficult problem.

It would be amusing to watch the preparation of the food if one did not

feel all the time that he was going to be compelled to eat some of it. The women sit on the ground, with their children and animals around them, and their food material near by. Their stoves are simply two stones or blocks of clay, placed close together so that the cooking jar can be placed upon them and the fuel (cakes of dried manure) between them. The foods are all prepared in dishes that are never washed except a little rinsing on the inside. After the meal they are usually left for the animals to "clean up" till needed again for the family. Personally, I am very cautious about accepting their hospitality at meal time. It is very, very pitiful to see the poor women and girls living such lives of degradation and ignorance with so little hope of improvement.

When I was in Keña last year I succeeded, after much trouble, in getting a young girl from one of the villages to live with me and help in the Arabic. She had been in a mission school some years, as her father was an evangelist, and could read and write Arabic quite readily. She was a very sweet, winning girl about sixteen years old, but sadly in need of training. She was simply delighted with her transformed condition and improved marvelously. We soon learned to love her as one of our own and hoped we might be able to keep her and train her as a teacher and translator or interpreter. But her father became afraid that some thing might happen to prevent her being married in due time (which would be a lasting disgrace he thought) and no persuasion or offers on our part could hold her. We were compelled to see her go back to the old life in the mud village. Still she has not married, and writes to me regularly and longs to be with us. We hope and pray that the Lord will help the father to see the truth regarding the sacrifice of this dear girl to a cruel custom, and grant her liberty to return and prepare for a life of intelligent usefulness. This man professes to believe the truth of the Third Angel's Message but it requires a mighty illuminating for the men to see that their custom—the slavery of women—is not orthodox. I am sending you with this one of her letters which is simple truthfulness in itself

of her longing for better things. Perhaps it will be of interest to read at your church missionary society. I shall make every effort to get her father's permission to let her return to our home, yet hardly know where the means for her support would come from at present. But I have faith to believe that God will open the way to enable us to help these dear girls. There are thousands of them who, if they knew there was help for them, would send to us just such a plea as this of Rifka's. When Mr. Wakeham visits America in the spring, I hope to send a collection of Egyptian curios for the Academy.

I presume you are enjoying midwinter with frost and snow. We have no frost, but find the cold, damp weather very disagreeable. These large stone houses have no accommodations for stoves or grates, and unless one keeps stirring he chills through and through. During the day the weather is perfect as there is almost perpetual sunshine after the morning fog clears. We are fortunate in having a very large clean house-top with a low wall. The young people use it for polo and other games.

Remember us to the friends of Ohio, and best wishes for the new year to all.

I am as ever, Your sister in Christ,  
MRS. W. H. WAKEHAM.  
Jan. 8, 1905.

(THE following is the verbatim letter from the young girl referred to in Sister Wakeham's letter. We hope this pathetic plea will stimulate all to greater efforts in behalf of these dear girls.—ED.)

NEKALA, EGYPT, JAN. 16, 1905.

HONORED DEAR. MY MOTHER WAKEHAM: I hope you are all quite well many salams and best wishes to you all. We are all very very happy because your letter came yesterday. Was wishing much to hear from my dear mother and wishing to know if you were well and happy. Thank God, your letter came and now I know you have not forgotten me but remember us all as we do you I think of you every day and dream every night about you. Oh dear me, I like very very much to stay with you in your house to last time of my life because I miss you very much and learn more English. If you love me you come with your husband when he comes and take me with you and if you not come you not love me. This is right. My little sister she wanted to go to the American Mission school in Asiut, but I said not now. I want to go with Mrs. Wakeham and you go with us. Now let me know are you like we come and stay with you in your house? If you wish, tell me

quick—not talk only but we must do also. Now I am teaching my little sister in English and arithmetic and some books Arabic you know if I not stay with you I must forget my English because I have no teacher to learn me. When was here Mr. Wakeham he gave me one lesson only thank to him very much. Now I am very busy with the cooking and maker bread and sewing and washing the clothes. How happy I shall be if you come and I go with you and going out in Cairo and visit people with you, oh dear how much I shall be happy when Jesus comes and takes me with him to his beautiful home, sweet home I like he takes me soon. I am ready to him. My mother's new baby she is very well, her mother cannot make eny thing with her. If I take her her mother can work my little sisters sends many salams to you they wish they were with Lois and play with her they say we would like very much to see Lois. My father and my mother sends best love to you and my brother Azis he want to send a letter for Mr. Wakeham he is now in tahat teach for the boys but there is many girls want a teacher. all people in this country they say bring your sister to teach the girls here. Give my best love to Ray and Lois and Hermenie and Dr. John Keichline and say to him Rifka has not forgot you but remember you and my love to Edie and Ella and to every body. With much love to you your girl Rifka, MATTA MICHAELS.

Lancaster.

DEAR WELCOME VISITOR: Since taking up the canvassing work in Lancaster I have met with many encouragements. I felt from the beginning that God was leading the way. I have been here a little over two weeks. In that time I have found two who are very much interested in the truth. Both of the parties have been receiving papers and books from friends who are Adventists. And one lady has reached the point where she says that she feels condemned every time that she works on the Sabbath. There are several things, that are not clear to her; but she is searching the Bible to know whether these things are so. It is my prayer that I may be able to present the Message in such a way that it will not excite prejudice but will lead these honest souls to an acceptance of the whole truth. How true it is that the fields are white already to harvest, but where are the laborers. Let us pray the Lord of the harvest that he will send forth more laborers into his harvest. Yours in the Master's service,

E. R. NUMBERS.

## THE CANVASSING WORK.

### REVIVAL OF THE CANVASSING WORK.

THE importance of the canvassing work is kept ever before me. This work has not of late had the life infused into it which was once given by the agents who made it their specialty. Canvassers have been called from their evangelistic work to engage in other labor. This is not as it should be. Many of our canvassers, if truly converted and consecrated, can accomplish more in this line than in any other in bringing the truth for this time before the people.

We have the word of God to show that the end is near. The world is to be warned, and as never before we are to be laborers together with Christ. The work of warning has been entrusted to us. We are to be channels of light to the world, imparting to others the light we receive from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible.

The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this line, leading them to take up the book-work and handle it successfully. Some have the talent, education, and experience which would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done.

Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to sell the books which the Lord by his Holy Spirit has stirred his servants to write. God desires us to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let inexperienced

persons be connected with experienced workers that they may learn how to work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16. Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation for other lines of missionary labor.

If those who know the truth would practise it, methods would be devised for meeting the people where they are. It was the providence of God which in the beginning of the Christian church scattered the saints abroad, sending them out of Jerusalem into many parts of the world. The disciples of Christ did not stay in Jerusalem or in the cities near by, but they went beyond the limits of their own country into the great thoroughfares of travel, seeking for the lost that they might bring them to God. To-day the Lord desires to see his work carried forward in many places. We must not confine our labors to a few localities.

We must not discourage our brethren, weakening their hands so that the work which God desires to accomplish through them shall not be done. Let not too much time be occupied in fitting up men to do missionary work. Instruction is necessary, but let all remember that Christ is the great Teacher, and the Source of all true wisdom. Let young and old consecrate themselves to God, take up the work, and go forward, laboring in humility, under the control of the Holy Spirit. Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability that God has given them, seeking counsel from him, and combining the work of selling books with personal labor for the people, their talents will increase by exercise, they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education.

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. Those who engage in this work need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing our love by helping one another. We must be pitiful and courteous. We must press together, drawing in even cords. Only those who live the prayer of Christ, working

it out in practical life, will stand the test that is to come upon all the world. Those who exalt self, place themselves in Satan's power, preparing to receive his deceptions. The word of the Lord to his people is that we are to lift the standard higher and still higher. If we obey his voice, he will work with us, and our efforts will be crowned with success. In our work we shall receive rich blessings from on high, and shall lay up treasure beside the throne of God.

If we only knew what is before us, we would not be so dilatory in the Lord's work. There are ministers and workers who will present a tissue of falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the word of God. These are given to the people as meat in due season, while their souls are starving for the bread of life. Even now there seems to be a burning desire to get up something startling and bring as new light. Men are presenting as important truth that which is only fable and falsehood. This imaginary food which is being prepared for the household of God will cause spiritual consumption, decline, and death.

We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey his commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must do their part to bind up the law and seal it among the disciples.

Some flatter themselves that the Lord will give them another opportunity, that there will be a second probation. Fatal delusion! Just now, day by day, hour by hour, we are building for the last great day. We are trading on our Lord's money, and at his coming he will reckon with us, and we shall have to give an account of what we have done with his goods. As responsible beings we are working for time and for eternity, making our records in the books of heaven, and preparing our reward or punishment. Our reward will be proportionate to our work. "My reward is with me," Christ declares, "to give every man according as his work shall be." Rev. 22:12. He will expect results from every one.

The Lord designs that the light he has given on the Scriptures shall shine forth in clear, bright rays, and it is the duty of our canvassers to put forth a strong, united effort that God's designs may be accomplished. A

great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvassers to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers who will put their energies and enlightenment into the work, helping wherever there is opportunity. The Master calls for every one to do the part given him, according to his ability. Who will respond to the call? Who will go forth to labor in the wisdom and grace and love of Christ for those nigh and afar off? Who will sacrifice ease and pleasure and enter the place of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to the people, calling them to repentance?

God has his workmen in every age. The call of the hour is answered by the coming of the man. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Isa. 6:8. Let all who labor effectually in the canvassing field feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord which is soon to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer, clear and distinct, "Here am I; send me." MRS. E. G. WHITE.

#### WHO WILL ANSWER, "HERE AM I; SEND ME."

As the time draws near for our Canvassers' Institute, I would that something might be said that would arouse the men and women whom God would have engage in this important work. Never will there be a better time to sell

(Continued on page 4.)

## The Welcome Visitor

ISSUED WEEKLY BY THE

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Adventists

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL - Editor.

Academia, Ohio. March 8, 1905.

Sabbath begins Mar. 10 at 6:01 P. M.

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

THE April number of the *Life Boat* is to be a temperance number. The patent medicine delusion, the morphine and cocaine evil, the liquor traffic, tobacco curse, tea and coffee, and the causes underlying all, will be considered; and also deliverance from the same through the gospel. Names and addresses can be sent to the *Life Boat*, Hinsdale, Ill., or they will be furnished in quantities at two cents each.

### SPECIAL NOTICE.

I HAVE heard from a number who expect to attend our Institute which will begin in less than one week (next Tuesday). By whom are you to be employed this summer? Has the Lord placed a burden on you for the canvassing work? If so join us and get the needed instruction to enable you to succeed.

I. D. RICHARDSON, *Field Sec.*

### RELIGIOUS LIBERTY LEAFLETS.

WE have just received four religious liberty leaflets, written by W. A. Colcord, secretary of the Religious Liberty Bureau, of Washington, D. C. These tracts contain matter that ought to be in the hands of the people everywhere. They are in a convenient form to place in an envelope and many could be used in correspondence. Let every lover of religious liberty supply himself and be ready to act as occasion demands.

No. 1. — "Principles Too Little Understood," 8 pages.

No. 2. — "Sunday Laws: Their Origin, Nature, and Object," 8 pages.

No. 3. — "The Logic of Sabbath Legislation; What Sabbath Laws Mean," 8 pages.

No. 4. — "The Civil Sabbath; Nature of Sabbath Legislation," 12 pages.

The price is 40 cents per hundred. Order from the Ohio Tract Society.

H. H. B.

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the printed Message than the present. Times are good, money plentiful and the people, if rightly approached, would purchase the books God has caused to be written and prepared to be placed in their homes. I know, too, of many well meaning persons who expect sometime to connect with this work and engage in it; but are waiting for a more favorable time to start. Satan is doing his utmost to keep every such person employed at something else with the vain hope that some time circumstances will be more favorable and they will surely take up their duty. I feel sad as I think of the many homes that to-day might be entered by consecrated canvassers, and books containing God's Message for the people of this day be left with them for future study, but which will very soon be forever closed, against both God's messengers and his Message. Brethren and sisters, why delay? Why not decide to start *now*? The cause will never need you more than now and opportunities for doing good and helping on the closing Message will never grow more favorable. The end is near. What is done to prepare the people for the final end of all things and the glorious appearing of Christ must be done quickly. "The return of Christ to our world will not be long delayed." Let this be our key-note in the canvassing work from henceforth.

"Then to thy task! no more delay!  
Lest others bear thy sheaves away;  
Lest some one wear eternally  
The crown of life that was for thee."

H. H. BURKHOLDER.

### ELDER E. H. GATES WILL VISIT OHIO.

IN a recent communication from Elder E. H. Gates, we have his promise to spend two or three weeks in Ohio before attending the General Conference at Washington, D. C. Many readers of the VISITOR will remember Elder Gates as an active minister of this Conference. Many others of our younger brethren and sisters will be glad to meet him and hear him relate some of his interesting missionary experiences since leaving the State as a missionary to the island of Pitcairn fifteen years ago. He will spend the last half of April and some time in May with us. Mrs. Gates will accompany him as far as California and spend a year there with her parents, Mr. and Mrs. W. D. Sharpe. Announcements will follow in later issues of the VISITOR.

H. H. B.

"HAVE faith in God."

SISTER EMMA M. DOHERTY of Cleveland, O., informs us that she has some "Japanese Morning Glory" seeds for sale. These flowers are exceedingly beautiful, and not very common. All the money received from the sale of these seeds is to be given to benefit the Cleveland church. This is good missionary work, and we hope this sister will receive all the orders she can fill. Price, 12 cents per package, postpaid. Address Miss Emma M. Doherty, 48 Eggers St., Cleveland, O.

### NOTICE.

#### Important Issues.

THE International Publishing Association has just issued special editions of German, Danish, and Swedish papers. These papers each contain the "Open Letter" on the Sabbath question recently published in the *Review*, also an excellent article from the pen of Elder R. C. Porter on Spiritualism, and other interesting and important matter that would be appreciated by those who can read these languages. These papers should have a wide circulation. Who will aid in this good missionary enterprise?

Price: five papers for 10 cents, 100 for \$1.50. Address the International Publishing Association, College View, Nebr.

H. H. B.

### OBITUARY.

BLOOM.—William H. Bloom was born in Clinton Co., Ohio, near the old Cornelius Bloom homestead on the Wilmington and New Antioch Pike Nov. 26, 1829, and died Feb. 18, 1905, aged 75 years, 2 months, and 22 days. His parents were Cornelius and Eunice Bloom. He was married to Miranda J. Roberts Aug. 22, 1856. Nine children were born of this union: Mary E. Nottsger, Melissa A. Taylor, Sarah C. Fisher, Sarelida J. Bunyan, Harry M. Bloom (died Jan. 6, 1877), Rosa E. Gregory, Ethelbert Bloom, Christiana Taylor. One died in infancy. His first public profession of faith in Christ was made in May, 1877, when he and his wife were baptised by Elder D. M. Canright, and June 28, 1879, united with the Seventh-day Adventist church of New Antioch, being one of the charter members, and remained faithful to the end. He leaves a wife, six daughters, one son, twenty-one grandchildren, one great grandchild, and three sisters. The members of the Disciple Church kindly offered their house for services. As it was much more commodious than our own, we accepted the kind offer. Brother Bloom was chairman of the County Board, and the other members acted as his pallbearers. There was a large attendance and the Lord touched all hearts as the writer set before them God's purpose in creation, man's fall, and redemption through Christ, including the fulfilment of the promise to Abraham and his seed. Our aged Sister Bloom was unable to attend the public service. She is absolutely helpless, confined to her wheel chair. A short service was held at the home before going to the church. How cheering the thought that a little while from now and all will be swallowed up in victory.

D. E. LINDSEY.