

THE Welcome Visitor

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

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MISSIONARY.

MOTHER.

Oh! what is so dear as a mother,
Though feeble and frail she may be.
I scorn the world's wealth and its honor;
My mother's a treasure to me.

That mother whose love hath protected
From dangers mine eyes could not see;
Whose counsel my footsteps directed:
That mother's a treasure to me.

But now to her rest hath been given.
From sorrow and pain she is free.
When death's chilly portals are riven,
Again she my treasure shall be.

JOHN W. SHULTZ.

ATTITUDE OF RULERS IN CHINA TOWARDS THE PEOPLE.

WHILE we have no reason to doubt the interest of the emperor and empress dowager in the citizens of their kingdom, still their interest is more than counteracted by the local ruler, whose desire is to make the people his servants instead of him being the servant of the people. The tax required by the throne would not be at all unreasonable, and large sums of money are constantly dispensed for the public benefit. But the chief ruler is too far from the people.

Every city has a ruler who is an autocrat in himself. Of him the emperor requires a certain amount of money, depending on the size of the district he governs. The local ruler requires of the people more than twice this amount of taxes, and appropriates the larger half for himself, thus reducing the farmers to such a close margin that they scarcely live from one season to another. No one is ever consulted as to the right or wrong. What the mandarin does is always right, and the people know better than to ever refuse any of his demands.

Three years ago the emperor issued a decree throughout the empire that the mandarin in every city should provide a free school at the government's expense. A school was started in nearly every city, but the mandarin soon appropriated these funds for his own use, and the school ceased. The people know where the defect is, and take no interest in their government or country. It has become a matter of

living with them. For this reason it would be difficult for China to raise up a loyal army. A revolutionary army could much easier be set in operation. The governments of China and that of Russia are very similar. It does me good to talk with the farmers as they come in to buy medicine, and be able to tell them of the plan of God's government. They know what is right and just, and there is a cord in their hearts that responds to truth.

The rulers do not receive their position by merit, but by "cash" (Chinese money), and they expect to get their money back during their term of office. The entire nation is permeated with this principle. It is even so in the matter of the postoffice. There was a man in this city who wanted to be postmaster, and was about to buy his position when it was discovered, and our postmaster was retained.

The Christian denominations are trying to make this form of government help in preaching the gospel. They have secured a large donation from the empress for a Christian medical college. They have all combined, and are pulling at the chief rulers for them to recognize Sunday. The postoffice department observes Sunday. If Christianity has to descend to the people through the decrees of the rulers, I do not have much faith in their evangelizing China very soon. This is Sunday and the mail man just brought me a letter from Dr. Selman's station. I asked him if he did not know this was Sunday. Yes, he said, but the distance was so long he would sooner take two days than one to walk it in.

The latest decree that has come from the empress is that schools shall be established in every city and a foreign instructor teach western learning. Well, the school started here with a Chinese teacher in charge who knows nothing about foreign countries except that there are such countries. It is not held on Sunday. There were two students here to-day. They said there was no school to-day. I asked why not. They said, "kuei-chi," that's the custom. All the scholars as well as the teacher are heathen, the greater portion never having heard of the true God.

They use this day for gambling. Union of church with state is the same in any government, but perhaps in no government does it look so ridiculous as in China. Our Christian friends claim that these are great evidences of the evangelization of China; but it is the best method Satan could devise of dishonoring God, and of making it difficult for the servants of God to reveal the true light. It will not belong until China will be declared a Christian nation on the ground that she observes Sunday. The government schools and postoffice already observe the day. But to us here in the interior, it is a great object lesson to see the difference between man's ways and God's ways. When we see these things coming should it not be an object lesson to us all, and inspire us to put forth every effort possible to get workers in these needy fields? Time is growing short: the nations are going to close their doors quickly. Should we not begin in earnest by God's help?

H. W. MILLER, M. D.

INSEIN, BURMA.

DEAR VISITOR: In my last letter, I only noticed one of the tribes of Burma, the Burmese. This forms the major portion of the population, but there are several other tribes to be found here, viz., Shans, Karens, Talanigs, Chins, and Kachins. It would perhaps be unadvisable to attempt to describe, even briefly, all of these tribes, but the history of one, the Karens, has proved most interesting to me.

During the days of Burman supremacy the Karens fared badly indeed. The Burman scorned him because he had no written language and because he was a spirit worshiper. The proud and haughty Burman only considered him fit for a slave; he had no rights which the government recognized. If by chance he cultivated land in the fertile plains his crops were confiscated, and if he resisted his life was forfeited. This constant oppression drove the Karens into the hill country where kindly nature provided some protection. Here among the friendly hills they eked out a precarious existence, not caring to accumulate any store to tempt the avarice of the Bur-

man, and thus invite an invasion into his retreat.

The Karen cleared and burned a side-hill, planted his rice and as soon as he had harvested his crop moved to other quarters. The next year the same field was not tilled again, but another one was cleared. But, as often happens, God had looked with great compassion upon this despised, mistreated people. Although wandering far from God in the dark night of demon worship, these Karens had retained in their hearts a knowledge of and belief in the Supreme Being. They hold many traditions so akin to the Biblical account of creation, the fall, the flood, etc., that no one can doubt but that at some remote time they knew Jehovah.

They further believe that although they were under God's disapproval, he would remember them kindly, and send to them messengers with the whole truth. When the missionaries came they found fruitful soil in the hearts of these simple unsophisticated folk. While the Pharisaical Burman clung tightly to his own righteousness, the Karens embraced Christ gladly. So general was the acceptance of Christianity by the Karens that many writers have spoken of it as a "nation in a day." Thus, again, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things that are not to bring to naught things that are." Do I need to say more than this, "We have no missionary to the Karens?" Will not some one say, "Here am I; send me?"

The Karen language has been reduced to writing by the missionaries and the Bible given to them, but "How shall they hear without a preacher?" "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." May God's Spirit stir the souls of those in the homelands as it does ours who are face to face with the need.

H. H. VOTAW.

SOMETIME, somewhere, perhaps we'll know
The meaning of the things we suffer here—
The discipline of life, which stings and smarts;
The throes, the soul-pangs and the heart-throbs,
The spirit's anguish, and the stifled groans,
Which rend our souls asunder and destroy
Life's sweetness and make sad and drear
The days which might be full of sunshine and
of joy.

Sometime, somewhere, mayhap we'll know.

K.

OUR WORK AND WORKERS.

Zanesville.

DEAR VISITOR: We see a little fruit of our labor in this part of the Lord's vineyard. We have a Sabbath-school of twelve, of which eight are adults. The outlook for a growing school is encouraging. I am teaching Bible to thirty or more adults each week. Some are in the valley of decision, and will soon decide the great question whether they will obey the commandments of God or the traditions of men.

I find many things that make the work go slow. But I am not discouraged for it is the Lord's work and not mine. God says, "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth." Ps. 46:10.

God has blessed me in placing our good literature in the homes of the people. I have sold over one hundred dollars' worth of books, principally "Christ's Object Lessons." These have been sold without any special effort. I usually carry two books with me, "Coming King" and "Christ's Object Lessons." Where the people don't want the two I give them their choice, and invariably they choose the later. O! that we all might show our appreciation of this noble book, and push it till we can join in the song of jubilee.

F. H. HENDERSON.

Corpus Christi, Texas.

DEAR READERS: I have not written to you through the columns of the VISITOR since leaving Ohio last September. Nevertheless I have thought often of you all, and long for the time when I can mingle with you again. At present circumstances are such that I must remain here. Mrs. Smith's health is very poor, yet some better than it was a month ago. By the grace of God we try to be patient through this long affliction, and seek to learn the lessons he has in it for us. The Lord never afflicts without a reason, and a good to be accomplished thereby.

There are two families of Sabbath keepers near here. One family moved in since we came and the other had not been here long. The people here know nothing of the truth. I long for an opportunity to tell them of this glorious Message. Over half the population is Mexican, and of course the prevailing religion is Catholic. I find many honest souls among these people who want the truth, being dissatisfied with their present religious experience. Few, however, are able to speak English.

The WELCOME VISITOR still calls at our home, and through it we learn of the blessings our Heavenly Father has bestowed upon the Ohio Conference. It makes our hearts rejoice as we hear of souls being brought to a saving knowledge of the truth in different parts of the State. How anxious I am to be able to take a more active part in proclaiming the Message! Another family, consisting of nine members, lives in this house with us, and they are considerably stirred up about the truth. Our prayer is that they may see the necessity of obeying. We long to see the work completed and the people of God made up and gathered in his kingdom.

JAMES H. SMITH,

MRS. KATIE SMITH.

May 21, 1905.

THE CANVASSING WORK ADVANCING IN OHIO.

SINCE our Institute closed I have been busy starting different workers in the work. Those who have gone out have been able to see the hand of the Lord in their work; success has attended nearly every one in a very marked degree; all can see that the Lord has verified his promise to send his angel before the faithful worker to prepare the way in the hearts and minds of the people.

In my experience starting these inexperienced workers, as I would go to the homes of the people, I could not help but notice the interest they seemed to take in the subject matter of the book. This was not so eleven years ago when I first entered the work. Truly the harvest is fully ripe and wasting. The Lord has said that there shall be delay NO LONGER, so let us all hasten to our post of duty, so that when the Lord of the harvest comes to our names in judgment, he may be able to retain them in the Lamb's book of life and say, "Well done, thou good and faithful servant."

Several letters came in this week from brethren who are awake to the importance of the hour, desiring a place in the Lord's work in Ohio. We can tell them that there is plenty of territory in the State where there are no Seventh-day Adventists, and many dear souls waiting for the light of present truth. Come and engage in the Lord's work, dear reader. For information address me at Mount Vernon, O., R. F. D. No. 1.

J. D. RICHARDSON.

Olivet.

I SPENT May 18 to 21 with the company of believers at Olivett, Belmont Co. Sabbath, May 20, after the service at the church we all went to the

water, and after a short discourse spoken to the crowd that had gathered, we buried five dear souls in the watery grave, and we believe they have risen to walk in newness of life. We can only say, "Praise the Lord, O my soul."
C. C. WEBSTER.

MT. VERNON ACADEMY.

MOUNT VERNON ACADEMY.

1905 Class History.

FULLY cognizant of the fact that the members of this class are constitutionally reticent, and would shrink from any special mention before the public, with what is considered a proper reserve of feeling and sentiment, I will delve only lightly and briefly into personal history of individual members.

History is no easy science if studied in its true relation to a well developed and systematic education. Its subject, the human family, is infinitely complex. No one would gainsay me should I say Man is the object of the most intricate study of ages. His intentions, desires, strength, fallacies, all present a hedge of difficulties that makes analysis of the creature extremely difficult.

Man possesses a heart. Possession is not only "nine points in the law," but is also "nine points in the man"; and when one comes to know that "the heart is deceitful above all things and desperately wicked," it is an easy matter to see how the study of history may become to the person who is a thinker not only an interesting study, but one of fathomless intricacies.

History is all we know about individuals and events. It does not necessarily take in all we have ever heard, —quite the contrary. Hearsay is not, and never can become, history. Hearsay could scarcely be coined for mythology. It is clothed in garments too filthy to soil the fair throng of thwarted ambitions and attained goals, alike of which history presents so many striking examples.

And now, friends, believing that you will pardon discrepancies, should any unfortunately creep into my work, I draw consolation from the fact that you as history students will not unduly criticise me, because you know the difficulty of presenting an errorless work on the subject.

There was a time in the past when no one in this class aspired to the hope of making history; but that was in the gray dawn of childhood when the world was simply a beautiful playhouse, full of pleasure and baby's toys. With the first pair of copper-tipped boots, however, came the desire to be

like papa; and to make the desire a reality, the big coat must be donned. How many of us remember with a certain feeling of tenderness the times when we would dress up in the clothes of father and ride a broomstick around the house and across the yard, with the avowed purpose of bringing home groceries for mother; and when the gentle sister would come to the door of the little playhouse all arrayed in mama's clothes, including gloves and hat, and would be invited in and given the best place to sit, because she was company. Those were the days when life was free from cares and responsibilities. But even then would come the desire to know why things were as they appear. Why men lived; why they worked at different trades; why animals lived; how birds could fly; why people got sick and died; what medicine was for when they were sick; — these questions all came with a variety of conjectures in the mind, and day by day stimulated us with the desire to know the reason if possible.

Through the great goodness of the One who rules heaven and earth, who keeps the stars and planets in their places, and who gives us life, we have been enabled to find out some things that we once beheld in wonder. And since finding out the real truth of many things we are led to exclaim aloud with more wonder and admiration than we did when we were entirely ignorant of facts and principles.

As a class we boast of no great attainments. Dame Fortune has not so bounteously bestowed luck upon us. But we never would consent to call it luck. Luck has done nothing for any of us. Pluck has done much for all of us. Of this we are justly proud; and since our entrance at the threshold of dear Alma Mater, we have gone through, expressed in astronomical language, a sort of tidal evolution.

A tidal evolution applies to a periodic elevation of plastic material of a world in its early stages, occasioned by gravitation of an exterior mass. We plead guilty to the charge of plastic material, else how could we ever become moulded and shaped after the Great Pattern? By gravitation with exterior masses we have succeeded, after many months, in reaching the end of the first period of evolution.

* * * * *

Having glanced at the record of the class we have now to cajole ourselves with the thought of past frolics. These are few and will never be published in book-form, but with one who could properly wield the pen, they could be put into a pleasing narrative.

Faint memories linger of nights spent by the boys in sugar camps, or fishing

along the cold banks of a river from a reasonable bed-time until daylight; of how many bites we got, (but how many of them were mosquito bites!) and how occasionally some one would narrowly escape rolling into the river and catching a "duck."

For the sake of you who have to suffer from my inability as a historian and narrator, I desist from going further into details. These things seem doubly dear to the class, because we are soon to part with all but the fond memories.

On the whole these schooldays have already repaid us an hundredfold. They have opened to us a new life of intrinsic value, and a new world of untold possibilities. Everything seems bright, and the good is worth the living and the working for every day. Birds' songs are sweeter, stones have greater beauty, and even a humble earthworm becomes an absorbing study of a lifetime.

We have shared our joys and sorrows together; have tried to bear burdens for others, and to make the world better for our having lived in it thus far. Our prophet, who has a close idea of the workings of most of our minds, will undoubtedly have us each in a place where we can do as much and more in the future.

Now, as we go out from among you, probably never to return, we are anxious to go with the well wishes of every one. To you, dear friends, one and all, we express our heartiest appreciation of your ever friendship; and wherein we have fallen short of your expectations, we can only beg of you to be lenient in your judgment of us. To our teachers, who have never failed us, we owe a debt of gratitude that fails to find expression in words. I know of no better way to tell you how much we appreciate you, than to tell you to look back to your own school days and remember the faithful men and woman who helped make it possible for you to be to us what you have been.

FRED R. THORNTON.

CHEERING WORDS FROM JAPAN.

THOSE present at the missionary meeting held Wednesday morning, May 10, at the chapel were given the rare treat of listening to one of our foreign workers, Elder Field, who recently arrived in his native land after having spent three years as a gospel missionary in Japan.

He told us of the many trials the young have to endure who accept present truth in the Land of the Rising Sun. From early childhood the three

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ISSUED WEEKLY BY THE

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Adventists

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL - Editor.

Academia, Ohio. May 31, 1905.

Sabbath begins June 2 at 7:22 P. M.

MRS. S. M. SEIBERT of Columbus, made a visit with her daughter, Mrs. C. E. Welch.

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

BROTHER N. S. MILLER'S mother and brother of Cleveland visited his family Sunday.

MRS. CLARA MORRIS and Miss Mable Miller are visiting friends at their old home in Miami Co.

BROTHER KENNETH R. HAUGHEY has returned to Ohio, and will enter the tent work with Brother C. T. Redfield.

MISSSES ALMEDA HAUGHEY and Anna Rice of Cleveland spent last Sunday with friends in Academia. Sister Haughey leaves Ohio this week for Berrien Springs, Mich. where she will enter the College as matron.

THE Mount Vernon Sabbath-school is preparing for a convention on the appointed day, June 10. We trust that this will be the case with all the schools, and that a report from each will be sent to the WELCOME VISITOR.

ELDER M. C. KIRKENDALL left Monday morning for his field of labor in the tent work. He and Brother C. A. Pedicord will locate in Cincinnati. Brethren pray for this company that the truth may find its way into the hearts of the people in this vast city.

BROTHER JAMES K. WHITE and family have moved to Brandon, Manitoba, Canada. We are indeed sorry to part with these friends, but we pray that the Lord will bless them in their new home, and make them a blessing to others who know not the truth.

AS space permits, we hope to publish some articles produced by the Rhetoric class in the Academy. We feel sure that the missionary spirit, and the evident desire for usefulness in the cause of God manifested by these students, will be a source of pleasure to all who desire to see our young people occupy their right place in this closing Message.

WE are sure that the brethren are rejoicing over the encouraging outlook at the General Conference. Our hearts have been made glad at the response to the call for the Washington Fund. We are sure that this work is of the Lord, and may our prayers uphold those on whom the responsibility rests, that the mind of the Lord may direct in all things that no mistakes be made.

CANVASSERS' REPORTS.

(For week ending May 19, 1905.)

Robert Thomas, Marion Co.—Daniel and the Revelation: 4 hours; value of helps, \$75.

Howard W. West, Muskingum Co.—Bible Readings: value of deliveries, \$64.50.

Katie M. Halstead, East Liverpool.—Bible Readings: 25 hours; value of orders, \$18; helps, \$6.50; total, 24.50.

A. T. Halstead, East Liverpool.—Patriarchs and Prophets and Coming King: 9 hours; value of orders, \$5; helps, \$.75; total, \$5.75.

Otho C. Panches, Madison Co.—Bible Readings: 26 hours; value of orders, \$37.50; helps, \$6.50; total, \$44.

Bradley W. Rayle, Clark Co.—Coming King: 15 hours; value of orders, \$12.50; helps, \$.50; total, \$13; deliveries, \$98.50.

E. R. Numbers, Fairfield Co.—Coming King: 53 hours; value of orders, \$52; helps, \$3.50; total, \$55.50.

William Campbell, Massillon.—Coming King: 36 hours; value of orders, \$38.

Alice Bond, Williams Co.—Coming King: 10 hours; value of orders, \$3.

F. E. Wagner, Tuscarawas Co.—Miscellaneous: total value of orders and helps, \$12.25; deliveries, \$8.50.

J. O. Young,* Wood Co.—Miscellaneous: value of orders, \$33.50.

(*For week ending May 12.)

A DESCRIPTIVE catalogue of the Hinsdale Sanitarium has just been received, and we are indeed pleased with it. We append the announcement for the benefit of all who are interested in this work:—

The managers of the Hinsdale Sanitarium are pleased to announce to the friends of the Battle Creek Idea that their new building is practically completed, well furnished throughout, thoroughly equipped with the latest medical appliances, and that they will be ready to receive patients and guests the later part of May. You are cordially invited to visit this new institution and its beautiful grounds. Write for further information to Dr. David Paulson, Supt., or The Hinsdale Sanitarium, Hinsdale, Ill.

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following principles are forcibly impressed on the young mind: First. Obligation to the emperor; Second. To parents; and, Third. To the oldest son of the family, leaving their obligation to God out of the question.

The prevailing religion is Buddhism. They have no knowledge of the gospel, nor do they desire "that light that lighteth every man that cometh into the world." When one gives up this belief and accepts the Message, all opposition possible is brought against him.

He told us of two young men who boldly took their stand for the truth in the face of this bitter opposition. One was a student in a postal and telegraph school in southern Japan. Not only was this young Japanese opposed by his parents but also by the school authorities because he absented himself from his duties on the seventh day. For a year he stood firm. He then returned home and while there had the offer of a good position. Lacking that firmness of character which makes one stand though the whole world be against him, he yielded and gave up the Sabbath.

The other met with equally as much persecution. His parents firmly believed that his mind was deranged and threatened to shoot the foreigner who drew him from his former belief. The young man was at this time attending school some distance from his mountain village home. He was an earnest student of the Bible. Later his father suffered heavy financial losses. The parent's pride was humbled, and he with the rest of the family was ready to hear this Message which the son so gladly carried to them. The mother and grandmother have recently been baptized and the father is at the door of the church. In March, the young man was sent to prison because he could not conscientiously enter the military service. His sentence was for two months. He is of good courage and sent by Elder Field the message found in 2 Cor. 4:17, 18 to the students of Mount Vernon College.

LUTA ROSS.