

# THE Welcome Visitor

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

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## MISCELLANEOUS.

### PERFECT THROUGH SUFFERING.

God never would send you the darkness,  
If he thought you could bear the light;  
But you would not cling to his guiding hand,  
If the way were always bright;  
And you would not care to walk by faith—  
Could you always walk by sight.

'Tis true He has many an anguish  
For your sorrowful heart to bear,  
And many a cruel thorn-crown  
For your tired head to wear;  
He knows how few would reach heaven  
at all,  
If pain did not guide them there.

So he sends you blinding darkness,  
And the furnace of seven-fold heat;  
'Tis the only way, believe me.  
To keep you close to His feet—  
For 'tis always so easy to wander  
When our lives are glad and sweet.

Then nestle your hand in your Father's  
And sing, if you can, as you go;  
Your song may cheer someone behind you,  
Whose courage is sinking low.  
And—well if your lips do quiver—  
God will love you better so.

—Selected.

### THE MOHURRUM.

THE Mohurrum is a Mohammedan festival held at the beginning of the Mohammedan year. It does not fall on the same day every year but varies according to the moon.

The word Mohurrum is taken from the Arabic word meaning "war", and the following is the story from which some Mohammedans say this festival originated:

Many years ago, the grandsons of Mohamed, Hasan and Hosian, were ruling in Arabia. One of the kings of a neighboring country wished to take their kingdom. He made several attempts to do so and at last resorted to strategy.

It was the custom in those days, for the poorer class of women to take things for sale into the harems of the wealthy Mohammedans. So this king hired several women to take some things to the wives of Hasan and Hosian, and while they were busy selling their goods, one of them was to poison the drinking water in the house. This they succeeded in doing, and Hasan coming home heated from

hunting, drank some of this water and died.

Hosian, however, was still alive, so the king could not get their kingdom. He now pretended to be friends with Hosian and invited him to visit his kingdom. At first Hosian would not, but eventually he was persuaded to go.

On the way there, this king's army surrounded Hosian and his company and tried to kill them. For eleven days Hosian's army fought without food and drink; the other army having surrounded them so as to prevent them from getting any supplies, and Hosian, tired and exhausted, was at last killed by a man with a black mark on his breast.

The Mohammedans say, that when Hosian was a child, his grandfather Mohamed, said that all this would happen to him, and even described and named the man who would succeed in killing him.

To commemorate the death of these two brothers, the Mohammedans have this festival every year. Each Mohammedan community makes one large paper tomb; and some families make small ones, for the procession. These are carried on the shoulders of several men. The tombs, or tajias, are covered with spangles and colored paper, and inside each tomb is a white turban which represents the head of Hosian. Accompanying the tajias is a native band which makes more noise than music, and right in front of this, several men jump around, yelling, cutting capers, and twisting torches and bamboos covered with gold and silver papers, while behind, before, and on each side, follows the admiring crowd from each community, some waving torches, some beating their breasts and yelling "Hasan, Hosian," and the rest of them talking as loud as they can. The whole is one wild pandemonium and can scarcely be imagined by one who has not seen it.

Sometimes one company begins to fight with another, and so mounted policemen follow each company, and in this order, one company following another, with policemen between, the procession passes through several of the streets at night.

The next morning they come out in the same order and go all the way to a large tank or pond and drown the tajias.

Early in the morning, before the tajias are taken to the tank, is another procession which consists of five horses. These horses represent those used by Hosian and some of his company, and are hired by some rich Mohammedan from one of the livery stables, about ten days before the festival. During this time they are allowed to do no work, but are kept in every comfort and fed with all the good things they care to eat.

Hosian's horse leads the procession, and the other horses follow one after another. The first horse is covered with a white cloth stained with red, in which several arrows are stuck, and the other horses are harnessed as if for battle. A cloth is held before Hosian's horse to catch its tears, for the Mohammedans say this horse weeps; and water carriers wash its feet and the feet of the four horses following, as they walk along. A man goes before each horse and calls aloud the name of the man whose horse it represents and also gives an account of the man's death, and the crowd following beat their chests and cry, "Hasan, Hosian."

In Arabia the people do not hire horses for this procession. They keep a certain number of horses just for this purpose and do not use them for anything else during the rest of the year.

MARION H. BELCHAMBERS.  
Karmatar, E. I. R., India.

### THOUGHTS ON ISAIAH: 43:25, 26.

#### Concluded.

LET us plead together. The King of heaven and earth says to us today; "Let us plead together." He who is Wisdom, Knowledge, Beauty, and Power. Where are we to get the necessary powers to appear before this great tribunal? God makes no mistakes. He who sets the task points out the way it is to be done. God has pointed out the things in our lives that are to be overcome. When we, through faith, do this we will as "a

prince have power with God and prevail" who He calls us to plead with Him.

The Creator delights to see his creatures approach nearer and nearer to perfection. The original purpose for which we were created was a station far above that which we occupy today. The plan of Redemption is to bring us back to that perfect state which Adam enjoyed. The call comes to us today, "Arise, break off thy sins, O Israel, prepare to meet thy God 'for with fire will he plead with all flesh.'" "Declare thou that thou mayest be justified." To declare means to tell by actions as well as words. There is a work for the overcomer to do. We must purify our hearts and lives of every known sin and grow in grace. Then this message of the coming of Christ is to be carried to all the world for a witness to all people that they may also prepare.

When we reflect on this call to perfection and strength of character: To stand and plead with Jehovah: to declare our cause that we may be justified: to stand approved before a just God that changes not, we realize that we must have somewhat to say. If the king of England was to call us to converse with him, the first thing to do would be to set resolutely to work to gain a fair knowledge of the workings of his government, his plan of dealing with his subjects, his ideas of right and wrong, a knowledge of court life. Then would come self-training. We would train ourselves to show wisdom and knowledge in conversation and be very particular about bodily cleanliness and fitting apparel. Now if we do these things to obtain temporary favor, how much more should we do them to obtain everlasting favor of Jehovah and "be justified" before him who is able to give us the heavenly riches which fade not away? To be able to spend the countless ages of eternity with "him who loved us and washed us from our sin in his own blood."

RACHEL ROSE HESS.

## REPORTS.

### Walnut Grove and Elgin.

OCTOBER 13 to 15, and 27 to 29, I spent in Walnut Grove and Elgin respectively. The occasions were those of Ingathering Services. These services are no new thing to the members of these churches. Indeed I think that Elgin was among the first to take up this work. Their worthy example has been imitated by their sister church, Walnut Grove.

I am ready to concede, that there are

churches that have as good services as these which I have mentioned, but it was not my good fortune to be present at any of them, so I can speak of these only which I personally enjoyed.

It is unnecessary for me to show that these services are in harmony with the will of God. This is true as many statements which I might quote from the "Spirit of Prophecy" would show. "The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egyptian bondage, but forward to the great deliverance which Christ was to accomplish in freeing his people from the bondage of sin." The sacrificial lamb represents "the Lamb of God" in whom is our only hope of salvation. Says the apostle, "Christ our passover is sacrificed for us."

One year ago when I was in the western part of the state, I thought no work could be done that would equal the work of decorating done at that time, but I found that the hands that are dedicated to the service of God, become skilled in labor for him. To see the symmetrical arrangement of the fruits of the ground, field, orchard and vineyard was indeed pleasing to all. The booths that had been constructed, caused us to revert to the time, when Israel dwelt as pilgrims and strangers in a land that had been promised to Abraham. It showed the sacrifice that was made when they left the rich pasture lands of Chaldea and journeyed westward. Then could we see also, the encampment in the wilderness; the annual pilgrimages that were to commemorate the events of the exodus; but most of all could we appreciate a faith which was enjoyed in the promise of a coming Saviour who should redeem man, and finally present him, not with booths, but a city "Which hath foundations, whose builder and maker is God."

The programs were carried out in a most satisfactory manner. The churches mentioned, not only assisted each other, but were assisted by the members of the Mendon and Van Wert churches. All performed the parts allotted with a will. One pleasing feature was the recitation by families, of the blessings of God during the past year. As I listened to each one recount the blessings enjoyed, I felt impressed with the ingratitude that is so often shown for the manifold blessings of a loving Heavenly Father.

I like the spirit of co-operation that is everywhere manifested by the members of these churches. The work of decorating alone consumed several days, yet all seemed glad to work industriously and energetically, even to

the neglect of what some would term "the imperative duties at home." Some of the brethren drove a distance of thirty miles to be present, and when the time arrived to testify of the blessings they had enjoyed, each one expressed himself as being well paid for the effort. This bespeaks an old time interest in the Message we profess to love. I trust that the worthy example will be imitated by many others in coming years, that the zeal of our God may possess us.

Among the visiting brethren were Elder A. C. Shannon, and Carl Weak.

JAMES E. SHULTZ.

### Chillicothe.

OUR Sabbath-school held a convention October 28. After singing and prayer, the superintendent, Mrs. M. V. Downing, gave a talk on "The Object of Sabbath-school Conventions," bringing out many interesting points, especially the importance of saving precious souls for Christ.

Mrs. E. H. Franklin in her remarks on "The Influence of the Sabbath-school," showed that even the smallest scholar had an influence that can be used to advantage, or disadvantage, in winning souls.

Roy Dunbar, Verda Jones, and Charlie Franklin, all seemed to like the same kind of a teacher; one who was always on time and knew her lesson.

"The Young people's Work" was presented by John Dunbar and Claudia Franklin. They considered the first essential, the giving of one's self to the Lord before entering his work. Also that foreign work is not all there is to do, but that the work should begin in our own homes, towns, and cities.

All the teachers considered the subject "How to Become a Better Teacher." The Question Box was opened by Brother M. V. Downing. The collection amounted to seventy-five cents. The Spirit of the Lord was present, and all felt greatly blessed. Yours in the Master's service,

CLODA FRANKLIN.

WELCOME VISITOR: The week of prayer at Cleveland began with a large congregation present and the baptism of two dear souls and the uniting of three persons to the church.

The Sabbath and Sunday night meetings were most excellent. These were preceded by our prayer meeting, Friday evening, at which a large number were present and a deep solemnity and sweet spirit of devotion prevailed. Our young people are doing a good work and the Sabbath school is full of interest.

D. E. LINDSAY.

## MOUNT VERNON COLLEGE

### WHAT A TEACHER SHOULD BE.

"As is the teacher, so the school" is a well established proverb. The law of influence fashions us like our surroundings. For this reason, teaching the children and youth is among the greatest, if not the greatest, of all responsibilities. The soul of the student, during his few years in school, is moulded like a potter's vessel, and the mould is nothing other than the teacher's life itself. The teacher leaves his impress upon the whole life of the student, whether for good or for bad. His personal influence is not infrequently of more weighty consequence to the student than the text book knowledge he imparts."

On this point the Spirit of Prophecy speaks:—

"I appeal to teachers in our schools to set a right example to those with whom they are associated. Those who would be qualified to mould the character of the youth, must be learners in the school of Christ, that they may be meek and lowly of heart, as was the divine Pattern. In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. . . . Those who do not gather with him, scatter abroad. Their thoughts and actions will not bear the right character, and their influence will be destructive of good. Our actions have a two-fold influence; for they effect others as well as ourselves. This influence will either be a blessing or a curse to those with whom we associate. How little we appreciate this fact! . . . Let your conduct be such that you will leave impressions upon every soul with whom you associate that a pure and holy atmosphere surrounds you. One vain word, one trifling laugh, may balance a soul in the wrong direction. Terrible are the consequences of not having a constant connection with God." "Every one who has to do with educating the younger class of students, should consider that these children are affected by, and feel the impression of, the atmosphere, whether it be pleasant or unpleasant. If the teacher is connected with God, if he has Christ abiding in the heart, the spirit that is cherished by him is felt by the children." "The cause of God needs teachers who have high moral qualities, and can be trusted with the education of others,—men who are sound in faith, and have tact and patience; who walk with God, and abstain from the very appearance of evil; who stand

so closely connected with God that they can be channels of light,—in short, Christian gentlemen. The good impressions made by such will never be effaced; and the training thus given will endure throughout eternity."

On page 48 of Special Testimonies on Education is the following paragraph: "Teachers ought to do more for students than to impart a knowledge of books. Their position as guide and instructor of youth is responsible; for to them is given the work of moulding mind and character. Those who undertake this work should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits; and they should have that true Christian courtesy that wins confidence and respect." And then she adds, "The teacher should be himself what he wishes his students to become." Never did a sentence stagger me more than this: "The teacher should be himself what he wishes his students to become." Must I, so wretched, and miserable, and poor, and blind, and naked, stand as perfect in character as I would wish my students to become? It is possible in only one way, described by Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave himself for me."

But to be more definite: what are a few of the characteristics essential to the Christian teacher? His actions and habits must be such that have developed the strongest character, imitating, as nearly as possible, the character of our great Example. "He must exert his God-given powers after the similitude of Christ's character while he tabernacled in the flesh."

"The life of Christ was a life charged with a divine message of love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace, humility, truth, and love." Christian Ed., p. 76.

The teacher should be compassionate, sympathetic, merciful. Every action, every trait and habit of the teacher should be indicative of his compassionate, sympathetic, and merciful disposition. Sister White, in characterizing our Example, says: "Always kind, courteous, ever taking the part of the oppressed, whether Jew or Gentile, Christ was beloved by all." She further states: "The teacher who is severe, critical, overbearing; heedless to others' feelings, must ex-

pect the same spirit to be manifested toward himself. Those who naturally are fretful, easily provoked, and have cherished a habit of criticism, of thinking evil, should find some other kind of work that will not reproduce any of their unlovely traits of character in the children and youth."

The teacher should be actuated with grace, kindness, good will. What an instrument in the hands of heaven is the truly kind instructor!—kindness that pervades the whole character, "beams from the eye, irradiates the face, speaks in the voice, and controls the movements." Such kindness has unbounded power in the school room.

The teacher should be humble, modest, meek. Here has been a great difficulty. Many teachers have frequently separated themselves from their students. But all the time the testimony has been, "There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children, or their scholars. They hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts and even in their sports, and sometimes be even a child with them, they would make the children very happy, would gain their love, and win their confidence." In this, also, the Saviour is our example: "He identified himself with all,—with the weak and helpless, the lowly, the needy, and the afflicted." And again: "He ever possessed a dignity and individuality distinct from earthly pride or assumption; for he did not strive after greatness." His instruction is, "Learn of me, for I am meek and lowly of heart, and ye shall find rest for your souls."

The last two points, truth and love, are too universally recognized to need special mention here. It is enough to say that "he that speaketh truth showeth forth righteousness"; and love is the whole lesson of the gospel. Unless the teacher is en-actuated by it, he is not following the will of heaven; for God is love.

From all of this it is easy to see that the life of the teacher, during his daily rounds of duty, is echoed and re-echoed in the hearts of those with whom he comes in contact. Every habit and characteristic,—self-control, punctuality, politeness, kindness, neatness, tardiness, impoliteness, unkindness, slovenliness, all, whether good or bad, are lodged in the student's life, which is to be judged in the final day for eternal life or for eternal death.

D. D. REES.

The  
Welcome Visitor

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BESSIE E. RUSSELL - Editor.

Academia, Ohio. Dec. 20, 1905.

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Sabbath begins Dec. 22 at 4:30 P. M.

SPECIAL NUMBERS BOUND TOGETHER.

AS most of our readers are aware, this is the last in a series of four Special Numbers of the *Signs of the Times*. These numbers are very closely connected, and are sold as a series only. For the convenience of those who desire to deliver them all at once, we have bound together Nos. 1, 2, 3, and 4, the prices of which will be as follows:

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Address, SIGNS OF THE TIMES,  
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CANVASSERS' REPORT.

(For week ending Dec. 8, 1905.)

Paul Stokes, Columbus.—Desire of Ages: 5½ hours; value of orders, \$11.25.  
A. T. Halstead, E. Liverpool.—Bible Readings: value of orders, \$21.25; helps, \$3.50; total, \$24.75.  
F. B. Numbers, Marion Co.—Bible Readings: 32 hours; value of orders, \$30; helps, \$1; total, \$31.  
Irvine B. Fifield, Medina Co.—Bible Readings and Coming King: 11 hours; value of orders, \$3.  
L. H. Waters, Stark Co.—Coming King: 26 hours; value of orders, \$8.50; helps, \$2.25; total, \$10.75; deliveries, \$3.  
George W. Thomas, Delaware Co.—Coming King: 30 hours; value of orders, \$15.50; helps, 2.50 total, \$18.  
Chas. Dunham, Columbus.—Coming King: 3 hours; value of orders, \$10; deliveries, \$39.  
F. E. Wagner, Tuscarawas Co.—Miscellaneous: cash sales, \$13.15.  
Raleigh French and Fred C. Webster, Circleville.—Bible Readings: value of orders, \$51.75.

TITHE RECEIPTS.

NOVEMBER 1905.

Akron.....	\$285.40
Alliance.....	.....
Ashland.....	.....
Barnesville.....	.....
Beaver.....	.....
Bellefontaine.....	.....
Bellville.....	7.50
Bowling Green.....	71.79
Brokaw.....	6.96
Broughton.....	.....
Camden.....	.....
Canton.....	17.55
Chagrin Falls.....	25.05
Chillicothe.....	.....
Cincinnati.....	99.04
Cleveland.....	166.96
Clyde.....	13.10
Columbiana.....	.....
Columbus.....	280.20
Conneaut.....	18.51
Corsica.....	.....
Coshocton.....	.....
Cygnets.....	.....
Dayton.....	162.76
Defiance.....	29.16
Delaware.....	29.93
Dowling.....	.....
Dresden.....	.....
Dunkirk.....	.....
East Liverpool.....	.80
Elgin.....	26.32
Fairfield.....	.....

Findlay.....	.....
Geggs.....	6.80
Gilboa.....	8.00
Grand River.....	.....
Green Spring.....	18.57
Hamilton.....	17.94
Hamler.....	.....
Hicksville.....	19.53
Home Dept.....	.....
Jackson.....	.....
Kenton.....	.....
Killbuck.....	30.85
Kirtland.....	.....
Lagrange.....	46.25
Lake View.....	.....
Laura.....	.....
Leesburg.....	.....
Lewistown.....	.....
Liberty Center.....	19.00
Lima.....	12.27
Locust Point.....	1.25
Mansfield.....	.....
Marion.....	8.35
Marshfield.....	.....
Marysville.....	.....
Massillon.....	.....
Medina.....	.....
Meigs.....	8.50
Mendon.....	9.73
Middlefield.....	24.52
Morrow.....	.....
Mount Vernon.....	96.40
Nashville.....	.....
New Antioch.....	27.27
Newark.....	30.56
Norwalk.....	19.17
Olivet.....	.....
Pemberville.....	.....
Piqua.....	.....
Pleasant Hill.....	45.06
Reedsville.....	.....
Rows.....	2.75
St. Clairsville.....	16.58
Sherwood.....	.....
Sidney.....	.....
Six Points.....	.....
Spencer.....	15.00
Springfield.....	130.41
Toledo.....	150.75
Trinway.....	.....
Troy.....	.....
Van Wert.....	.....
Wadsworth.....	.....
Walnut Grove.....	.....
Washington C. H.....	231.61
Waterford.....	.....
Wengerlawn.....	.....
West Mansfield.....	.....
Wheelersburg.....	.....
Wilmington.....	21.96
Youngstown.....	.....
Isolated Sabbath Keepers.....	19.35

Total.....\$2,290.42  
C. V. HAMER, Treas.

TOTAL RECEIPTS, ALL SOURCES,

NOVEMBER, 1905.

Tithe.....	\$2,290.42
Tract Society.....	504.53
Sabbath-school Donations.....	72.35
Washington, D. C., work.....	5.00
China.....	15.00
Southern Field.....	138.83
Y. P. Society.....	12.00
Orphans Home.....	.50
India.....	4.16
Cleveland Church.....	97.63
Weekly Offering.....	57.82
Med. Miss. Fund.....	.75
Total.....	\$3,198.99
C. V. HAMER, Treas.	