

THE Welcome Visitor

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

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THE OHIO CONFERENCE.

A LESSON LEARNED FROM A BEETLE.

Thou stupid blockhead, blundering in my face!
Is not the great world wide enough, but thou
Must quit the dusky night where thou'rt at home

To dazzle at my lamp, and burn thy wings;
To blind thy goggle eyes with too much light,
And bang thy doltish head 'gainst everything;
Thou meddling fool! thou'rt ever out of place.
No meeting's free from thy disturbing buzz;
No child too timid for thy searing hum;
No lady's nerves too strung, nor hair too fine
For thee to tangle it with scratchy claws—

There, in my ink again!
And now with pondering look and drabbl'd feet,
'Thou scrawl'st rude lines across an unstained sheet.

And yet, poor thing! thou dost not mean it so.
The light attracts thee, and thou too wouldst know.

How like we are! this dazzling room to thee—
Why, that's the world; and we poor men
Do bang our sunlit heads 'gainst every wall
Of it.

And wonder why they ache. Our blundering feet

'Tramplough-shod over nerves that twinge with pain;

We meddle daily with the mysteries,
To frighten timid souls with buzzing talk
Of laws of unknown things, and life, and death;
We burn our souls in many a garish lamp;
And many a page lies stained with thoughts
more rude

'Than beetles' legs could draw, and less intelligence.

And yet, from out of the gloom of our first flight,

The primal twilight of our ignorance,
'Twas the shining of the light that called us in.

Pardon, fellow blunderer, mine's the fault,
Impatient of the things I do myself.

The fashion only altered. Blunderers both
The one with open book and bruised heart,

The other with his broken wings and feet.
There, I'll blow out the light; it troubles thee:

And here's a bit of wool to dry thee on.
Rest thee a moment till thy dazed head clears:

Then (there's the window open) go in peace—
And may the gentle God, who made us both,

When next I blunder in this mighty fair,

Do so with me.

—Selected.

THE USE OF AN ENEMY.

IN his Sermon on the Mount Jesus said, "Love your enemies." Matt. 5:44. In order to appreciate this requirement of the Lord, and enjoy the performance of this plainly stated duty, let us briefly study the benefits to be derived from the services of an active enemy.

1. "The having one is a proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move never run against anything; and when a man is thoroughly dead and utterly buried, nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold—it permits you to know that you have faults, and are, therefore not a monster, and it makes them of such size as to be visible and manageable. Of course, if you have a fault, you desire to know it; when you become aware that you have a fault, you desire to correct it. Your enemy does for you this valuable work which your friend cannot perform.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may *not* sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have put you in such a state of mind that you cannot tell what he will do next, and this mental condition must be worth something.

4. He is a detective among your friends. You need to know who are your friends, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither friend nor enemy, and assails you, the indifferent one will have nothing to say or chime in, not because he is your enemy, but because it is easier to assent than to oppose, and especially to refute. But your friend will take up cudgels for you on the instant. He will deny every thing, and insist on proof, and *proving* is very hard work. There is scarcely a truthful man in the world who could afford to undertake to prove one-tenth of all

his truthful assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal which your friend manifests.

Follow your enemy around and you will find your friends, for he will have developed them so that they cannot be mistaken."

To have an enemy, then, is no discredit to anyone. In fact it is an unfavorable indication not to have one. No man of decided convictions ever made any progress in life without stirring up the unsolicited aid of such persons. Joseph's brethren said with an air of triumph after selling him to the Ishmaelites, "Now we will see what will become of his dreams." Gen. 37:20. But the work to which he had been called was ~~not hindered by the enmity~~ of his brethren, and in due time they were privileged to see the fulfillment of the dreams they so much hated, to their full satisfaction. So like Joseph let us love our enemies.

H. H. BURKHOLDER.

THE SABBATH-SCHOOL WORK.

IN the seventeenth chapter of Acts, Paul tells us that the Bereans "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." We have long been convinced that a careful study of the Word of God brings nobility into the soul, creates lofty ambitions, and inspires one to exalt Christ instead of self.

To teach the Word of God in its simplicity, has ever been the mission of the Sabbath-school. To teach the youth to appropriate the principles therein enunciated has been its chief aim. The accomplishment of this mission means the saving of our youth for the cause of Truth. It seems however, to be the natural tendency of all, to lose sight of the true object for which the Sabbath-school was instituted, and drift into a routine which is sure to crush all life out of the organization. Some suppose that after the songs have been selected, a per-

son found to offer prayer, and one to review the school, the superintendent's task is completed. This is a sad mistake.

While this should be done, we are not to leave the other things undone. To enlist the co-operation of every member is the duty of the superintendent. Every member is a part of the living machinery of the school, and when all are made to see this, the work will be a pleasure. A school without an object is as a ship without a rudder. A ship launched and started on a voyage with no definite port in view, would compare favorably with the school that is run for no definite purpose. An engineer who fails to obey orders is as guiltless as the superintendent who fails to provide himself with the directions given by the Lord in the Bible and Testimonies. Our success will be dependent upon our application to our definite work.

Our work in the state is beginning to show signs of a healthy growth. While this growth has been slow, and to the casual observer no difference would be noticeable, nevertheless, by the scrutinizing student development will be seen. I have just been examining the records of the Sabbath-schools for the past four years, and find that we have a larger number of schools reporting at present, than at any time during the period examined. Believing a comparative table may prove interesting to you, the following is submitted:—

Year	Av. No. Schools.	Attend.	Per cent. attend.	Weekly don. per capita.
1902	68	1428	77.5	\$.0249
1903	68	1495	70.7	.0247
1904	68	1486	70.7	.0257
1905	64.5	1488	71.1	.0265

While our membership is not as high as it has been, it will be noticed that the average attendance is better than for the two previous years. It will also be noticed that the donation per capita is steadily growing. This is gratifying indeed. With many it was formerly the custom to think it compatible to give one cent each Sabbath and then suppose they had done their share. I am glad to notice that this idea is losing ground.

The year 1903 leads with highest membership yet during the last year our donations exceeded the donations of former years. We have been using about one-third of the total donations for local and state work. It is encouraging to see how the local schools are endeavoring to limit their expense to the least possible figure. We are now working to the point where we shall be able to send three-fourths of the total contributions to the mis-

sion board, nor do we think this effort will be unsuccessful, since we only have about ten per cent to gain.

Taking our last report, we find that the attendance is the highest of any quarter ending December 31. This is the time of the year when it is difficult for many to attend services, but comparing this quarter with the same quarter of 1904, we find that our attendance has increased from 1534 to 1633, and the donation of the same quarter of 1905 has increased over the same quarter of 1904, \$105.28. This quarter of 1904 had led all fourth quarters of former years. To those who are interested in Sabbath-school work, these encouraging items are gratifying.

Counting the average attendance for the quarter ending December 31, 1905, which was 1190, we find that each person contributes on an average a fraction over four cents a week. We trust that this increase will continue and that the Sabbath-school may serve as an Aaron to hold up the hands of the mission board.

JAMES E. SHULTZ.

REPORTS.

Columbiana.

WELCOME VISITOR:—After having enjoyed a three month's rest at home, I came to this place Feb. 21, to engage in Bible work.

I have found some interest, much indifference, and some bitter opposition. The little company composing this church is faithful and of good courage. They enjoyed and were edified by the visit of Elder Webster, March 10-11.

My brother, Dr. J. B. Talmage, in his petition work, has secured, among others, the names of almost all the influential and business men of the town. He has also secured quite a number of subscriptions to our publication, *Liberty*, among this class.

The reply to his letter to our congressman was very cordial. It stated his "most hearty sympathy," with the expressed thoughts upon religious liberty. He says, "No one appreciates more fully than I do the danger of the slightest encroachment in the way of legislation upon the broad principles of religious tolerance in America." He also gives the assurance that so long as he represents this district he will favor nothing that "smacks of narrowness or religious intolerance."

I find that many here are unwilling to take Bible readings fearing they will be convinced. They think to

stand justified by closing their ears to the Message.

The pastor of the M. E. Church, one of the largest churches in town, denounced my work from his pulpit in a recent Sunday sermon. But we rejoice to know that God can make the "wrath of man to praise him." One among my readers has commenced the observance of the Sabbath, and we hope for others. Pray for the work in this place.

ELLA M. TALMAGE.

DISTRICT No. 1.

A MOST profitable meeting was held at Wheelersburg, O.; March 9-11.

The meeting began Friday evening, when C. A. Pedicord spoke to an interested audience. Previously the meeting had been thoroughly advertised, printed programs having been thoroughly distributed.

We, who visited the church for the first time, were pleased to see such a neat little chapel as a monument to the Third Angel's Message in Wheelersburg. We were glad to know that the religion of this church consisted not in outward embellishment only, but in the ornament of a meek and quiet spirit.

Indeed, do we seldom find a church where the members are so closely united, and that on every principle of the truth. To them the Health Reform is a part of the Third Angel's Message. It is here demonstrated, that full confidence in the "Spirit of Prophecy" will cause brethren to walk together in unity. The instruction given was of such a character as to inspire faith in the "Present Truth."

The attendance from the village was large, the house being taxed to its utmost capacity, at each meeting.

After the meeting closed Sunday evening, many of the villagers lingered in the hope of persuading us to remain and continue the meeting; this however, was not possible owing to previous appointments for other places.

Beside Elder R. R. Kennedy, M. Hortense Howell and Anna E. Smith, who are members of the church, there were present C. A. Pedicord, Dr. H. M. Jump, and the writer.

I am convinced that all who were there will agree with me that this was a very profitable meeting.

JAMES E. SHULTZ.

God gave us his Word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty, and chief end.

—James Scott.

MOUNT VERNON COLLEGE

A LETTER FROM AFRICA.

[The following letter, written by Brother Anderson to Elder W. S. Hyatt, was sent to Prof. Lawrence, and will be of especial interest to our students, since the members of the Missionary Society have been studying the mission field, and since so many of us are acquainted with Brother Anderson.]

DEAR BROTHER:—The time has come for another monthly report. My last letter to you was returned to me from the office twice instead of being posted, hence it was delayed two months. As we get our mail but once a month, a little mistake like that makes quite a delay.

As you know, we have no organized church here. We have six members of the Bulawayo church, and there are twelve of the boys here who have expressed a desire to serve the Lord. We are trying to do the best we can for them in instructing them, so that when they come into the church they may know as fully as it is possible for them to comprehend what the step means. We have our church services every Sabbath much the same as they are at the other stations. Our Friday evening prayer and social meeting is attended only by those at the station. You know the natives do not often attend evening meetings unless they can stay all night, and we have no accommodations for that.

The attendance from the Kraals is very irregular. Sometimes we have as high as sixty at the forenoon service on Sabbath and then we may not have more than five. It depends much on the weather. Here the women attend service much more than the men. Very few of the young men are seen.

Our Sabbath-school is well attended. Our regular attendance is about forty. Then there are almost as many visitors many times. We have five regular classes, and when the attendance is large we form more. These are taught by the native boys and girls from the Matebele station.

We take the collection once a month, and thus far our monthly collection has been six to eight shillings. Two weeks ago one of the boys in the school asked what we were doing when we took the collection, and it gave the opportunity to explain the matter to them. They said that they wanted to have a part in it, but did not see how they could as they had no money, and had no opportunity of earning any. I suggested that they donate part of each Friday noon to the cultivation of some land. This

was agreed to by all, and we have set apart some ground, half of the proceeds to go to the Sabbath-school, and half to go to a fund to bear the expense of looking out a new mission to the north.

You see that here as elsewhere we are looking on the fields, and although needy ourselves, we are anxious that the truth be pushed to the north when the opportune time comes. I will report the results as soon as the grain is ripe and we see how much we realize from it.

The progress in our school has been a marvel to me. Truly the Lord has gone before us and prepared the way, and we have found souls anxious to be taught. Our school opened about the middle of September with nine pupils. It has grown until we now have a regular attendance of thirty-two. We would have had more, but we had to turn them away as we had no food for them. I have asked them to wait until the first of May, and then we will know how much grain we have grown, and will know how many we will be able to accommodate next year.

Those who are in the school have done good work and have made good progress. Last week our first boy finished his small book and commenced to read in his BIBLE. It was a day of joy to us here to see the time when we could place the first copy of God's Word in the hands of a boy of this people and he be able to read it. As far as I know this is the only boy of this tribe who has learned to read so that he can read the Word of God. I have two more who will begin next week, and seven more who will be ready by the first of March. How is that for six months out of heathenism?

Our accommodations are very limited. We have a house twelve by twenty-four feet. It serves as church, school-house, dining room, and bed room for thirty students. It is the best we can do, as we could get no more grass when we came last year, and we will have to wait until it grows and ripens before we can build any more. I asked one of the boys a few days ago what we would do if any more wanted to come? He said that the floor was not quite full yet and no one slept on the table, so there was still some room.

We are thankful to the Lord for the way he has blessed us, and we pray that we may be able to help this people to see the truth for this time.

We had few farm tools, and the rains came very late, so we were not able to plant much this year. We have about thirty acres planted, and the present prospect is good for a

crop. But you know how uncertain the rains are in this country, so we are sure of nothing until we have it in the bag. We have had to harrow our ground with a thorn bush and do all our cultivating with a hoe. That makes slow work of it, but as we had no money to buy more, we have done the best we could as we are.

I think that I mentioned to you before that we have sixteen oxen, and we now have about thirty goats. These are the small Zambesia goat, and they cost us little.

We have had plenty of water in the spring, and hope to irrigate some in the dry season. I have planted over thirty fruit trees and a few ornamental trees. We hope to grow some fruit here.

We have all had some fever this month, but we are all able to be around at present. If I had the money I would have sent my family down country, but it is so very expensive and we did not have the money to pay car fare. Mother will start for America as soon as her money arrives. I will go with her as far as Bulawayo. If you are in Matebeland at that time I would like to see you. I want to press home to you the need of Jim in this field and I ask that you permit Isibonis's sister to come here. It is very lonely for her here alone. I also want to counsel with you in regard to out-stations and many other things.

W. H. Anderson.

CO-OPERATIVE FUND.

Previously Reported.....	\$30.00
D. E. Lindsey.....	6.50

SOME GOOD EXPERIENCES.

SOMETIMES there comes to us even here a foretaste of what is in store for us in the days to come, "when we will know as we are known."

The results that followed some good meetings in the Home last week were very gratifying. The teachers and students met together, and united in asking the presence and blessing of our heavenly Father, both of which were granted in the fullest measure. Then followed some heart-to-heart talks, in which many took part, and no one seemed unwilling to reveal the thing that had troubled him in the past. A way out of these difficulties was suggested by the tender love of our heavenly Father. Teachers and students were drawn closer together, and as a natural result closer to God. We found our students loyal to their school, and ready and willing to co-operate in upholding its principles. We all felt that God was not unmindful of his children, and all longed to co-operate with him in the work of making our school all that he has said it should be.

MRS. A. E. SHEPHERD.

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. April 4, 1906.

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" 2 and 4.	- - - Eld. F. M. Fairchild,
	Academia.
" 3 and 8.	- - - Eld. C. C. Webster,
	Middlefield.
" 5 and 6.	Eld. A. C. Shannon,
	Sidney.

Sabbath begins April 6 at 6:29 P. M.

"One tinge of hatred in a sermon drives out all heaven."

Now that summer is approaching we hope all our Sabbath-schools will begin preparing for good conventions.

ELDER C. C. WEBSTER also visited the Conneaut church during his tour among the churches. It was omitted in his report.

ELDER W. H. GRANGER'S address is now No. 1479 N. High Street, Columbus, O. Phone Nos. City, 9671, Bell (North), 648.

ELDER CURTIS'S address to the Y. P. S. of Columbus, Sabbath, March 17, was an incentive to all to go to work for Jesus as never before.

BROTHER MOFFETT reports very encouragingly on the work done by the Y. P. S. of Cleveland. We hope to have reports from all societies for the quarter now ended.

It is now decided to hold the next session of the Lake Union Conference

at Berrien Springs, Michigan, from May 8-18, 1906. Several besides delegates will be in attendance from Ohio.

ELDER J. G. WOOD is suffering with a severe attack of pleurisy at his home in Springfield. We hope that this faithful worker and his afflicted wife will be remembered in the devotions of the brethren.

"MRS. M. L. MAXSON, who has been teaching in Milton Junction, has been called to take the matron's work in Berrien Springs. She will go as soon as her place can be supplied here." —*The Wisconsin Reporter*.

We are glad to note an encouraging increase in the S. S. donations. This is as it should be. We hope that the present quarter which closed Sabbath, March 31, will exceed all others in the donations to the missions.

QUARTERLY report blanks have been mailed to all secretaries of our Sabbath-schools, together with a supply of collection envelopes. An effort was made to send a sufficient number to meet the needs of each school. If any fail to receive these supplies, they will confer a favor upon us by addressing the Educational Department.

THE NEW RATE ON THE SIGNS.

AFTER April 1st, the price of the *Signs of the Times* in clubs will be one dollar per year per copy for five or more copies to one name and address. N. S. M.

ATTENTION!

PERHAPS you have noticed the announcement in the *Review* relative to the collection to be taken for the Haskell Home.

This collection is to be no longer a sabbath-school collection, but a church collection. All such institutions are now under the fostering care of the church, and by it should be supported.

We trust that those who have been liberal in their donations in the past, may not at this time, forget this work and its imperative need.

Let the church elders give this matter careful attention.

JAMES E. SHULTZ.

CANVASSERS' REPORTS.

(For week ending Mar. 23, 1906.)

Fred B. Numbers, Marion Co.—Bible Readings: value of orders, \$34.50; helps, \$3; total, \$37.50; deliveries, \$51.

C. E. Leek, Mt. Vernon and Springfield,—Heralds of the Morning and

Bible Readings: 35½ hours; value of orders, \$8; helps, \$9.60; total, \$17.60; deliveries, \$33.

L. H. Waters, Stark Co.—Coming King: 18 hours; value of orders, \$9.50; helps, \$1.25; total, \$10.75.

Chas. H. Jackson, Springfield.—Coming King: 25 hours; value of orders, \$25.50; helps, \$.75; total, \$26.25.

F. E. Wagner,* Tuscarawas Co.—Miscellaneous: cash sales, \$26.55.

*Two weeks.

TO WHOM IT MAY CONCERN.

SEVENTH-DAY ADVENTISTS who have expensive properties in the cities, and wish to dispose of them to help close up the last warning to the world, may be glad to know where they could purchase a cheap home in a locality where a representative of the truth is needed.

It was my privilege to visit the towns of Leesville and New Hagerstown in Carroll Co., Ohio, last week and look at a number of properties ranging in price from \$100.00 up. There are a few good homes in good repair that can be had for from \$250.00 to \$400.00. One place I will mention, especially, is a good nine room house in good repair, and suitable for two families, good well and cistern, also a spring on the lot, some fruit and plenty of shade trees: one block from the square of the town of Leesville.

At New Hagerstown there are two very good houses on one lot of about an acre of ground: viz., a good six room house and a four room house: both properties can be bought for \$650.

Another good place of twenty-two acres, at New Hagerstown, with a six room house, can be bought for \$800. Any information about these properties can be obtained by writing to F. E. Wagner, New Philadelphia, O.

BABCOCK.—Ada Myrtle Polan was born June 29, 1875 in Dodge Co., W. Va., and died, of typhoid fever, March 19, 1906, at her home near Jackson Center, O., aged 30 years, 8 months, and 20 days. All was done that kind and loving friends could do to effect her recovery, but God had called her. When ten years old, she professed faith in Christ, and united with the Seventh-day Baptist Church at Jackson Center. Early in 1895 she accepted the faith of the Seventh-day Adventists and united with the Lewistown Church, of which she remained a faithful member until her death. On December 23, 1893 she was married to Ira J. Babcock. She leaves a husband, two little daughters, a father, mother, three brothers and three sisters, to mourn their loss. She was an affectionate wife and mother, and was respected and loved by her many friends. She will be greatly missed in her home and community. Words of comfort were spoken by J. D. Jones, of the Seventh-day Baptist church, from Duet. 32:29.

SAMUEL D. BABCOCK.