

# THE Welcome Visitor

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

Vol. 10, No. 22.  
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ACADEMIA, OHIO, MAY 30, 1906.

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As Second-Class Matter.

## INTO EACH LIFE SOME RAIN MUST FALL.

As falls the dew at eventide  
To moisten and refresh the flowers,  
So moisture of affliction comes  
To freshen, brighten all life's hours.

The sunlight fed and nourished life  
In its own bright and beauteous way,  
But neither rose nor lily bloom  
Could long endure the sunlight's stay.

The tears of even', cool of night,  
Though less attractive they may be,  
Contribute just as large a share  
As sunlight, to the charms we see.

Thus fortune's rays and joy's bright light  
Make life below both sweet and pure;  
But growing souls, like blooming flowers,  
Unchanging clime cannot endure.

The tears and cold of sorrow's night,  
Though less desired by the heart,  
Contribute even larger share  
To make life sweet, than joys impart.

Be still, my soul, and be content;  
Believe in God; He reigns o'er all!  
~~Rejoice; for highest wisdom says,~~  
"Into each life some rain must fall."

## SAVE THE YOUTH.

"It is necessary that every one should be looked after from his earliest years to youth and maturity."

"Parents should command their household after them, as did Abraham, to keep the way of the Lord. If this is not done, Satan will gladly undertake the work of the parent, and train the child as it pleases him; and, oh, how much this work is left to him!" Test. S. S., pages 102, 103.

To the testimony quoted we readily assent, yet I doubt if we sense its importance. No child should be left to "come up." Souls are too precious thus to be neglected. Few mothers would willingly surrender their tender children to Satan. Few really desire to sacrifice their sons and daughters upon his altar, yet this they are unconsciously doing.

Some are filled with horror when reading of the test of Abraham's faith, when God called him to take his only son, Isaac, and offer him as a grateful sacrifice upon Mount Moriah. Yet Abraham knew that even this was no more than the wretched heathen thought was required of them. Day after day did he behold the smoke from their cruel altars rising heavenward, which told him that some unfortunate child had been caused to suffer most excruciating pain, his

parents vainly hoping to appease the wrath of their infuriated god. Even as he and Isaac journeyed to the mount, they passed some of these very altars. Could he not make as great a sacrifice to a God who was able to raise his cherished son from the dead? God demanded a complete sacrifice. He demands the same to-day. Yet how many parents, when with their children they approach the mount, shrink from the ordeal, and release their hold upon their children, thus permitting them to escape, while vainly expecting that God will provide a better sacrifice, a way of escape, then mourn because no sacrifice appears, and charge to "God's providence" the sacrifice of their children upon the altar of Satan!

Parents weary with the mountain journey listen to the chidings of their children who loath the strenuous ascent. They release them because they desire not to be cruel and hard hearted. The children, left to their own inclination, escape to the valley below where, seduced to mendicacy, they become an easy prey to the evil one. "Satan gladly undertakes the work of the parent."

No parent can lay to God's providence the loss of a child who perished because of neglected duty. What answer shall be given to the Judge of all the earth when he enquires, "Where is the flock that was given thee, thy beautiful flock?"

Some desire for their children social position in the world. Many imagine that their children must be popular, that the "cause of Present Truth" is too straight for them, that they must attain fame in the world. But pause to listen to the words of the prophet: "What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee as a woman in travail? And if thou shalt say in thine heart, Wherefore come these things upon me? For the greatness of their iniquity."

Some contend that the work of saving our youth does not belong to them, and that it is because the ministers have not done their duty that we are losing so many bright boys and girls

to-day; but permit me to quote from Test. on S. S. W., page 115: "It is not the ministers alone who have neglected this solemn work of saving the youth. The members of the churches will have to settle with the Master for their indifference and neglect of duty."

We have no excuse for our negligence because of another's indifference.  
JAMES E. SHULTZ.

## A PLEA FOR LIBERTY.

We desire that our new religious liberty magazine, *Liberty*, shall be given a wide circulation. There are many reasons why this should be so. We are nearing the great crisis when all will be called upon to stand for or against the truth. Many are ignorant of the principles involved in the great issue before us, and must be enlightened. Many have been led astray by National Reform principles which have been widely disseminated, and have come to believe that the use of force in matters of religion is necessary and right; that it is even Christian. Not a few men in official positions are openly championing these false principles. Several governors of states have lately inaugurated Sunday enforcement campaigns in their states, and Sunday bills are continually being introduced into Congress and state legislatures.

Plans have been laid for supplying every legislator in the land with *Liberty*. Of all classes, it would seem that those who make our laws should have this important publication. The Religious Liberty Bureau and the various conferences will see that those included in this class are supplied with it.

And now we wish our brethren and sisters throughout the field to take it upon themselves to see that various other classes are supplied with it, such as mayors, members of town and city councils, judges, lawyers, ministers, school teachers, and business men. Our Young People's Societies might see that the officers of various Young People's Societies in their locality have it, and, in addition, supply it to one or more of the other classes already mentioned.

Fifteen dollars will furnish one hundred copies of this magazine to as many addresses for one year; \$7.50, to fifty individuals; \$3.75, to twenty-five. Can we neglect so good and important a work for so small an expense? Let us take up this matter at once, and see that those who most need the instruction and the principles set forth in this magazine are supplied with it. Let them have it from the very first number. Send all orders to the Review and Herald Publishing Association, Takoma Park, Washington, D. C. See article "Give It a Wide Circulation," in the Review of May 3, 1906.

W. A. COLCORD.

### THE TWO WAYS.

[The following paper was prepared and read before the Elgin Young People's Society by one of its members, a young woman in her seventeenth year. ED.]

THE ways of which I wish to speak are the ways we must travel, one or the other. It lies with us as travelers on this road of life to choose the road that leads to eternal life or to eternal ruin.

We are, as young people, just entering upon this road; soon we will come to the parting of the ways, and must choose one or the other. Let us imagine ourselves, as many of us are in reality, standing undecided at this parting of the way where we can see the beginning of both pathways.

Turn your eyes to the left: we see a pathway broad, smooth, and gently rolling. How beautiful it seems to the careless observer! And the gay song and merry laugh of the throngs that are carelessly crowding this flower-bestrewn way, entice us to join them. But look! as the travelers have advanced some distance on this road, the descent grows steeper, until finally it is difficult to retrace their steps. On and on we watch the travelers to find whence leads this path. Who can tell but him who reads God's holy Word, and finds printed on its pages the fate of the sinner?—"The wages of sin is death." "Broad is the way that leads to destruction, and many there be that go in thereat." Thus we see the final ending of the way that seems brightest is only black despair and death.

Looking toward the right we see a pathway leading upward. It is straight and narrow, and its few travelers sometimes find it difficult to climb its steep ascent. Few roses there seem to be, and many thorns. But look closely! What is this we see? 'Tis the footprints stained with the blood of One who trod this way before.

All at once, when they have traveled far up, there bursts upon them the dazzling brightness of the City of Gold, whence this path leads. Their toilsome journey is ended. They have reached the goal for which they were striving: and their labor is rewarded by the gift of eternal life through Jesus Christ our Lord.

Which way shall we choose?

WENTLE LONG.

### SHE HAD LEARNED TO PRAY.

"ONE woman, who could not read when I last saw her, gave a testimony in regard to her manner of praying which showed that she had been learning some wonderful things from the Book," writes Mrs. Scranton from Korea. "A neighbor said when questioned, that she could not pray. She had no skill with her lips; furthermore, she had no time. The other woman replied, 'Am I not a busy woman?' and yet I pray. When I get up, in the morning I say, 'My Heavenly Father, you have given me these garments with which I clothe my body; without them I would be ashamed. Now please clothe my soul—that it may never be ashamed nor afraid.'

"When I wash my face and hands, I pray that I may be made clean inside as well as on the outside. When I make the fire, if I put on much wood, it burns brightly; and I ask that the Holy Spirit kindle just such a fire in my heart. Then I sweep the room; and I say, 'Please sweep away all the bad there is in and around me.' When I cook the rice, I pray that heavenly food may be given to my soul, to keep it from starvation and death. When I wash the clothes, I ask again for a clean heart. When I iron them—and you know when we are ready to do this work, if we find there are spots remaining which in our bad washing we failed to remove, we have to do our work all over again—I ask that God will be merciful to this sinner, and take away all the bad and black spots from my soul.—*Ram's Horn.*

### TAKE TIME

WE are often in a hurry in our religious devotion. How much time do we spend in them daily? Can it not be easily reckoned in minutes? Probably many of us would be disappointed in the arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer, as "the measure of love," is not very flattering to us.—*Phelps.*

### A LETTER FROM INDIA.

KARMATAR, INDIA.—DEAR FRIENDS:

It has been some time since I have written for the VISITOR, and its readers will be pleased to know we are busy, and enjoying our work. Although my work here in Karmatar is almost wholly with the native people, the Lord has used me as an instrument in his hand to bring the truth to one dear soul that I want to tell you about.

While canvassing in Calcutta I was led to a Christian Eurasian woman who wanted to hear the truth we hold. I had held five readings with her before I left for Karmatar, which has been my field of labor since that time. These few readings convinced her of the truth of the Sabbath which she has been faithfully keeping ever since. One month ago the Lord opened the way for her to come to Karmatar to visit. Each day since she has been here we have studied some phase of the Message until now she is ready for baptism. She has formerly been in Zenana work (work for the native women) under the Church of England. She reads and speaks both Bengalli and Hindi. She is a widow with an only son, who is in government employ in Simla. As she is free to work for the Lord we have invited her to remain here in Karmatar to assist in the village work for a time. Her gentle influence over our Native girls is just what we need as they go into the many homes that have opened to us.

There are several wealthy Babus living within a few minutes' walk of our yard. Although we cannot study with the men, they do not object to their wives studying. I will relate an instance in which we have seen the working of God. As we were going to the home of the first Station Master to hold a reading, we passed the home of the second Station Master. His wife, a beautiful girl of fourteen years, stood behind the bars of her window looking at us. One of our girls stepped up and asked her if we could go in to see her. She said, "Yes." We went in, and after talking for a time, we asked if she wanted us to sing. She said her husband, who was in the station, within hearing, would not allow it. When we were ready to go, we asked her if we might call again. She said, "I should like to have you, but my husband will not permit you to come."

A week after, as we passed again, she called us in, and before we had time to ask permission she said, "Sing." We sang one, and another, and another hymn. Finally she said, "Now tell me about the picture."

We always carry Bible pictures with us, as they can better understand in this way. As we left her house, our girls said, "We have seen to-day how God can work upon hearts."

We praise God that our girls have good voices, for the women of India will allow you to sing songs of praise where you cannot teach the Bible.

When visiting these homes we do not sit upon chairs, but upon a large mat which is thrown down for the time. round us sit the women with legs crossed and elbows on knees. They are very inquisitive, but their questions are not always confined to the lesson we are teaching. They want to know if we are married, and how many children we have; and if we do fancy work. They ask us about the clothes we wear, and numerous other things. They appreciate the visit of a foreigner. The best place is always offered the Memsahib.

Although we meet many discouraging things because of cast, there are many things to encourage us. We praise the Lord for a part in the work in this dark land.

DELLA BURROWAY.

#### A QUESTION OF PRINCIPLE.

THE wide-spread and growing agitation in behalf of more strict Sunday laws, or the more rigid enforcement of those already on the statute books, is to God's remnant people an evident sign that, urged on by religious (?) enthusiasts, the civil and political elements of our nation are rapidly ripening for the final crisis in religious intolerance.

Many of those directly concerned in the making and enforcement of these laws do not see the real issue, while thousands and thousands of ordinarily intelligent persons throughout the land are unaware that there is anything particularly wrong in laws regulating the observance of Sunday. We should do all we can to correctly inform others in regard to these matters; in so doing we honor God and respect our country and its government.

In order to more fully meet the present needs a special religious liberty number of the *Watchman* has been prepared. The writers of the articles in this issue have handled their subjects in an acceptable manner, presenting the true and right way in its attractiveness. They have mainly dealt with the question as one of equity and goodwill between man and man, avoiding ecclesiastical discussions, and upholding individual responsibility to God.

No one need fear that this special will offend any reasonable person. It will not offend, but it will interest. Persons reading it will not fail to be

favorably impressed with the noble principles set forth. It is such an excellent number that all that who can use literature along this line will be pleased with it. One small conference has already ordered 5,000 copies. This issue should have an immense circulation.

Order of Ohio Tract Society.

## REPORTS.

#### Coshocton.

WE are glad to report two more baptism and additions to the church at this place. We are anxious to see the work here grow until there shall be a strong, prosperous church to represent the Third Angel's Message. This church is having trials, but we know that these must come in order that the church may be purified.

I have held a few meetings in a country school-house near town, and one earnest woman has taken her stand for the truth, and on Sabbath, May 5, was baptized along with one of our youth, and both have been received into the church. May the Lord continue to add to this church those who will be saved.

Yours in Christ,

B. L. HOUSE.

#### Laura.

It was my privilege to return to this place after a few months had elapsed since my labor here in the winter. It did my soul good to find the brethren and sisters all of good courage and united. The church has been keeping up the missionary meetings and two Bible readings each week. It was my privilege to be with the church from Friday till Monday, and truly the Lord was with us. Two dear souls were buried with their Lord in baptism on Sabbath, May 19. Three of these were new converts to the faith. It was a beautiful day, and an attractive place for such a sacred service. The bubbling brook was over shaded with trees, whose limbs were thick with spring foliage.

Quite a company gathered at the stream; and while we sang, we could feel the refreshing from the presence of the Lord.

While this has been an old battle ground, yet God is now visiting his people here, and rewarding them for their faithfulness in passing through the fire. Several more persons are on the verge of deciding, and Satan's wrath is stirred again; but God is mighty to save.

Yours in Christ,

B. L. HOUSE.

OUR readers who do not have *Life and Health* should secure a copy of the June number. It will prove to be of value to them. In fact every number of this health journal is valuable to all classes. It is appreciated by the general public, and those who solicit for it meet with good success. Write the publishers for Suggestive Canvass for the June number, and special rates to agents.

#### OBITUARIES.

EDWARDS.—Urban F. Edwards was born in Ridgland, Henry Co., May 14, 1872, and died in Holgate May 4, 1902, aged 33 years, 11 months, and 27 days. When about four years of age, his parents located in Holgate, where he was brought up. When seventeen years of age, he chose to learn the barber's trade, in which he became quite proficient. On October 16, 1901, he was married to Miss Klahr Owens, of Canada, and to them were born two children, a daughter and a son. They had just moved into a home of their own, and he was taking much pleasure in the thought of living so near his parents, when he was taken sick with catarrh of the brain. He leaves a loving wife, two children, brother, two sisters, besides many relatives and friends to mourn their loss. The funeral services were conducted by Elder E. J. Van Horn.

BOARDMAN.—Burkie B. Boardman, the only son of Elder R. A. Boardman, was born in Bowling Green, Wood Co., Ohio, August 13, 1879; died in San Diego, California, April 26, 1902, of appendicitis, aged 22 years, 8 months, and 12 days. His mother departed this life Nov. 15, 1901, and his father died Nov. 28, 1902. Thus he leaves only one sister, the wife of Claran A. Loe, a grandfather and grandmother, but many relatives and a host of friends to mourn their loss. When he was 13 years of age, he gave his heart to the Lord, and began to prepare for a home in the New Earth, and was of good courage and cheer in the hope of a part with Jesus at his soon coming. He knew that death was approaching, consequently, was resigned, and made all arrangements for his death and funeral.

When he was fifteen years, his parents moved to Mt. Vernon, Ohio, and put their son in the Academy, thus placing him under an influence that would help him to form a noble character which would fit him for a home in God's everlasting Kingdom. While at the Academy he chose the occupation of painting and paper hanging, becoming quite proficient, thus helping to provide for his school expenses and also the home.

His father's health failed, and Burkie left his school and work, and for several months gave himself to the care of his father. After his father's death, he entered the nurses' course at the Battle Creek Sanitarium, and while there became interested in physical culture, and entered Chautauqua school in New York, and became an excellent physical culture director. He returned to the Sanitarium and took charge of the gymnasium as director. He remained here till called to California to continue in his profession.

He had just gotten nicely started when he was cut down. But thanks be to God who prepared this dear boy for his last days on earth, and for his expressions of resignation to the Lord's will and faith in the blessed hope of a part in the first resurrection.

Services were conducted by Elder E. J. Van Horn, Sabbath, May 4, at the home of his only sister, in Bowling Green, Ohio. Interment was in the cemetery with his parents.

# 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. May 23, 1906.

## State Directory.

|                         |                       |                               |
|-------------------------|-----------------------|-------------------------------|
| PRESIDENT, - - -        | Eld. H. H. Burkholder | Bellville                     |
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|                    |                       |             |
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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 May 25 at 7:24 P. M.

The blue pencil-mark here means  
that your subscription has expired.  
Please renew at once.

## TITHES RECEIPTS.

APRIL, 1906.

|                    |          |
|--------------------|----------|
| Akron.....         | \$118.54 |
| Alliance.....      | .....    |
| Ashland.....       | .....    |
| Barnesville.....   | .....    |
| Beaver.....        | 2.00     |
| Bellefontaine..... | .....    |
| Bellville.....     | 14.25    |
| Bowling Green..... | 130.02   |
| Brokaw.....        | 7.39     |
| Broughton.....     | .....    |
| Camden.....        | 132.96   |
| Canton.....        | .....    |
| Chagrin Falls..... | 33.43    |
| Charloe.....       | 5.50     |
| Chillicothe.....   | 10.72    |
| Cincinnati.....    | 109.71   |
| Cleveland.....     | 131.56   |
| Clyde.....         | 83.05    |
| Columbiana.....    | 4.40     |
| Columbus.....      | 5.00     |
| Conneaut.....      | 9.75     |
| Corsica.....       | 18.32    |
| Coshocton.....     | 1.65     |

|                               |        |
|-------------------------------|--------|
| Cygnets.....                  | 51.24  |
| Dayton.....                   | 144.27 |
| Defiance.....                 | 10.50  |
| Delaware.....                 | 51.57  |
| Dowling.....                  | 4.35   |
| Dresden-Trinway.....          | .....  |
| Dunkirk.....                  | 5.00   |
| East Liverpool.....           | 25.25  |
| Elgin.....                    | 54.40  |
| Fairfield.....                | 2.20   |
| Findlay.....                  | 35.06  |
| Geneva.....                   | .....  |
| Gilboa.....                   | .....  |
| Grand River.....              | 5.00   |
| Green Spring.....             | 43.23  |
| Hamilton.....                 | 23.99  |
| Hamler.....                   | 85.18  |
| Hicksville.....               | 27.31  |
| Home Dept.....                | .....  |
| Jackson.....                  | .....  |
| Jefferson.....                | 30.14  |
| Kenton.....                   | .....  |
| Kirtland.....                 | .....  |
| Killbuck.....                 | 12.04  |
| Laura.....                    | 46.07  |
| La Grange.....                | 77.15  |
| Lake View.....                | 5.83   |
| Leesburg.....                 | 19.33  |
| Lewistown.....                | .....  |
| Liberty Center.....           | 29.67  |
| Locust Point.....             | 25.03  |
| Mansfield.....                | 5.74   |
| Marion.....                   | 10.12  |
| Marshfield.....               | .....  |
| Marysville.....               | .....  |
| Massillon.....                | .....  |
| Medina.....                   | 12.85  |
| Meigs.....                    | 12.15  |
| Mendon.....                   | 10.59  |
| Middlefield.....              | 1.35   |
| Morrow.....                   | .....  |
| Mount Vernon.....             | 203.44 |
| Nashville.....                | .....  |
| New Antioch.....              | .....  |
| Newark.....                   | 112.27 |
| Norwalk.....                  | 22.15  |
| Ohio City.....                | .....  |
| Olivet.....                   | .....  |
| Pemberville.....              | 13.15  |
| Piqua.....                    | .....  |
| Pleasant Hill.....            | 15.17  |
| Reedsville.....               | .60    |
| Rows.....                     | 6.30   |
| St. Clairsville.....          | .....  |
| Sherwood.....                 | .....  |
| Sidney.....                   | .....  |
| Six Points.....               | 3.37   |
| Spencer.....                  | .....  |
| Springfield.....              | 102.13 |
| Toledo.....                   | 84.48  |
| Troy.....                     | .....  |
| Van Wert.....                 | .92    |
| Wadsworth.....                | .....  |
| Walnut Grove.....             | 76.33  |
| Washington C. H.....          | .....  |
| Waterford.....                | 71.75  |
| Wheelerburg.....              | 118.13 |
| Wilmington.....               | 27.27  |
| Wengerlawn.....               | .....  |
| West Mansfield.....           | 8.00   |
| Youngstown.....               | 11.43  |
| Isolated Sabbath Keepers..... | 177.85 |

Total.....\$2,800.23

C. V. HAMER, Treas.

## TOTAL RECEIPTS, ALL SOURCES,

April, 1906.

|                               |            |
|-------------------------------|------------|
| Title.....                    | \$2,800.23 |
| Ohio Tract Society.....       | 417.48     |
| Sabbath-school Donations..... | 261.66     |
| Southern Field.....           | 2.65       |
| Y. P. Society.....            | 26.12      |
| Cleveland Church.....         | 2.00       |

|                                 |        |
|---------------------------------|--------|
| Orphan's Homes.....             | 165.75 |
| Religious Liberty Offering..... | 27.09  |
| F. D. Offerings.....            | 115.08 |
| China.....                      | 1.40   |
| Southern Field.....             | 2.65   |

Total.....\$3,819.46

C. V. HAMER, Treas.

## CANVASSERS' REPORTS.

(For week ending May 18, 1906.)

W. T. Weeks, Sandusky Co.—Great Controversy: 23 hours; value of orders, \$31.50; helps, \$3.25.

E. R. Numbers, Lancaster.—Great Controversy: 37 hours; value of orders, \$31.50; helps, \$3.25; total, \$34.75.

W. E. Barr, Clinton Co.—Great Controversy: 10½ hours; value of orders, \$14.25; helps, \$1; total, \$15.25.

Raleigh French, Van Wert Co.—Bible Readings: 30 hours; value of orders, \$35.50; helps, \$3; total, \$38.50.

A. T. Halstead, Belmont Co.—Bible Readings: value of orders, \$19.25; helps, \$9.25; total, \$28.50.

C. E. Leek, Springfield.—Heralds of the Morning: 17 hours; value of orders, \$3; helps, \$.25; total, \$3.25; deliveries, \$9.

George Perrine, Clinton Co.—Coming King: 10½ hours; value of orders, \$12; helps, \$2; total, \$14.

B. F. Cook, Pickaway Co.—Coming King: 37 hours; value of orders, \$9; helps, \$1; total, \$10; deliveries, \$29.50.

Chr. F. Mahr, Cleveland.—Coming King: 11 hours; value of orders, \$12; helps, \$1.25, total, \$13.25 deliveries, \$84.

Geo. L. Sterling, Delaware Co.—Coming King: 13 hours; value of orders, \$9.

ON the recommendation of the Lake Union Conference Educational Secretary, Brother Thurber of Ohio was transferred from the educational work in Ohio to the assistant superintendency of the educational department in the East Michigan Conference. Brother Thurber comes very highly recommended as a Christian educator, and we believe will be a valuable addition to our present corps of laborers. He will arrive to take up his duties about June 1st.—*East Michigan Conference.*

A MOST excellent State Meeting has just closed (Tuesday evening), but as it is too late to give a satisfactory report in this week's paper, we will endeavor to have a full report in our next issue.