

# THE Welcome Visitor

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

VOL. 10 MOUNT VERNON, OHIO, P. O.; (ACADEMIA, OHIO), NOVEMBER 28, 1906. No. 46

## THE OHIO CONFERENCE

### WHO CHANGED THE SABBATH?

#### Answer of the Bells

Who changed the Sabbath?  
Is a question asked to-day  
By honest-hearted people  
Who seek to know the way.

Not I,

Chimed the Episcopalian bell:  
It must have been—ah, well!

I cannot say

Just who did change the Sabbath day.

Who changed the Sabbath,

The fourth command, so deep and broad,

Fixed by the firm decree

Of the eternal God?

Not I,

Rang out the Methodist bell:  
The Bible, it must be, will tell;

I cannot say,

But think that Jesus changed the day.

Who changed the Sabbath,

An institution well designed

To keep the Creator's works in mind?

Not I,

Came the sound from another steeple:

Don't charge that sin to the Baptist people:

We only say

It makes no difference about the day.

Who changed the Sabbath,

That day of holy rest,

Which God not only sanctified, but blessed?

Not I,

Rang out in lusty tones a bell:

I've no faith in Sabbaths, or a burning hell.

Don't dare to say

The Congregationalists ever changed the day.

Who changed the Sabbath,

The day that Christ adored.

And said 'twas made for man.

And he its Lord;

The day the Marys kept

While Christ lay in the tomb;

The day the disciples spent

In their own upper room;

The day which martyred hosts

Observed 'midst scorn and jeers,

On which they sealed their faith

With earnest cries and tears:

The day that now is kept

By many to their loss,

By many noble men who bear

The burden of the cross?

I!—I!—I!

Rang out at last a bell,

I changed the Sabbath, and that so well

That nearly all the sects agree

That I have power to thus decree:

I, Church of Rome, did change the day.

And this I do not shrink to say.

Search the Bible's inspired range.

You'll find no text that proves a change

From seventh to first by God's command:

A fact well settled in every land.

Ha! ha! ha!

I am he

That changed the Sabbath,—

The Papal See.

E. P. Daniels.

## THE \$150,000 FUND

AFTER much careful thought, prayer and counsel another call has come to the believers of the Third Angel's Message to manifest their confidence once more in the speedy finish of our glorious cause.

This appeal for means has not come alone from a few of the leaders of this denomination, but is an expression of a general sentiment that seems to prevail all along the line.

The plan of operation has been ably and clearly set forth in the *Review and Herald* and is designed to call into exercise every talent and enlist the hearty co-operation of all who really love the cause of present truth.

We believe the Ohio Conference will be found ready to give a hearty response to this call for help and thus maintain her past record to second every well directed effort to hasten the final triumph of this Message.

The Conference Committee will give this effort their hearty support, and do all within their power to assist and encourage the same.

A general meeting of all the Conference laborers has been called for December 1 and 2, at which time we hope to further consider the matter of future work, and receive a stimulus that will be felt throughout the Conference. A report of this meeting will appear in the next issue of the VISITOR.

H. H. BURKHOLDER.

## A PROFITABLE INVESTMENT

ALL men like paying investments. Some men are so fortunate as to make profitable investments; yet few men have sufficient wisdom to divine the merits of all investments. Men with fabulous sums of money, when dealing in the stock exchanges of the world's great metropolis, must know what to buy, the value of the article to be bought, and when to buy it. They must be of a "ready mind."

Every "ready-minded" Adventist has NOW the opportunity, the privilege of investing in a profitable, winning enterprise. Profitable, because they not only help themselves, but are the means of blessing others. Winning, because they not only win the appro-

bation of heaven, but souls to the kingdom of God.

Lord Bacon once said, "A wise man will make more opportunities than he finds." God saw that we were not able to find this one. That we were not wise enough to make it: he therefore pointed it out by his servant.

I call it a privileged investment because God has not called for the millions of a Rockefeller, but the "widow's mite"—which with his blessing will result in the widow's MIGHT—of every loyal Seventh-day Adventist "if there be first a willing mind" for "it is accepted according to that a man hath, and not according to that he hath not."

A "willing mind" will raise the \$150,000, but it will mean the "willing mind" of a united people, young and old. Plans are being laid that the young people may have a part.

From the minutes of the Educational Council held at Benton Harbor, Mich., from October 22-28, I quote:—

"A motion prevailed to organize the young people of the Lake Union Conference in a movement to assist in raising the \$150,000. The plan of organization to be as follows: That the young people be urged to sell a \$2 book, placing the profits of the sale in the treasury for the object above stated. Farther, we recommend that all our children under twelve years of age sell at least one twenty-five cent book, the profits of which shall be applied on the same fund, and that where practicable this phase of the campaign be directed by the superintendent of the Sabbath-school.

"That for those who are too young to sell even small books a 'Gift to Mission Field Card' be printed which these children may use in soliciting funds, said card to be signed by the Sabbath-school teacher for identification, and so printed that the names of the donors, together with amounts contributed may be written on the reverse side of card.

"That we hereby urge the executive committees of the local conferences to instruct their field secretary to co-operate with the educational superintendent in forwarding this work."

I am persuaded that the young peo-

ple will be pleased to enlist in this effort. Their help is greatly needed. We are sure that they not only have a "ready mind" but a "willing mind" and now that this plan is suggested, all may have a part. In Nehemiah's day we read, "So built we the wall, for the people had a mind to work." The "mind to work" possessed by every Adventist in Ohio will raise our share of the \$150,000. That the young people may be properly directed, we have planned that Sabbath, December 1, be set apart for Rally Day. Each church will be provided with a program for that day which will help the officers of the church to help the young people get started.

Let every one enlist, that it may be said to-day as of certain ones of old, "That in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves: now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance also may be supplied for your want that there may be equality."

Then may we not arise that it may be said of us, "He is in one mind, and who can turn him? And what his soul desireth, even that he doeth."

JAMES E. SHULTZ.

## THE INDIVIDUAL CUP AT COMMUNION SERVICE

THIS subject has come before our people and is being somewhat agitated. Having been in several churches when this subject came up, and knowing that there are some who think that in using the individual cup we are not following our Saviour's example, and that it shows a lack of faith in the promises of God to keep us from sickness, it might be well to consider what these emblems signify, and what the Saviour is trying to teach in these ordinances.

Let us take the ordinance of feet washing. In John's gospel, chapter 13, we read, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father

had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Could anyone think because Jesus took a basin, that it would not be right for his disciples to use one or more basins, as the number of disciples increased? "And he took a towel \* \* \* and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Did he intend to teach by this that not more than one towel could be used in the communion service?

In 1 Cor. 11:23-25, "The Lord Jesus \* \* \* took bread, and when he had given thanks, he brake it and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me." Because verse 25 says "he took the cup," did he by this intend to teach that but one cup could be used? The same expression is found in John 13:4, "He \* \* \* took a towel," and in the next verse says, "the towel with which he was girded."

Dear brethren, the Saviour of mankind tells us in these chapters what he intended his people to receive from doing the things he did. Not that just one basin, with just one supply of water, or one towel, or one cup should be used, but that we might receive the blessing and help there is in following his instruction. But some may say, "Why use the individual cup?" and others "Why more than one basin?" and another, "Why more than one towel?" God prayed that his people might be united. If some good brother should be so unfortunate as to have some contagious disease, of which he is not yet conscious, and as disease and sickness are on the increase, we need to be co-workers with him in keeping his laws from a hygienic standpoint as well as spiritual. May God give us consecrated minds and sanctified judgment, that we may see that it is not in one cup, or in a multiplicity of cups, basins or towels, but in eating and drinking worthily.

May God bless his waiting people with love and union.

Your brother in Christ,

FRANCIS M. FAIRCHILD.

"WE are his workmanship, created in Christ Jesus unto good works."

## CLYDE INGATHERING SERVICES

THE church at Clyde held its first Ingathering services last Sabbath and Sunday, November 17 and 18. Many took hold faithfully, and the church was beautifully decorated for the occasion. A booth of boughs was erected over the rostrum, and this was surrounded with the products of field and vineyard. This church is blessed with a goodly number of children and young people, and they did their part in making the meeting a success. Nearly all took an active part in the program which had been arranged. It was indeed gratifying to see the way even the little children executed the part which had been assigned them.

Elders H. H. Burkholder and James E. Shultz were present during the entire meeting, and rendered valuable assistance.

At the close of the Sunday evening's program Doctor Jump gave an interesting stereoptical lecture, contrasting the lives of the rich and poor in our large cities.

The outside attendance was good both evenings, and many expressed themselves as well pleased with the way the program was carried out. A collection for the work in Madagascar was taken, amounting to \$11.50.

May God help us to appreciate these privileges more, and to do all in our power to hasten the glad day when the heavenly Father shall send forth his Son Jesus to gather the precious fruit of the earth into the heavenly garner.

CARL E. WEAKS.

## "MINISTRY OF HEALING"

THIS is the last work from the pen of Sister White. The Introduction discusses the general nature of the book. "Notwithstanding the advancement of medical and surgical science, notwithstanding the great army of trained nurses who like white armed hosts go forth with great skill to battle against disease and death, yet in all civilized lands, sickness and disease are rapidly increasing. In this modest book the author has brought within the reach of every intelligent father and mother, every man and woman, a vast fund of information on life and its laws, on health and its requisites, on disease and its remedies."

The crowning excellence of Sister White's works is that they are exactly what they profess to be. Thus far nothing has appeared on the subject treated so valuable as "Ministry of Healing." It is published in substantial and elegant style on clear white

paper, set in beautiful type. I feel that I am richer for having it on my shelf of Christian armory. I wish all my brethren in our blessed truth had the same pleasure. "It is a dedicated book, given by the author to the blessed service of sick and suffering humanity, one in which the publishers make no profit save that which shall return in 'the joy of the Lord,' in souls blessed and comforted in God."

H. M. JUMP.

## MOUNT VERNON COLLEGE

### THE EAST INDIANS OF BRITISH GUIANA

BRITISH Guiana is 104,000 square miles in area, and is divided into three counties or states, viz., Demerara, Essequibo, and Berbice. The population is nearly 300,000. In this is included the aboriginal Indians whose home is far away in the interior, the white, colored, Portuguese, Chinese, with a few high-tempered Frenchmen dotted here and there, and last but not least the East Indians from far-away India, these numbering 150,000.

The last named people came to this country under different circumstances; some of them having had quarrels with relatives at home, others being oppressed by another with whom they could not contend, and others having nothing to do seek a home in this distant land.

The East Indians are a well built people with straight, heavy, jet-black hair, dark complexion, and intelligent looking faces.

There are many different castes among them, and this is one of the great difficulties we have to contend with; first there is the Brahman caste which is the highest. According to their teaching the Brahman caste is the highest because they proceeded from the mouth of Brahma, the Hindoo god; and next in order is the Chatree caste, from the arms of Brahma; Vishya, from the legs of Brahma; and Shudra, from the feet of Brahma; these are only a few of the many.

While these have all proceeded from one god yet their belief is different, for they have different books, each caste believing what his book teaches; hence there is a conflict amongst them. With these may be mentioned a class of people who speak the Tamil language, they seem to take much to the Roman Catholic religion, but in proportion they are few in number.

### The Mohammedans

These are the people who stand up boldly and fearlessly for the great prophet Mohammed. Their religion is spreading steadily all over the land. They have their masjids (temples) on nearly every sugar estate where their people are found. Their chief masjid (mosque) is at Queens-town. It is a beautiful building with three domes, having this motto written over the doors in front in large Arabic letters, "There is one God and Mohammed is his prophet." They do not believe in the trinity; they argue that it is impossible for three persons to be in one; neither do they believe in Jesus as the Son of God. God is not man to have a son, they say. They believe that there are seven heavens, that Christ is in the third heaven and Mohammed in the fourth, thus exalting Mohammed above him by whom all things were created. It is very difficult to work for such a people, but there are some who will believe the Third Angel's Message, and we must search for them even as a man would seek for hidden treasure until he finds it.

At present we have Brother Hydar, a converted Mohammedan who is much burdened for his people and doing all he can to save, at least, some of them. We have a humble little building roughly made with a thatched roof and mud floor plastered East Indian fashion, at La Penitence in the midst of hundreds of these people. In this building meetings are conducted at night during the week. We believe there are some who will step out on the side of the cross.

We also have a school at Albouystown for East Indian children, which is not far from the building we have at La Penitence. To this school come the Mohammedan and Hindoo children; with the former we have had some difficulty which makes heart my sad when I think of it. As soon as the Mohammedan boy learns to read he must have a book, and we think the best one for him is that which tells of a dying Saviour and how he may reach heaven in the end. We give him such a book, he takes it home, the father looks at it and by the pictures in the book he at once knows that it is Christian; then there is trouble. We have lost some good, intelligent boys because of this; nevertheless we are falling on other plans so that there shall be less difficulty, if possible.

The majority of East Indian people do not like the idea of sending their girls to school; they believe that learning spoils them; the best thing for the girl is to stay at home and

learn to do domestic work, and be married while she is very young. We are sorry for the girls, but who can help their condition?

While this is a fact with East Indian girls, the Lord has helped us in influencing the minds of some of their parents to send their girls to our school. The children are very quick to learn and very obedient; we try by the grace of God to instill into their minds that Jesus is their Saviour and many of them have learned to sing and think about this precious name. Thus far our school has done some good, and to some extent has been successful, and as this is the best way to save the children and get at their parents, I believe that God is anxious that this little school be raised to a higher standard.

I am thankful to God for answering my prayer by touching the hearts of the young people of Ohio to help me get a better education. I like the school, and feel that God has sent me here. My desire is to remain here until I get, by hard studying, a thorough preparation which will fit me for more active service among the East Indians of British Guiana. CHARLES C. BELGRAVE.

### LESSONS IN BIBLE III

AFTER the baptism of Jesus, the next place where he met John was at Bethabara. This place was near the Jordan, where God had stayed the waters many years before, and where the stronghold of Jericho was overthrown. While John was here the Jews inquiringly asked him if he was Christ or who he was. But John answered that he was as a "voice crying in the wilderness, 'make straight the way of the Lord.'" And when John saw Jesus coming, he said, "Behold the Lamb of God, which taketh away the sin of the world." When John spoke these words he did not explain it, and some of his disciples knew not what he meant.

Jesus now had four disciples, Andrew, Peter, Phillip and last of all Nathaniel, who had been among the throng when John pointed to Jesus as the Lamb. He could not reject Christ, although Christ did not impress him as being the Saviour, so he went to a quiet grove to think it over and held close communion with God. He wondered how any good could come out of Nazareth; but he finally came to Christ longing to know him and receive the truth from him. We too should be like Nathaniel. We need to study God's word for ourselves and for the en-

(Continued on page 4, second column)

## The Welcome Visitor

PUBLISHED WEEKLY BY THE

Ohio Conference of Seventh-day  
Adventists

Mt. Vernon, O., P. O. (Academia, O.)

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL Editor.

Entered as Second Class Matter September 6, 1906,  
at the Postoffice at Mt. Vernon, O., under the  
Act of Congress of March 3, 1879.

Sabbath begins Nov. 30 at 4:34 P. M.

### State Directory.

President,	Eld. H. H. Burkholder, Bellyville
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### CANVASSERS' REPORTS

(For week ending Nov. 16, 1906.)

Mary Hubble, Wellston.—Great Controversy: 26 hours; value of orders, \$20; helps, \$10; total, \$30.

Mrs. M. E. Grubb, Wellston.—Great Controversy: 26 hours; value of orders, \$7.50; helps, \$7.25; total, \$14.75.

E. R. Numbers, Hocking Co.—Daniel and Revelation: 36 hours; value of orders, \$38.50; helps, \$28; total, \$66.50.

Guy G. Hastings, \* Union Co.—Bible Readings and Great Controversy: 54 hours; value of orders, \$37; helps, \$75; total, \$37.75.

Elmer Sharp, Franklin Co.—Coming King: 29 hours; value of orders, \$18; helps, \$8.75; total, \$26.75.

L. H. Waters, Wayne Co.—Coming King: 27 hours; value of orders, \$24.50; helps, \$.50; total, \$25; deliveries, \$1.50.

Isaac R. Harden, Darke Co.—Coming King: 31½ hours; value of orders, \$8; deliveries, \$1.

W. H. Gossett, Geauga Co.—Coming King: 15 hours; value of orders, \$5; helps, \$3; total, \$8; deliveries, \$2.

\*Two weeks.

(Continued from page 3)

lightenment of the Holy Ghost if we have never found Christ ourselves, we can never lead others to him. God will make consecrated Christians his agents to communicate to others the rich blessings. He promises "I will make them and the places round about my hill a blessing, and I will cause the the shower to come down in his season, there shall be showers of blessing."

When Christ left the Jordan he went to Galilee, to a little town called Cana, not far from Nazareth. There was to be a marriage, the couple to be married were relatives of Jesus' mother and father. At this marriage feast, Christ met his mother again—the same loving, lowly Mary, who still kept it secret in her heart that Christ was the Messiah.

While the feast was going on, the people began to remark on the quality of wine, none but the servants knew of the miracle that had been performed by Christ, in turning water into wine, and for the first time the people had a chance to acknowledge their Saviour.

After Christ left Cana he went to Capernaum. He did not stay there long, but went to Jerusalem to the Passover. Many people assembled in Jerusalem coming from the surrounding country to worship God. Many sacrifices were offered at this time and the sales at the temple were large. Of course the consequence was great commotion in the temple, and when Jesus came into the temple he saw it all, he saw all the cheating that was done, and he saw that something must be done. He stood before the people with a sorrowful look upon his face. The people noticed him looking that way, and they beheld divinity flash through the garb of humanity. Then Jesus said, "Take these things hence; make not my Father's house a house of merchandise." "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." EVA FLEMING.

### A GOOD SUGGESTION

In an editorial note of the *Review and Herald*, dated Nov. 22, 1906, appeared the following good suggestion:

"We suggest to the editors of our various conference papers that they should not indiscriminately recommend publications simply because they are written by those who have been connected with this denomination. We have come to the time when the truth must be defended, even against some of its professed advocates." H. H. B.

### THE JEWISH TYPEWRITER

PERHAPS the brethren and sisters would like to know a little more about the typewriter. We have received from the brethren and sisters in Ohio \$69. There are a few more pledges outstanding which have not yet been sent in. We were greatly surprised to learn about a week after I left Troy camp-meeting that the brethren and sisters at Indianapolis had raised some money for the machine; and from them we have received \$63.89, besides two dollars we received at the Seymour camp-meeting. The machine with case, desk, etc., cost \$124.50, leaving a balance of a little over eight dollars. It has been suggested by the donors to put this into the Jewish work.

We are glad to tell you all that God is greatly blessing the work both in Boston as well as other places. We have received word recently that a wealthy Jewish lady has accepted the Saviour in Cleveland, and we hope ere long she will fully accept the whole truth. Please pray for her.

We are now planning, the Lord willing, to place some literature in the hands of every Jewish rabbi in the country, and we hope you will please pray for this important work.

Very sincerely yours in Christ,

F. C. GILBERT.

צו די פרידער און די שועסטער  
אין די האהייבא קאנפערענס  
געליבטע אין דער הערר:

אם אין מיט פיל פארנעגענט דאס אין שרייב צו איך מיט דיער טייפרייטער, וועלכע אין ניקויפט געווארען דורך איר הילף, אין ווינט איך צו דאנקען אין דער נאמען פון אונזערער געבענשטער משיח פאר דיא הילפע דאס עס וועט זיין צו די ארבייט פאר אדיישע פאלק.

מען איך נאטט אללע בענשען מיט גרייסע בראכט, און מענט איר אימער תפילא טראן פאר דיזע פאלק.

אייר ברודער אין דער משיח,

פ. ס. גילבערט.

### Translation

To the brethren and sisters of the Ohio Conference, beloved in the Lord: It is with pleasure that I write to you with this typewriter which has been purchased through your assistance. I wish to thank you in the name of our blessed Messiah for the help it will be in the work for the Jewish people.

May God bless you all with much blessing, and may you ever pray for these people.

F. C. GILBERT.