

THE Welcome Visitor

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

VOL. 11.

MOUNT VERNON, OHIO, P. O., (ACADEMIA, OHIO), MAY 22, 1907.

No. 20.

MISSIONARY

OUT IN THE FIELDS

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees,
The foolish fear of what might pass,—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn,
Where drowsy popples nod,
Where ill thoughts die, and good are born—
Out in the fields with God! —Selected.

QUEBEC, CANADA

THIS is the first day of May, and yet the lake is full of ice and the mountains covered with snow. The roads are almost impassible because of the deep freezing. This has been the longest and most severe winter Canada has endured for fifty years. The farmers are buying hay at sixteen to eighteen dollars a ton and corn at one dollar and fifteen cents per hundred pounds. A certain writer here has said that spring will visit us a day or two occasionally but will not settle down to stay until about the middle of June. He thinks that our weather man should have some quinine to cure the chills.

However, the weather does not chill our ardor or zeal for the people, or the work of the Lord. The work at the sanitarium is opening up nicely. We will now run three classes of nurses in a three years' course including cooking, the third class to begin July 1. I would like to have two good, sturdy Ohio boys to join the class July 1. We are looking for Estella M. Houser to come and take the position of house lady physician.

We often pray for the success of the work in Ohio. A late letter from Brother J. O. Miller announces his arrival at St. John, N. B. I see that he anticipates quite an influx to Canada from Ohio. Ohio seems to be taking Canada. The workers there are Elder R. A. Underwood, in the

Northwest and also Carl Weak; Elder Keslake, in Newfoundland; Elder Miller, at St. John, N. B.; Brother Gibson, in Fredericton, N. B.; Sadie Baker, in Ontario; Elder Burrill, in Ontario; Elder Lindsey, in Quebec; and Sister Houser to soon join us.

We trust the eyes of many will be turned north to this vast and needy field. The cost of living here is high and fruit scarce. A few days ago a good sister visited us, and as she looked at our abundance of canned fruit shipped from Ohio, she said, "I do so like fruit. We have one currant and a gooseberry bush on our place." There are some wild berries here but no cherries, peaches, quinces, and no walnuts, hickory nuts or chestnuts. Everything from the States has to bear the burden of duty to the government. I pay three dollars a hundred pounds duty on peanuts from Philadelphia, Penn. We long for the time when the Lord will even up the weather, the conditions, and the good things of God.

D. E. LINDSEY.

ST. JOHN, N. B.

WELCOME VISITOR: We are now settled in our home in St. John. We all are well, and have been so ever since coming here. We used to think that the water at Mount Vernon was the best to be found, but we can say that St. John has excellent soft water. Living here is much more costly than in the States. Fruits are scarce and very expensive.

We will locate our tent across the harbor in West St. John, and begin our series of meetings about June 15. Our Sunday night services are well attended, with an apparent good interest. We ask the prayers of all interested in the work in this part of the field.

We have had two nice spring days, May 7 and 8. The ice and snow are about all gone.

We are pleased to hear from our Ohio brethren through the columns of the VISITOR. Our address is No. 17 Metcalf St., St. John, N. B.

Kind regards to all.

J. O. MILLER.

FROM THE SOUTHLAND

AGAIN, through the interest of some kind friend, the dear VISITOR is making its welcome weekly call at our table. Knowing how much we love to hear from others, we thought a word from our small corner might be appreciated by old acquaintances. First of all, we praise the Lord for his endless, boundless goodness to us and to all his children. Surely goodness and mercy have followed us all the days of our life, and we trust they will continue to do so.

In the absence of regular conference employment, the conference funds being insufficient, we are endeavoring to follow out the instruction given by "Ministry of Healing," especially pages 154-156. Though starting in a very humble way, we have a Sabbath-school organized in our own home with an attendance of ten last Sabbath, which was the first. Others promise to attend, and a very urgent call is being made to have a school building erected this summer, or fall. For this the prospect seems very clear, and, the Lord willing and assisting us, we hope to have our own school this winter.

We are located several miles south of Hildebran, at the foot of Baker's Mountain, where we "find rest of spirit in the beauty and quietude and peace of nature," where the eye may "rest on the green fields, the grass, and the hills."

We find many opportunities for missionary work, the calls being many more than we can respond to, on account of our own struggle for a livelihood under very adverse circumstances. The field is large and wide, and the harvest truly great, but the laborers are few. We would be pleased to correspond with anyone desiring to assist us in our work, either by coming themselves, or by their influence or means. Our address is still Hildebran, N. C. Yours in the love of the Message,

DR. and MRS. ALBERT CAREY.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

THE OHIO CONFERENCE

THE TITHE IS THE LORD'S*

THE plan of salvation was laid in sacrifice. Christ left his divine estate and became poor in order that we might gain eternal life. His life was a true pattern for his children to follow during their period of probation. "I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh it away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." This principle of self-denial is shown in the sap passing from the vine into the branches and through them into the fruit. Self-denial is one of the great foundation principles of Christianity.

God has entrusted to his servants the important work of carrying the plan of salvation to the world. The glad tidings are to be heralded to every nation, tongue, and people. Every individual must know of God's wonderful plan to save the world from sin.

Satan is to bring the bitterest opposition to bear against God's chosen messengers. This must be met and overcome. True, God might have spoken the word and freed man from his load of sin at once. He could have printed the conditions of this glorious message in the firmament itself. It would have been possible for the stars to have revealed his great love for the children of men. Angels would have gladly carried this message to fallen humanity. But God has chosen man for this purpose.

To carry on this work in a temporal sense, it is necessary for it to be sustained by funds. In reserving a tithe of the increase God has established a plan whereby money may be accumulated in sufficient quantities to meet all the demands of carrying the gospel to sinners.

During the time of Moses God gave the plan of bringing one tenth of the increase to the priests for the sustenance of them and their families. But long before this Abraham recognized this principle of returning to the Lord a tenth of his increase. This statement is verified by the instance of his giving a tenth of the spoil taken from the kings of the east to Melchizedek.

Jacob while at Bethel vowed a tenth of his income to the Lord. This, according to the divine record, he paid with the accrued interest when he returned from the heathen land.

*Read at the District Meeting at Cincinnati.

Adam understood the principle of the Lord reserving a per cent. of the increase, and in harmony with it he made offerings to the Lord.

Abraham was called by God the father of the faithful. Now if he paid tithes to Melchizedek, it would only be a natural conclusion that all faithful Christians should be tithe payers. "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise."

In harmony with this principle, the Seventh-day Adventist denomination at a general meeting held at Battle Creek, Mich., in 1859, by vote adopted the plan of systematic giving or tithe paying. It was recommended that all members of the body carry out this principle immediately, and the greater portion began at once to pay tithe.

God saw that if man paid a tithe he would be kept from covetousness. He knew how prone man would be to stray from the path of rectitude while in the pursuit of riches, constantly accumulating treasures for his own gratification and enjoyment. To counteract this he instituted the plan of reserving a tenth of the increase; also the giving of a portion, "as God hath prospered you," as offerings.

Nothing is so conducive to a warm, healthful spiritual condition as the continual giving of means into God's treasury. Christ said, "Where your treasure is, there will your heart be also."

The principle of tithe paying is founded on God's ownership. God created all things,—all are his. He states of the animals, "Every beast of the forest is mine, and the cattle on a thousand hills. If I were hungry I would not tell thee, for the world is mine and the fullness thereof."

We are dependent upon the Lord for every breath of air, drink of water, or morsel of food that we take for the nourishment of our bodies.

He has graciously allowed man to become steward over a portion of his treasures; but he has demanded a tenth to be returned to him; the same as he has required that a seventh of man's time shall be devoted to the service of God in a special sense, to be kept as a Sabbath, no portion of which is to be used for his own temporal gain. This principle holds true regarding the tithe. The paying of the tithe is as sacred an obligation as the keeping of the Sabbath.

This system of returning a percentage of the increase worked no hardship. The man that possessed great wealth paid a large sum to the Lord, while the man that possessed but little of this world's goods had a tithe in proportion to the amount of his gain.

All who are honest in returning to the Lord his own have the promise that their bread shall never fail, in a physical sense, and the promise that he will "open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

The Jews received very explicit directions in the manner of selecting the tithe from among their flocks. "And concerning the tithe of the flock, even to whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad; if he change it at all, then both it and the change shall be holy."

History states that they drove the lambs into an enclosure and let them pass out through an opening so small that only one could pass at a time. Every tenth one was marked with red paint and delivered to the priests. If for any reason a man wished to redeem any particular animal or number of animals, he was privileged to do so provided that he added one fifth to the value of the one redeemed and paid that into the storehouse. This was not that the Lord wished to extort usury from his people, but to impress upon them the sacredness of the fund and the positiveness of God's claim upon it. He even made the penalty for withholding, or in other words borrowing it, so severe that no one would be tempted to use it. Men in need of funds can obtain them at a much lower rate of interest than twenty per cent. which the Lord demands for the use of his property.

It is plain from these statements that the Lord never designed that man should use any portion of the tithe in the advancement of his own business. Many feel that when they have no ready cash on hand they may use the tithe that they have in their possession.

Some may be in straightened circumstances; they may have long periods of illness, with heavy doctors' accounts to pay. They may be involved in debt to their fellow men. But let them remember that nine tenths of their income will be of more benefit to them with the blessing of God upon it, than their entire income would be without the good will of the Lord.

When a man of the world holds the funds of another in trust, and uses that money in promoting his own affairs, he is called an embezzler, and is punished for his crime. Even though he may honestly intend to pay it all back at some future period, this does not exonerate him in the eyes of the law. Let all be as careful not to defraud God as they would be in with-

holding from their neighbor his just dues. Remember that God knoweth all things. We may appropriate our brother's goods and he never discover the fact; but all things are clear before God.

God has revealed the tithing system so clearly to the children of men that they who refuse to acknowledge it prove to him and to the church that they do not desire to understand it.

In the "Testimonies" we read that our people have been guilty of robbery. God's messenger speaks in the following language: "I have been shown that many of our people are robbing the Lord in tithes and offerings, and as a result the work is greatly hindered. The curse of God will rest upon those who are living upon God's bounties and yet close their hearts and do nothing, or next to nothing, to advance his cause. The only means which God has ordained to advance his cause is to bless men with property. He gives the sunshine and the rain; he causes vegetation to flourish; he gives health and ability to acquire means; and he would have men and women show their gratitude in returning to him tithes and offerings.

The dreadful end of Ananias and Sapphira is a warning to all professed Christians who make a pretense of paying a full tithe and yet retain a portion of it for their own use. In taking the vow of fellowship in the church, individuals acknowledge the principle of tithe paying. When they neglect or refuse to bring the tithe to the storehouse, they are untrue to their vow and thus add the sin of false witness to the crime of robbery. In proof of this I quote the following from the "Testimonies":—

"When a verbal or written pledge is made to the cause, it is a vow made to God and should be sacredly kept. In sight of God it is no better than sacrilege to appropriate to our own use that which has once been pledged to advance his sacred work."

The Lord would not have his servants individually arrange to appropriate their tithe as they see fit.

Abraham in his faithfulness did not disburse his tithe. Nehemiah required the corn, the new wine, and the oil to be brought to the storehouse to be distributed from there.

Malachi speaks positively on that point in these words, "Bring ye all (not a part) the tithe into the storehouse." Every man is under sacred obligation to surrender his tithe to the one appointed by the church to receive it. If he fails to do this, he cannot continue to have a living connection with God. He may set aside the required portion and use it in an

endeavor to proclaim the truth, but he will find the same reproof applied to him that God gave King Saul when he saved the finest of the cattle for sacrifice, "To obey is better than sacrifice." Let all remember in dealing with God that he considers obedience the highest type of service.

JOHN R. KENNEDY.

PENURIOUS PHILANTHROPY

AT the conclusion of an animated debate between a dollar and a penny, the dollar was heard to remark, "And you, a despised, blackened, copper penny, whose intrinsic value is but a hundredth part of mine, you who are shunned by all, and loved by none, whose occupation it is to cumber people's pocketbooks, will presume to impudently withstand me, when I am loved by all and hated by none, so dearly cherished that tears are shed at my departure, have been loved by millions of earth for centuries, adored and worshipped by the innumerable descendants of Adam, how can you, in the wildest flights of your erratic imagination, attempt to make a comparison?"

The penny chagrined, abashed, confounded, paused a moment until time in its friendly lapses should restore its reason, when it was heard to tremulously reply, "I know, most honorable dollar, that all this is true. You are a hundred times greater than I, are loved by all, and hated by none, lauded by millions, and cherished most tenderly, have been adored for centuries, and worshipped by the innumerable descendants of Adam; but after all I count one virtue in my favor. I go to church every Sabbath, and an invariably most tenderly presented to the usher, and that is something that you never do. Is not my piety recognized by every parish-ner?"

JAMES E. SHULTZ.

PAYING DEBTS

NEGLECTING to pay debt will ruin anybody's spiritual influence, blind the soul to clear moral distinction, undermine any religious life, and render a person unfit to be used by the Lord, in spite of the greatest gifts or the most thrilling experiences in religion.

If any who read this are slack about paying their debts, begin at once to pray earnestly that the Lord will awaken you to its true magnitude and to inspire you with perfect integrity to begin at once the settling up of all your financial matters in perfect righteousness, and you will find God will begin to bless you both inwardly and outwardly.—*Selected.*

THE GERMAN WORK IN CLEVELAND

WELCOME VISITOR: Since my last report six more souls, all adults, have begun keeping the Sabbath, the great memorial of God's creative and redemptive power. One family has six promising children, ranging from five to eighteen years of age.

We also found a German lady doctor keeping the Sabbath. She does not understand the other points of our faith, so I am giving her Bible readings. Her husband was a Methodist-Episcopal minister, as long as he lived, so naturally thinks much of her church. She pays tithes to her church. She is so intensely interested that she buys our German books and takes the periodicals.

This field seemed a hard one in the start, but so long as God adds to the church "such as should be saved," what do we care if it is hard? It makes us enjoy the fruit of our labors so much the more. We give all the glory to God the Father.

The Germans, who heretofore were more or less idle, are now in working order, and enjoy the work and are growing spiritually. As far as I know, all are paying tithes. Besides paying our dues to the East Side church, and the hall rent on the West Side, we were able to send in to the State Treasurer last month \$15.72 for Sabbath-school and missions.

We have been helping to bear the burden of the Hough Avenue church debt. A number of Germans gladly pledged their full quota, twenty dollars; others took a half quota; and some cash has already been paid. Our Christian Help Band has been furnishing clothing and food to the worthy poor. Besides this some are selling books with good success. Others do house to house work with the German papers. One sister goes out every Saturday evening and sells forty to fifty papers.

We are taking 100 of the German Series of the *Signs*, have 1,000 of the Specials on hand, besides the *Family Bible Teacher* and tracts. This will give you an idea of what the German branch of the work is doing, and you can see that we are not idle. We have Bible readings nearly every night in the week in different parts of the city. Our Sunday and Wednesday night meetings are getting more interesting and some are accepting the truth.

We all enjoy city work, and praise God for the privilege of thus having a part. Remember us in your prayers.

G. P. GAEDE.

The Welcome Visitor

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BESSIE E. RUSSELL Editor.

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at the Postoffice at Mt. Vernon, O., under the
Act of Congress of March 3, 1879.

Sabbath begins May 24 at 7:11 P. M.

THE Conference office buildings are receiving a fresh coat of paint.

THE address of Elder C. C. Webster is 1125 North 17th St., Birmingham, Ala.

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

BROTHER W. T. WEAKS, of Clyde, is in Academia aiding in the erection of one of its new buildings.

THE wife of Dr. E. M. Woolgar, of Clyde, O., died Monday of bronchitis. The VISITOR extends condolences.

ELDER BURKHOLDER has been called to Indianapolis, Ind., to attend a meeting of the Lake Union Conference Committee.

MISS BERTHA LAUGHLIN has for the second time been engaged to teach the school at Walnut Grove during the coming school year.

MISS GERTRUDE NUMBERS has for the third time been hired to teach the home school at Cleveland where her services are much appreciated.

DR. H. W. MILLER, our missionary in China, has been granted a leave of absence, and will visit the United States, arriving about August 1.

MISS ELLEN LONG, who has been teaching in Elgin, has creditably finished her work, and is now engaged in the canvassing work at DeMotte, Ind.

MISS VADA WELCH, who has taught a very successful school at Grafton, has returned to her home for a few weeks' rest before the opening of the Summer Normal.

BRETHREN R. R. KENNEDY and C. V. Hamer started last Monday to visit some of the towns of the State in view of securing a location for the camp-meeting to be held in August.

THE *Gospel Herald* is the organ of the Southern Missionary Society, the department of colored work for the Southern Union Conference. All people ought to be intelligent concerning this feature of our denominational work, therefore all should read the *Gospel Herald*. It is a four-page monthly paper, published at ten cents a year, payable in postage stamps. Please send your subscription to the Southern Missionary Society, North Station, Nashville, Tenn. By so doing you will help the work for the colored people.

NOTE

WE have a few of the 1907 Year Book on hand. We cannot obtain more. If you wish one, order immediately of the Ohio Tract Society, Mount Vernon, O. Price, 25 cents.

N. S. M.

OHIO SUMMER NORMAL

"THE management and instruction of children is the noblest missionary work that any man or woman can undertake. We must have in our schools those who possess the tact and skill to carry forward this line of work, thus sowing seeds of truth. The great day of God alone can reveal the good this work will do." "Churches where schools are established may well tremble as they see themselves entrusted with moral responsibilities too great for words to express. Shall this work that has been so nobly begun fail or languish for want of consecrated workers?" "Testimonies," vol. 6, pp. 204, 205.

Sensing the importance of the words noted, the Ohio Conference and College Executive Committees voted to hold a Summer Normal in Mount Vernon College, beginning June 10 and continuing thereafter until July 21, 1907.

This time will include the time of the General Conference Sabbath-school and Young People's Convention which will be held in Mount Vernon College, thus enabling all teachers to receive the benefit of that meeting.

Many calls are coming for teachers, and it is to be hoped that a large number of young men and women will avail themselves of the opportunity to secure a training in methods under the competent instructors who have been secured. Our Calendars are now ready, and those desiring them should make their wishes known at once.

JAMES E. SHULTZ.

CANVASSERS' REPORTS

(For week ending May 10, 1907.)

E. J. C. Sharp, Jackson Co.—Daniel and Revelation: 28 hours; value of orders, \$17; helps, \$32; total, \$49.

L. R. Williams, Van Wert.—Daniel and Revelation: 45½ hours; value of orders, \$60; helps, \$11.25; total, \$71.25.

Geo. Behnfeldt, Erie Co.—Daniel and Revelation: 14 hours; value of orders, \$2.50.

F. E. Wagner, Niles.—Great Controversy: 34 hours; value of orders, \$2.50; helps, \$21.15; total, \$23.65.

Chr. F. Mahr,* Wauseon.—Great Controversy: 32 hours; value of orders, \$7.50; helps, \$9.75; total, \$17.25.

Mary Hubbell, New Lexington.—Great Controversy and Coming King: 22 hours; value of orders, \$17.50; deliveries, \$2.

A. R. Hasemeier, Defiance Co.—Heralds of the Morning: 36 hours; value of orders, \$15.75; helps, \$11.25; total, \$27.

Mrs. Geo. Behnfeldt, Sandusky.—Heralds of the Morning: 5 hours; value of orders, \$3.25; helps, \$1.50; total, \$4.75; deliveries, \$1.75.

Mary Kuhn, Cleveland.—Coming King: 11 hours; value of orders, \$10; helps, \$2; total, \$12.

N. O. Coffman, Lima.—Coming King: 20 hours; value of orders, \$10; helps, \$6.50; total, \$16.50; deliveries, \$2.

Hester E. Gerrard, Ohio City and Spencerville.—Coming King: 1½ hours; value of orders, \$1.

S. E. Reagon, Cleveland.—Coming King: 7 hours; value of orders, \$6; helps, \$2.50; total, \$8.50; deliveries, \$2.50.

*Two weeks.

OBITUARY

DE FLUTTER.—Frank was born in Holland Nov. 15, 1860, died in Elyria, O., April 20, 1907, aged 26 years, 5 months, and 5 days. He leaves a father and three brothers, one of whom is Henry De Flutter, of Cleveland, O. His illness was of but a few days' duration, starting with an extreme chilliness which developed into a severe case of brain fever. None of his relatives were apprised of his illness, and were much shocked at receiving the sad news of his death. He was baptized about eight years ago, and soon after united with the Akron, O., church, but being quite young, he was buffeted by the enemy and finally strayed from the path of rectitude. He had, of late, however, been keeping the Sabbath, and in a letter to his father, had asked to be remembered in prayer. Words of comfort were spoken by the writer from Isa. 40:12 and Matt. 2:18. G. P. GAEDE.