

# THE Welcome Visitor

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

VOL. 11

MOUNT VERNON, OHIO, P. O., (ACADEMIA, OHIO), AUGUST 28, 1907.

No. 33

## THE OHIO CONFERENCE

### THE CAMP-MEETING

THE Adventists and visitors at the fairground were addressed Saturday evening by Elder R. G. Patterson, of the Cleveland church. The following is taken from the sermon:—

"My text this evening will be found in the fourteenth chapter of John's gospel and the second clause of the third verse, 'I will come again.' You all well know that this language was used by none other than the Saviour himself. I was asked to speak this evening on the subject of 'Why We Are Adventists.' I will say that we are Adventists because we believe the truth of those words of our Saviour, 'I will come again.'

"While the name Adventist, as applied to a denomination, is new, yet the doctrine is a very old one taken from the Scriptures. Are there not among the prominent churches of today many who are really Adventists at heart? Thousands have gone down into the silent tomb who, while not called Adventists, were looking forward to the glad morning of the Saviour's return.

"In 2 Cor. 11:26, we read, 'For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.' By partaking of the Lord's supper we show our faith not only in his death, but also in his second coming.

"While there are perhaps not more than 100,000 who bear the name Adventist, yet the adherents of this doctrine are numberless. We as a people date back only about sixty years, but Adventism dates from the earliest periods in the earth's history; for we read in Jude 14 that Enoch, the seventh from Adam, beheld the Lord coming with ten thousands of his saints.

"It is a true statement that history repeats itself. At our Saviour's first advent 'he came unto his own and his own received him not.' He was rejected because his people did not study the prophecies concerning him, and so did not understand the manner of his coming. Are we going to make the

same mistake with reference to his second coming? Stop and consider if this is not one of the most important questions that could engage our attention.

"The Saviour has promised to come again and take us to a place the beauty of which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to imagine. I am glad to-night that we rejoice in a Saviour who is able to fulfil every promise.

"Let us notice briefly the coming of Christ from three different standpoints: first, the manner of his coming; second, the purpose of his coming; and lastly, the time of his coming.

"In regard to the manner of his coming Christ said, 'For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be.' Matt. 24:27. The Bible tells us that before his coming persons will be impersonating him, and if we are not acquainted with the manner of his coming there is great danger of our being deceived. I once read the statement of a prominent minister that he would not be surprised if he should rise some morning to find that a cablegram had been received from the Old World saying that Christ had come. I am glad that Christ has told us the exact manner of his coming. 'Behold, he cometh with clouds, and every eye shall see him.' 'And when he had spoken these things, while they beheld he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which said, Ye men of Galilee, why stand ye gazing up into heaven. This same Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' The clouds received him, and with the clouds he will return.

"The next point is in regard to the purpose of his coming. Many who profess to love the Saviour are in the dark concerning the purpose of his coming. We have been taught that when we die, if faithful, we are immediately taken to heaven and at once receive our reward. But I want to say that as Adventists we do not believe that doctrine. What does the

Saviour say? 'For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.' Then, when the Saviour comes, his people will receive their reward. Of what significance is his coming if we are rewarded at death. Again, in Revelation 22 we read, 'Behold, I come quickly, and my reward is with me to give every man according as his works shall be.' Jesus said, 'I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself.' This is his purpose in coming, to receive his people, the righteous dead with the righteous living, unto himself.

"God never permits a calamity or a great event of any kind to come upon the world without first giving a warning message. He himself gave our first parents warning of the danger of partaking of the forbidden fruit; for 120 years the antediluvians listened to Noah's message; Jonah was commissioned to warn the people of Nineveh, and John the Baptist was sent to herald our Saviour's first advent. And God has a warning message to be given just now concerning the second coming of his Son.

"In studying the Scriptures we find that in every book the coming of Christ is referred to, and many lines of prophecy have to do with the time of his coming. We read also in Hebrews 9:28 that there will be a people looking for him when he comes, 'And unto them that look for him will he appear the second time without sin unto salvation.' The people whom he comes to save will be looking for him. Turning to Isa. 25:9 we find what this people will say when they see the Lord coming, 'And it shall be said in that day, Lo! this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.' What was it caused them to wait for the Master to come? They have been studying the word of God, where the 'sure word of prophecy' tells us that the time has come for his return.

"In Matthew 24 Jesus tells us many of the signs of his coming. He says

that when we see these signs we are to know that he is near, even at the door. And are we living in such a way as would indicate that we are waiting for the Saviour, opening the door and asking him to come in? O friends, if our lives have not been of such a character as would give confidence and hope in looking forward to his coming, let us at once begin to make such a change as will cause us to meet the approval of high heaven. Speaking of the end, Peter says, 'Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?'

"May we ever seek his guidance, and as we go from place to place and mingle with the people who have not yet given this subject the study that it demands, may we so present this glorious truth that there may be more Adventists before another camp-meeting season rolls around."

#### Sunday, August 11

Sunday afternoon at three o'clock Elder James E. Shultz addressed an attentive audience on the subject, "Why We Are Seventh-day Adventists." By the use of 2 Tim. 3:16, 17, together with Luke 24:27, 44, 45, he showed that the Old Testament record was inspired of God, was recognized by Christ and the later writers as Holy Scripture, hence should be considered as verily a part of the word of God as the New Testament. Rev. 1:10 was chosen as the basis of his remarks on the Sabbath question, and was used with Mark 2:27, 28, showing that Christ is Lord of the Sabbath.

"That the audience might understand what day is denominated the Lord's day, reference was made to Gen. 2:1, 3, where we are told that when God ended his work, he rested on the seventh day, blessed it, and sanctified it or set it apart for a holy use. These four successive steps necessary in making a Sabbath day were taken by God ere the fall of man, and hence the Sabbath day was given to a race of righteous beings to direct them to the one who had in six days made heaven and earth, the sea and all that in them is. God made the Sabbath day on the first seventh day of time. An attempt to make a weekly Sabbath at the present time would result in failure, since the memorial would not re-occur upon a day of the week, but would re-occur upon a day of the month, for example, the fourth of July, the memorial of the declaration of our independence.

Eph. 3:9 was used to show that it was Christ who gave the Sabbath at creation. Ex. 20:8, 11, was used to

show that God enforced the observance of the seventh-day Sabbath upon Israel, which was given at Sinai several weeks after the experience in Sabbath breaking recorded in Exodus 16. The Sabbath was shown to begin and close at sundown.

Christ was the one who gave the law on Sinai. 1 Cor. 10:1, 4. He gave the Sabbath to be a sign between him and his people.

#### The United States in Prophecy

According to announcement, the Sunday evening address was delivered by Elder A. C. Shannon, pastor of the Toledo Seventh-day Adventist church, who took for his text Acts 17:24, "God who made the world and all things therein."

The speaker said: "It is impossible to read these words without recognizing the hand of God in history. In Daniel 7, the great empires of Babylon, Medo-Persia, Grecia and Rome have their place in prophecy. The twenty-third verse, especially describing the great Roman empire in its different phases, even to the development of the papacy and marking out the allotted time of prophecy, which all the commentators agree was 1260 years, dating from 538 to 1798, at which time the pope was taken prisoner by Marshall Berthier and carried to France, where he died in exile two years afterward.

"Rev. 13:10 describes the overthrow of the papacy in 1798, at which time the attention of the inspired penman is directed to another nation then arising, which he describes in the following language: 'And I beheld another beast coming up out of the earth.' In harmony with the statements in the seventh chapter of Daniel, we learn that the beast of this text refers to a nation,—a nation not rising in a thickly populated country, as have all the nations of Europe, but a nation rising in new territory, which could only apply to the United States government. At that particular time this nation of ours was the only nation that was arising, and it was arising in new territory. Concerning this nation, the inspired writer says that he had two horns like a lamb. The lamb is a symbol of the Son of God, the Lamb that taketh away the sin of the world. Horns are symbols of power. Our power has never depended upon our standing armies or strong navies, but upon our being built upon the principles laid down by Jesus, the Lamb of God, and the principles he laid down concerned the separation of church and state. In Matt. 22:21, in answer to the question of the pharisees and scribes concerning the tribute money,

the Saviour said, 'Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' In these words our Saviour makes a distinction between the duties we owe to the state and the duties we owe to God, and he teaches a separation of church and state. Our nation is the first nation of history that ever dared to establish itself upon the principles laid down by Jesus Christ of Nazareth, and to these grand principles we owe our wonderful growth and development. The proud ambition of the founders of this nation was to establish a state without a king and a church without a pope, and the oppressed of every land have here found freedom. This principle of the separation of church and state is the underlying principle of our government according to the constitution. ("Congress shall make no law respecting the establishment of religion, nor prohibiting the free exercise thereof.") In 1797, in the treaty with the Barbary states, the United States government declared that this government was not in any sense whatever founded upon the Christian religion. In 1829, when the Sunday advocates implored Congress to stop the carrying of the mails on Sunday, the senate declared that the United States government is a civil and not a religious institution.

From these beautiful words descriptive of our nation's position in prophecy, we must now turn to the darker words describing the subversion of these grand principles. For God, whose word never fails, hath declared of this government, 'He shall speak as a dragon.' Rev. 12:9 interprets the term dragon to mean Satan. With this interpretation our text can only mean that the time will surely come when Satan will direct in the affairs of this fair nation of ours the same as he has in the affairs of the nations that have fallen in the past. And this word of God shall be fulfilled which declares that they shall make an image to the beast which had the wound by a sword and did live.

"Events rapidly transpiring indicate that this direful picture will soon be manifest to every one. Witness the concentration of power, politically, religiously and financially in the hands of a few individuals who purpose to manipulate these different lines for their own interests. To prevent us from being deceived and led into these plans and devices, God in his mercy has seen fit to send us in these last days the following stirring words of warning, 'Fear God and give glory to him for the hour of his judgment is come,' and 'if any man worship the

beast or his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God.' To all who will receive this last warning, God assures complete and final victory in the following words, 'And I saw as it were a sea of glass mingled with fire, and they that had gotten the victory over the beast and his image, and over his mark and over the number of his name standing on the sea of glass, having the harps of God.'"

## THE CHILDREN'S MEETINGS ON THE CAMP-GROUND

WHILE the older ones are rejoicing over the good derived from our camp-meeting, we, with the children, wish to add our word of praise for the blessings we have received. We are thankful to report that the same spirit which was manifest in the meetings among the older people was with the children.

Always prompt in attendance, waiting and eager to hear the lesson which had been prepared by their teachers, they imparted to those in charge renewed zeal in working for them.

The missionary spirit among the children was good; and as different ones gave reports of the various ways in which they earned the gifts they presented, it inspired others with a desire to do likewise the coming year.

During our meetings a feeling of deep earnestness seemed to be with the children, and many made known that they wished to do better work for their Saviour.

We rejoice that several went forward with the older ones in the consecration services on the last Sabbath. Our earnest prayer is that the seed sown may have fallen upon good ground, and may bring forth a bountiful yield.

The greatest number present was eighty-five. The donations received Missionary Day amounted to six dollars. This sum with that received on Sabbaths amounted to nearly ten dollars given by the children for mission fields.

BESSIE E. ACTON.

## IN PRAISE OF WORK

WORK drives away depression, whets the appetite for food, invites sleep, promotes digestion, strengthens the muscles and sinews, gives free circulation to the blood, stimulates the intellectual faculties, provides the comforts of life, develops all the powers which it brings into exercise, transforms stupid ignorance into brilliant genius, fills the world with works of art and literature, and develops the resources of nature. Nothing can stand before work.

## A CHANGE IN PRICE

FOR several years there has been a steady advance in the cost of nearly every commodity. This is felt very keenly by those who are furnishing manufactured articles of every description. Those who are engaged in the printing and publishing work find that it is impossible to produce papers and books at the prices they could be sent out at only three or four years ago. An increasing wage scale, made necessary by the increased cost of living, is another item which helps make these higher prices.

For these reasons the Southern Publishing Association is obliged to increase the subscription price of the *Watchman* after October 1, from \$1 to \$1.25 per year. The publishers of this paper appreciate the hearty patronage of our people in the past and believe the friends of the *Watchman* everywhere desire to see this paper placed on a self-supporting basis.

### Subscribe Now

Until October 1 all subscriptions will be entered at the present rates, and every subscription on the list October 1 will be counted the same time as if the price were not raised. Hence all who wish the *Watchman* to be a regular visitor in their homes (and who can afford to miss its weekly visits?) should subscribe at once for one, two, three or five years in advance. The new prices, effective on and after October 1, will be as follows:—

### Domestic Mails

Singles, 12 months.....	\$1.25
Singles, 6 months.....	.65
Singles, 3 months.....	.35
In clubs of five or more in one wrapper to one name and address, per year, each copy.....	1.00

### Canada and all Foreign Mails

Singles, 12 months.....	\$1.50
Singles, 6 months.....	.75
Singles, 3 months.....	.40
In clubs as above, per year, each copy....	1.25

The *Watchman* will devote all its space to evangelistic and missionary articles of the highest merit. Its value as a home and missionary paper has been greatly increased during the past few months and other improvements are being made. "It will do much good if it is given an opportunity to do its appointed work in all parts of the world." Special attention should be given in our churches to the taking of clubs of the *Watchman* for missionary work.

Address Ohio Tract Society, or the Southern Publishing Association, Nashville, Tenn.

PRAY for our workers.

## EDUCATION

BY their wisdom and justice, by the purity and benevolence of their daily life, by their devotion to the interests of the people,—and they, idolaters,—Joseph and Daniel proved themselves true to the principles of their early training, true to him whose representatives they were. These men, both in Egypt and in Babylon, the whole nation honored; and in them a heathen people, and all the nations with which they were connected, beheld an illustration of the goodness and beneficence of God, an illustration of the love of Christ.

What a life-work was that of these noble Hebrews! As they bade farewell to their childhood's home, how little did they dream of their high destiny! Faithful and steadfast, they yielded themselves to the divine guiding, so that through them God could fulfil his purpose.

The same mighty truths that were revealed through these men God desires to reveal through the youth and the children of to-day. The history of Joseph and Daniel is an illustration of what he will do for those who yield themselves to him, and with the whole heart seek to accomplish his purpose.

The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for right though the heavens fall.—"Education."

## SANITARIUM NOTES

BROTHER ANDREW HORST, of Orrville, O., has united with our Sanitarium family as a nurse.

BROTHER J. M. CARPENTER, of Oakwood, O., is visiting his son-in-law, Brother John Shultz, at the Sanitarium for a few days.

SISTER HENRY PIEPER, of Wheelersburg, O., was operated on at the College Springs Sanitarium last Friday morning, and is doing nicely. She expects to return to her home in a few days.

WE are glad to report that Brother John Shultz is improving, and may be able to be taken from the Sanitarium. He has been sitting up some every day and expects to be out in a wheel chair more each day. His courage keeps good.

## 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 Aug. 30 at 6:35 P. M.

"SABBATH-SCHOOL RECORD F" has been revised, and the price advanced to fifty cents.

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

A HOLY life has a voice. It speaks when the tongue is silent, and it is either a constant attraction or a perpetual reproof.

HEREAFTER *Life and Health* will sell for ten cents a copy. The cost price to agents will be three cents in orders of twenty-five or more copies to one address.

THREE hundred and twenty-six dollars were raised on the camp-ground for Dr. H. W. Miller's work in China. This with the donations not yet reported will raise the amount to over \$500 for that needy field.

A NEW paper, *The Report of Progress*, the organ of the Southern Union Conference, has been added to our exchange list. Several of the State conference papers will cease to be published, as the combined reports will appear in the Union Conference paper.

"It is right to love beauty and desire it; but God desires us to love and to seek first the highest beauty,—that which is imperishable. The choicest productions of human skill possess no beauty that can bear comparison with that beauty of character which in his sight is of 'great price.'"

DR. ESTELLA HOUSER, of Washington, D. C., spent a few days on the camp-ground, en route to Colorado, where she has been called to act as house physician in the sanitarium. Sister Houser was the first editor of the WELCOME VISITOR and corresponding secretary in the office. Her many friends wish her abundant success in her new field of labor.

IF any of the children who attended the children's meetings conducted by Miss Katherine Miller at the Troy, O., camp-meeting failed to receive the little souvenir she promised at that time will address Mrs. H. A. Weaver, at 935 St. Antoine St., Detroit, Mich., she will be pleased to send one.

### SELF-RESTRAINT OR STRONG WILL

WITHOUT self-restraint the whole order and beauty and worth of life are destroyed. A well-balanced character implies an all-round, effective control. One unbridled passion is not only a failure at a single point, but is an indication of failure at the center also. In the best there are evil tendencies and evil desires that are ever claimant; so that in the ordinary conduct of life the habit of self-restraint is essential if a straight course is to be steered, or even if fatal shipwreck is to be avoided.

A weak, undisciplined nature, however naturally sweet and gentle and pure, is sure to meet some day a course of circumstances, or an overwhelming temptation, which will end in moral disaster.

We constantly underestimate the power of a trained and restraining will, not only over outside circumstances, but also over the inner nature, amending constitutional defects, checking impulses, impelling to right courses of action, and thus altering the very character. Like every other faculty, the will needs to be educated and strengthened by the exercise of itself.—*Selected.*

### HOW I MEMORIZE THE BIBLE

I AM a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success, except that I began and have kept on. Sometimes I am too tired and dull to learn, and then I wait till the next day and try again.

I find that this memorizing is good mental discipline. At first, being long unused to study, it was difficult for me to learn even one verse correctly, but with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies, and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and in helping others. How can I walk and talk with God unless I have in mind some word of his to which I can respond, or which satisfies my own questions and aspirations?

Some time I may be deprived of reading, and then what riches I shall have in this store of Bible verses hid in my heart! Often at twilight or in helpless hours I say the sweet words over with a sense of comfort and companionship that otherwise I should miss. Then, besides all this, I believe in tracing out God's providences in the light of his word, and for that reason I can never be too familiar with the Bible.—*Bible Reader.*

### SPECIAL NUMBER OF "LIFE AND HEALTH"

A SPECIAL temperance number of *Life and Health* has been prepared for September. This is now ready to mail. It is a 40-page number, and will be sold to agents in lots of twenty-five or more copies for three cents per copy. It will retail for ten cents a copy.

It will be a splendid number to sell, and we trust our churches will take an active interest in its circulation.

For further information concerning this special number of *Life and Health*, see the second page of *Review* for August 8.

Send all orders for the temperance number to the Ohio Tract Society, Mount Vernon, O.

### OBITUARY

FREEMAN.—Died at his home in Deshler, O., Wednesday, July 31, 1907, John E. Freeman, aged 75 years, 3 months and 13 days. Brother Freeman was born in Littleport, Cambridgeshire, England, and when twenty-one years of age came to America. When the Civil War broke out, he enlisted in the Third Ohio Cavalry, in which he served his country nearly four years. In 1866 he was united in marriage to Miss Hannah Beckman, who with two sons, John and Oliver, and two daughters, Emma and Mary, survive him. In the summer of 1883 he united with the Seventh-day Adventist Church, and in this faith continued steadfast till death. The funeral services were held Sabbath, August 3, and were attended by a large concourse of sympathizing friends and neighbors. Words of comfort were spoken by the writer suggested in Rev. 14:13.

H. H. BURKHOLDER.