

THE Welcome Visitor

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

VOL. 11 MOUNT VERNON, OHIO, P. O., (ACADEMIA, OHIO), SEPTEMBER 11, 1907. No. 35

THE OHIO CONFERENCE

THE CAMP-MEETING

Thursday, August 16

THURSDAY morning Dr. H. M. Jump presented the subject of healthful living from a Bible standpoint. He took for his text, "Let all things be done decently and in order." God's system of organization is a perfect one, although there came a time in the history of the universe when Lucifer, one of the brightest and most beautiful of the heavenly beings, thought to disorganize it and establish an organization of his own in its stead. There was perfect order in creation. There was perfect order in the arrangement of Eden. When God established the first home, everything was arranged "decently and in order." It is God's design that our homes should be patterned as nearly as possible after the home above. They should be heavens on earth. Love and loyalty should reign supreme in them. The husband and wife should be so closely knit together in their affections that every home act is one of love. That this might be possible, that controversy might be avoided, God himself defined the duties of each member of the family.

The husband is the head of the wife, even as Christ is head of the church. Eph. 5:23. Husbands, love your wives, even as Christ also loved the church and gave himself for it. Eph. 5:25. If husbands would love their wives as Christ loved the church, would manifest the same spirit of unselfish devotion, wives would love to love their husbands. Their children would live in an atmosphere of love, perfect order would prevail. Aside from his wife and family, a man has no right to regard one woman above another; should he do so there is danger of his attentions to her increasing until, before he is aware of it, they are noticeable to others, and he will possibly find her gradually supplanting in his affections the one woman who has a right to them all. Thus Satan lured Eve from her husband, at first only to leave his side for a few moments. Then to eat a little fruit with him in disobe-

dience to God's order. That offense, in itself no greater than offenses of a like nature that are being daily committed, brought death, sickness, sorrow and suffering upon the human race.

In its government and services there should be order in the church. Fanaticism, false excitement, and noisy exercises have no place in the Christian worship. The most profitable meetings for spiritual advancement are those which are characterized by solemnity and deep searching of heart, each seeking to know himself and earnestly and in deep humility seeking to learn of Christ.

There is order in our physical bodies. Every organ is created for a purpose and care should be taken that each performs its function perfectly. God wishes us to be in health. John 3:2. "So likewise whosoever it be of you that forsaketh not all he hath, cannot be my disciple." Luke 14:33. From these two texts we learn that we must forsake all habits that are detrimental to health. God's word is full of instruction on this subject, and it is the duty of every loyal child of Christ to search its sacred pages for the precious rays of light God has given us.

Thursday Afternoon

At 3 P. M. Elder C. T. Redfield, pastor of the Mansfield church, spoke from the text, Eccl. 3:14, "I know that whatsoever God doeth it shall be forever; nothing can be put to it, or anything taken from it, and God doeth it that men should fear before him." The speaker showed the unchangeableness of the character of God, and the perfection with which all the work of God is stamped. These great truths God has also declared through his servant, the prophet, as recorded in chapter 46: 8-10, saying, "Remember this and show yourselves men: bring it again to mind, O ye transgressors, Remember the former things of old: for I am God and there is none else: I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."

The speaker then used Gen. 3:1-11 to illustrate by the choice and experi-

ence of the first man, Adam, the truthfulness of God's word. All that God has said has been done with love for his creatures, and their success, happiness of life, and eternity depends upon their carrying out in the minutest particular all the counsel and instruction which God has given. Man failed and all the pain, misery, disappointment and death that has settled upon the human race is because he disobeyed God's word in partaking of the tree of the knowledge of good and evil.

This has been left on record for the benefit of the human family, that all might see the need of accepting the provision God has made to enable all to keep his word.

God says his counsel will stand, and we to-day, as did our first parents, are facing the great issue and have set before us life and death, life if we be willing and obedient to what God commands of us in love, and death if we, as did Adam, disobey his word.

The wise man says in Prov. 3:9 that God desires us to honor him with our substance. Mal. 3:10 tells us we are to do this by giving to God a tithe, or a tenth, of all our increase. The living out of this instruction makes us co-laborers with God, enabling us to realize that all we have, as recorded in James 1:17, every good gift and every perfect gift is from above and cometh down from the Father of lights with whom there is no variableness neither shadow of turning. God promises to bless us if we do this. In fact God only asks that which will prove our loyalty to him, that he may entrust us with greater blessings, that he may help us in developing a character which will honor and glorify his name. God desires to do great things for us; when we understand the unchangeableness of the character and purpose of him with whom we have to do, and accept his word as the word of God, we will have come to the place where God can look upon us with approval and grant us an abundant entrance into his kingdom, pronouncing upon us as John the revelator declares, "Blessed are they that do his commandments, that they may have

right to the tree of life, and enter in through the gates into the city."

Thursday Evening

W. D. Curtis, educational superintendent of the Lake Union Conference, spoke to the question, "Is Spiritualism of Divine Origin?" The speaker showed the importance of the subject, introducing the argument by giving a brief history of the rise and progress of modern spiritualism. To show the foundation of their faith, he read the definition of spiritualism as found in Webster's dictionary, and added: It is only fair to allow the leading men of that belief to define spiritualism. He then read the statement of F. W. Ravlin, a spiritualist lecturer of California: "The central truth of spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."

Since it claims to be spiritual, the investigation of the subject should rest wholly on the Bible. He then introduced the language of the Apostle Paul, found in 2 Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Scripture is to be the standard of appeal.

The speaker then read 1 John 4:1, "Beloved, believe not every spirit, but try the spirits whether they be of God." This shows that there are spirits which are not of God, hence we are admonished to try them. And if they are to be tried, we must have some God given standard by which to measure them. This is found in the gospel prophet, Isaiah, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8:20. From this we see that the law and the testimony is the standard by which we are to measure them, and if they do not meet the standard there is no light in them. The speaker then asked, "If there is no light in them, what is there?" and the answer came from the congregation, "Darkness." He then took the position that there are two great spirit influences that work in the world. One is called the Bible, the spirit of truth, John 14:16, 17, and the spirit of devils, Rev. 16:14. Let us follow the history of their work. As far back as history lifts the shadow from antiquity, the heathen have believed in the transmigration of the soul, as is shown from the engraving upon their tombs, their tablets, and the markings found upon

their mummies. They were consulters, necromancers, wizards and those who had familiar spirits.

While God's people were in bondage to the Egyptians, they lost sight of the true God and his worship and fell under the influence surrounding them, imbibing the views of the Egyptians not only in regard to the transmigration of souls, but in their heathen practices. And when God saw fit to lead that nation, three million strong, from the bosom of the greatest nation then upon earth, and plant them in the land he was preparing for them, from which he was to drive out the nations who had given themselves up to heathen practices, he forbade his people having anything to do with the customs of the nations whom they dispossessed, saying to them, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." Lev. 19:31. In Deut. 18:10-12 we read, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

The speaker then introduced the account of Saul in his experience with the witch of Endor recorded in 1 Sam. 28:3-20. He showed that Saul, the Hebrew king, had been forsaken by God, and deliberately turned to a spiritualist medium, and desired her to bring up Samuel the prophet. He showed very clearly that it was a plain case of deception and that God had nothing to do with this experience, and that he consulted only with the spirit of Satan. He then referred to several texts showing the condition of man in death. "The living know that they shall die, but the dead know not anything, . . . neither have they any more a portion forever of anything that is done under the sun." Eccl. 9:5, 6. "His sons come to honor and he knoweth it not; they are brought low and he perceiveth it not of them." Job 14:19-21. He also showed very clearly from the Bible that when a man dies his thoughts perish.

The speaker also showed that the modern development of spiritualism is spoken of in the New Testament as an event of the last days, 1 Tim. 4:1, 2, which speaks of "seducing spirits and doctrines of devils, speaking lies in hypocrisy." In this connection the

speaker read an extract from an article by Dr. Childs, a prominent spiritualist, in which he divides the spirits into two great classes and says of one, "They will deceive us for their own amusement," and for the other class Dr. Childs continues, "but wise spirits who are to us the revelators and executors of the divine will, designedly deceive us for our good." This shows that all those spirits resort to deception. And this is what the Scriptures say of them. They are seducing spirits. Hence they cannot be of God, for God and truth do not deceive people.

Andrew Jackson Davis, a leading spiritualist, in a work entitled "The Educator," says, "This being called God exists, organically, in the form of the being called man. Man is God's embodiment, his highest, divinest, outer elaboration. God, then, is man, and man is God."

In a national convention of spiritualists held at Chicago, a leading speaker named Pope used the following language, which not only exalts man to the equality of God, but endorses the great lie which Satan uttered in Eden:—

"I am further convinced by my inspiration that where as the devil in the garden of Eden declared if man, in his compound condition of Adam and Eve, would disobey the prohibition against eating of the tree which was adapted to his tastes and his conditions, should become as gods, knowing good from evil, that voice has gone on until the last days, we hear it repeating, 'Ye are gods.' We know that this divinity is in humanity, that this god is manifest in the flesh. . . . When we know that we are gods, and that we have the power, we shall advance to that position in which we shall become judges."

The speaker then gave a summary of the investigation, showing that spiritualism, resting upon the supposed consciousness of man between death and the resurrection is contrary to the Scripture inasmuch as the Scripture says conclusively that the dead know not anything, and there is no such thing as consciousness after death; that spiritualists admit that spirits deceive the people, and that is what God says of the spirits of devils that go forth in the last days. Further, that spiritualism deifies man, making him God. Hence modern spiritualism is not in harmony with divine revelation. He then made a strong appeal to those who love and fear God to turn away from it, and showed the danger of investigating it.

PRAY for the workers.

THE KINDERGARTEN

THE kindergarten meetings held at the camp-meeting this year were well attended and all seemed to manifest a deep interest in the work. We had about forty-five little folks in regular attendance and usually between five and ten transient little ones each day, while on both Sundays our attendance was increased by little visitors from the city.

The children were arranged as nearly as possible according to age at the different tables, making the work much more pleasant for both teacher and children. We had eight tables, each superintended by a teacher.

At eight o'clock on week day mornings we had our lesson, opening our meeting with songs and prayer. After the pennies were collected, the lesson for the morning was taken up and told in as simple a story form as possible. Instead of the children being restless and uneasy, as little ones so often are, our little folks joined in the lesson and were always eager to tell what papa or mama had taught them on the same subject. We usually remained together about an hour, and closed our meeting with a song of the children's selection and our little prayer.

In the afternoon we met again at four o'clock and in some way illustrated the lesson of the morning, for instance, one morning our lesson was about the flood, and in the afternoon we sewed an ark, drawn and pricked, on cards; another morning our lesson was about Moses, and our illustration was a baby wrapped in a little blanket in a basket, all made of clay; and still another was a lesson on the birth, life and crucifixion of Christ. In the afternoon we made a cross of soaked peas and pea-sticks.

The children each had a little book in which to neatly keep their work from day to day, and at the close of the meetings the children carried their books home.

The work of the transient children was mounted on cards so that the child could take it home with him. These meetings were also opened by song and prayer, then a short review of the morning lesson, after which the little hands were all placed behind the children so they could rest their little helpers while the materials were being passed around. In this way much trouble and confusion was avoided, for the little fingers could not handle the materials until all were ready. Then we sang the little helper song, and invited the little men to come and share in our pleasure and work.

The work was neither long nor tedious, but was completed in the given space of time. These meetings too

were held about an hour, closing with song and our little prayer, asking the Lord to watch over and keep us all safe until we met again.

Our Sabbath-school was held at nine o'clock on Sabbath mornings and was conducted in much the same way, omitting the occupation work.

A number of little neighbor children attended our meetings, and we tried to sow good seed in their young lives.

It brought a feeling of sadness to part with all these dear little friends, and although I do not expect to meet them all again here on this earth, my earnest prayer is that the Lord will take their pure, innocent little hearts while they are young, and that we may meet again where partings will be no more.

DEBORA A. SECOR.

THE NEXT GENERAL DONATION

October 5

THE work in behalf of the colored people in the United States of America is one of the most interesting missionary works that we have to do in our home field. Not that these people are not intelligent and susceptible to religious influences; they are more than all this, but many of the people have no knowledge whatever of the Third Angel's Message.

We are very anxious that the colored people shall be brought in touch with the living teacher of the Third Angel's Message. This means a large outlay of money, because there are but few who can work in behalf of any class of people on a self-supporting basis.

It has been arranged by the General Conference that at the quarterly meetings the first Sabbath in each October, a donation shall be taken in behalf of carrying the Third Angel's Message to the colored people in the United States of America. This fund is distributed to the South and to the Southwestern territory, ten per cent. going to the work in the Atlantic Union Conference in behalf of the colored people in that territory. If our people fully understood the great need of funds with which to carry forward the work in behalf of these people, I am sure there would be a very liberal donation. There is great need of more work being done, and we are encouraged by the good results that we see from the labor already bestowed. Schoolhouses and churches have been built for the people in nearly every conference in the South, and there are one or more workers giving their exclusive time to preaching the Third Angel's Message to the colored people in each State.

We earnestly entreat our people everywhere to make a liberal donation this year in behalf of the work in the South. Send all donations through the Ohio Conference. Let us pray that the blessing of God may be with the workers who are giving their lives to the spread of the Message among the colored people.

I. H. EVANS.

Mesopotamia

WELCOME VISITOR: Please find enclosed twenty-five cents to renew my subscription to the WELCOME VISITOR. I prize our good little paper, and feel as if I could not well get along without it. May God bless you is my prayer. And may we all so live that we may meet in the home above.

E. A. HUMPHRIES.

Elida

DEAR VISITOR: After long silence we will write you once more. August 23 I left home to take up my fall work. I called on Dr. Jump and Brother Cook at Marion and found the doctor nicely located. My train being nearly two hours late, I stayed over night with the doctor, and spoke to a few friends who had gathered at the home of Dr. Bull. The next morning I took the train for Conant, reaching Brother Samuel Potts' just before dinner.

In the afternoon I met with those who had signed the covenant and others who came in, and we had an excellent meeting and Sabbath-school. The six new Sabbath keepers seem even stronger than they were when the tent meeting closed. Brother and Sister Potts are rejoicing because they have a nice Sabbath-school of ten members. God will bless them and more will be added to their numbers if they are all faithful to the cause of Christ. All are taking the *Review and Herald*.

I held two evening meetings with them. Sunday night Brother Williams joined me, and the next day we found a location for the tent one mile west of Elida, Allen Co. Tuesday four of the brethren, with two teams, drove to Elida and hauled the tent out to our location, and we pitched it after dinner.

Wednesday evening we held our first meeting with fourteen present. The next night only twelve attended, while the last two evenings there were about sixty out to each meeting.

Yesterday we had the privilege of meeting with several from the Walnut Grove and Elgin churches at Brother Samuel Potts'. All seemed to enjoy the two services held. A wagon load came up to the evening meeting at the tent. My address now is Elida, Allen Co., Ohio, R. F. D. R. 3.

W. E. BIDWELL.

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 Sept. 13 at 6:13 P. M.

THE continuation of Brother Fairchild's sermon at the camp-meeting will be printed next week.

MISS HELEN MORSE has returned home after a pleasant summer with relatives and friends in the East.

MISS BESSIE E. ACTON was in Akron last week assisting in organizing the church school. Miss Rosella Draper is the teacher.

MR. FRANK POTTS, of Mount Vernon, O., came to Des Moines (Iowa) last week, and is now connected with the (Sanitarium) Bakery.—*The Workers' Bulletin*.

LOST, presumably on the camp-grounds at Marion, a solid silver teaspoon, an heirloom. Finder will please communicate with Mrs. Gertrude Oberholtzer, Wadsworth, O.

WORD has been received at the Office that Brother Carl Weeks is ill with typhoid fever. We hope that we may soon hear a better report. In the meantime let us ask the Lord to spare this earnest, capable worker to help forward the Message.

THE new College printing press has arrived and will be set up in an addition being made to the laundry building to accommodate it. This will fill a long felt need, and we are assured of better work. The treasurer will be glad to receive any and all pledges made at the camp-meeting toward this purchase that the debt may be cancelled.

CANVASSERS' REPORTS

(For week ending Aug. 30, 1907.)

Isaac R. Harden, Brown Co.—Daniel and Revelation: 34 hours; value of orders, \$7.50; helps, \$1; total, \$8.50; deliveries, \$1.

J. F. Gallion, Holmes Co.—Daniel and Revelation: 5½ hours; value of orders, \$2.50; helps, \$1.50; total, \$4.

J. C. Hankins, Paulding Co.—Daniel and Revelation and Coming King: value of deliveries, \$45.26.

Mrs. S. E. Reagon, Cleveland.—Coming King: 7 hours; value of orders, \$8; helps, \$4.25; total, \$12.25; deliveries, \$2.75.

L. H. Waters, Wayne Co.—Coming King: 40 hours; value of orders, \$35.50; helps, \$1.10; total, \$36.60; deliveries, \$1.50.

Ward E. Hart, Delaware Co.—Coming King: 12 hours; value of orders, \$7.

Bertha Carter, Zanesville.—Coming King: 8 hours; value of orders, \$4; helps, \$1; total, \$5.

Florence Carter,* Zanesville.—Coming King: 8 hours; value of orders, \$8; helps, \$1.25; total, \$9.25; deliveries, \$9.

Clara Saam, Collinwood.—Coming King: 22½ hours; value of orders, \$23.50; helps, \$2.50; total, \$26; deliveries, \$2.

F. E. Wagner, Trumbull Co.—Miscellaneous: value of deliveries, \$45.

Total value of orders.....\$ 96.00
Total value of helps 12.60

Grand total.....\$108.60
Total deliveries.....\$106.51

*Two weeks.

TITHE RECEIPTS.

AUGUST, 1907

Akron.....	\$ 32.40
Alliance.....	.....
Ashland.....	.....
Barnesville.....	.....
Beaver.....	.....
Bellefontaine.....	1.26
Bellville.....	15.00
Bowling Green.....	.....
Broughton.....	.....
Brokaw.....	.....
Camden.....	9.50
Canton.....	.....
Chagrin Falls.....	30.35
Charloe.....	.....
Chillicothe.....	.....
Cincinnati.....	.....
Clarksfield.....	.....
Cleveland.....	.....
Clyde.....	33.20
Columbiana.....	.....
Columbus.....	173.20
Conneaut.....	.....
Corsica.....	.....
Coshocton.....	.....
Cygnat.....	.....
Dayton.....	94.62
Defiance.....	.....
Delaware.....	5.00
Delta.....	10.25
Dowling.....	5.25
Dresden-Trinway.....	19.00
Dunkirk.....	3.60
East Liverpool.....	28.64
Elgin.....	27.54
Fairfield.....	.....
Farmer.....	.....
Findlay.....	49.33

Fostoria.....	.....
Geneva.....	.....
Gilboa.....	.....
Grand River.....	.....
Green Spring.....	9.35
Hamilton.....	.....
Hamler.....	.....
Hicksville.....	.....
Home Dept.....	.....
Jackson.....	.....
Jefferson.....	38.07
Kenton.....	.....
Killbuck.....	19.05
Kirtland.....	.....
La Grange.....	114.70
Lake View.....	40.00
Laura.....	.....
Leesburg.....	.....
Lewistown.....	.....
Liberty Center.....	20.22
Lima.....	18.90
Locust Point.....	.....
Mansfield.....	42.10
Marion.....	17.94
Marshfield.....	3.38
Massillon.....	9.37
Medina.....	.....
Meigs.....	.....
Mendon.....	8.40
Middlefield.....	.....
Morrow.....	.....
Mount Vernon.....	126.03
Nashville.....	.....
New Antioch.....	.....
Newark.....	23.33
Norwalk.....	18.50
Ohio City.....	.....
Olivet.....	.....
Pemberville.....	.....
Piqua.....	1.10
Pleasant Hill.....	.....
Powell.....	4.63
Ravenna.....	.....
Reedsville.....	.....
Rio Grand.....	.....
Rows.....	44.30
Sherwood.....	.....
Shreve.....	.....
Sidney.....	.....
Six Points.....	.....
Spencer.....	.....
Springfield.....	13.34
Toledo.....	76.12
Troy.....	34.50
Troy (Ashland County).....	.....
Van Wert.....	.....
Wadsworth.....	10.00
Walnut Grove.....	.....
Washington C. H.....	74.88
Waterford.....	2.00
West Mansfield.....	4.00
Wheelersburg.....	30.70
Wilmington.....	.....
Youngstown.....	26.30
Zanesville.....	17.65
Isolated Sabbath Keepers.....	102.55

Total.....\$1,499.74
C. V. HAMER, Treas.

TOTAL RECEIPTS, ALL SOURCES,
August, 1907.

Tithe.....	\$1,499.74
Ohio Tract Society.....	1,120.77
Weekly Offerings.....	10.44
Sabbath-school Donations.....	171.57
Y. P. Society.....	30.08
India.....	8.86
\$150,000 Fund.....	487.04
China.....	99.70
India Mission Home.....	15.08
Southern Field.....	.79
Blind Fund.....	51.39
Graysville School.....	6.00
Total.....	\$3,501.46

C. V. HAMER, Treas.