

THE Welcome Visitor

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

VOL. 11

MOUNT VERNON, OHIO, P. O., (ACADEMIA, OHIO), OCTOBER 9, 1907.

No. 39

THE OHIO CONFERENCE

IMPORTANT NOTICE

AGAIN it seems necessary to call the attention of the churches of the East Michigan Conference to a measure that was passed at one of our recent conferences relative to all funds contributed by our people for any field whatever passing through the conference treasury. Every little while we are being made to see the importance of this recommendation. Frequently persons come into the conference and going to the churches present urgent requests for help for private enterprises that seem to appeal to our people, but in none of these cases is it safe to contribute money unless it is definitely known that the move is sanctioned by the local conference. For every fund to pass through the conference treasury will be a safeguard in all such cases.

During the past few weeks Brother Orra Stains has been going to some of the churches in the conference, asking for money to help in a work he is establishing in the South. He claims to have recommendations from the General Conference and the sanction of Sister White in this effort, but he is carrying this work on without the sanction of the Conference Committee. We have learned that the General Conference has not given their sanction to any such course on his part, and we are caused to believe that whatever claim is made for sanction on the part of Sister White or others, for him to go to a conference without counseling the conference officials is without foundation. We have also learned that he is raising money for a private institution, which may be a worthy work, but to contribute money in such a way encourages dishonest and selfish persons to raise funds which may be entirely lost to the cause. It is altogether out of harmony with the organized plan of our conferences and the General Conference and an utter disregard of right principles for persons to solicit money in this way.

Many in East Michigan have had experience in this line that will be

sufficient to teach them lasting lessons. The cause is in too great need of money for us to contribute to individuals though they come forward with a strong plea in behalf of what may seem to be a worthy cause.

The conference has not been in the habit of refusing to assist worthy enterprises when called on in the regular order. We have sent thousands of dollars to the Southern field and are continuing to send money there. Those who have pledged to send money to Brother Stains will do well to seriously reconsider the matter, and it will be better for the money to be sent direct to the conference treasury if it is to be sent on. To give to such calls opens the way for funds to be misappropriated and used merely for individual profit, and the practice is sure to do harm to the one thus soliciting money. Our church officers in every place are warned to wholly disregard the calls of such a character they cannot have the sanction, approval, and co-operation of the conference.

Do not be led to have part in a thing of this kind because of isolated quotations from the "Testimonies" or recommendations that may be presented, for if the calls cannot come through the local organization you may know there is something wrong.

Several thousand dollars have been taken from our people in Michigan, in the form of gifts and loans to private concerns, and used in such a way as to be wholly lost to the cause and the contributor. It is for the protection of our people and for the encouragement of careful and faithful stewardship that we write these lines.—*E. K. Slade in East Michigan Banner.*

In addition to these words of wholesome advice from Elder Slade, President of the East Michigan Conference, I wish to say that this is not the only conference that has been worked in a similar way. No person has any right to go into a conference to solicit money for any cause, however worthy it may be, without the sanction of the Conference Committee. The members of this Committee are usually men of sound judgment, who are in constant touch with the officials of both the

Union and General Conferences and are generally ready to support every enterprise that has the endorsement of the Union and General Conference officials.

The Conference Committee, too, are often in possession of information that the local church and individual members do not have. This being true, why should not our people respect the judgment of this Committee? Why not send all our means through the regular channel, the local Conference treasury, and thus help preserve the present form of organization which God has been pleased to give us, and not open the way for selfish and unprincipled men to take advantage, by giving to help along movements that do not have the sanction of the proper authority.

From what God has said about the necessity of organized effort and the importance of preserving the form of organization he has given, I do not believe he will look with favor upon any person who gives, or encourages others to do so, contrary to the counsel he has given.

H. H. BURKHOLDER.

NOTES

TAKEN at the trial of Willard G. Baker, of Saginaw, Mich., arrested for keeping his photograph gallery open July 14, 1907.

History

Willard G. Baker was brought up a Seventh-day Adventist; was baptized at about the age of twenty-one, at the Lansing camp-meeting, but never joined a church. At the date of his arrest he was approximately thirty-six years of age.

The testimony on trial showed that he learned his trade at Midland, opened a gallery at Coleman, where he lived for three years. From there he moved to Midland, where he operated five or six years; from there to Manistee, where he remained three months; from there to Chesaning, where he kept gallery about three years; and from there to Saginaw, where he had been at the date of arrest, about eighteen months.

Testimony uncontradicted showed

that it was Baker's custom to close his gallery at Midland and at Coleman.

He claimed to have made it his custom and introduced testimony to show that he closed his galleries Saturdays at Chesaning; but the prosecution showed some one hundred transactions taking place on Saturdays during the year or more that records could be produced in court.

About six months after Baker's arrival in Saginaw, he joined the Photographers' Association. Sometime in June this Association voted to close their galleries, during July and August, on Sunday. This was not because of any love for Sunday, for they had been operating all the while on Sunday and intended to open their galleries again as soon as the summer weather ceased.

Baker objected to this plan, as he said he closed his gallery Saturday and desired to open Sunday. The Photographers' Union, knowing that this would cut into their profits if one man was allowed to operate Sunday, made strenuous objection and insisted that he keep his gallery closed Sundays. The Association then undertook to invoke the State law for Sunday closing to shut Baker up. He was notified to appear in the office of the prosecuting attorney. This he did and the prosecutor told him that he would have to shut his gallery Sundays. Baker said that he was an Adventist and kept Saturday. The prosecutor privately informed the local Adventist pastor that if Baker was really and truly an Adventist or actually did keep the seventh day, that no prosecution would be attempted, but that they thought Baker was using Adventism as a subterfuge. The Photographers' Association was in no position, however, on its vote, to begin prosecution. So they had another meeting, at which Baker was not present, and voted to close up their galleries hereafter on Sunday. Then a spotter was hired by the Association to go into Baker's studio on Sunday and get a picture taken, a member of the Association furnishing the money. The party so hired was a clerk behind a cigar stand in a prominent hotel of the city of Saginaw doing business on Sunday. This picture was taken on the fourteenth of July and Baker was promptly arrested for breaking the Sunday law of the State of Michigan.

The Trial

The trial took two days, one of them largely being spent in securing a jury and listening to an argument on the part of the defense that as no

prison penalty attached to the law it was not a misdemeanor and that the people should proceed by civil suit to collect the \$10 penalty rather than to prosecute criminally.

Trial was in Arthur Ganshow's court, it being the Recorder's Court of the city of Signaw.

One startling phase developed early. Four of the six jurymen as impaneled remained throughout. In drawing talesmen, however, to complete the jury, four out of five of the talesmen said under oath that they had such a prejudice against a law that would permit a man to work on Sunday, even though he had rested the day before, that they could not give the defendant a fair trial. These men were excused by the court for cause.

The following were some of the answers made to questions asked as to the competency of the jurors:—

Q. Would you have any objection to a man's working on Sunday if he kept Saturday?

A. I think he ought to observe the custom of the country.

Prosecutor:—

Q. But the law says that if a man believes that Saturday ought to be kept and keeps it, that he can work on Sunday. Do you object to that law?

A. I think he ought to observe Saturday and Sunday too.

Prosecutor:—

Q. Do you think a man ought to be permitted to observe any day he desires?

A. No, sir.

Another Jurymen

Prosecutor (after stating the law) (we will state, in this connection, that the prosecutor was eminently fair in his questions and in his method of conducting the trial):—

Q. Can you apply this law to the defendant at the bar?

A. I can.

Prosecutor:—

Q. Now, this law is placed on the ground of sanitation and the test is as to whether the man is conscientious in the observance of the seventh day and actually observes it. Do you believe you can make a fair application of the law?

A. I do.

Another Witness

Prosecutor (after stating the law of exemption):—

Q. Do you believe that you can give a fair trial under this law?

A. I believe that a man should not work on Sunday, even if he kept Saturday, and that a law letting him work on Sunday after resting on Saturday, would not be a good law.

Another jurymen, in expressing his belief that a man ought to be allowed to worship any day he choose, and that if he worshipped one day that was sufficient, he said he believed that every tub should be allowed to stand on its own bottom. Upon further inquiry, he said he did not think it a sin for anyone to work any day and every day, under the circumstances. This man was allowed to stay on the jury, which showed the liberal disposition of the court and prosecutor.

One juror was asked if he knew the prosecuting witness, the president of the Photographers' Association, Mr. Krupp.

Juror:—

A. Yes.

Q. Are you intimately acquainted with him?

A. Why, not especially; I have seen him in his gallery when I went there to get my picture taken on Sunday.

This juror was also allowed to remain on the jury.

One jurymen, however, said that he formerly kept a store and that he made it his business to keep Sunday, but that if a farmer or someone should come who wanted anything out of the store, he was willing to open his store and let him have it. This, however, was so much like the defense that Baker was to put in that the prosecutor could not permit him to remain on the jury and he was peremptorily excused.

Another Jurymen

Q. Do you believe it is right to work on Sunday?

A. Sometimes it is all right.

Q. Do you think it is all right for a man to observe Saturday for Sunday?

A. Yes; but he ought to be compelled to observe Sunday also.

The jury was finally secured and the prosecutor in opening the case read the law, stated what he would prove, and called the first witness, who said that he had his picture taken July 14, paid for the same: and the prosecution rested its case.

The defendant's attorney then went after the witness hard and in a moment it was made to appear that he was hired by photographer Meddler to go; that Meddler paid for the photos, and that the arrangement was made on the day that the photos were taken, it being Sunday. The prosecution had closed and it became incumbent upon the defense to prove that Baker observed the seventh day.

His mother was put on the stand and swore that he had been brought up an Adventist; that he was baptized

at the Lansing camp-meeting; and that she had known of several Saturdays since he had been away from home; that she had known of these Saturdays by visiting her son; and that on any day she had been with her son he had closed his gallery.

The young lady who had worked for Baker in Coleman three years testified that all during that three years she was never allowed to work on Saturday and that she knew that the gallery was closed.

Several other witnesses were produced to show that the gallery was closed at Chesaning on Saturday and no testimony was produced to show that he had taken any pictures in Saginaw on Saturday. Testimony was produced, however, to show that he had purchased supplies on Saturday from a wholesale house; but the defense claimed that these goods were always delivered after sundown.

The prosecution in rebuttal proved that over one hundred transactions had been performed on Saturday in Chesaning, so that if Baker had been conscientious in closing his gallery in Coleman he had lost his conscientiousness when he arrived at Chesaning. The arguments were unique, and while not in any sense vitriolic, were extremely sarcastic. From all that we can get, no great damage was done Seventh-day Adventists in the trial. It shows, however, that the worst enemy that a Seventh-day Adventist can have is a man who professes to be one, and yet who uses tobacco, is guilty of profanity, breaks the Sabbath in many ways, and yet claims to shut up his business on that day in order to take advantage of the exemption clauses.

There seems to be no question but that Baker knows and believes that the seventh day ought to be observed as the Sabbath; but he has allowed his business to interfere with his conscience so long that he has lost the sanctity of the Sabbath. Yet we find him claiming exemption from the Sunday law on the basis of being an Adventist.

It is no doubt true that it is just such cases as this that are the worst enemies of the truth and that will be the hardest argument possible in favor of repealing all exemption clauses:—because men who are insincere use the exemption clause as a subterfuge. Yet what a spectacle to find a State endeavoring to force a man to be conscientious and sincere!

Some Notable Statements

"The question in this case is a question of religion."

"The test is as to whether he believes that the seventh day is the Sabbath."

In the prosecutor's address to the jury:—

"Permit one man to disobey this law, and the other photographers will be forced to open their galleries."

Defendant's attorney:—

"This law is only enforced in instances of this character where men of the same craft try to force one of their number to obey the rules of the Association."

Prosecutor:—

"If you allow this man to open his gallery on Sunday, he will do it to the detriment of the other photographers, who will be forced to be in business because of this man's work."

Defendant's attorney:—

"When the prosecutor states this prosecution is for the benefit of the other photographers, he states the absolute fact in the case."

J. G. LAMSON.

LIBERTY OF CONSCIENCE IN TENNESSEE

ONE Sunday early in the present summer, George B. Thomson and D. A. Deaton, of Manchester, Tenn., were stretching a wire fence to keep the cattle out of their corn. They had always been very careful not to perform any Sunday labor in such a place or manner as would be offensive to their neighbors, and felt that it was absolutely necessary for that work to be done on that day. They were, however, observed by some men who were passing but who testified that they were really not disturbed by the work being performed.

On the fourth of September they were tried and fined five dollars and costs, amounting in all to \$47.80. They did not feel that it was a just sentence or that it would be right to pay the fine and costs. They were then sentenced to work out the fine and costs in the workhouse or jail at the rate of forty cents per day. This meant an imprisonment of over two months for each man. As both these men were working the same farm the judge kindly permitted one man to work the farm while the other man went to jail. Brother Thomson went to jail first and the other brother was permitted to go about his work without even being under bonds. They evidently did not regard these men as dangerous criminals. After the first few days the door of the cell of Brother Thomson was unlocked, and even the jail door was unlocked, so that he could have gone out freely if he had wished.

The jail was in an unsanitary condition, I believe actually dangerous, and the air was poisonous so that at first the offensive odors of his cell caused him to be sick. Through the efforts of the prison doctor these conditions were later somewhat improved. One small window, which was more than half iron bars, admitted all the light and air to his cell, except the barred door leading into the corridor. When we visited him, Brother Thomson was doing missionary work with the other prisoners.

A petition to the governor was circulated throughout the town asking him to release these honest, Christian citizens from the unjust sentence. This was signed by the mayor and the leading attorneys, bankers, and in fact nearly all the leading citizens of the community. The judge seemed to feel really sorry that these brethren determined to go to jail rather than pay the fine and costs, and offered if they would pay \$25, a little more than one-half the legal amount, to let them go. They felt that they could not pay the fine and costs or any part of it and thus sanction this unjust law.

The judge, however, has levied on the goods of these brethren for the amount of the fine and costs. For the twenty days Brother Thomson was in jail they allowed him eight dollars.

The sheriff stated that he had been sheriff for over a year, and deputy sheriff for some years before that, but this was the first arrest for Sunday labor he had ever known in that community, although many of the people did as much work as these Seventh-day Adventists. He did not, however, seem to be able to see that these brethren were, according to his own words, arrested for keeping the seventh day rather than for working the first day of the week. He gave us notice that the law must be obeyed and would be enforced.

Elder C. P. Bollman secured a very kind letter of introduction from Ex-governor Porter to the present governor, Mr. Patterson. We visited him without favorable results. He said that it was impossible for him to remit the costs. He said if the matter was a prison sentence he could grant our petition, but that the costs must be paid or worked out in jail.

There have been many cases of prosecution for Sunday labor in this State. We want our people all over the United States to help us in an effort in circulating Religious Liberty Literature to call the attention of all the people of the State of Tennessee to the injustice of the State Sunday law.

(Continued on page 4, column 2.)

The Welcome Visitor

PUBLISHED WEEKLY BY THE

Ohio Conference of Seventh-day
Adventists

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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 Oct. 11 at 5:30 P. M.

MISS LULA PIEPER is organizing
a church school at Cincinnati.

ELDER R. R. KENNEDY is enjoying
a much needed rest at his home.

ELDER H. H. BURKHOLDER spent
last Sabbath with the Mount Vernon
church.

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

THERE are about 500 regular agents
in the United States selling *Life and
Health* each month.

WE appreciate very much the prompt
return of the Sabbath-school secre-
taries' reports. There are a few more
to come, however, and we are confi-
dently expecting them this week.

ELDER H. H. BURKHOLDER visited
the Clyde church Sabbath, Septem-
ber 28, at which time three persons
united with the church on profession
of faith. Two others expressed a de-
sire for baptism.

WE trust that the history of the
trial of Willard G. Baker will be care-
fully read by all our readers. This
report shows how necessary it is that
our daily life harmonizes with our
profession. "Be sure your sins will
find you out."

THE following good words accom-
pany the amount of a pledge made at
our late camp-meeting:—

"We had hoped to send the one
hundred dollars before this, but I sup-
pose it is not too late to be acceptable.
We were greatly blessed at the camp-
meeting and have been ever since.
We feel to praise the dear Lord for his
great loving kindness toward his
children. Wishing you much of the
blessing of God, we remain, Yours in
the blessed hope."

Continued from Page 3, Column 3

Tennessee has been the storm center
in the United States for Sunday law
prosecution. It is certainly time for
us to arouse if we expect to do the
work that is before us. Pray that
God may give the people of the State
of Tennessee wisdom to improve this
great opportunity to send out his
light and truth.

J. S. WASHBURN.

NOT only Christians of all denomi-
nations, but infidels and atheists,
are anxious to know what progress is
being made in the matter of carrying
out the commission of the Great
Teacher recorded in Mark 16:15, "Go
ye into all the world and preach the
gospel to every creature." The spe-
cial Missions Number of the *Signs of
the Times* will undertake to tell the
story in a brief, pointed and interest-
ing way. Be sure to get one yourself,
and send them to your friends.

WE desire to call the attention of
our brethren to the excellent October
number of the *Life and Health*. It is
an educational number, and the phy-
sical, mental, and moral conditions of
the child life are principally consid-
ered. We are glad that this health
journal is meeting with such contin-
uous success. It ought to be a regular
visitor in every home. The time to
subscribe is right now, and begin with
the October number. After Jan. 1,
1908, the magazine will contain forty-
eight pages instead of thirty-two
pages. And the price will be seventy-
five cents a year.

Old subscribers may renew their
subscription before that time at the
old price. All new subscribers send-
ing their subscriptions before Janu-
ary 1, will receive the October, No-
vember and December numbers free,
if received before the number is ex-
hausted. So please attend to this im-
mediately.

CANVASSERS' REPORTS

(For week ending Sept. 27, 1907.)

Mary Hubble, Shawnee.—Daniel and
Revelation: 19 hours; value of orders,
\$13.50; helps, \$7; total, \$20.50.

Isaac R. Harden, Brown Co.—Dan-
iel and Revelation: 4½ hours; value of
helps, \$1; deliveries, \$1.

Florence Carter, Shawnee.—Dan-
iel and Revelation: 18 hours; value
of orders, \$15; helps, \$8.25; total \$23.25.

Mrs. Hetty Krabill, Summit Co.—
Coming King: 32 hours; value of or-
ders, \$23; helps, \$1.50; total, \$24.50.

Mrs. S. E. Reagon, Cleveland.—
Coming King: 6 hours; value of
helps, \$2.90; deliveries, \$1.50.

L. H. Waters, Wayne Co.—Com-
ing King: 39 hours; value of orders,
\$40; helps, \$3; total, \$43; deliveries, \$1.

Bertha Carter, Zanesville.—Coming
King: 10 hours; value of orders, \$5.50;
helps, \$3; total, \$8.50.

Clara Saam, Collinwood.—Coming
King: 22½ hours; value of orders,
\$16.50; helps, \$1; total, \$17.50.

F. E. Wagner,* Trumbull Co.—
Miscellaneous: value of deliveries,
\$25.

Total value of orders.....\$113.50

Total value of helps 27.65

Grand total.....\$141.15

Total deliveries.....\$ 28.50

*Two weeks.

"THE MORNING COMETH"

THIS is the pleasing caption which
will appear over the cover-page illus-
tration of the new special issue an-
nounced by the publishers of the
Watchman. It will be beautifully il-
lustrated, and the articles will deal in
an interesting manner with the funda-
mental truths for this time.

There is nothing more important
than publishing the great truths of
the Advent faith. On every hand peo-
ple are asking for instruction in these
very doctrines. The object in pre-
paring this special issue of the *Watch-
man* is to give the Message. The
articles will be clear and strong. The
truth will be presented in simplicity
and with power.

This number will contain four more
pages than the splendid "End of the
World" issue published last year.
Its attractiveness, and the intensely
interesting character of its contents,
will make it an easy seller. Are there
not those who can devote all their
time for several months to selling
this valuable issue? Think of this;
pray over it; consider if you can use
your energies in any better way.

This is a golden opportunity for
every believer in the Third Angel's
Message to get the truth before others.
Let us give the point of our Message.
Let us work with all our might.

The special *Watchman* will be ready
to mail about the end of October, and
will retail at ten cents per copy. The
prices are as follows:—

Single copies.....	.10
In quantities less than 100, to one name and address, each.....	.05
100 to 499 copies, to one name and ad- dress, each.....	.04
500 or more copies, to one name and ad- dress, each.....	.03½
10 or more copies mailed direct to lists of names and addresses, each.....	.03

Orders may be sent at once. Send
through The Ohio Tract Society or
direct to the *Watchman*, Nashville,
Tenn.