

THE Welcome Visitor

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

VOL. 12

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No. 4

GENERAL

FICTION AND MORALS

As we view the low moral ebb of our country to-day, we wonder why such conditions exist; but can we wonder long when we look into our public libraries, and see the almost numberless volumes of all classes of fiction and comprehend the effect of such upon the public?

Again, try to count the magazines that are thrown broadcast, whose contents are fiction, and that a poor class. Glance at our newspapers; even they, to a large extent, carry only something to satisfy the mental craving for excitement.

It seems to us that candid thinkers should awake to a fact so vital to the welfare of this nation. People are what their education makes them. If we feed the mind on fiction, we are lowering their standard on morals and education.

According to statistics, more than seventy-five per cent of the literature published in this country is fiction. With this fact before us, I appeal to the readers of this magazine to give this subject their earnest consideration. Let us put our shoulders to the wheel, and seek to hinder the progress of the evil.

A few days ago I heard a woman, who is the fond mother of three bright children, say that within six weeks she had read five or six novels, and wished for more. Do you think that mother would enjoy seeing her little boy reading "Diamond Dick," "Buffalo Bill," "Nick Carter," or some other dime novel, when he should be getting his lessons for school?—No indeed, she would be pained at the thought of such a thing.

How would a father feel who had worked hard year after year to send his children to school, to find that they had spent a large part of their time in reading novels!

Fiction reading also overtaxes the nervous system, and causes the victim to feel tired. His food does not give him proper nourishment, then the body calls for a stimulant, thus leading to the use of tobacco, alcohol and drugs.

We wish to impress it indelibly upon the minds of our readers that every book of fiction that is published, of whatever grade, is lowering the morals of the people. In the daytime people read fiction, and at night they flock to the theaters by the thousands to further foster the habit they cherish so dear. Down the road multitudes of humanity are rushing.

You cannot fill a basket with chips and gold at the same time; neither can you fill the minds of our young people with knowledge that will be useful to them through life and with fiction.

In the haste of this twentieth century, are we not going to take time to consider where we are leading the next generation? To a large degree they will follow in our footsteps. Shall we step aside and let them rush on, and do nothing to warn them of their danger?

How shall we warn them when public libraries, the church and home libraries, are alike filled with fiction? It is human to excuse ourselves when things seem against us. But we are here, and we are free moral agents. At the judgment bar of God we shall be held accountable for our influence over those with whom we have lived.

Let us help one another, and especially the young, to form only such habits as will tend to their uplifting, and encourage them to use a better grade of literature, thus forming purer lives.—*The Bulletin*.

THE last prayer of Helen Hunt Jackson, an earnest writer in the interest of the miners, and later of the Indian, and also author of the "Century of Dishonor" and "Ramona," is given below. This her last production was found among her unpublished papers, and appeared first in the *Century*. Her home for several years was in Colorado Springs, and the now famous "Cheyenne Canon" was by her discovered and immortalized. Seven miles up this lonely and wild recess her body was at first laid, but owing to the avarice of the owner to the entrance of the canon, Mr. Jackson had her remains brought to the cemetery at Colorado Springs.

Father, I scarcely dare to pray,
So clear I see, now it is done—
That I have wasted half my day,
And left my work but half begun.

So clear I see that what I thought
Was right, or harmless, *was a sin*.
So clear I see that I have sought,
Unconscious, selfish aims to win.

So clear I see that I have hurt
The souls I might have helped to save.
That I have slothful been, inert—
Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest place give me:
Set me the lowliest task thou hast;
Let me *repentant* work for thee.

ARTICLES ON THE SOUTH

THE *Watchman* is a live and valuable missionary journal. It occupies a very important position in our denominational literature. This is appreciated by many, as its rapidly increasing mailing list testifies.

Many doors in the South are already closing to the truth. On account of conditions in that field Sister White has written much about the difficulties of carrying on the work there. Prof. Magan has a good understanding of conditions in the South, has had experience in lecturing on the South, and has had an intimate association with Elder W. C. White and Sister E. G. White in studying the whole situation and devising the best possible means of presenting the truths concerning the South. These facts, in order to be circulated freely and effectively throughout the country, must be published in the South. This shows the wisdom of establishing the Southern Publishing Association and the *Watchman*. "The *Watchman* is to have a place at large. It bears the message of truth as verily as do the *Review* and the *Signs of the Times*."

The publishers of the *Watchman* have arranged with Prof. Magan to write for its columns on the conditions and missionary opportunities in the South. His first articles along this line will be on the race question. They will begin in the *Watchman* of February 4. Other kindred topics will be considered in his articles, which will run throughout the year. Prof. Sutherland will also have a series of articles, beginning Febru-

ary 4, on the history of educational effort in the South. All these articles will be of more than ordinary interest. Their publication is essentially the publication of present truth. Our people must understand these conditions, or fall behind in the Message. Order through the tract society or direct of the *Watchman*, Nashville, Tenn.

LACK OF DISCERNMENT

AND as it was with them in ancient times, so it is with the present generation. Thousands of those who bear the name of Christ are now given up to an undiscerning mind. The god of this world hath so blinded their eyes that the light can not shine upon them; so that they can no more discern the signs of the times than the Pharisees and Sadducees could of old. A wonderful instance of this spiritual blindness, this total inability to discern the signs of the times mentioned in Scripture, is given us in the very celebrated work of a late eminent writer who supposes the New Jerusalem came down from heaven when Constantine the Great called himself a Christian. I say *called himself a Christian*; for I dare not affirm that he *was one*, any more than Peter the Great. I can not but believe he would have come nearer the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came up from the bottomless pit! For surely there never was a time wherein Satan gained so fatal an advantage over the church of Christ as when such a flood of riches and honor and power broke in upon it, particularly on the clergy.—*John Wesley*.

WEST VIRGINIA CONFERENCE, NOTICE

THOSE coming to the Canvasser's Institute who are not acquainted with our location in Parkersburg will have no trouble in finding our office by following the directions here given. Those arriving at the B. & O. station, walk one block north to Seventh Street, take Red car going east, get off at Staunton Avenue. Those arriving at the O. R. station or the Wharf Boat, walk north to Second Street, take Red car, either direction, and get off at Staunton Avenue. We hope all will plan to reach here Friday, January 31, so as to get settled before the Sabbath.

C. J. FOOTE, Sec.

PENNSYLVANIA

STAND not aloof apart;
Plunge in the thick of the fight.
There in the street and the mart,
That is the place to do right:
Not in some cloister or cove,
Not in some kingdom above:
Here on this side of the grave,
Here we should labor and love.
ELLA WHEELER WILCOX.

ATTENTION, WEST PENNSYLVANIA

And All Others Interested in the West Pennsylvania Field

WE here make the announcement of a canvasser's institute to be held in Johnstown, Penn., beginning March 29 and continuing until April 12. This school is for both the canvasser who has been and is now engaged in the work, and those who expect to engage in the book work in West Pennsylvania. We are looking forward with great expectations, that this will be one of the largest and most interesting institutes of its kind ever held in Pennsylvania.

Brethren and sisters, have not we the right to expect great things in the work of God now? Nearly five years ago, the Lord spoke to us and said, "We have no time to be idle or discouraged, . . . the end of all things is at hand . . . time is short . . . the things of this world are soon to perish." Five years have almost passed, and the above being true five years ago, where are we standing now? "On the very verge of the eternal world." Only last March (1907) God again spoke and said to us, "The judgments of God are in the earth, and under the influence of the Holy Spirit, we must give the Message of warning that he has intrusted to us. . . . Men will soon be forced to great decisions, and it is our duty to see that they are given the opportunity to understand the truth." Ministers, church officers, elders, deacons, librarians, lay members, one and all, God calls upon us all, not one excused, to arouse and work more earnestly to warn the world of the judicial wrath that now hangs over the world ready to break forth any moment. Woe unto him who excuses himself or herself now. Again the Lord said to us in the same message of five years ago, "The canvassing work is a most successful way of saving souls. Will you not try it?"

I am sure that if, as loyal servants of God, we do our part the coming institute will be one of the best ever held. The writer would like to hear from all

who may be impressed by the Spirit to attend that school. Arrangements have been made to defray the expenses of car fare and board for each student, and information can be obtained in regard to the same by addressing the writer. Let us hear from all interested immediately. I. G. BIGELOW.

EASTERN PENNSYLVANIA

CHURCH ELDERS' MEETING

A VERY encouraging and profitable meeting was held in the city of Reading in the Eastern Pennsylvania Conference, January 2-7. It was a meeting of the Conference Committee with the elders of the churches. This was the second meeting of this character held in the Conference. The first one was held in the month of February, 1907. It has ever since been regarded by those who participated in it as among the most profitable meetings ever held in Eastern Pennsylvania. But that first meeting seemed to be excelled by the second one.

The entire time was devoted to the interests of the church officers, particularly the elders. They greatly appreciated the instruction given and participated freely in the consideration and discussion of subjects relating to the affairs of the churches.

The elders of the churches occupy important places in connection with the work of God. The character of the men acting as elders, and their attitude toward general as well as local propositions, have much to do either with the failure or the success of the cause. Doubtless the Eastern Pennsylvania Conference will be strengthened in its efforts to advance the spread of the Message because of putting forth special effort to encourage and instruct the church elders. May it be so.

W. J. FITZGERALD.

Scranton, Penn.

DEAR WELCOME VISITOR: With hearty "New Year's" greetings we invite you to make us regular visits. Although my health is not as I wish it were, yet with strong faith and good courage in the Third Angel's Message, I remain yours in Christian love,

S. S. SHROCK.

WORD just received from L. L. French, of Roanoke, Va., says that his wife has been taken suddenly ill, and that he is taking her at once to the Washington, D. C., Sanitarium. May we remember our brother and sister in their trouble.

THE OHIO CONFERENCE

THE POSSIBILITIES BEFORE US

I was very much encouraged in reading the articles in the *Sabbath-school Worker* for January entitled, "The Sabbath-school Donations." I would just refer to the increase in donations from 1887. Total contributions for 1887, \$16,751.85; for 1906, \$74,775.26; an increase in round numbers of \$58,024. I am sure this is very encouraging to the heart of every loyal believer in the Third Angel's Message, and this in the face of all the fictitious reports that the "advent movement will continue to disintegrate." But we are thankful to remember that angels who excel in strength have been commissioned to carry the "everlasting gospel to them that dwell on the earth," and that those who are for us are more than those who are against us. All these onslaughts of the enemy only show to us that the battle is being waged against him with more force each succeeding year, for which let us praise the Lord.

The above figures show that we are steadily gaining ground, and while this is all true, let us look at it from another standpoint. Contributions for 1906, \$74,775.26, and out of this amount \$56,915.81 was donated to missions, leaving a surplus of \$16,860, round numbers, for the running expenses of our schools for one year. How much better if this amount could have been added to the donations for missions. In view of the long reign of prosperity with which the Lord has seen fit to bless us, I believe that all will agree with me that we are not the most needy field.

Just here I should like to mention an experience which came under my own observation. A few weeks ago it was my privilege to meet with the brethren at a business meeting of one of our churches when the church auditor read the financial report of the past year. The Sabbath-school donations amounted to twenty-eight dollars and some few cents, I do not recall the exact amount, but out of this amount, twenty dollars had been expended on the school. Now I do not mention this to criticize any individual, for we have all been guilty of the same thing and all feel responsible. But this is a reform movement, and I believe we desire to reform along all lines. This is one line upon which we have plenty of room to reform. The thought I wish to convey is what a mighty factor the Sabbath-school work can be in the proclamation of this Message. So let us come up to

the help of the Lord against the mighty and make greater sacrifices than we have ever yet made and defray these Sabbath-school expenses from our own pockets, and not from the Sabbath-school treasury. The Lord will come in to bless the efforts put forth to speed the oncoming kingdom.

Let us all make a united effort to raise the \$100,000 this year for missions as has been suggested by the writer of the article in the *Sabbath-school Worker*. Yours in the hope of the soon coming King,

E. D. BATES.

REPORTS

Raymond

DEAR EDITOR: Enclosed please find thirty cents to pay for the *WELCOME VISITOR* for one year. I know it is twenty-five but I send thirty as it comes to me like letters from many friends for I am one of the lonely ones. I belong to the church in Columbus but live over thirty miles away, and am now eighty years old. My father came from Buffalo to Cleveland on the first boat that sailed on Lake Erie. I close wishing you a happy new year. MRS. SARAH HIGGINS.

Liberty Center

DEAR EDITOR: I wish to thank you for printing my little verses. So far I have been able to get the *VISITOR* read to me, and since becoming thus acquainted with it, I realize more fully this favor. I did not know the amount of good things you have to wrap up in your little paper. I hope I shall continue to be able to hear its words of warning and courage. Striving to walk in the king's highway to the city whose builder and maker is God, I remain your fellow pilgrim, J. E. WALKER, SR.

Medina

DEAR WELCOME VISITOR: Inasmuch as it has been a long time since a report from this place has appeared in the *VISITOR*, we venture a few lines thinking you would be glad to learn that there are still a few faithful souls in Medina who are rejoicing in the blessed hope of the return of our dear Saviour to this earth.

Our quarterly meeting was held Jan. 18, 1908, at Brother Freiler's, owing to the fact that we have no church building. We were made glad by the presence and help of Brother Bidwell, our elder, through whose efforts our little church was organized. After an interesting and instructive talk by Brother Bidwell, the election of offi-

cers took place. The ordinances were celebrated and all in attendance testified of the goodness of God and of a determination to press forward and help to finish the work. Pray for us that we may ever be faithful to the cause of God, that we may plant our feet more firmly and resolutely in the way of personal service and soul saving, that we may be led into greener pastures — into richer experiences, and a final victory. Your sister in Christ, NANNIE B. ZIEGLER.

ITEMS OF INTEREST

BROTHER J. G. WOOD writes, "I am just recovering slowly from a severe attack of a grippe, having been confined to my bed for several days. I am thankful for the sparing mercy of our heavenly father."

THE church clerks are earnestly requested to send their annual report to the Conference office immediately. The report blanks were sent out several weeks ago, but if any failed to receive one, please notify us immediately.

OWING to the Conference meeting at Columbus, and the illness of our pressman, there was no *WELCOME VISITOR* last week. The editor had planned, by extra work and help, to get the *VISITOR* off before going to the conference; but this was overruled by sickness.

WE have heard indirectly that Brother J. O. Miller has been quite ill, with symptoms of pneumonia. We understand, however, that he is improving rapidly. Brethren, remember our workers in the foreign fields that God may protect them physically and make them strong spiritually.

BROTHER J. F. GALLION, Killbuck, O., writes in a recent communication, "Mother's house caught fire about 4:30 A. M. Help arrived too late, and scarcely anything was saved." We sympathize with these friends in the loss of their home. These experiences make us long for the home that will be indestructible, and above the ravages of time.

DR. H. W. MILLER and wife nee Miss Marie Iverson, of Falmouth, Me., spent several days last week with friends in Academia. Saturday evening, January 18, Dr. Miller gave an interesting talk, with stereopticon views, on China and his trip through Siberia. These friends are on their way to China, and many good wishes and earnest prayers are uttered for their personal safety, and the success of the work in that benighted land.

MOUNT VERNON COLLEGE

AGAIN glad greetings do we hear,
From voice and pen come words of cheer.
A Happy New Year, o'er and o'er,
Have men wished men, since years of yore.
But sad the thought, how few have found
The chain that happiness hath bound.
'Tis self this heav'nly thing repels
From us, in others first it dwells.
The golden rule is but the way
That happiness abides in clay.
Man's happiness his Maker planned,
And to this end is God's command,
Yet many God's way will not choose,
And thus this blessing many loose.
Not bought with gold, nor found in fame
To rich and poor must come the same.
'Tis learn the Master's yoke to wear,
And one another's burdens bear.
'Tis not to gather, but disperse.
To give, but not alone from purse.
By works the love for man reveal.
'Tis oil poured on, his wounds must heal.
As we in heaven shall happy be,
So now no other way can we.
Nor health nor plenty e'er im-
parts
True happiness to selfish hearts.
Ah, happiness to others give,
And happiness with thee shall
live. J. E. WALKER, SR.
Liberty Center, O.

NEBUCHADNEZZAR'S DREAM

THE kingdom of Babylon had reached to the zenith of its power and glory; all nations of the then known world bowed in humble submission to this colossal empire which had been brought into existence by Nebuchadnezzar, her lord and king. With the nations around him conquered and subdued, the king now found ample time for reflection and contemplation,—reflection upon his past conquests, and contemplation upon the future,—whatever that future might be.

With his kingly eye, yet seriously, he looked upon his dazzling dominions and wondered what shall be the hereafter: what shall come to pass over proud Babylon,—“The glory of kingdoms, the beauty of the Chaldees' excellency:” the king knew full well that he too must travel the “way of all the earth,” and that another must take his place; therefore in his imagination, he tried to gaze into the future that he might know something of the hereafter.

Reclining upon his royal couch with such thoughts upon his mind, the king fell asleep. In the still watches of the night, the God of heaven, he who rules in the kingdoms of men, revealed to King Nebuchadnezzar a wonderful image. From this image

he must learn the future history of Babylon, and the history of other kingdoms which were to follow each other in close succession, extending to the end of time, when God would set up a kingdom that would have no end. When the king awoke the next morning, in vain he tried to remember the dream he had seen, for the thing had gone from him.

In his distress and utter helplessness, he summoned the wise men of his realm before him to tell his dream, and to explain the meaning thereof. Though these men professed to explain mysteries, and foretell future events, they ignominiously failed in the test brought upon them, and the condition of Babylon's king was worse than before his wise men stood before him. In the providence of God, Dan-

of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.” Dan. 2:31-35.

In this great image four different kinds of metals are brought to view: gold, silver, brass and iron. These represent four distinct kingdoms which were to follow each other in close succession. The kingdoms were Babylon, Medo-Persia, Grecia, and Rome. Babylon is first brought to view when Nebuchadnezzar led his army against Jerusalem, overthrew that city, and carried into captivity Jehoiakim, king of Judah, the princes of the court, some of the inhabitants of Jerusalem, and a part of the vessels of the house of God in 606 B. C. From this date the Babylonian empire continued for the short period of forty-eight years, when it in turn was destroyed and overthrown by Cyrus, at the head of his invincible Medo-Persian armies; and Darius the Median, who was uncle to Cyrus, took the kingdom in 538 B. C.

The Medo-Persian empire continued for the space of 207 years; this was her allotted time. From the west came the young and ambitious Macedonian, Alexander the Great. Having crossed the Hellespont, he led his daring army against the Persians, and on the field of Arbela he defeated his enemies; the Medo-Persian kingdom fell, and the Grecian empire took its place in 331 B. C. After the death of Alexander his dominion was divided between his four leading generals: Cassander, Lysimachus, Ptolemy and Seleucus. The Grecian empire was declining; after passing through many vicissitudes, Greece lost its power in 146 B. C., and Rome was supreme.

Rome was the last and strongest of these four kingdoms, yet in it there was to be a division. The feet and toes were part iron, and part clay,—an indication of weakness and division. The breaking up of the Roman empire into ten kingdoms, which were



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iel, who was of the captivity of Judah, was brought in before Nebuchadnezzar, for he had promised the king that he would tell him his dream and the meaning thereof.

“Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?” was the interrogation of the anxious king, as Daniel stood before his throne.

The prophet of God assured Nebuchadnezzar that there was a God in heaven who revealed secrets, and that this God would now make known unto him what should come to pass in the latter days. “Thy dream and the vision of thy head upon thy bed, are these,” continued the prophet. “Thou, O king, sawest, and beheldst a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass; his legs of iron, his feet part

represented by the ten toes of the great image of Nebuchadnezzar's dream, took place between the years 351 A. D. and 483 A. D. The ten kingdoms are the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons and Lombards. Though these kingdoms do not bear the same name at the present day, yet their territories remain the same as when first divided.

A fifth kingdom is now introduced, —the stone kingdom. This kingdom is to be an everlasting kingdom, no other kingdom is to succeed it. Metaphorically speaking, we are now living in the toe nails of Nebuchadnezzar's image. Soon the kingdoms of this world will become the kingdom of God and his Christ. Soon will the stone break the image to pieces. Sin and strife will then pass away, and the saints of God, who have suffered for righteousness' sake will then possess the kingdom.

CHARLES C. BELGRAVE.

[The writer of this article is the young man from British Guiana whom the young people of Ohio are giving a two years' course in Mount Vernon College. Brother Belgrave is a capable young man, and an earnest, consecrated Christian, and his work in the College has been a credit to the young people. When he shall have finished his course, we hope the young people will discover another student to assist in preparing for more efficient work in his native country.—ED.]

COLLEGE NOTES

MISS HELEN MORSE, of Cleveland, is visiting friends at the College.

DR. A. W. KELLEY came to Mount Vernon Sunday, December 12, to unite with the faculty as professor of science for the remainder of the school year.

DR. HARRY W. MILLER and wife stopped off in Mount Vernon to visit Dr. Miller's brother and the College where he graduated in the class of '98. Dr. Miller having spent several years in China as a missionary gave an interesting talk to the Young People's Society at half past two on Sabbath. Again in the evening he gave a stereopticon lecture illustrating our work and workers in China. Dr. and Mrs. Miller, in company with Prof. and Mrs. R. F. Cottrell and others, will sail from San Francisco for China on March 3. Prof. Cottrell is also a graduate of this school, class of '98. We wish them a safe voyage and a large measure of success after their arrival.

RELIGIOUS LIBERTY

RELIGIOUS LIBERTY DEPARTMENT

Special Meeting

THERE will be a special meeting in all of our churches Sabbath, February 1, in the interest of the Religious Liberty work. The date and the plan are by the direction of the General Conference Committee. A special Religious Liberty program has been prepared and will be found in the *Review* of January 16. We urge that all of our churches and companies in the Columbia Union Conference enter heartily into the spirit of this arrangement and make these services the best of this kind that we have ever held. This we can do by earnestly studying the principles of religious liberty, and by making a generous response to the appeal of the Religious Liberty Bureau for offerings to aid in this very important branch of our work. There are still many people, honest at heart, who do not understand the principles of religious liberty, and who will be deceived into aiding the efforts now being made to interfere with the principles of the general government relating to religious liberty. As this is the only collection taken during the year for this department, and as this work demands of us earnest efforts and faithful financial support, we hope that throughout this Union Conference advantage will be taken of this special service to become more familiar with the issue before us, and to sustain with our means the efforts of those whose duty it is to watch and warn us of the actions of those bent upon the subversion of the religious liberty principles of our government.

A. C. SHANNON.

THE SUNDAY QUESTION

AS might be expected, many of our brethren are inquiring about the Sunday closing issue that is just before us, and which is becoming a live matter already operative in other parts of the country.

The State of Idaho has during the past year come conspicuously to the front in this respect. Until recently it had enjoyed the reputation of being the only State in the Union, excepting California, that was without the blemish of a Sunday law. When the Sunday bill was introduced into the State legislature last winter, it was not expected that it would carry. One of its ardent supporters, the framer of the bill I believe, stated a few days

before the final vote was taken, that he did not expect it would pass. But it did pass, and then many of the leading journals of the State published matter that was anything but favorable to the new law. It was thought that the only thing necessary was to carry a test case to the supreme court of the State, and the law would be declared unconstitutional. The supreme court, however, sustains the law. The present situation is set forth in the following clippings taken from the journals of the Pacific Northwest. The first is from Lewistown, Ida., the county seat of the county in which I have resided the past five years and the point at which I took the train in coming to Ohio. From these items we see the necessity of preparing ourselves for the conflict just before us. Work with the petition blanks and appropriate literature will now be in order.

F. D. STARR.

"SPOKANE, Wash., December 16.—The manager of the Western Union office at Wallace, Ida., says he was notified yesterday by town authorities that maintenance of the office on Sunday is in violation of the Idaho Sunday law. He has asked his superintendent for instructions."

WALLACE, Ida., December 16.—The lid has now been put on in Wallace, and not even a vapor of Sunday rest law violating is allowed to escape. At midnight Saturday the local police enforced the closing. Yesterday the only places open were news stores, cigar stands, drug stores and candy shops. The theaters in Wallace, which have been doing a large business in the vaudeville line, have also been instructed that there are to be no performances on Sunday."

"WARLNER, Ida., December 16.—For once in its history Wardner is quiet and restful. The most vehement regulator of the morals of man could find no excuse for existence. The town is simply closed up, and everybody is gasping for breath. It was sudden and caught the average Wardnerite totally unprepared. Deputy Sheriff Barnhart did it, acting under orders from the sheriff's office at Wallace to enforce the Sunday closing law recently upheld by the Supreme Court of Idaho. Every branch of business was suspended for the day, with the exception of those exempted by law. Many stores have stocked up heavily with holiday goods and heretofore Sundays have been big days for trading in these lines."

YOUNG PEOPLES' SOCIETY

THE BELLS OF PRAYER

Up in the Tauern Mountains

Are bells on the summit peaks,

They hang in the golden sunshine

All silent for days and weeks:

But lo! when the storm wind rises

And blasts from the hilltops blow,

Those bells send their peals while swinging,

Far down in the valley below.

And so in each heart is hanging

A bell, yea, a bell of prayer,

Of silent in days of sunshine,

But pealing when storms are there.

'Tis well in the days of beauty,

In the solemn and quiet hour,

To set all the prayer bells ringing.

For prayer is the key to power.

ELIZABH H. MORTON.

THE WORK FOR THIS TIME

"AND ye shall be witnesses unto me in both Jerusalem, and in all Judea, and in all Samaria, and unto the uttermost part of the earth." Acts 1:8. Here is revealed the work to which the Lord has called each one of us. No one, who claims to be a follower of the Lord Jesus Christ, is free from this responsibility. And until he has fulfilled this command, he cannot be truly a child of God.

What is it to be a witness? In general terms, to witness is to testify. Then to be a true witness unto God is to testify of him, in everything we do and say. In other words it is to reveal in our lives, at all times, him who is our example. Then the work for this time is to witness unto the Lord, unto the uttermost part of the earth, by giving the Third Angel's Message to those who are in darkness, without respect to race, station in life, or previous training.

Every Seventh-day Adventist, and especially the young, should ask himself the question, "What can I do to help proclaim the Third Angel's Message?" There are many ways in which this can be done. But one that is productive of more results, probably, than any other, is the distribution of literature containing the Message. Our books, tracts and leaflets, filled with this truth, should be scattered broadcast, and with our prayers, many seeds of truth will take root in honest hearts, and ripen for the harvest. God's sacred message, as it passes from us to the seeker for truth, will multiply greatly, even as the loaves and fishes that came from the hands of Christ fed the multitude. He says his word will not return unto

him void, but will accomplish that which he pleases. None of us can estimate the value of even a few words given to one who is hungering to be filled. We often err in our judgment by thinking it unwise to give literature to the very ones who would receive the truth most readily. We are to "sow beside all waters." Let none think he can improve upon the Lord's plan.

Some feel weak and discouraged, and distrustful of their efficiency to do anything. It is a good plan for such to seek out those more needy than themselves, and help them; then their strength will grow strong in the help of the Lord. The experience thus gained will give them assurance that they can be used by the Lord. Then if such will plead with God for help and wisdom, he will guide them to those who are seeking for truth, and will teach them what to do and say. The very fact that they have comforted others, will comfort themselves. If they go forward with faith in God, they may expect success, for holy angels will attend them.

Time is most precious indeed. Every minute should impress upon us that the destiny of souls is in the balance. Christ shed his blood as much for those, as well as for us. Shall his sacrifice be in vain? The salvation of these souls depends upon the consecration and activity of the church of God, to give them the truth before their doom is sealed by death. Thousands pass away every day, of whom many might have rejoiced in the knowledge of present truth had they been enlightened. We are all, both old and young, called to this work, which will not be finished as long as life lasts. Work for the salvation of souls will not cease until Christ shall say, "It is finished."

The Lord tells us that a thousand times more work might be accomplished if all his children would fully consecrate themselves to him, and use their talents aright. Think of this! What does this mean? The import of such a statement is either that only one-thousandth part of God's people is doing anything, or that, taken collectively, they are doing only one thousandth as much work as they might. What a record! Who will be responsible for it? Let all of us take ourselves to task, and investigate our course of action, to see if we have accomplished what is required of us.

Let us improve our talent, so that we can return to the Lord his own with usury. God will open ways for us to work. The responsibility lies with us as to whether we grasp the opportunity.

Now, dear young people, the Lord is calling especially for you to give yourselves to the work of laboring for souls. Who of you is aware of your accountability, and is using the ability God has given you to win souls? You have a work to do which no minister can do. You can often labor for a class that no one else can reach. No one can be saved who has not been instrumental in saving some other soul. You can work for other youth, whose hearts are tender, and who have a desire to do right. Many of these have given their hearts to God, in the best way they know how. They have formed good resolutions, but from lack of encouragement have been overcome, disheartened, and are ready to give up the conflict. Can't you do something to place their feet upon higher ground, and thus disentangle them from the snare Satan has set for them?

There are others who have not given their hearts to God and are forming plans for a place in the world. Many are just now making a choice which is forever. Even a word, dictated by the Holy Spirit, spoken to such a one may cause him to consider from another standpoint, and thus one soul be saved to the service of Christ. The greatest decisions of life are often made in youth.

There is no work in the world so important and sacred at this time as giving the last warning Message to a world in peril. Those who have the privilege of hearing it and are refusing it, are forsaking their last hope of salvation. But the work for us at this time is to faithfully proclaim this Message while the angels are holding the four winds. There are many errors being promulgated now to counteract these saving truths. So the Lord is calling for consecrated laborers to clad themselves with the armor of God, going forth in his strength to meet the enemy, to warn the people of the dangers that surround them. Let us be true witnesses for him, and keep our eyes upon Jesus our leader.

May the Lord help us, young and old, to arise to the work all about us, and press on till the conflict is over, and we receive a crown of life that fadeth not away.

M. HORTENSE HOWELL.

Cincinnati, O.

GOOD habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—*Maltbie D. Babcock.*

WEST VIRGINIA

WEST VIRGINIA CANVASSERS' INSTITUTE

THE Canvasser's Institute for West Virginia will be held in the church at Parkersburg, February 1-14. We see many reasons why this meeting should be an important one. We believe it ushers in a new era in the history of the work in West Virginia, and as a result of our efforts at this time, we shall see new workers actively engaged in the Master's work.

The Purpose of the Institute

"There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties." "Testimonies," vol. 6, p. 331.

"Those who have gained an experience in this work have a special duty to perform in teaching others. *Educate, educate, educate* young men and women to sell the books which the Lord by his Holy Spirit has stirred his servants to write."—*Id.*

Studies

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

"*A Knowledge of Their Book.*—Canvassers should thoroughly acquaint themselves with the book they are handling, and be able readily to call attention to the important chapters." "Testimonies," vol. 6, p. 338.

"*Reporting.*—Let those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers; for they are far reaching in their influence."—*Id.*

"*Integrity in Business.*—The work is halting because gospel principles are not obeyed by those who claim to be followers of Christ. The loose way in which some canvassers, both old and young, have performed their work, shows that they have important lessons to learn. Much haphazard work has been presented before me. Some have trained themselves in deficient habits, and this deficiency has been brought into the work of God. The tract and missionary societies have been deeply involved in debt, through the failure of canvassers to meet their indebtedness."—*Id.*

"Laziness and indolence are not the fruit borne upon the Christian tree."

At a recent meeting of the Conference Committee it was voted that board and room be furnished free to all coming for the purpose of fitting themselves for the work. We feel that this is a providential opening, and we trust our brethren throughout the Conference will encourage all who should be present, to attend. Let our church officers now see that some of their little flock are in attendance; let parents interest their children in this blessed work; let there be a true revival of the canvassing work which shall cease only when the work is finished. As the waves from the little pebble in the river cease not until they reach the shore, so the influence of this institute may never cease its flight until time is lost in eternity.

Brother I. D. Richardson, the Columbia Union Canvassing Agent, will have charge, and will be assisted by local help. While many cannot go, beloved, we can all pray for those who do go. May God bless these volunteers is our prayer.

L. E. SUFFICOOL.

WEST VIRGINIA, NOTICE!

WE wish to call the attention of our people throughout the Conference to the Religious Liberty program which will appear in the *Review and Herald* under date of January 16. As this is the only collection for this work that is taken during the year, it certainly demands our best effort as well as our financial support just now, that we may be able to stem the flood of religious legislation now pressing upon us.

We feel very anxious that this matter receive the proper attention at our hands which it demands at this time. Already three Sunday bills have been introduced into the present Congress. Petition blanks and appropriate literature will soon be sent forth throughout the Conference, and we trust when this literature reaches our people, all will act well their part, but just now, let us lift *with all our might* Sabbath, February 1.

Send all donations to our State office, 1200 Seventh St., Parkersburg, West Va.

L. E. SUFFICOOL,
Religious Liberty Sec. West Va.

Be strong and of good courage. In order to fight successfully, a soldier must have strength and courage. We have the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—*Mrs. E. G. White.*

VIRGINIA

A VISIT AMONG THE CHURCHES

WE were privileged to visit the following churches during the month of December.

At Roanoke, we found Brother L. L. French of good courage in the Lord. He is kept busy doing house-to-house work, and the Lord is blessing his work; several here are about to cast their lot with the remnant people of God.

At Lowery, we had the privilege of spending a few days at the home of Brother and Sister Steiner, and also one day at the home of Brother Wilherson. Owing to a severe storm of sleet, we could not hold any public meetings at this place.

We next went to Lynchburg, where we found the members doing what they could to hold up the light of truth. Brother Allran is there, and is doing all that he can to help the church, by holding public services on the Sabbath, and Sunday.

At Naruna we were met by our beloved Brother J. W. Campbell. Although few in numbers at this place, we found them full of faith in the Message of the Lord.

Truly the members of these churches are doing well, considering what help they have.

May we always remember them before the throne of grace.

H. W. HERRELL.

VIRGINIA ITEMS

ELDER R. D. HOTTEL has been visiting our churches in the Valley, and reports good meetings.

ELDER H. J. FARMAN is still doing pastoral work in Richmond, and reports a good interest.

ELDER F. G. WARNICK, who is in charge of the colored work in Richmond, reports some accessions to the faith.

ELDER GEORGE A. STEPHENS, who is located at Newport News for the winter, reports he is kept busy in doing house-to-house work.

BROTHER W. H. ZEIDLER, our State canvassing agent, is now visiting the different churches, looking up recruits for that branch of the work.

ELDER M. S. BABCOCK, who has been laboring in our State for about four years, has been obliged, on account of his wife's health, to seek a different climate. They are now on their way to California.

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 Jan. 31 at 5:10 P. M.

BROTHER D. K. MITCHELL and wife
of Corsica, O., have been visiting Mrs.
S. P. Flack.SISTER N. S. MILLER is recovering
nicely from her operation which was
performed by Dr. Fisher last Wednes-
day afternoon, at the College Springs
Sanitarium.WE wish to thank the Sabbath-
school secretaries who accepted the
invitation, and were present at our
surprise party Jan. 1. While not as
many reports were received as ex-
pected, they have been coming in every
day so that we have only twenty more
schools to hear from. We are hoping
to receive these next week.BROTHER FRED M. FAIRCHILD has
gone to Cumberland, Md., to look for
a location in his future field of labor.
As these friends sever the ties which
have bound them to Ohio, we
know that new friends await their
coming. Before leaving Brother
Fairchild desires to sell his property
which consists of ten acres of land all
tiled. There is a good orchard, fine
barn for three head of stock, and
wagon shed for three vehicles. The
house has eight rooms and pantry,
with both well and cistern water in
the house. A living spring supplies
water for the stock. Gas can be had
by piping to the house. Brother
Fairchild will sell cheap that he may
answer this call. Address, Fred M.
Fairchild, R. F. D. 1, Mount Vernon,
O.

CANVASSERS' REPORTS

Ohio

(For week ending Jan. 10, 1908.)

I. R. Harden, Clermont Co.—Daniel
and Revelation: 43 hours; value of
orders, \$12; helps, \$4.50; total, \$16.50C. S. Pember, Wood Co.—Daniel
and Revelation: 22 hours; value oforders, \$10; helps, \$3.35; total \$13.35;
deliveries, \$3.35.Mary Hubell, Athens Co.—Bible
Footlights: 21 hours; value of orders,
\$13.50; helps, \$1.05; total, \$14.55.N. O. Coffman, Piqua.—Bible Foot-
lights: 32 hours; value of orders,
\$15.50; helps, \$6.90; total, \$22.40.Florence Carter, Athens Co.—
Bible Footlights: 19½ hours; value of
orders, \$13.50; helps, \$3; total, \$16.50;
deliveries, \$80.Enos M. Horst, Wayne Co.—Com-
ing King: 14 hours; value of orders,
\$4; helps, \$1.10; total, \$5.10; deliv-
eries, \$5.10.Raleigh French, Lucas Co.—Com-
ing King: 32 hours; value of orders,
\$29.50; helps, \$2; total, \$31.50.E. J. C. Sharp, Jackson Co.—Mis-
cellaneous: 16 hours; value of orders,
\$13.90; deliveries, \$4.

Total value of orders.....\$111.90

Total value of helps.....21.90

Grand total.....\$133.80

Total deliveries.....13.25

Virginia

(For week ending Jan. 3, 1908.)

J. A. Hayes,* Norfolk.—Daniel and
Revelation: 64 hours; value of orders,
\$31; helps, \$23.80; total, \$54.80; deliv-
eries, \$22.15.Mrs. E. McGlochlin, Richmond.—
13 hours; helps, \$2.10; total, \$2.10; deliv-
eries, \$1.30.Mattie Jemerson, Richmond.—10
hours; helps, \$8.30; total, \$8.30; deliv-
eries, \$2.60.Sallie Christian, Newport News.—
4 hours; value of helps, \$3.50; deliv-
eries, \$1.15.

Total value of orders.....\$ 31.00

Total value of helps.....37.70

Grand total.....\$ 68.70

(For week ending Jan. 11, 1908.)

E. McGlochlin, Richmond.—13
hours; helps, \$1.05; total, \$1.05; deliv-
eries, \$2.70.Adolph Schenk,* Bedford City.—
Daniel and Revelation: 11 hours;
value of orders, \$2.50; helps, \$1.50;
total, \$4; deliveries, \$2.50.Mattie Jemerson, Richmond.—5
hours; helps, \$1.35; total, \$1.35.

Total value of orders.....\$ 2.50

Total value of helps.....3.90

Grand total.....\$ 6.40

Total deliveries.....\$ 5.20

*Two weeks.

West Virginia

(For week ending Jan. 10, 1908.)

W. L. Logan, Pocahontas Co.—Com-
ing King: 15 hours; value of orders,
\$7.50; helps, \$11; total, \$18.50; deliv-
eries, \$2.50.F. M. Gardner, Harrison Co.—Com-
ing King: 12 hours; value of orders,
\$3; helps, \$11.60; total, \$14.60; deliv-
eries, \$6.65.

Total value of orders.....\$ 10.50

Total value of helps.....22.60

Grand total.....\$33.10

Total deliveries.....\$ 9.15

Eastern Pennsylvania

(For week ending Jan. 10, 1908.)

H. J. Detwiler, Parksburg.—Com-
ing King: 44 hours; value of orders,
\$19.E. J. Kesselmeier, Parksburg.—
Heralds of the Morning: 24 hours;
value of orders, \$8.75.G. R. Hawthorn, White House.—
Miscellaneous: 3 hours; value of or-
ders, \$3.75.

Total value of orders.....\$31.50

OBITUARY

JOHNSON.—Hiram Levi Johnson, aged 46
years, 1 week, and 1 day, died in the Lord Jan.
1, 1908. Brother Johnson became a member of
the Seventh-day Adventist Church two years
ago. He was a consecrated, faithful Chris-
tian, a loving husband and father, honest and
successful in business, and respected by all
who knew him. He leaves a wife, Sister Har-
riet Barr Johnson, and two little daughters,
who have the sympathy of a host of sorrow-
ing friends. How glad we ought to be that
the day is so near when the voice of Jesus will
awaken the sleeping saints to a life everlast-
ing, when there will be a re-uniting of loved
ones and a continual association with that One
who loved us so much that he died on Calva-
ry's cross that we might live

H. M. JUMP.

LESTER.—Died of pneumonia, at her home
in Dayton, O., Dec. 31, 1907, Sister Emma Les-
ter, wife of John Lester, aged 47 years, 11
months, and 2 days. Sister Lester in her early
life was a member of the Methodist-Episcopal
Church near her home. It was in 1895 she ac-
cepted the truth and was baptized into the
the Seventh-day Adventist faith, in which she
remained faithful to the end. Her exemplary
Christian life, with a kind word to all, en-
deared her to all who knew her. Those who
knew her best, loved her most. She rests in
full faith of the soon coming Saviour, and the
resurrection of the just unto eternal life. She
leaves a husband, one son, an aged mother,
four sisters and two brothers to mourn. The
funeral service was conducted by the writer
assisted by the pastor of the Methodist Epis-
copal church. A large audience gave atten-
tion to remarks based upon Rev. 14:13 and Isa.
57:1.

ELDER J. G. WOOD.