

The Welcome Visitor.

"Then they that feared the Lord spake often one to another."

VOL. V.

ACADEMIA, OHIO, OCTOBER 10, 1901.

NO. 21

The Welcome Visitor

ISSUED WEEKLY BY

THE OHIO S. D. A. CONFERENCE

ACADEMIA, KNOX CO., OHIO

PRICE: 25 CENTS A YEAR IN ADVANCE.

Entered at the Academia Postoffice.

NAMES OF JESUS.

He is Friend and Elder Brother,
What endearing words they be;
I can trust Him as none other,
To His covert I can flee.

Father too, and I His child,
Strong and restful, loving ties,
Comfort sweet, and undefiled,
In the peace that underlies.

He thy Husband, could He say,
More endearing words to me?
O, to sense them more I pray
While I give my all to Thee.

Thus He kindly leads me on,
With His wonderful words and tones,
Tunes for me, my morning song,
Cheers and comforts all day through.

—Mrs. P. Alderman.



Beginning with this issue the Welcome Visitor will be made a weekly paper instead of a semi-monthly. We desire that every S. D. A. family in Ohio may enjoy its weekly visits. If you are not enjoying its visits please send in your subscription at once. For 25 cents it will visit your home weekly for one year. If any one fails to receive the paper please notify us, and we will do all we can to see that you do receive it. Address Welcome Visitor, Academia, Knox Co., O.



IMPORTANT NOTICES.

As a general rule we like to see everything new; but as there is usually an exception to rules so with this one. The one exception to this rule is new men grappling with new problems. However, if all will take notice and remember a few instructions given from time to time we will endeavor to have everything that is issued from the office as welcome as a bright new dollar.

First. All matters of business for a short time, they would understand some of the difficulties with correspondence (such as orders for books, periodicals, S. S. supplies, tracts, etc.) for the Ohio Tract Society should be addressed, and all money orders for the same should be made payable to Ohio Tract Society and not to the secretary. Failure to do this the past two weeks has caused much delay.

Second. Librarians, Sabbath-school secretaries and all others, in ordering, please state to whom the order is to be charged, if not accompanied with cash. (A great deal of time, book work, etc., could be saved if we would adopt a cash system.)

Also place orders on a separate sheet from letters. We are glad to receive letters showing the progress of the work, and when we get our work in hand and have time will enclose letters of a missionary nature in our communications.

OHIO TRACT SOCIETY,

Per N. S. Miller.



NOTICE.

In order to facilitate the work in the office and receive prompt recognition of communications and remittances, it is necessary our brethren throughout the state observe a few necessary regulations. All money orders, drafts, etc., intended for the O. C. S. D. A. Treasurer should be made payable to the Conference and addressed to the same. This will obviate the necessity of forwarding to the party in whose name it is drawn should circumstances necessitate their absence. All funds, such as Tithes, First Day Offerings and all special donations, as Shodsburg, Christiana Publishing House, etc., should be made payable to the O. C. S. D. A. and addressed to the Conference. In sending in their reports treasurers, librarians and secretaries should be particular to specify the amount and for what purpose it is intended. To some this may seem a needless repetition, but could these occupy the places of the secretaries

stand some of the difficulties with which we have to grapple. Let each one study the directions contained in the Report Blanks sent to them and fill out according to directions. We shall be not only willing, but glad to assist in making the report complete, by giving any needed information.

We regret the delay that has been occasioned in some instances, but much of our mail has not reached us for some time on account of having been addressed personally. Let each one who has been placed in any position of trust in the church realize the necessity of being on time with their reports. This will bring joy to all along the line of transition and enable the donations to reach their destinations more rapidly.

Let all things be done in order and heartily "as unto the Lord." We are not only to be fervent in spirit serving the Lord, but equally diligent in his business.

O. C. S. D. A.,

Per Bessie E. Russell, Treas.



NOTICE TO THE LABORERS.

We trust that all of our laborers will feel free to write short articles for the Visitor. Also please send us reports of your work. It is a fact that we cannot publish reports which are not sent to us. The brethren are always glad to hear from the workers and know that the Lord is blessing the work. If you have a good experience in the work give it to others. We want the "Visitor" to be just what the name says, "Welcome." We want you to help us and we want to help you, for we read, "They helped every one his neighbor; and every one said to his brother, Be of good courage."—Isa. 41:6. Storm clouds are gathering fast and "Men's hearts failing them for fear," yet we do not want to get discouraged, but "Look up and rejoice." Let us be faithful in the performance of every duty and soon we shall hear the glad words, "Well done." M. H.

THE WELCOME VISITOR

THE TITHE IS HOLY.

"And all the tithe of the land whether of the seed of the land, or of the fruit of the trees, is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even whatsoever passes under the rod, the tenth shall be holy unto the Lord."

The tithe is holy. We read, also, in the Bible, that the Sabbath is holy.—Ex. 31:14. There are some of our people who seem to think there is a difference between the obligations of tithe paying and Sabbath-keeping, but is there any difference? The Lord calls them both holy. Is there any difference between holy and holy? If there is then there is a difference between the obligation of paying tithe and keeping the Sabbath, but it must be conceded by all that there is no difference between holy and holy. therefore, the words, "Bring ye all the tithes into the storehouse" are equally as binding as "Remember the Sabbath-day to keep it holy."

It is a well-known fact that some people observe the Sabbath with a great deal of care and devotion, and firmly believe that it would be sin to disregard this command, but they feel under no obligation to pay tithes. Some come up to the quarterly meeting and hand in one, five or ten dollars, while their real tithe if carefully and accurately figured up would amount to two or three times that. Now I ask in all seriousness why is this? How can any one expect the blessing of God while pursuing such a course? The tithe does not belong to us, it belongs to God, and for us to withhold the tithe is to violate the eighth commandment, "Thou shalt not steal."

It is high time that every Seventh-Day Adventist should heed the words of the Lord, "Be not slothful in business," and should keep an accurate account of the tithes, the Lord's money, that none be found guilty of robbing God.—Mal. 3:8.

The church treasurers everywhere should feel it their duty to look after the tithe, and they should see that every member of their church hands over at quarterly meeting what money he or she may have belonging to the Lord.

Everyone should be so thoroughly in earnest, and so strictly honest that not even a thought be entertained of

appropriating to their own use that which belongs to the Lord.

Some have thought that they could not pay tithes and make a living, but it should be remembered that nine-tenths with the blessing of God will go farther than ten-tenths without the blessing of God. There is a blessing pronounced upon those who do his commandments, Rev. 22:14, and there is a blessing promised to all those who bring all the tithes into the storehouse.—Mal 3:10-12.

The tithes is God's means of supporting the gospel, and it is greatly needed now in carrying the message of mercy to all the world. As it does not belong to us, let us all be honest with the Lord from now on by turning over to Him His own, and receive the blessing He has for us. "Examine yourselves whether ye be in the faith." To be in the faith is to be faithfully conforming to all the words of the Lord. So let us each examine himself that we may know for sure where we stand. This message is to be closed up with this generation.

This Gospel is to go to all the world and the Lord is to come in our day. "Be not faithless but believing." "Had the purpose of God been carried out by His people in giving carried out by His people in giving Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." Are we anxious to go to the city of God, brethren and sisters? Then delay no longer, but let the purpose of God be carried out in us in giving the world the message of mercy.

The Tithe is holy.

"Bring ye all the tithes into the storehouse."

W. H. THURSTON.



MARVEL OF NATIONS.

By Elder Uriah Smith.

The revision of this book is now nearly completed. Agents are wanted in every locality in this Conference. The prospectus will be out about September 1, and the book ready for delivery about September 15. Six and one-half inches wide, and nine inches long; 320 pages, 150 illustrations. Cloth, plain edges, \$1.25; cloth, gilt edges, \$1.50. Prospectus and book for sale by Ohio Tract Society, Mt. Vernon, O.

TITHE REPORT.

| Tithes received in September, 1901. | |
|-------------------------------------|----------|
| Akron | \$ 11.25 |
| Bellefontaine | 14.00 |
| Bellville | 13.70 |
| Bowling Green | 10.00 |
| Cincinnati | 47.09 |
| Cleveland | 125.95 |
| Columbus | 211.06 |
| Conneaut | 9.31 |
| Dayton | 63.27 |
| Delaware | 22.86 |
| Dunkirk | 3.60 |
| Grand River | 2.00 |
| Laura | 12.74 |
| Lake View | 30.00 |
| Locust Point | 25.00 |
| Liberty Center | 14.79 |
| Marion | 32.35 |
| Mt. Vernon | 21.68 |
| Newark | 28.00 |
| Portage River | 24.25 |
| Springfield | 37.85 |
| Wadsworth | 1.60 |
| Waterford | 40.98 |
| Isolated Sabbath Keepers ... | 103.03 |

Total\$906.36

A. A. LAUDER,
Treasurer.



EMANUEL MISSIONARY COLLEGE.

Opens at Berrien Springs, Michigan, October 30. It is the purpose of this school to train men and women for missionary work. Being under the supervision of the General Conference, and working with the Medical Missionary and Benevolent Association, this object becomes in the highest degree possible of attainment. Excellent opportunities are offered in this institution for students who desire to enter any one of the following departments: Ministerial, Evangelistic, Canvassing, Christian Teaching, Preparatory Medical Missionary, Christian Business and Musical.

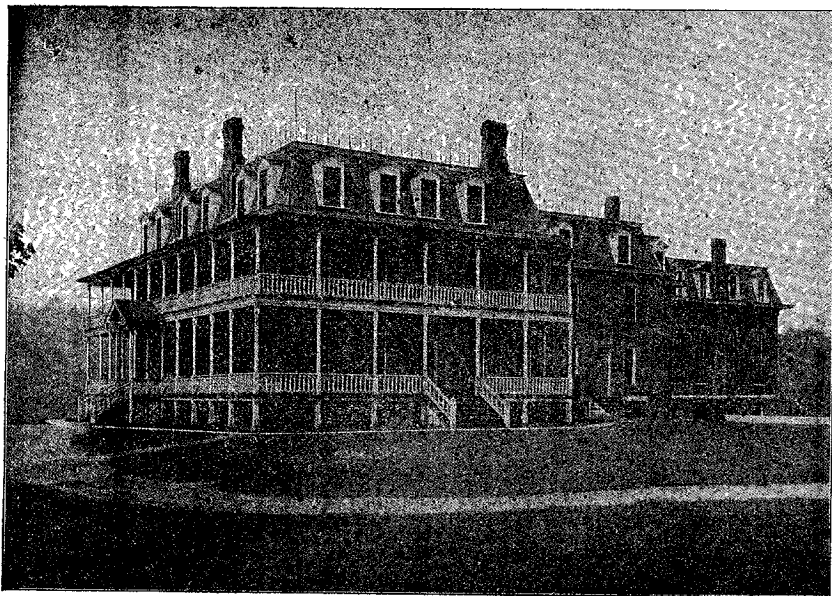
The Calendar, an artistic pamphlet of sixty-five pages, setting forth in clear style the object and aims of the institution, is free upon application.

Address, Emanuel Missionary College, Berrien Springs, Michigan.



"For all who are disheartened there is but one remedy—faith, prayer and work."

THE WELCOME VISITOR



MT. VERNON ACADEMY.

LIFT UP THE STANDARD.

"There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. Those who engage in this work need always to be under the control of the Spirit of God. Young men can be trained to do much better work than has been done, and on much less pay than many have received. Lift up the standard, and let the self-denying and self-sacrificing, the lover of God and of humanity, join the army of workers. Let them come, not expecting ease, but to be brave and of good courage under rebuffs and hardships. Let those come who can give a good report of our publications, because they themselves appreciate their value."—Man. for Canv., p. 54.

"The loose way in which 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 established 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 and through the failure of canvassers to meet their indebtedness."—p. 61.

I believe a much better work can be done, if we are brave and deny self. Work for the cause as did the pioneers that started this work. Why can not we bring in every dollar that belongs to the tract society? It is wrong for us to use the money that

belongs to the Tract society. We should manage to get along with that which belongs to us and send the other to the Tract society. "Let us lift the standard. The work is halting because gospel principles are disregarded by so many who claim to be following Christ. Some have brought themselves and their families into most distressing circumstances through poor management in book canvassing. They have run in debt, and have borrowed money of men not of our faith."—p. 58.

This condition need not exist if we would only study a little. Take the German farmers for an example. As a rule they go on a cash basis. They do not go in debt for anything if they can possibly help it. And they make a good, honest living, where others would suffer for the necessities of life. Why is this? It is because they live plain and it is the best after all, for you will find them a healthy people.

"If our canvassers are controlled by the spirit of financial gain, if they circulate the book upon which they can make the most money, to the neglect of others that the people need, I ask, in what sense is theirs a missionary work? Where is the missionary spirit of self-sacrifice? The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser feel at liberty, any more than the minister, to act from selfish motives? Should he be unfaithful to the principles of missionary work, and sell only those

books that are cheapest and easiest to handle, neglecting to place before the people books which will give most light, because by so doing he can earn more money for himself?

How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it should be? How is it that no voice is raised to correct this state of things? Let us correct this, brethren. Let us have the Lord's system of doing His work. I have visited Akron, Columbus, Newark and Killbuck. A number have promised to enter the canvassing work. May the Lord raise up laborers.

Pray, brethren, pray for laborers for the wide harvest field. Please let us get out at once, for the next four months will be the best time for the canvassers. The Lord will hold us responsible for the work we might have done but failed to do. "The work we fail to do in time of peace, we will have to do in time of trouble." I desire to do mine in the time of peace while we can travel with safety. I hope the canvassers will send in weekly reports. Send two to the O. T. S. and I will receive one from there. Please report correctly as I am expected to report, and I cannot unless you report. May we all be of good cheer. I like to get into the field.

G. P. GAEDE,
State Agent.



CANVASSERS' REPORTS.

Mrs. C. Bush—Orders, 3 C. O. L., 2 Easy Steps, 9 Marvel of Nations.

Geo. W. Spies—Orders, 1 Gospel Primer, 18 Coming King. Value, \$18.25.

Mrs. Geo. W. Spies—Orders, 6 Christ Our Saviour, 31 Gospel Primer, 21 Coming King, 8 All Sorts. Total value, \$39.25.

W. E. Bidwell—1 C. O. L., 1 Coming King, 3 Testimonies. Value, \$5.00.

James G. Marlatt—Deliveries, 1 C. O. L., 4 Desire of Ages, 12 Steps to Christ, 1 Best Stories, 1 Heralds of the Morning. Value of orders, \$15.50. Value of helps, \$6.50.

Orders—2 Desire of Ages, 2 Steps to Christ, 2 Making Home Happy. Value of orders, \$7.75. Value of helps, \$2.00.



"The greatest work that can be done in our world is to glorify God by living the character of Christ."

THE WELCOME VISITOR

Tidings From the Field.

Middletown, O., Oct. 6, 1901.

Dear Visitor.—We desire to avail ourselves of your kindly offices in conveying to our friends in the Ohio Conference a brief report of our work in the field since camp meeting.

The fifth of September I came direct to this place and found a location for our tent with the valuable assistance of Dr. Thomas E. Reed, who is a warm friend of the Third Angel's Message. I then went to Wilmington and spent the Sabbath with that newly-organized church. It was a season of mutual enjoyment and profit. I then returned to Middletown (by way of Cincinnati, where I had a profitable visit and council with Elder M. S. Babcock and wife and also with others of the Cincinnati church) and pitched our tent in a very good part of the city, being joined by Brother C. T. Redfield the Tuesday following, and with his help perfected our arrangements to begin meetings Thursday evening, the 12th. Our attendance has been very small from the first, never having exceeded fifty I think, and the average has been less than twenty. Only a very few have attended regularly. This is a place of about eleven thousand inhabitants and largely a manufacturing town. While the larger part of the people never go to any religious meetings, the other part I found already much prejudiced against our doctrines through the controversy aroused among the people by the Bible work done here in the last two years by Elder Wood while living at Dayton.

While his work reached but few of the people directly, yet indirectly it reached all the churches and was discussed in all circles, and having no wise, consistent champions to maintain it before the people, most minds decided adversely to it, and so had no desire to hear it. I am more and more convinced by my experience and observation that when a field is first entered with the truth a thorough work should be done, and not left unto those who accept it are thoroughly established in it, and the effort is general enough to afford all an opportunity to study it under the direction of the evangelist that brings it. Because if left in the hands of nov-

ices it is brought into contempt before the people, and the result is a victory for the enemy and the field is closed against the truth. It would be far better not to enter the field at all until a thorough work can be done. I think we should adopt new methods of work in this respect.

There are a few who are in love with the truths they have heard and we trust will obey. But as there are so few of them, and those having before heard, all have not fully endorsed it, the circumstances are not favorable for strength and growth. Yet I pray that the Lord may overrule to His own glory.

CHAS. A. SMITH.
C. T. REDFIELD.
IDA HLES.

MIDDLEFIELD, O.—We are having a good interest. A number are observing the Sabbath, and we expect others to do so soon. We have organized a Sabbath-school of twenty-five members. We have ordered Sabbath-school supplies, and the school is in good running order.

Brethren, pray for the work here, that a good, strong church may be organized.

C. C. WEBSTER.
B. L. HOUSE.

SOMETHING SWEET AND GOOD.

There are many sweet things which are not good, and many good things which are not sweet. The list of unwholesome sweets, includes cane sugar, molasses, syrup, and confectionery and foods to which these sweets have been added in more than a very small proportion. Honey is better than cane sugar, but the bees adulterate it with virus from their poison bags, and there is a miscellaneous mixture of dust, germs, pollen, fragments of legs and wings, and other things which are the cause of headache, indigestion and other disorders.

By a recent discovery, it is possible to utilize on a large scale the honey-making processes employed by the plant. The result is Malt Honey, or Meltose, a natural sweet, the flavor of which resembles honey but is more delicate and is supplemented by a maple sugar flavor which makes it the most delicious of all known sweets. Everybody can eat it freely as bread without injury. Those who cannot eat cane sugar, can eat Malt

Honey with impunity. Home-made candy can be made of it and children can have all they want and it will not hurt them. It is highly nourishing and fattening and completely takes the place of all other sweets. For half a century health reformers have been looking for wholesome sweets. It has come. The expense of production is far greater than that of cane sugar, but the manufacturers, contenting themselves with small margin, have named the very low price of \$1.50 a gallon, put up in sealed tins.

The Sanitas Nut Food Co., Battle Creek, Michigan.

ITEMS OF INTEREST.

If you receive a sample copy of the Visitor, it is a gentle hint for you to subscribe for it.

Miss Nellie Stevens writes from Cleveland that they have a good interest and are of good courage in the Lord.

All canvassers that report get the Visitor free. Always give your address so we may know where to send the paper.

Elder M. S. Babcock from Cincinnati and Thomas Thornton from Washington C. H., were in Academia last week attending the meeting of the Conference committee.

Married at Anniston, Ala., Oct. 3, 1901, Dr. G. S. Honeywell and Miss Nellie A. Patchen. Mr. and Mrs. Honeywell will be in charge of the Alabama Conference Industrial School located at Juniata.

Dr. Albert Carey with his family reached Oakland, Sept. 24, from Honolulu, where he has labored for a year in connection with the Chinese academy. The voyage on the ocean was made in a sailing vessel, requiring eighteen days.—Pacific Union Recorder.

A CORRECTION.

In the last issue of the Visitor Article 3 of the Constitution it should read as follows: "This Conference shall include the counties constituting the state of Ohio." In the last part of the "Conference Proceedings" we find the words Sunday-schools, it should be Sabbath-schools.

"So then faith cometh by hearing, and hearing by the word of God."