

THE Welcome Visitor

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

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THE OHIO CONFERENCE.

"How amiable are thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the
Lord: my heart and my flesh crieth out for the living
God."

WE'LL LIVE IN TENTS.

God bids his people on the earth.
Before he comes and calls them hence
To live unknit to home and hearth,
Like far-bound travelers—in tents.

It is his will that we should pass
Like strangers, sep'rate and aside
From all the vain and worldly mass
That crowd the Babylons of pride.

O brother, whatsoever chain
Binds us to fleshly lust and strife,
Here let us rend it in God's name,
And live, henceforth, the pilgrim life.

We'll live in tents until our feet
Shall reach the land by sin untrod,
The gate of pearl, the golden street,
Whose Builder and whose Maker, God.
H. G. S.

"I WAS glad when they said unto me, Let us go into the house of the Lord," wrote the Psalmist.

THE same is being repeated just now in the hearts of our people, as from every part of the State they come up to the camp-meeting, here to tabernacle with God for a little season.

AND we may well be glad; for the Lord has promised to be here, and that to bless. Some may here make his acquaintance for the first time; others will renew his acquaintance; others still will learn to drink deeper of the waters of life he always gives to those who come to him.

THE invitation is abroad in the land, "Ho, every one that thirsteth, come ye to the waters, . . . incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Have you accepted this invitation? Will you be at the camp-meeting to bear witness to his faithfulness to keep, and his power to save?

LEST some might hesitate, or delay to answer his call, and the opportune time of a life may forever pass from

them, he adds: "Seek ye the Lord while he may be found, call ye upon him while he is near." The camp-meeting is a place where the Lord specially chooses to come near to the people, and such as prize communion with him will make positive efforts to be there and enjoy the fellowship both of saints and of angels.

BUT these privileges are not alone for the righteous. He gave his life for sinners, and to these the invitation to come is joined to the most gracious of promises. "Let the wicked forsake *his* way, and the unrighteous man *his* thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." God is no respecter of persons as far as mercy and love can go; but all are welcome to his presence now while the day of probation lingers.

"AND the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

IS FLESH MEAT ESSENTIAL FOR HEALTH AND STRENGTH?

IN answer to this question I herewith present some personal experiences. Please read, consider, and decide for yourself.

Children of Israel.

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23: 25.

"The children of Israel also wept again, and said, who shall give us flesh to eat?" Num. 11: 4.

"And they tempted God in their hearts by asking meat for their lust." —Ps. 78: 18. "And he gave them their request; but sent leanness into their soul." Ps. 106: 15.

Why is this experience given? "Now these things were our examples, to the intent we should not lust after evil things as they also lusted." 2 Cor. 10: 6.

Daniel the Prophet.

"Daniel purposed in his heart that he would not defile himself with the

portion of the king's meat, nor with the wine which he drank. . . . Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. . . . And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Dan. 1: 8, 12, 15.

Paul the Apostle.

"It is good neither to eat flesh nor to drink wine." Rom. 14: 21.

"I will eat no flesh while the world standeth." 1 Cor. 8: 13.

Elder Joseph Bates.

"In February, 1843, I resolved to eat no more meat. When I reached this point of total abstinence, God in mercy arrested my attention, and on the free confession of my sins, for his dear Son's sake, granted me his rich grace and pardoning mercy.

"Contrary to my former convictions, that if I was ever permitted to live to my present age, I should be a suffering cripple from my early exposure in following the sea, thanks be to God and our dear Lord and Saviour, whose rich blessing ever follows every personal effort to reform, that I am entirely free from aches and pains, with the gladdening, cheering prospect that if I continue to reform, and forsake every wrong, I shall with the redeemed followers of the Lamb, 'stand without fault before the throne of God.'"

Elder J. N. Andrews.

"It was in March, 1864, that myself and wife decided to adopt the principles of health reform. We put away from our table meat and fish. I owe to God a debt of gratitude for the health reform which I can never repay nor even fully express. It is to me something sacred, constituting, as Christian temperance, an essential part of true religion."

H. H. BURKHOLDER.

(To be continued.)

"THE meat diet is a serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given, is, No, decidedly no."—Unpublished Testimony, Jan. 11, 1897.

MISSIONARY.

THY WILL NOT MINE.

Laid on thine altar, O my Lord divine,
Accept this gift to-day for Jesus' sake.
I have no jewels to adorn thy shrine
Nor any world famed sacrifice to make:
But here I bring within my trembling hand
This will of mine.—a thing that seemeth
small.—
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

Hidden therein thy searching gaze can see
Struggles of passion, visions of delight,—
All that I have, or am, or fain would be,—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with
sighs.
Clinged in my grasp till beauty it hath none;
Now from thy footstool, where it vanquished
lies.
The prayer ascendeth:—"May thy will be
done."

Take it, O Father, ere my courage fail,
And merge it so in thine own will, that e'en
If in some desperate hour my cries prevail
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine.
I may not know or feel it as mine own,
But gaining back my will, may find it thine.
—Selected.

"The youth are our hope for missionary labor."

"WHEN professed Christians feel no burden to enlighten those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become less discerning, lose their appreciation of the richness of the heavenly endowment, and, failing to value it themselves, they fail to present it to others."

"WHATEVER may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ. If this is not our interest, we rob God of influence, of time, of money and effort. In withholding our heart's service from the Lord, we fail to benefit our fellowman, and thus rob God of the glory that would flow to him through the conversion of others."

FOR lack of funds workers under appointment, and for whom there is the most urgent need in the mission fields, must be delayed in the home land. If our hearts are made sad because of this condition, how must it appear to him who has committed the last message of mercy to this people? If all will take hold heartily of the ten-cent-a-week plan, this situation will soon be relieved. The Mission Board will not only be able to carry

on the work now in hand, but will have at least \$100,000 to invest in aggressive work in the most needy fields. By our gifts each week, we are saying whether these workers shall be longer delayed or whether they shall go soon to the field. How shall we respond?

THE Sabbath-school in Matabeland, South Africa, numbers seventy-two members, besides from thirty-five to fifty visitors each Sabbath. These visitors are the children from the kraals that do not come regularly enough to be enrolled as members. They begin coming at eight o'clock, and keep coming until ten. Very few are ever late, although they must travel from five to fifteen miles each Sabbath. Six young men from the mission station are now teaching in the kraals. They hold Sabbath meetings, and from thirty to fifty attend their meetings each week.

WASHINGTON, D. C.

TEN thousand four hundred dollars have now been paid on the Washington Memorial Church and the debt is now \$2,500. There is to-day (July 24) \$400 in hand toward another payment, so that the debt really stands at \$2,100. The interest has been paid up to July 6, the date of the last payment. The total interest from Nov. 1, 1902, to this day is \$309.80, and now stands at thirty-eight cents per day. If we had been able to pay the whole amount \$12,900, on November 1 we would have saved to the work \$309.80. Yet we have been greatly encouraged and cheered by the deep interest manifested by our people not only in every State and Territory of the United States, but also in Honolulu, the West Indies, Canada, British Columbia, England, and New Zealand.

A very recent testimony, dated July 5, which will soon be published, contains with other matter of thrilling and vital importance, the following statements: "If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws. There has been on the part of our people a great neglect of stewardship. God has looked with displeasure on the neglect that has been shown to this city."

"Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines

of our work. This is a fulfilment of the light given me, that in different sections of the country we should be able to secure at low prices properties that could be utilized for our institutional work. In Washington a few months ago a meeting house in good condition and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for."

We are unspeakably thankful to God for his wonderful providence and his direct leadings in the work here in Washington, where the difficulties to be met, and the vital importance of having our work rightly represented, have been so little understood. We are deeply grateful to God that he has spoken to his people so directly and positively in regard to the work here in the nation's capital. We rejoice in the substantial interest manifested by our people in that a little over five sixths of the debt is paid, and as we are now in the best season of the year to raise money, or at least about to enter that season, especially for farmers, we trust that all will unite in a last effort to pay this whole amount suddenly and immediately. If a second call has come to you, after you have already given, I am sure you will gladly help again, for surely you do not desire to see a cause in which you have already invested means in any other condition than absolute freedom from any financial weight. Several individuals and at least one conference have promised to continue to help, over and over again, until this "Memorial for God" in the nation's capital stands clear and free, and the light shines forth from the nation's pinnacle as a lamp that burneth.

A crisis is upon us. We have been startled to see evidence that the national reform work is not dead, but in the silence while we have slept has tunneled its way into the very heart of the nation's citadel. Oh, let us awake to the awful needs of the hour! Let us finish this work at once and be ready for the greater things in the immediate beyond.

Are there not several readers of this paper who will send us one hundred dollars or at least fifty, and will not every tract society having any money in hand on this fund forward it at once? Let every individual who is able and willing send in contributions great or small to the office of this paper, or to the General Conference Agent, Elder P. T. Magan, Berrien Springs, Mich., or directly to—

J. S. WASHBURN,
1728-14th St. N. W.,
Washington, D. C.

EDUCATIONAL.

TRUTH.

I WOULD not ask the Lord that life might be
A pleasant road;
I would not ask that he would take from me
Aught of my load;
Nor would I ask that flowers should always
spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only I would pray and plead—
Give me the *truth*.
Though strength should falter, and though
heart should bleed,
I'll ask for truth.
I would not ask that blessings great be shed
Upon me here,
But oh! I plead the path of truth to tread
Without a fear.

Truth crushed to earth again shall surely rise,
I'd help it so;
I'd float truth's banner to the vaulted skies
As on I go;
I'd give the rarest, richest gem for truth,
The all in all;
For he who firmly binds himself to truth
Shall never fall. — *Selected.*

"The children are to be trained to become missionaries."

TRAINING THE CHILDREN.

WHAT excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will, for the sake of advancing the work of Christ, bind about their wants in dress, and avoid all extravagance and display?

THE children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years, principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God.

OH, that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves: Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence, in working against the truth? against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom?

E. G. W.

THE TEACHER.

IF the minister of Christ needs spiritual preparation for his work, no less is it required by the teacher. Both alike are using instrumentalities for a common end,—the spiritual welfare of those placed under their guidance. Seed-sowing for eternity is a work of infinite importance; and the more fully this is realized, the deeper will be the sense of dependence on the divine guidance and help. Spiritual preparation will direct both heart and life aright. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." — *Selected.*

THE SCHOOL AT GILGAL.

ABOUT twenty-eight centuries ago there was an important school of the prophets in a place called Gilgal. The significance of the word Gilgal is a wheel, or rolling. The name was first applied to the place where Israel camped the night after they crossed Jordan. The name was derived from the thought of rolling away the reproach of Egypt. "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal (margin, rolling) unto this day." Centuries later the name Gilgal was given to several other localities. The most ancient Gilgal was included in the territory assigned to the tribe of Benjamin in the allotment made by Joshua. But Gilgal, where the school of the prophets flourished, was probably in the hill country of Ephraim. It certainly was not on the old site in the east border of Jericho, for there was a school of the prophets at Jericho which was contemporary with the one at Gilgal. Another reason why it could not have been the ancient Gilgal is found in the fact that the prophets went *down* from the school at Gilgal to the school at Bethel, and Bethel was 3,000 feet above the plain at Jericho. The school was probably called Gilgal because in founding it the reproach of Jezebel's Egyptian schools was being rolled away.

This place of learning, during the most interesting period of its history, was favored with the personal labors of two of the greatest prophets of the Lord, Elijah and Elisha. Elijah was a descendant of some fugitive Ephraimites who settled in Gilead after the sad defeat of the Ephraimites by Jephthah. This defeat, with some interesting incidents of this unhappy warfare, is recorded in the twelfth chapter of the book of Judges.

Elijah, though a mighty man of God, was neither of royal nor of priestly line. Indeed he could scarcely claim a definite tribal relation with Israel, yet his prayers availed in stopping the rainfall from heaven, and in calling such intense fire from above that even the water and the stones about his sacrificial altar were devoured by the sacred flames. His ministry was effective in overturning the pagan schools of Ahab and Jezebel, and in restoring the true method of education to Israel. To have the personal labor of such a man as Elijah at the time he visited Gilgal was a matter of no small account to that school.

It was from Gilgal that Elijah, attended by Elisha, started on his last tour of visiting the schools of the prophets before his translation to heaven. Gilgal must have been the school where the message of Elijah's translation was first made known to the sons of the prophets. It was at Gilgal that Elisha received much training for the work which he did as successor of Elijah and as prophet and school man.

Some time after Elijah's ascension, Elisha returned, and took up work at Gilgal. In this school, during a time of great scarcity of provisions, one of the sons of the prophets gathered wild gourds and cooked them in a great pot which belonged to the school kitchen. These gourds proved to be poisonous food, but Elisha cast meal into the seething vessel, and in so doing changed the qualities of the food to such an extent that it became an article of healthful living for the students.

It was at Gilgal that Elisha received a small offering of first fruits, and the food was multiplied by a miracle into a sufficient quantity to feed a hundred men, this probably being the number at that time belonging to the school.

After this event the next statement we have concerning the work at Gilgal is that the place was too straight for the best interest of the school, so the proposition to move it to Jordan prevailed, probably because too many people had located at the place. Elisha assisted in moving from Gilgal, and the Lord approved of his labor by working a miracle in causing an axe of iron that had been sunk to the bottom to rise and float on the waters of the Jordan. This removal closed out the school at Gilgal, and it probably did good work in its new environments in the richer soil of the Jordan valley, for it was undoubtedly a school where students and faculty followed agricultural pursuits.

WM. COVERT.

"TEACH me thy way, O Lord."

The
Welcome Visitor

ISSUED WEEKLY BY THE

Ohio Conference of Seventh-day
Adventists

Price, 25 Cents a Year in Advance.

N. W. LAWRENCE - Editor.

Sabbath begins Aug. 7 at 7:09 P. M.

PLAN for a strong lift, a quick lift, and a lift altogether for the freedom and upbuilding of our Academy.

DR. MORSE of the Battle Creek Sanitarium spoke in the Academy chapel Sabbath morning, and Elder R. R. Kennedy in the afternoon.

IN addition to other workers from outside the Ohio Conference, Elder R. A. Underwood has promised to come to the camp-meeting.

AS we go to press, the great, white tabernacle (tent) for the Ohio camp-meeting stands waiting the coming of those who long for the courts of the Lord. It stands not only as a shelter from sun and rain, not only as a convenience for man, but for what is of far greater importance, a witness to every passer-by that God still lives, that his word is still believed in the earth, that his promises are true, that his coming is not forgotten, that there is still a people who love his law and his appearing.

AS never before in the history of this message, we need to improve these opportunities for spiritual upbuilding. It is by coming face to face with those of strong spiritual discernment and experience that the weak catch new inspiration. By hearing the testimony of others, courage is revived. By listening to the reports from other fields, and hearing anew the gospel spoken that is to go to every nation, kindred, tongue, and people, we take in the breadth of the work done and to be done more fully. These are some of God's means for our salvation.

ALREADY the cotton city in the grove is filling. The families of several of the workers have been encamped since Friday last. Nearly every room in the Academy building is either occupied or spoken for. New arrivals are now the order of the day, and a large attendance is assured. We wish that all the people, as in the days of old, might come up to the Lord's feast, and share the blessings of this very important meeting. But "God is love," and he will not forget to send comfort and hope to the longing soul, though denied this privilege.

Teachers' Institute begins Aug. 18.

THE August issue of the *Advocate* is devoted to the subject of country life and the relation of the Christian schools to the message to move out of the cities. Send for a copy. Put a copy in the hands of your friends. Single copy, 5 cents. In clubs, 4 cents. Address, *The Advocate*, Berrien Springs, Mich.

A LETTER from Sister Nellie Stevens dated July 30, 1903, after requesting change of address for her VISITOR on account of her removal from Montreal, P. Q., to Battle Creek, Mich., has the following concerning her work: "The Lord has been richly blessing our work in Montreal. The head of a nice family just began keeping the Sabbath. We regretted leaving the field, but it seemed best for awhile. We trust others will be moved to enter that needy field and carry forward the work. While things seem much different there from the work in the States, yet we are confident seeds of truth are not sown in vain, but in due time will bring forth a harvest."

CANVASSERS' REPORTS.

(For week ending July 24.)

George W. Spies, Piqua.—Coming King: value of orders, \$21; helps, \$9.25; total value, \$30.25.

M. J. Leavitt, Dayton.—Miscellaneous: value of orders, \$6.25; deliveries, \$12.50. Miscellaneous deliveries for July, \$75.

NOTICE.

THE report of the proceedings of the convention of the Department of Education of the General Conference, held at College View, Neb., June 12-21, is now ready for mailing. The price is twenty-five cents postpaid. The report contains a description of the convention and all of its work, the talks which were given, the adopted reports of the committees, etc. Those who attended the convention felt that it would mark a new era of progress in our educational work. In view of this we feel that all of our people should read it, even if they are not directly interested in the school work, for certainly the Lord has pointed out the importance of the school work as a part of the message for this time, and all our people should keep pace with this important branch of the work of the Lord. This report may be had by addressing the secretary at South Lancaster, Mass., enclosing the price.

FREDERICK GRIGGS,
Sec. Dept. of Education.

TITHE RECEIPTS.

JULY, 1903.

Akron.....	\$132.19
Alliance.....	3.05
Beaver.....	18.05
Bellefontaine.....	22.63
Bellville.....	20.87
Bowling Green.....	206.18
Brokaw.....	11.60
Broughton.....	3.27
Camden.....	28.33
Canton.....	24.61
Chagrin Falls.....	25.85
Chillicothe.....	15.67
Cincinnati.....	57.81
Cleveland.....	71.34
Clyde.....	45.44
Columbus.....	170.96
Conneaut.....	10.00
Corsica.....	48.52
Coshocton.....	33.87
Dayton.....	78.10
Delaware.....	.75
Dunkirk.....	6.00
East Liverpool.....	55.75
Elgin.....	14.67
Fairfield.....	39.29
Findlay.....	30.00
Geneva.....	30.00
Hamler.....	95.81
Hicksville.....	65.81
Killbuck.....	26.33
Kirtland.....	53.54
Lagrange.....	94.60
Lake View.....	13.00
Leesburg.....	31.05
Liberty Center.....	48.12
Lewistown.....	5.26
Lima.....	15.50
Marion.....	8.00
Mendon.....	10.50
Meigs.....	13.18
Middlefield.....	44.84
Mount Vernon.....	199.68
Newark.....	52.41
Norwalk.....	23.18
Portsmouth.....	11.50
Reedsville.....	3.31
St. Clairsville.....	3.50
Spencer.....	16.64
Springfield.....	32.42
Sherwood.....	26.33
Toledo.....	105.81
Troy.....	27.28
Van Wert.....	24.80
Walnut Grove.....	68.49
Waterford.....	59.88
West Mansfield.....	43.22
Wheelersburg.....	77.81
Wilmington.....	21.27
Isolated Sabbath Keepers.....	50.48

Total.....\$2,579.01

C. V. HAMER, Treas.

TOTAL RECEIPTS, ALL SOURCES,

JULY, 1903.

Ohio Tract Society.....	\$ 561.16
Tithe.....	2,579.01
First Day Offering.....	114.88
Sabbath-school Donations.....	124.97
Foreign Missions.....	19.00
Missionary Acre Fund.....	2.90
Australia.....	372.79
Southern Field.....	2.40
Washington, D. C., church.....	11.48
African Gold Coast Fund.....	5.00

Total.....\$3,793.59

C. V. HAMER, Treas.

Canvassers' Institute begins Aug. 18.