

# THE Welcome Visitor

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

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## THE OHIO CONFERENCE.

"The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy."

GOD is a spirit: yet he is a personal being, for man was made in his image.

AS a personal being, God has revealed himself in his Son. Jesus, the out-shining of the Father's glory, "and the express image of his person," was on earth found in fashion as a man.

AS a personal Saviour, he came to the world. As a personal Saviour, he ascended on high. As a personal Saviour, he intercedes in the heavenly courts. Before the throne of God in our behalf ministers "one like the Son of man."

IT was the maker of all things who ordained the wonderful adaptation of means to end, of supply to need. It was he who in the material world provided that every desire implanted should be met. It was he who created the human soul, with its capacity for knowing and loving. And he is not in himself such as to leave the demands of the soul unsatisfied.

No intangible principle, no impersonal essence or mere abstraction can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. It is not enough to believe in law and force, in things that have no pity, and never hear the cry for help. We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness. And even so God has in his word revealed himself.—  
*From "Education."*

## THE FORMER DAYS.

### Fanaticism.

IT has been set forth that the first Seventh-day Adventists were believers in the First Message. However, it must be borne in mind that they had all suffered a terrible disappointment about the Lord's coming, and the faith of many became unsettled. Some had imbibed wild, strange, and conflicting ideas concerning prophecy, and it was no small task to bring them into harmony with one another, and the truths of the Third Message.

When a man accepted the Sabbath, work for him was only begun. It was more difficult to renounce old positions than to accept new ones. Those that held erroneous views were anxious to announce them, and so the leaders in the work were kept busy trying to keep things straight. Sometimes these wrong and blind ideas introduced by Satan led to disgraceful scenes.

But it would not be profitable to recite in detail these occurrences. The writer has witnessed some of these scenes. One test for fanaticism will be given here. Fanaticism comes directly from Satan, and he cannot impart what he does not himself possess. He is destitute of love and peace: therefore he cannot impart these two principles. He can talk about them, but can by no possibility impart the reality. Taken as a whole, our cause has been comparatively free from fanaticism.

About the year 1856, there was fanaticism in Wisconsin, known as the "Manston Fanaticism," in which at least one minister was involved. About the year 1899, there was fanaticism in Indiana concerning "holy flesh," which involved nearly all the ministers in that State.

The means which God has provided to safe-guard his cause from fanaticism and every other element detrimental to its progress will be the subject of the next article.

D. HILDRETH.

## SERMONS AND THEIR LENGTH.

DOUBTFLESS all are agreed, "lay-member" with the rest, that a sermon which is not a message from God is too long at any length. If the speaker

has no burden, it is too long however short. Unless the sermon is a message or instruction from God, given as a message or instruction from God, with a burden of soul for soul in it, it is not needed. Better a prayer and social meeting. God's ministers are not set to entertain.

But granting that these conditions are met among the messengers of God, that true messages of God are given with more or less of needed instruction and inspiration in each, what about their length? What about their reception?

As to their length, we have been instructed in one place that unless the circumstances are extraordinary a sermon ought not to exceed an hour; in most cases they ought not to exceed forty or forty-five minutes. This is especially true of what are called "practical subjects." There are subjects where it is almost impossible to adequately present what is necessary to a right understanding in less than an hour.

In the olden days of heroic Christianity people listened two and three and four hours, and then did not grow so weary as do our modern congregations over a thirty-minute "sermonette." We have seen congregations who have asked the speaker to "go on" at the end of such a sermon and who would stay for fifteen to thirty minutes talking it over after the meeting had closed. But they were hungry "outsiders."

The healthy, hearty man wants a good strong meal and if he knows how to eat properly, a long meal. He can appropriate it too, because he works, he uses his strength; hence the constant regular demand for good food, strong food, and plenty of it. Should he cease work he would soon become surfeited and lose appetite.

And is not the lack of work on the part of the "lay-member" family, the failure to earnestly, vigorously, use the strength from the food they eat, the reason why they can not endure the long sermons, and why they are demanding little dainty "sermonettes"? The food of the last meal is yet undigested, unassimilated, and a spiritual sour stomach is the result, with all its attendant irritableness. In

the days of stalwart work for God there was the eager hunger for the Word, oftentimes in long and prosy sermons.

The results of the sermon depended greatly on the hearer. "Let every man be swift to hear," is an apostolic injunction. "Hearken diligently, and your soul shall live," commands a prophet. The Bereans were "more noble" because of the eagerness with which they received the Word. The failure to bring forth a harvest depends on the way "the seed"—the Word—is received, the Lord tells us in the parable of the sower. In the latter days we are told that many will turn away their ears from hearing the law. "Faith cometh by hearing," and is established by works.

But it may be said that our people do not need so much instruction. Rather, may it not be truly, sadly said, that they need much more instruction, not necessarily in the way of preaching, but from God's Word. How few of these even who have known of this Message and have been connected with this people for ten, twenty, and thirty years can give an intelligent talk or Bible study on, say, the coming of the Lord or the Sabbath! They believe these things, and feel sure they are true, and are satisfied with that, so satisfied that they do not care to hear more upon these inexhaustible themes.

And is not this sadly true: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food? . . . Solid food is for full-grown men, even those who *by reason of use* have their senses exercised to discern good and evil." It is admitted—the need of little, short, easy sermons—but it is sad that it is so.—*Pacific Union Recorder*.

#### THE WASHINGTON MEMORIAL CHURCH.

THE debt on this church (October 14) now stands at \$950. We had greatly hoped that this whole matter could be settled forever by Nov. 1, 1903, just one year from the date of purchase, but at the present rate of donations, the debt will not be paid until Jan. 1, 1904.

A brother over eighty-four years of age is anxious to be one of ninety-six men to give \$10 each. He has sent in that amount with his offer. A good sister in New York sends \$50 to help close up the account.

Every step of this work of establishing this church and this whole move to Washington has been a work of faith,

and we confidently believe, even in this closing hour, that our good brethren will rally as one man to finish this work, in preparation for the greater work of establishing our institutions as the Lord has declared they should be established, in the nation's capital.

You are requested not to leave this for some other friend. If you do this our closing appeal is vain. May God who has so wonderfully led his people in this move reward every one who has given to this enterprise. Send all money either by postoffice money order, express, bank draft, or telegraph, to J. S. Washburn, 1728 Fourteenth Street Northwest, Washington, D. C.

#### FROM OUR WORKERS.

##### Conneaut.

WELCOME VISITOR: I had the privilege this quarter, of meeting with three of our churches and holding quarterly meeting in each place. These churches were Middlefield, Conneaut, and St. Clairsville. I wish especially to speak of the meetings at Conneaut.

The meetings commenced Friday, October 9, and closed the Sunday following. Besides other meetings, I spoke four times. The Lord certainly came very near as all will testify: and at the close of the meetings four willing souls were buried with their Lord in baptism and united with the church.

C. C. WEBSTER.

##### Coshocton.

DEAR VISITOR: We have not forgotten the request that was made through the VISITOR for a report from the medical workers, and will soon comply with a report of the experiences that we have had since September 9.

We came to this place for a few days rest, only to be called in less than two hours to a case of fever with temperature of 105½° and here we have been since, working day and night to save Lulu Wood's life. But as I will have more to say about this later I will not write more now.

The Lord has heard our prayers time after time in her behalf, and it has worked for good for us all. Therefore we are of good cheer, and praise the Lord for his goodness to us. We can truly say, "Our help comes from the Lord that made heaven and earth."

Praying that the blessing of the Lord may rest upon all of you richly, and that he may use you to his glory, we remain as ever, yours in the truth,

W. W. and DR. L. R. M. MILLER.

##### Camden.

SABBATH, October 24, was enjoyed with the church at Camden. It was indeed a pleasure to meet once more so many with whom we have associated in the past.

After an interesting recitation of the Sabbath-school lesson, and a short intermission, appropriate remarks were made to prepare the way for the celebration of the church ordinances. A precious season was spent in which nearly all present took part, expressing their gratitude to God for the Message which called them out of darkness into such marvelous light. We then engaged in the celebration of the ordinances and while we were thus exercised the Lord came very near and we realized the fulfillment of the words: "If ye know these things, happy are ye if ye do them."

The church school is prospering and both teacher and pupils enjoy their work. A spirit of brotherly love and earnestness was manifested on the part of this company and we believe God will bless and prosper them if they continue faithful and present a united front to the enemy.

H. H. BURKHOLDER.

##### Cleveland.

DEAR VISITOR: How encouraging it is to read the reports of the laborers in the field! It fills the heart with joy, and causes us to put forth renewed efforts to spread the Third Angel's Message.

Last Sabbath I spent with the brethren in Akron, and a spirit of consecration characterized the meetings. The Akron church will take up the *Family Bible Teacher* work, and push the battle with renewed energy. I will take this occasion to call attention to the *Review* of October 8. Let all our young people especially read the first two pages. It ought to stir us to action as never before.

There seems to be a renewed activity springing up all over the State. The Lord is touching the hearts of our people and they are beginning to realize that the Lord is looking to the individual to carry forward this closing work. This calls for a complete surrender of all that we have and are. May the Lord help us to get into that condition where he can pour his Spirit upon us and make us triumphant in this closing work.

HENRY DE FLUITER.

AS workers together with God, we need to keep in close touch with him who knows the end from the beginning. In his continual presence there is power and safety.

## OHIO TRACT SOCIETY.

"Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear."

### NO IDLERS IN THE VINEYARD.

BRETHREN and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light? with your privileges? with the opportunities granted of heaven? This is a serious question. Why is there is so little faith? so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? *Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world?*

The Sin of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. *No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master.*

### Laborers Together with God.

Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of 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. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers, the heavenly intelligencies will co-operate.

### Diligence in the Master's Work.

Are we endowed with the Holy Spirit, so that with heavenly wisdom we may meet the emergencies of this age, and counteract, as far as possible, the movements of this world? It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place; and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy.

MRS. E. G. WHITE.

### AN INTERESTING EXPERIENCE.

AN account of an experience reached us recently from one of our larger churches, which we consider worth passing on. When the plan for collecting the missionary offering weekly by means of the little envelope was being inaugurated, this church did not adopt it. But as the matter was continually agitated, they saw that they must either give the suggestion a trial, or place themselves upon record as opposed to it. The church officers decided to try it. The church became interested, and took hold with a will. The first Sabbath that they were used, sixty-four were returned; and the next Sabbath one hundred and sixty-nine. In the two Sabbaths, more than an average of ten cents per individual was donated, for the offering amounted to over forty-seven dollars, and the elder wrote that by far the larger part of that amount would never have been given for missions had not the envelopes been used.

Others are having similar experiences. The Lord in his loving-kindness has committed to us a great work—not that he needs us to save the world, but that we need to work that our own salvation may be assured.

A weekly remembrance of the needs of the field seems a small matter and yet if every Seventh-day Adventist will take hold with a determination to support this work in the regions beyond, the needs of our present force of laborers will be supplied, new recruits can be placed at the front, and we can quickly surround the old earth with the last message of mercy. Shall we do it? MISSION BOARD.

### WHAT ONE MISSIONARY SOCIETY IS DOING.

THE following is an epitome of the last quarterly report of the Newark Missionary Society. We give this report with the hope that other societies may find therein some helpful suggestions and may be as greatly blessed in doing work for the Master as have we:—

Pages of literature distributed.....	24,979
Gospel conversations held.....	55
Home work done.....	246
Bible readings held.....	90
Visits to the sick.....	100
Free treatments given.....	50
Meals given away.....	14
Assisting the poor in cash.....	\$4.43
Missionary letters written.....	28
Missionary letters received.....	14

Fruit put up for missionary purposes:—

Tomatoes.....	60 qts
Peaches.....	42 "
Apple butter.....	48 "
Grape wine.....	56 "
Amount cash received for sewing, etc.....	\$22.47
Amount paid out by society.....	\$23.43

In addition to the above we have ordered 100 sets of the *Family Bible Teacher*, and almost every member of the society is using them. A club of *Life Boats* are sold each month, and these little papers are much appreciated by their readers.

Opportunities for work are abundant, and as rapidly as we follow the opening pathways the Lord will continue to lead into new fields and bestow still greater blessings.

KENNETH R. HAUGHEY.

### CANVASSERS' REPORTS.

(Reported since last issue.)

Mrs. E. Y. Smith, Mt. Vernon.—Ladies' Guide: value of orders, \$12.50; helps, \$13.65; total, \$26.15.

Mrs. L. Dennis, Crooksville.—Ladies' Guide: value of orders, \$7.75; helps, \$5.75; total, \$13.50.

Mary Hubble, Crooksville.—Great Controversy: value of orders, \$6.75; helps, \$12; total, \$18.75.

Fred Trout, Mansfield.—Miscellaneous: value of orders, \$7.25; cash sales, \$9.92.

### SWEET VOICES.

THERE is no power of love so hard to keep as a kind voice; but it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

"DO all things without murmurings and disputings."

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 Oct. 30 at 4:59 P. M.

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

WE were glad to see Sister Ella Talmage in the chapel congregation last Sabbath.

FAVORABLE reports still come from the bed-side of Elder A. G. Haughey; but your prayers for him will still be in place.

WORD from Oakland Industrial School, Huntsville, Ala., has just reached us saying that Brother James Smith and family reached there safely Monday afternoon, October 22.

LET us never forget from this day forward, that the enemy is wroth with the church, and is now at war with the remnant of her seed, which keep the commandments of God, and have the faith of Jesus.

NOTE that cold weather is upon us. we need to note the sudden changes and dress accordingly. A little forethought and care may save long illness and possibly death. Take no risks; remembering that ye are not your own; ye are bought with a price. Be careful how you use another's property.

THE recent past has been marked by conflict in every line of the Lord's work. Our school has been no exception. But we feel confident that the victories attending the work here have been made possible by the faithful prayers of fathers, mothers, and friends at home. The Lord's blessing is manifestly attending the school this year, for which we praise his name.

THE tent companies are now closing a prosperous campaign. Brethren J. O. Miller, M. C. Kirdendall, and H. H. Votaw returned to Academia the past week. Brother Votaw addressed the Mount Vernon Church Sabbath morning, emphasizing by illustration and exhortation the need of a personal knowledge of God's word.

SPECIAL HOLIDAY EDITION OF THE  
SIGNS OF THE TIMES

on the Subject of



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*The relation of Capital and Labor is acknowledged to be one of the most perplexing problems of the Twentieth Century.*

Never before in the history of our world was there so much agitation over this subject as now.

Never before were the laboring classes so well and so thoroughly organized as now.

Never before were such gigantic combinations of capital and moneyed interests as now.

Never before was there so much discontent among the laboring classes as now.

Never before was there such a large and general demonstration by laboring men all over this country as on Sept. 7, 1903.

And the question is being asked on every hand—

**What Do These Things Mean?**

**What Will Be the Final Outcome?**

The whole subject will be treated in a fair and impartial manner in this special number of the *Signs*.

The retail price of this double number will be five cents per copy. Five to twenty copies at four cents each; twenty-five copies or more to one address at three cents. Single copies will be mailed direct from this office to lists of names furnished us at the following rates:—

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This price includes addressing, wrapping, and postage. Address Signs of the Times, Oakland, Cal., or your State Tract Society.

A MISSIONARY RALLY.

NOVEMBER 21 and 22 has been set apart for a general Missionary Rally all over the United States. Readings on various phases of missionary work have been prepared and will be furnished free to those requesting them. They are as follows:—

“A Call to Service,” by Mrs. E. G. White; “Value and Uses of Tracts,” by various writers; “Our Periodicals a Continual Blessing,” by H. H. Hall; “Home Workers with Small Books,” by I. A. Ford; “A Missionary Follow-up System,” by S. N. Curtis; “Mission and Results of Christ's Object Lessons' Work,” P. T. Magan.

These readings are all very short, and are only expected to open up the subject for general discussion after the plan of Sabbath-school Conventions—in fact these services will be called missionary conventions. The plan is to devote three services to them: two on the Sabbath and one Sunday evening, or evening after the Sabbath. This will allow about fifteen minutes for the study and discussion of each topic. The third meeting, coming as it does upon the time other than the Sabbath, enables the church to transact the business connected with the ordering of supplies and arranging for work.

Let us pray that this may be a season of extraordinary blessing to us all, and in the meantime be studying how we can make it so. H. H. HALL.

OBITUARY.

**BROSE.**—James Wallis Brose died Sept. 28, 1903, aged 76 years and 18 days. Brother Brose united with the Seventh-day Adventist Church some sixteen years ago at Genoa, Ohio. He died at the home of his only daughter, near Curtice, Ohio, and was buried in the Woodville Cemetery. The writer was blessed in the presentation of words of comfort and hope to the sorrowing relatives and friends.

D. E. LINDSEY.

**WHITE.**—Dr. Granville Moody White, died at his home in Columbus, O., Oct. 17, 1903, at the age of sixty-eight years. He leaves a wife and one married daughter, also many friends to mourn his loss. Brother and Sister White found the truth of the Third Angel's Message a few years ago while taking treatment at the Battle Creek Sanitarium. A brief funeral service was conducted October 20 at the home residence by the writer, using at request Job 19: 25 as a text.

N. W. LAWRENCE.

**CALKINS.**—Elizabeth A. Calkins died at Pemberville, Ohio, Oct. 3, 1903, aged 80 years, 10 months, and 27 days. In 1887 she united with the Seventh-day Adventist Church, of which she was a faithful member at the time of her death. The funeral services were held in the M. E. church. I was called to preach the funeral sermon, but on account of the going of trains, I was belated and when I arrived the friends had gone to the cemetery. A Presbyterian minister kindly speaking words of comfort. This was the third funeral I was called to attend in a week, and all were aged saints.

D. E. LINDSEY.