

THE Welcome Visitor

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

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THE OHIO CONFERENCE.

"In every city of our world the warning must be proclaimed. All that can be done should be done without delay."

THE CLEVELAND MEETING.

WITH the elements in a rage, and fearful floods all about, a few of the workers gathered at Cleveland, January 22, to hold a District Meeting. We were disappointed in not meeting our dear Brother E. J. Van Horn to take charge of the first evening service. But with a fair congregation, and with Elder Lindsey as the speaker, the good meeting began at 7:30 P. M. The fourth chapter of Ephesians was made the subject matter for study. The Lord witnessed to the efforts by the melting presence of his Holy Spirit.

Brother Burkholder was detained at home by quarantine, while Brethren Kennedy, Quillin, and Walters were detained for other reasons. However Brethren Webster and Kirkendall were present. All from abroad were happily surprised at the commodious, pleasant, and convenient church house erected. It is the best, as far as the knowledge of the writer goes, of any in the denomination.

The Building.

The house is of brick, and 40x80 feet in dimensions with arch entrance, ante-room and cloakroom just inside the entrance, with stairway to a large beautiful gallery above: also a stairway to the basement, at the foot of which are toilet rooms both for ladies and for gentlemen. Across the hall from the foot of the stairs is a warm, airy, and light schoolroom. The rest of the basement, having cement floor and plenty of light, contains the furnace heated by gas, a small heater to warm the water for the baptistry above. The audience room is amply large, with gallery, choir loft, and study room, and will accommodate about 500 people. This room has an inclined floor, and very comfortable pews in circular form. The roof

is self-supporting. The trusses are cased and varnished. The acoustic properties are all that could be desired. The rostrum stands some three feet above the floor, with baptistry back of and under the platform, above which is the choir loft. On either side of the baptistry in the rear are the dressing rooms, also committee rooms, and pastor's study. The aisles rostrum, and study room are nearly completed. The entire house is lighted by electricity.

The brethren of Cleveland have put forth heroic efforts to build a house appropriate to the city surroundings under the inspiration of what Sister White has said concerning the importance of the work in cities, and especially concerning the great work to be done in Cleveland.

Sabbath Service.

An interesting Sabbath-school was held Sabbath morning, and during intermission between the Sabbath-school and the educational meeting in the afternoon, Elder Lindsey delivered a sermon on the object of the Sabbath-schools. Lunch was served in the basement to all from abroad, after which a song service was conducted. At the appointed hour, Professor Welch having arrived, the question of our church schools was taken up. Many stirring thoughts were brought out, and with quotations from the Word of God and the "Testimonies," the importance of the work was pressed home upon the hearts of the people. Sister Bell, the teacher of the Cleveland church-school followed with an excellent paper on the same topic.

As the close of the Sabbath drew near the order of the meeting was changed, and a short season was spent in a praise service, concluding with a selection from the choir, entitled "Sweet Sabbath Eve."

Sunday.

At the hour of 10:00 A. M. Sunday morning the congregation met again. Elder W. W. Miller, Medical Missionary Secretary led out in an interesting and instructive talk, showing the proper relation existing between the medical work and the ministry. He

related some very interesting experiences in labor illustrative of the efficacy of proper methods of treatment. Dr. Ruth Merritt-Miller then gave some very instructive thoughts on the question of how we may individually engage in the medical missionary work, emphasizing the same by quotations from the Word of God.

Brother Stahl, the manager of the treatment rooms in Cleveland, followed these with a most practical talk based upon his experiences and observations in dealing with the sick, many of which would afford excellent matter for the WELCOME VISITOR. Following him, Dr. Morse gave a very instructive talk on the general principles which should govern us all in the administration of the gospel of health. Further remarks were made by Elder Lindsey and others expressive of their appreciation of the instruction of the hour.

At 2:30 P. M. the friends met for the special opening service of the church. The program was as follows:—

Singing of hymn 1128.

Prayer by Elder Webster.

A Voluntary by the choir.

A Historical Sketch of the Work from Its Rise in Cleveland, by Elder A. C. Shannon.

Sermon by Elder D. E. Lindsey.

A Voluntary by the choir.

Remarks by Elders Lindsey, Shannon, and Kirkendall.

The receiving of offerings, amounting to \$440.

The Sermon.

The sermon set before the people God's purpose in creation, the early forms of worship, the building of the sanctuary, the temple of Solomon and others. The purpose of the building of the sanctuary was dwelt upon, and the holiness of its character and service, its object and its glory; the giving of the best, and the privilege of being individual temples for the indwelling of the Holy Spirit, and the heavenly sanctuary, culminating with an inspired picture of the restitution of all things with the heavenly temple in the earth made new.

The evening service was well attended. Elder Lindsey addressed the congregation upon the topic of the "Model Christian Citizen," taking

the law of God as the model rule of right actions, and Christ as the model living illustration of the same. The facts were brought forth from the Scriptures that while we were in the world we were not to be of it; and yet we were to render to Cæsar his due, and to God that that is his due; and that while we should be subject to the powers that be, we were to obey God rather than man; and that while Christians were not to aspire to civil office, yet where God placed them they should administer the affairs of government in the fear of God; that while carnal weapons were not to be used in the propagation of the gospel, yet they were sometimes sanctified to correct nations. Our citizenship in the future kingdom was portrayed before us and all were earnestly exhorted to prepare for the everlasting inheritance when the restitution of all things takes place, and the promises are fulfilled.

Monday.

At 11:00 A. M. Monday, a meeting was held to study the Bible plan of church discipline. Elder Shannon conducted the service. The day was severely cold, but a goodly number were in attendance. In the absence of the President, Brother Lindsey was called upon to lead out in the discussion of the question, and Elder Shannon followed. It was an interesting, and I trust profitable, time to all.

The afternoon was devoted to the study of home and foreign missionary effort, Elders Shannon, Miller, and Kirkendall participating.

The evening service of Monday closed the series of meetings. Elder A. C. Shannon addressed the people, taking for his theme, "Rome as Robbers," drawing a vivid picture of the desolations wrought by Rome, pagan and papal, and the glory of earth when filled with the righteousness of God, as the great deeps are filled with water.

Elder Shannon, with his faithful co-workers, the Building Committee, Trustees, and membership have taken a long step toward the realization of the testimony concerning Cleveland.

More to Follow.

The very interesting paper read by the pastor, Elder Shannon, on the rise and progress of the cause in Cleveland, with something also of special interest and importance will appear in the VISITOR soon. The church are loath to give Brother Shannon up, and yet they stand ready to give a hearty welcome to the incoming pastor.

Your unworthy brother,
D. E. LINDSEY.

OHIO TRACT SOCIETY.

"The time has come when a large work should be done by the canvassers. The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to their danger. The churches know not the day of their visitation. Often they can best learn the truth through the efforts of the canvasser."

WHAT DOES GOD WANT ME TO DO?

How necessary it is at this time, when such an important truth as has been intrusted to us, telling that the end of all things is at hand, and that the work of God for the salvation of humanity is to be finished in this generation (in your day and my day) that every one professing to believe in it should have a part in proclaiming it. From the decided action that has been taken by some of our leaders to finish this work, and from the signs which are showing so plainly that the work of God must soon be finished, many of God's people are beginning to wake up to the importance of doing something. This is as it should be; but too many are trying to decide for themselves what they will do.

When we were children some one told us the truth, "God made you." We haven't thought much of this through life, possibly, but now it is high time that we consider, "God made me." Yes, but what did he make me for? We see a man make something, and we don't know what he made it for, and we ask, "What did he make it for? What was his object?" We cannot think of a sane man making anything without an object. If I wished to know what he made that thing for I would not ask myself, for I am the one who wants to know. No, I would ask the maker.

Now I learn that "God made me," and from Ps. 139:14-16, that God had me in mind before he made me. Now may I ask him what he made me for? Yes, for that is just what he wants me to know. It is very plain to be seen that I should ask God what he made me for, for he is the only one who knows. God has a place for all of us in this great work and it is high time that each of us knows where and what that place is.

One might ask me if I thought he would make a success of the canvassing work. I may have strong reasons for believing that he would, yet he should not accept my council as perfect, he should go to his closet day after day and ask the One who made

him what he had made him for, "What wilt thou have me to do?" God can tell you, and he is willing; for he wants you to accept his invitation; "Go, work in my vineyard."

I believe that the most needy field is the one we should have the greatest burden for, and when asking God where he would have us labor, ask him about the most needy field, and see if there is where he would have us.

When asking him which branch he would have us to labor in, we might ask him about that branch which is needing laborers so badly. We have a number of counties in Ohio that have never been canvassed for books containing the Third Angel's Message, and too, many counties have not even one Sabbath-keeper in them; this is a needy missionary field. Furthermore, we have very few workers in this important branch of God's work; many more are needed.

From the following quotations, from the Spirit of Prophecy, we see that the old canvassers are being invited back to the work, and volunteers are called for: "A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvassers to take up some other line of work. *This order of things should be changed. God calls the canvassers back to their work.* He calls for volunteers who will put all their energies and enlightenment into the work, helping wherever there is opportunity."

Another: "We have the word of God to show that the end is near. The world is to be warned, and as never before, we are to be laborers together with Christ. The work of warning has been entrusted to us. We are to be channels of light to the world, imparting to others the light we receive from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. *That which is to be done in warning the world must be done without delay.* Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible."

The work is important, God is interested in it, why should not we be also? I should be pleased to hear from any who are interested in this important branch of God's closing work.

Address all communications to Academia, Ohio, Box 33.

I. D. RICHARDSON, *Field Sec.*

OUR canvassing work must reach much larger proportions than it has yet attained if the gospel is to go to all the world in our generation.

MISSIONARY.

A CALL SO SERVICE.

LABORERS of Christ, arise,
And gird you for the toil!
The dew of promise from the skies
Already cheers the soil.

Go where the sick recline,
Where mourning hearts deplore;
And where the sons of sorrow pine,
Dispense your hallowed store.

Be faith, which looks above,
With prayer, your constant guest;
And wrap the Saviour's changeless love
A mantle round your breast.

So shall you share the wealth
That earth may ne'er despoil,
And the blest gospel's saving health
Repay your arduous toil.

LYDIA H. SIGOURNEY.

AT HOME IN CHINA.

Early Experiences.

SIN TSAI HSIEN, the city in which we live, is a walled city having a wall thirty-five feet high and two and one-half miles in circumference surrounding it. It has a population of about 15,000 inhabitants, and is located in the center of "The Great Plain," which is the most fertile as well as the most densely populated region in the world, there being 850 inhabitants to the square mile. The city has a good reputation, as during the recent Boxer movement the people here had no feeling of hatred towards the missionaries, and still say that they will never take part in any such affair, even if asked to do so by the officials. Previous to our coming here no foreigner has ever come to this city.

As another evidence of the friendly feeling manifested here, I might state that there was no postoffice in this place, but upon the request of Brother Pilquist, a postal station was established here. We receive mail twice a week, when there is any for us, and the mail goes out from here twice; but I am sorry to say that we have not received any mail as yet and we have been here for three weeks. We have not heard from the States since we left, and that has been two months, and I tell you that we would appreciate a letter from the home land. If it rains, the mail is not carried until it stops. The railroad is but a few miles distant from here and it will be but a short time before it is completed clear through to Peking on the north and Canton on the south, then we will have access to all the large cities in China.

Reaching Out.

We are now trying to secure a place in the city for a training school for the native Christians, and also for

training the young men and women from the home land. Here is the place to get the training for missionary work in China. We have good teachers to teach them the language and native evangelists who can teach them the best ways to work among the people. We will soon be printing our tracts and pamphlets in the Chinese language, and we have native canvassers selling portions of the Bible.

We are the only physicians in this province with 22,000,000 people around, and a large percentage of them sick of some curable disease who need help. If the people in the States could only see the situation as it is, they would quickly raise money and laborers for the poor heathen in China. They are all willing to learn better ways. I cannot write a letter in the day time without having a half dozen of them around me to see how this machine works, and learn very readily. It is surprising to see the difference between the Christian Chinamen and those that are not Christians. I consider it the greatest opportunity I have ever had to teach this needy people.

Chinese Characteristics.

There are many among them that are ignorant and slow, the same as we find in the States. As example, one boy that had been in Brother Pilquist's Bible class for two weeks, was asked where hell was located, and he said it was in the New Jerusalem. And Brother Pilquist told him to look up the texts and prove it to him the next night. Then, too, they have a queer way of reasoning. One of the Bible students said that he did so much physical work that day that he forgot his lesson. I have hired a carpenter to make me some furniture and it is hard for him to get the idea of the way I want him to make it, for he makes furniture the way that his father used to, and that is the only way. Nothing ever goes out of style in China.

This carpenter made two windows for me. When he got the first window done, I examined it and it was not true, so I cautioned him about the next one. But when he had finished it, it had the same defect that the other window had. He told me that he made it to match the other one, and that two wrongs would make a right. I could not lead him to think otherwise, for his fathers made them that way. Then he made a door for a bookcase, and it did not fit; and when he was told of his mistake, he said that he would make it shine. I could not see how making a door shine would make it fit. I pay him ten cents a day and he will do about as much work in a day as an American carpenter. He is at work

now making a cupboard for me. Dr. Selmon bought a cupboard already made which was polished and joined together very nicely, as it was made by a very good workman. When they brought it, I showed it to my carpenter and told him that I wanted my cupboard to look as nice as that one. He started away with his plane and said, if the cupboard was not better than that one, I did not need to pay him a single cash for his work. I knew of course that he could not do it, but they like to talk. He comes at sun up and works for two hours and then goes home every day for his breakfast. Then he returns and works until about 2 P. M., when he eats his dinner, and returns and works as long as he can see, eating but two meals a day.

We had our freight come up the river on rafts, and it took them three weeks to come one hundred miles, as they had to be pulled by hand up stream. When we asked the man why it took him so long, he said that the river was more crooked than it was a few weeks ago so that the distance was farther. The Chinaman is never wrong, it is something else that is not right. So we had to wear our soiled clothes for four weeks; but we have to learn to be patient here, and not to expect anything; then if any thing comes, count it fortunate; for everything moves very slow here.

Cheerful in the Work.

To-day was a beautiful summer day. We saw Chinamen flying kites. Some children were out without any clothes on. The vegetables are nice and green, and abundant. The gardens here look very nice, but it will soon get cold. We are wearing the Chinese clothing. I never felt better then I do over here among this simple minded people. They are all good natured, and are never nervous about anything, always patient, and have many traits of character that are to be coveted by us. In many respects the so-called civilization of the States is inferior to that found here in the central part of China. There are no murders committed here the whole year long, and they are happy and contented, all finding something to do. We hope that we shall be remembered by you. God will reward every man according as his work shall be: the truest happiness is found in making other people happy, and that is what we are trying to do for the Chinese, and God is helping us. H. W. MILLER. M. D.

THOSE who delve for treasure in the dark mines of heathenism need the constant aid of us who are in the home land.

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ISSUED WEEKLY BY THE

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Adventists

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N. W. LAWRENCE - Editor.

Academia, Ohio. - February 10, 1904.

Sabbath begins Feb. 12 at 5:30 P. M.

REMEMBER, 1904 is to be the banner year for missions. Are you making it so?

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

DEAR WELCOME VISITOR: Won't you please visit our home for another year? When you don't come we miss you.
R. W. VAN NEST.

WE are glad to report to our readers that Elder Burkholder's family are now released from quarantine. Some members of the family, however, are still unwell from the effects of vaccination.

DON'T fail to study the quotations heading the departments in this issue, and especially the one in the department of Ohio Tract Society, and remember it is said, "Blessed are they that do."

THE letters from our missionaries to China are of value to us aside from the interesting experiences related. Any who may be contemplating work in a foreign land will find here hints and suggestions that will aid them in various ways.

WE shall be glad to publish reports from the churches, institutions, and organizations throughout the Conference, but cannot do so unless someone prepares them for us. What you enjoy reading from others, remember that others would enjoy reading from you.

THE editor has received from Elder Watkins a generous sample of the "Southern Moss" mentioned in the "Missionary Proposition" published in the VISITOR four weeks ago. What Brother Watkins sends is a rich return for the small sum invested, aside from the good the means will do in the Southern work.

THE opening in Interior China, the warm reception tendered our workers there, calls loudly for means and men. Why should not Ohio take the lead in supplying these needs, and that, too,

without delay? The threatened war in the East may change the possibilities there. Are there not those in Ohio who can and will provide the means to support one worker there for a year? Are there not churches who can unitedly do the same? Take the matter to the Lord and inquire, "What wilt thou have me to do?"

TO THE WORKERS OF THE OHIO CONFERENCE.

AS directed by the Executive Committee, I have forwarded to Mr. Donald a list of the names of the accredited workers of the Conference, whom the Committee thinks are entitled to favors from the Central Passenger Association. Mr. Donald will put his own interpretation on the Association rules and will use his own judgment as to who may and who may not have a "Clergy Permit." This will be an answer to all inquiries of the Conference Secretary concerning the matter.

D. E. LINDSEY, Sec.

FROM OUR WORKERS.

Youngstown.

SINCE my last report from this place I have had the privilege of baptizing two more, making five in all. All are adults and there are still others undecided. To the Lord be all the praise. Pray for the work here.

C. C. WEBSTER.

Camden.

DEAR VISITOR: We closed our meetings at Camden, January 18, with a good interest. Four of the young people asked for baptism, and I think two others will be ready to take part in this ordinance when the weather becomes warmer. Besides these, two others have taken their stand to keep the commandments of God. There are others that are stirred, who we trust will in time decide to follow Christ instead of the world.

Our brethren at Camden were faithful in attending the meetings, and they manifested a desire to work for the Master, which will surely bear fruit for Christ's kingdom if they will let Christ's spirit direct in their lives. Please read James 1:2-8, and 1 Peter 1:3-9.

W. E. BIDWELL.

IN FORMER DAYS.

Rich in Truth.

THE light of eternal truth so nearly extinguished during the dark ages, shone more clearly during the Reformation; but it was reserved for this generation to witness an effulgent splendor hitherto unknown. The

foldings of prophetic truth under the First Angel's Message was the first installment, so to speak, of this wonderful light; but the additional truths brought out under the Third Message increase the brilliancy of this light tenfold.

The fourth precept of the decalogue, which its great enemy had hoped was securely buried, had an unexpected resurrection, and the whole law in its majesty has been held up to the unwilling gaze of the multitude. The truth concerning the real nature of man was also brought out just in time to save God's people from the snares of spiritualism and other Satanic delusions. But the truth of all truths, that great central truth of the plan of redemption embraced in the Sanctuary question, was what gave a proper setting to all truth, and also cleared up the mystery surrounding the great disappointment of 1844.

Had it not been for the light contained in the sanctuary subject, the writer would never have been an Adventist. That apparent failure had to be explained. Sabbath keepers had all this light and truth, and their opponents were not able to make a single breach in the solid structure on which they stood. Is it any wonder then that they felt "rich and increased with goods?" They were rich in truth, but were poor in spiritual graces and attainments, and this was what they could not see.

The "fight on the law" had developed in many a harsh, unfeeling spirit, and this "richness in truth" was relied upon as evidence of acceptance with God, rather than the possession of the graces of the Spirit. The result of all this was a spiritual declension, which was soon followed by the startling message of reproof contained in the "Laodicean message" of Rev. 3:14-20. This occurred over thirty years ago, but I well remember the feelings of surprise and humiliation caused by this unexpected reproof. It was not all Sister White either, there was the Word, plain, unmistakable, unanswerable.

Like a wave of the sea, this message of reproof and love swept through our ranks. Severe as it was, it contained one ray of hope, "as many as I love;" so we took courage in our humiliation and despondency, and began to seek God earnestly. But the fact that the message was repeated several times afterwards proves that the work of reform was not as thorough as it should have been; and the further fact that, as a people, we do not yet stand where we should, proves that this message still applies to us.

D. HILDRETH.