

THE Welcome Visitor

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

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THE OHIO CONFERENCE.

"Never, by word or deed, did Jesus lessen man's obligation to present gifts and offerings to God. It was Christ who gave all the directions of the law in regard to tithes and offerings."

LIBERALITY THE FRUIT OF LOVE.

No. 2.

BEFORE returning to his Father Jesus promised his disciples the gift of the Holy Spirit, whose purpose would be to shed abroad the love of God in the hearts of his true followers. Rom. 5:5. This work may be hindered and even prevented by the individual refusing to admit into the heart this heavenly guest. On the other hand, when he is welcomed, and has taken up his abode in the heart of the believer, there will be seen in living form the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, thou shalt love thy neighbor as thyself." Matt. 22:37, 39.

A soul thus connected with heaven will represent the character of God. Nothing will he refuse to give that will contribute to the glory of God, nor withhold from his fellowman essential to his salvation.

God has so arranged the plan of salvation that both *men* and *means* are needed to give the gospel of Christ to a lost world. To avoid confusion, and leave every man without an excuse for neglect of duty, God has revealed in the gospel, as a part of the gospel, a well defined plan for the support of the gospel. This plan is perfect. It is as unchangeable as the gospel itself. A change of dispensations has in no way affected it. It is a means by which the spirit of liberality may be developed in man. Now let us briefly study

The Plan.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe

of the herd, or of the flock, . . . the tenth shall be holy unto the Lord." Lev. 27:30, 32.

We are here told that "*all the tithe of the land is the Lord's: it is holy unto the Lord.*" We are also told that the tithe is the tenth. Verse 32. Now if *all the tithe of the land, both of the field and of the flock, is holy, the Lord's*, then no one is excluded from a part in this plan. No one can find an excuse for neglect of duty. The principle applies alike to all, regardless of circumstances.

We now inquire, to what purpose does God appropriate the tithe? "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21.

~~This was not a new institution~~ to the children of Israel, for Jacob their father, whose name was changed to Israel at his conversion, recognized this ordinance in his day. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, of all that thou shalt give I will surely give the tenth unto thee." Gen. 28:20, 22.

But long before this Abraham paid tithes of all to Melchizedek, priest of the most high God. Gen. 14:18-20.

This plan did not originate after the exodus, to expire at the cross. For we have seen that both Abraham and Jacob recognized this duty long before the Levitical priesthood, neither did it expire at the cross. Paul bears a decided testimony on this question in 1 Cor. 9:13, 14. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." *Even so* (that is, in like manner) as God supported his priests in the two former dispensations from and by the tithe, so he has *ordained* that those who give themselves wholly to the ministry of the word are to be supported in the same way.

In the payment of tithes we are dealing directly with the Lord. A neglect

or refusal on our part to recognize this clearly revealed duty is charged against us as robbery in the books of heaven. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing." Mal. 3:8, 10.

Dear reader, "Let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18.

H. H. BURKHOLDER.

AS IT APPEARS AT THE OFFICE.

DEAR BRETHREN: We are now in the third month of the present conference year. Our receipts have been falling off until we now have used up the small surplus left over from last year.

During the months of January and February, the present year, we have received eighteen hundred dollars less tithe money than was received during the same period last year, and thus far this month the tithe money has been coming in even slower than for the months of January or February.

Are we paying our tithe? And if so, are we paying it promptly?

The Lord is wonderfully blessing us every day with the necessities of this life. He is providing us in great abundance. Are we forgetting from whom these blessings are coming? Are we neglecting to return unto him that which is his own?

At our last camp-meeting the brethren then assembled decided, in view of the very good financial showing then made, to support not only our regular workers in our home field, but to extend the borders of our work by supporting additional workers in mission fields. Thus the mission field of far away China is now represented by two Ohio workers, and the Southern field by two more. These brethren are now located in their different fields of labor and from the good reports we are receiving from them from time to time are enjoying much of the blessing of the Lord.

When the matter of sending these brethren away was being considered, the matter of expense was also discussed at great length. The conclusion at which we arrived was that every one was to assist to the extent, if need be, of sacrifice. To place our missionaries in their fields of labor and to support them while there, for the present year, requires the expenditure of twenty-five hundred dollars—this, too, in addition to the payment of our regular conference laborers.

Now, brethren, with the deficiency in the tithe which now exists, what are we to do to meet the monthly recurring pay roll? In the light of Christ's teaching, did it ever occur to you that a whole tithe for us may be more than a tenth? When we decided to place our missionaries to China in their field of labor, was it not understood that we were to bear that expense?

Brother, sister, have you borne your proportion of this expense from your nine tenths which the dear Lord has so kindly entrusted with you? As your servants in the office, we are calling your attention to the fact as it now exists. The remedy is with you as individuals. What will you do?

We often receive letters like this:—"I enclose herein tithe for myself and family. You will please pardon my neglect in not sending sooner for it was pure neglect on my part." Brother, have you neglected to send the Lord's money? Are you now holding funds which should be where it can be used in the Lord's work?

Let us all pray earnestly that the dear loving Lord may teach us to do his will in all things.

C. V. HAMER, *Treas.*

AS OTHERS VIEW IT.

IT costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—*Whalon.*

To dedicate the tenth of what we have is mere duty; charity begins beyond it; freewill offerings and thank-offerings beyond that again.—*Frances Ridley Havergal.*

THE man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—*F. E. Clark, D. D.*

SOME of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—*Frances Ridley Havergal.*

FROM THE WORKERS.

Columbus, Coshocton, Springfield.

NOT having seen a report from Columbus in the WELCOME VISITOR for some time, I thought it my duty as well as pleasure to write a few lines for publication. We are thankful to report that the work in this city is onward. A good spirit prevails among the brethren both in the church and the Sabbath-school. Our meetings are quite well attended, especially on the Sabbath. With the blessing of the Lord we have been able to pay off our mortgage debt of \$1,000. Over \$3,000 has been raised by the Columbus Church for the advancement of the Third Angel's Message in the world during the past year.

Our church school, under the able labor of Sister Gates, has been doing as well as could be expected. We are glad to have this school in our midst, that our children and others may be instructed and taught in the light of the Lord as revealed to us in his word for the last days. The church school is an important factor among us to save our children and youth from the delusions of the last days, that are so prevalent in the world to deceive and lead to eternal ruin, and the loss of those things that the Lord has prepared for those that love him and keep his commandments. We all should feel that a personal responsibility rests upon each one of us to make the church school what the Lord would have it to be.

By a mutual co-operation and a determined effort of all who love the Lord and the truth, these schools of the Lord's own planting will succeed. We believe that the coming of the Lord is near,—that the end of all things is at hand, therefore it behoves us to labor earnestly while mercy still lingers.

Brother and Sister Clymer have been doing a good work in canvassing and giving Bible readings among the people. Already some have begun to keep the Sabbath, and we think that they will soon connect with the church.

Last week we visited Coshocton in the interest of the work at that point. They feel the need of a house of worship of their own. We trust that the work may continue to strengthen until that may soon be accomplished, and the work at Coshocton be put on a more permanent basis.

We also visited Springfield. Here we found the brethren of good courage. Their new church is ready for the plastering. The financial clouds are breaking, and the brethren are

much encouraged. May the Lord bless them in their noble efforts to advance the cause in Springfield. May the spirit of liberality lead all who can to help in this much needed work that has been started in that important city.

R. R. KENNEDY.

Middletown.

ON Sunday, March 13, we enjoyed a visit with the company near Middletown, where Brothren C. T. Redfield and J. H. Smith held a tent meeting last fall. Bitter opposition was present from the first, but truth will triumph in due time.

At the close of the tent effort Brother Smith left to take up work in the Southern field, while Brother Redfield remained to follow up the interest. As the work progressed the opposition became more fierce until it culminated in a personal struggle for liberty from error.

Truth won a victory. We found a little company rejoicing in the light and liberty of the gospel of Christ. At the close of a study of the different points of doctrine held by Seventh-day Adventists, five persons came forward requesting baptism and church fellowship with those who keep the commandments of God and the faith of Jesus.

Their requests were immediately answered and I gladly baptized them in a river running near the place of worship. Four of the members were members of the same family—father, mother, son and daughter. These, too, came to us from the Roman Catholic church. The father repeatedly remarked, "This is the happiest day of my life."

In the evening we held another service in which all joined in praising the Lord for his goodness, and in celebrating the ordinance of humility and the sacrament. I greatly enjoyed meeting with this little company of seventeen who have reared the banner of light in this part of God's vineyard.

Brother and Sister Redfield have been faithful in their work, instructing the believers on all points of the faith. They have sold literature to the people, and studied the Bible with many different families, who are at present deeply interested. We hope to garner more fruit in the near future as a result of the seeds already sown. If this little band will stand true to the principles set forth in God's closing Message, we feel sure that others will soon join their company to go along to the kingdom.

H. H. BURKHOLDER.

EDUCATIONAL.

"Day by day God instructs his children. By the circumstances of the daily life he is preparing them to act their part upon the wider stage to which his providence has appointed them. It is the issue of the daily test that determines their victory or defeat in life's great crisis."

PARENTAL RESPONSIBILITY.

A Common Mistake.

ELI did not manage his household according to God's rules for family government. He followed his own judgment. The fond father overlooked the faults and sins of his sons in their childhood, flattering himself that after a time they would outgrow their evil tendencies. Many are now making a similar mistake. They think they know a better way of training their children than that which God has given in his word. They foster wrong tendencies in them, urging as an excuse, "They are too young to be punished. Wait till they become older, and can be reasoned with." Thus wrong habits are left to strengthen until they become second nature. The children grow up without restraint, with traits of character that are a lifelong curse to them, and are liable to be reproduced in others.

There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their children, and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and are led captive at the will of Satan. The influence of an ill-regulated family is wide-spread, and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments.

Influence of Position.

Because of Eli's position, his influence was more extended than if he had been an ordinary man. His family life was imitated throughout Israel. The baleful results of his negligent, ease-loving ways were seen in thousands of homes that were molded by his example. If children are indulged in evil practices, while the parents make a profession of religion, the truth of God is brought into reproach. The best test of the Christianity of a home is the type of character begotten by its influence. Actions speak louder than the most positive profession of godliness. If professors of religion, instead of putting forth earnest, persistent, and

painstaking effort to bring up a well-ordered household as a witness to the benefits of faith in God, are lax in their government, and indulgent to the evil desires of their children, they are doing as did Eli, and are bringing disgrace on the cause of Christ, and ruin upon themselves and their households. But great as are the evils of parental unfaithfulness under any circumstances, they are tenfold greater when they exist in the families of those appointed as teachers of the people. When these fail to control their own households, they are, by their wrong example, misleading many. Their guilt is as much greater than that of others as their position is more responsible. MRS. E. G. WHITE.

THE BELITTLER.

BEWARE of people who are constantly belittling others, finding flaws and defects in their characters, or slyly insinuating that they are not quite what they ought to be. Such persons are dangerous, and not to be trusted. A disparaging mind is a limited, rutty, unhealthy mind. It can neither see nor acknowledge good in others. It is a jealous mind: it is positively painful to it to hear others spoken well of, praised or commended for any virtue or good point. If it cannot deny the existence of an alleged good, it will seek to minimize it by a malicious "if," or "but," or try in some other way to throw a doubt on the character of the person praised.

A large, healthy, normal mind will see the good in another much more quickly than the evil, but a narrow, belittling mind has an eye only for faults,—for the unlovely and the crooked. The clean, the beautiful, the true and the magnanimous are too large for its vision. It delights in tearing down or destroying, but it is incapable of upbuilding.

Whenever you hear a person trying to belittle another, discard him from your list of friends, unless you can help him to remedy his fault. Do not flatter yourself that those who tell you of the failings of other people, and criticise and hold them up to ridicule, will not treat you in the same way when an opportunity presents itself. Such people are incapable of true friendship, for true friendship *helps*, instead of *hinders*; it never exposes the weak point in a friend's character, or suffers any one to speak ill of him.

One of the finest fruits of culture is the power to see the man or woman whom God made in his own image, and not the one who is scarred by faults and deficiencies. It is only the generous, loving soul who ever at-

tains to this degree of culture. It is only the broad, charitable, magnanimous, great-hearted man or woman who is blind to the defects of others, and enlarges their good qualities.

An opportunity of associating with people who see the best instead of the worst in us is worth far, far more to us than an opportunity to make money. It increases a hundredfold our power to develop noble characters.

We are all of us constantly, but unconsciously, molding others by our thoughts about them. The qualities you see in your friend and those with whom you come in contact you tend to enlarge. If you see only the little, mean, contemptible side of people, you cannot help them out of their faults, for you only intensify and fix them; but if you see the good, the noble, the aspiring traits in them, you will help to develop these qualities until they crowd out the base, unworthy ones.

Everywhere, the world over, this unconscious interchange of influence is at work, hindering or helping, according to its nature.—*Success*.

BRIEFS.

BETTER to hunt in fields for health unbought:
Than fee the doctor for a nauseous draught.
The wise for cure on exercise depend:
God never made his work for man to mend.
—*Dryden*.

"DRAGGED crosses are very heavy,
but carried crosses are very light."

"OUT of suffering have emerged the
strongest souls; the most massive
characters are seamed with scars."

"HAVING a hard time is not in itself
proof of well-doing, but well-doing
is always accompanied by what
seems at the time to be a severe strain
on one's powers."

THE peace of trust comes to our
hearts at evening time. The sense of
restful security is never so great as
when our own activity comes to an
end and we throw ourselves entirely
upon God and take his promises in
place of self reliance.—*I. O. R.*

A MAN who lives entirely to himself
becomes at last obnoxious to himself.
I believe it is the law of God that
self-centeredness ends in self-nauseousness.
There is no weariness like the weariness
of a man who is wearied of himself,
and that is the awful Nemesis which
follows the selfish life.—*J. H. Jowett*.

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N. W. LAWRENCE - Editor.

Academia, Ohio. - March 23, 1904.

Sabbath begins Mar. 25 at 6:17 P. M.

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

THE first copy of vol. 8 of the "Testimonies" has just arrived at the office of the Ohio Tract Society. Orders can be filled by the middle of April. Price in cloth binding, 75 cents; in limp leather, \$1.25.

A SERIES of meetings has been opened at Mount Liberty, O., by Brother Fred M. Fairchild, with encouraging prospects for success. Elder J. O. Miller has now joined Brother Fairchild at that place. Remember these workers, praying that their work may be fruitful.

AS we go to press we are informed that Brother Poole from Portsmouth, O., is planning to locate near Academia in order to give his children the privilege of a schooling at the Academy. Elder R. R. Kennedy is here with him at present rendering such aid as he can in finding a suitable place for a home.

MISSION work means sacrifice. To invade the territory of the enemy costs something. From the *Minnesota Worker* we clip these words:—

"Sister Rosie Mead, wife of the late Elder Fred Mead, died at Kenilworth, near Cape Town, South Africa, February 10. She had been very weak for several days and passed away at 6:30 in the morning without awaking from her sleep."

LAST Sabbath was a good day with the Mount Vernon church. A large and appreciative audience enjoyed a brief but profitable consideration of the subject of tithing through the ministry of Elder J. O. Miller. At the close of the service, Brother and Sister I. H. Amore, and Vesta Clymer, little daughter of Professor and Mrs. J. B. Clymer, were received into the church on profession of faith.

NOTHING but infinite pity is sufficient for the infinite pathos of human life.—*Olipphant.*

AT the recent council held in Omaha, Neb., the Religious Liberty Department headquarters were located in Washington, D. C., and W. A. Colcord was appointed Secretary. It is the purpose of this department to arrange for aggressive educational work as early as possible.—*West Michigan Herald.*

BROTHER J. N. WATROS of the Norwalk church, temporarily residing at Battle Creek, Mich., in a letter to the Treasurer, enclosing his tithe says he is about to visit his son in Fairhope. He also speaks of his sister in Huron County, now eighty-three years of age, who is very low, and liable to pass away at any time. Before his visit to Alabama he will visit with his sister in Ohio.

ADDITIONAL REPORTS.

Springfield.

THE following is taken from a communication from Elder Wood of Springfield, Ohio:—

"For sometime it has been necessary for me to give some time and attention to the erection of our church building. The winter has been so constantly cold that the work has progressed slowly. The lathers are now doing their work and will probably finish to-morrow if all is well. We earnestly hope and pray that the house may be, in the hands of the Lord, a blessing to the cause of God in Springfield and to the conference of Seventh-day Adventists in Ohio. And may the Lord be glorified in all we do. We humbly ask an interest in your prayers."

Dayton.

SABBATH, March 12, I spent with the church at Dayton. Brother F. H. Henderson has been laboring here about six months, and we found the church of good courage and making progress. After a short service in which the different points of our faith were revived, four willing hearts responded to an invitation to unite with the church, having received baptism the previous Sunday by Elder J. O. Miller. A hearty welcome followed in which all the members present took part.

May this body of believers be so united and consecrated to God's closing Message of saving truth, that there may be a constant adding to their numbers such as should be saved. H. H. BURKHOLDER.

REQUEST.

I WOULD request all persons knowing of openings for tent meetings the coming season to report the same to me at once. H. H. BURKHOLDER, Bellville, Ohio.

CANVASSERS' REPORTS.

D. R. Gallion, Holmes Co.—Christ our Saviour: twelve hours; value of orders; \$6.

J. F. Gallion, Holmes Co.—Christ our Saviour: nineteen hours; value of orders, \$4.25; helps, \$3.75; total, \$8.

J. O. Young, Cygnet.—Miscellaneous: value of orders, \$23.90.

THE CLEVELAND CHURCH FUND.

DEAR BRETHREN: In response to the appeal made through the WELCOME VISITOR for funds to assist in the payment of the debt now resting on the Cleveland church, the following donations have been received up to March 20, 1904, to wit:—

No name.....	\$.50
Mt. Vernon Church.....	9.55
Corsica Church.....	1.00
Washington C. H. Church.....	10.00
Farmer Sabbath-school.....	1.35
Marion Sabbath-school.....	1.42
Corsica Church.....	.50
Youngstown.....	3.65
Bowling Green.....	3.62
Total.....	\$31.59

Thirty-one dollars and fifty-nine cents is the total amount received up to this time. When the call was made for \$12,000 to pay for the church at Washington, D. C., the brethren of Ohio responded nobly. The Cleveland church is to the Ohio Conference what the Washington, D. C., church is to the General Conference

The Cleveland church is located in the largest city in our State and much is expected of her. Her membership is not large, neither is it composed of persons of large means, on the contrary, its membership consists of brethren and sisters of limited circumstances, and who are giving toward the fund for the liquidation of the debt in their church to the limit of their ability, many, no doubt, sacrificing that their church may be relieved of this debt.

It is to be hoped, dear brethren, that you will not allow the appeal in the VISITOR to pass by unheeded. Let your donation be what it may, much or little, but send it in.

The Spirit of prophecy has spoken concerning the work in Cleveland. Let us respond by forwarding our donations to the Conference Treasurer at Academia, Ohio, and receive the blessing of the Lord.

C. V. HAMER, *Treas. Ohio Conf.*