

THE Welcome Visitor

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

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MISCELLANEOUS

MY FAIR OHIO HOME

I PAUSE to-day, while on my way
To lands by me unknown,
And backward gaze to former days,
As I travel on alone,
To think once more of the pebbled shore
Of the lake on which I played,
And castles grand composed of sand
By childish fingers made;
And soldiers brave, who'd die to save
Their land from grief and shame,
With sabered hand and faces tanned
To guard an honored name.
While thus I choose these thoughts to muse
As o'er the world I roam,
Methinks were seen no fields so green
As my fair Ohio home.

With joy I think of the river's brink,
Whose gurgling waters charmed,
With merry song as they flowed along,
And had ne'er their playmates harmed.
With dawn's first ray, I loved to play
With boats my hands had made.
Of sailing craft of heavy draught,
With cargoes all prepaid;
And sturdy crew, with hearts so true
To answer the captain's call
To reef in sail, and never fail
Lest danger should befall.
And would I fain these scenes remain,
While braving the billow's foam,
Since ne'er were seen broad fields so green
As my fair Ohio home.

The house that slept, with vines o'ercrept
'Neath the brow of a friendly height,
With wood hinged doors, and hand hewed
floors,
And a paper window's light;
The gurgling spring, from which we'd bring
The water cold and clear
To give each one, when day was done,
The weary heart to cheer;
The horses strong, that labored long,
Their master to repay,
And friendly cows, that fed from mows
That overhung with hay:
These scenes still rise before my eyes,
While jour'ning sad and lone,
For yet unseen are fields so green
As my fair Ohio home.

I turn once more to the pebbled shore,
Where childish feet once strayed,
To a river mild, and thickets wild,
And the gentle buckeyes' shade,
To house that stood near spring so good,
And horses strong and staid,
To mother kind whose love could find
Each effort was repaid;
And father brave whose knee we'd crave
Till we were children grown,
And loved to hide 'neath coat so wide
To hold our childish throne.
While scenes return from them I learn,
While plowing spray and foam,
There ne'er were seen broad fields so green
As my fair Ohio home.

What time has wrought, except in thought,
Is very clearly shown,
For death with ease has garnered these,
All his fields are cleanly mown;
For sleeping there in field once fair
Are those I loved so well,
And granites gray guard them for aye,
And touching hist'ry tell,
Nor yet remain our buildings plain,
But new ones fill their place,
And spring so clear, to me so dear,
Of it there is no trace:
Yet would I hold these memories old
As wand'ring on alone;
No scene serene could e'er be seen
As my fair Ohio home.

Ah! let this thought be ne'er forgot,
Though time with ruthless hand
Shall lead me, where youth's dreams so fair
Are strewn on the arid sand;
That childish joys, and childish toys,
And childish scenes though gone
Have left their seal for woe or weal,
For day begins with dawn;
And life will yield rich joys concealed,
If he my life doth guide
Who granteth peace, from sins release,
Though sorrows oft betide:
Lord! grant at last, when trials passed,
That I no more shall roam;
But safe abide close by thy side
And may find with thee a home.

JAMES E. SHULTZ

(This poem was written by Brother James Shultz several months before receiving his call to go to Korea. The theme was suggested by the departure of Brother Harry Benson to Japan.—Ed.)

"I AM BUT A LITTLE CHILD"

AT the beginning of his reign King Solomon prayed, "O Lord, my God, thou has made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in."

Solomon had succeeded his father David to the throne of Israel. God greatly honored him, and, as we know, he became in after years the greatest, richest, and wisest king that ever sat upon an earthly throne. Early in his reign Solomon was impressed by the Holy Spirit with the solemnity of his responsibilities, and though rich in talents and ability, he realized that without divine aid he was as helpless as a little child to perform them. Solomon was never so rich or so wise or so truly great as when he confessed to the Lord, "I am but a little child: I know not how to go out or come in."

It was in a dream in which the Lord appeared to him saying, "Ask what I shall give thee," that Solomon thus gave expression to his feeling of helplessness and need of divine aid. He continued: "Thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered or counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?"

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days." Now the conditions, "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

"And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants."

All who occupy responsible positions need to learn the lesson that is taught in Solomon's humble prayer. They are ever to remember that position will never change the character or render man infallible. The higher the position the man occupies, the greater the responsibility he has to bear, the wider will be the influence he exerts, and the greater his need to feel his dependence on the wisdom and strength of God, and to cultivate the best and most holy character. Those who accept a position of responsibility in the cause of God should always remember that with the call to this work God

has also called them to walk circum-spectly before him and before their fellow men. Instead of considering it their duty to order and dictate and command, they should realize that they are to be learners themselves. When a responsible worker fails to learn this lesson, the sooner he is released from his responsibilities, the better it will be for him and for the work of God. Position will never give him holiness and excellence of character. He who honors God and keeps his commandments, is himself honored.

The question which each should ask himself in all humility is, am I qualified for this position? Have I learned to keep the way of the Lord to do justice and judgment? The Saviour's earthly example has been given us that we should not walk in our own strength, but that each should consider himself, as Solomon expressed it, "a little child."

Every truly converted soul can say, "I am but a little child; but I am God's child." It was at infinite cost that provision was made whereby the human family might be restored to sonship with God. In the beginning God made man in his own likeness. Our first parents listened to the voice of the tempter, and yielded to the power of Satan. But man was not abandoned to the results of the evil he had chosen. The promise of a deliverer was given. "I will put enmity between thee and the woman," God said to the serpent, "and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Before they heard of the thorn and the thistle, of the sorrow and toil that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ.

The Son of God was given to redeem the race. At infinite suffering, the sinless for the sinful, the price was paid that was to redeem the human family from the power of the destroyer, and restore them again to the image of God. Those who accept the salvation brought to them in Christ will humble themselves before God as his little children.

God wants his children to ask for those things that will enable him to reveal his grace through them to the world. He wants them to seek his counsel, to acknowledge his power. Christ lays loving claims on all for whom he has given his life; they are to obey his will if they would share the joys that he has prepared for all

who reflect his character here. It is well for us to feel our weakness, for then we will seek the strength and wisdom that the Father delights to give to his children for their daily strife against the powers of evil.

MRS. E. G. WHITE.

RELIGIOUS LIBERTY

LONG ago these words were written: "The dignitaries of the church and State will unite to bribe, persuade or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth. And even in free America, rulers and legislators, in order to secure public favor will yield to the popular demand for law enforcing Sunday observance."

For more than fifty years students of God's word have declared upon its authority that these things would actually transpire, "even in free America." They, who in the providence of God, have been used to warn their fellowmen of their impending dangers, have been almost universally regarded as agitators and alarmists.

A change has occurred. No more are these things disbelieved by the public generally. No more are they even considered dangerous. So active and successful have been opposing agencies, that many have come to regard religious enactments and Sunday laws as things to be sought rather than dangers to be feared. Many had been the attempts of various organizations, here and there, to secure legislation, State and national, for the enforcement of Sunday as a day of rest, but it remained for the year 1888 to mark a new epoch in the history of these organizations. It was on December 12 of this year at Washington, D. C., that representatives assembled from twelve prominent denominations in this country. At the close of two days in convention "The American Sabbath Union" was formed.

To-day fourteen denominations officially constitute this union. "The basic principle," of this union, in their own words, "is to federate and unite as rapidly as possible all Sabbath (Sunday) forces and organizations in the land under one federal management."

There are four main lines along which this union works:—

(a.) Organizing efficient State auxiliaries.

(b.) Printing and distributing literature.

(c.) Visiting the national and State

legislatures, to assist in procuring legislation on behalf of Sunday.

(d.) Giving public addresses in the pulpit and on the platform and at mass meetings throughout the country, to create and strengthen public sentiment for conserving their so-called "Christian American Sabbath."

True to their basic principle, to unite and federate, this union has enrolled another auxiliary during the past year, "The Northwestern Sabbath Association," which comprises Oregon, Washington and Idaho. This association is also endeavoring to bring California into line, to recognize and protect Sunday as a day of rest, especially by placing laws to this effect upon its statute books.

As the representatives of this federation stand before legislative assemblies, they point boastingly to their powerful army, twenty-one million strong, reminding them of their political power to slay. It is thus that they are able to boast of gaining more victories in the past twelve months than in any other period of equal length, within the past eighteen years.

It is thus these words are fulfilled, "Legislators, in order to secure public favor, will yield to the popular demand for a law enforcing 'Sunday observance.'"

JOHN W. SHULTZ.

La Grange, O.

MISSIONARY WORK BY THE CHILDREN

THE bright days that occasionally greet us in March make us remember that the winter will soon be in the past. As we look forward to the long summer days, no doubt many of us are already making plans for our vacation.

I wonder how many are really planning on being little missionaries? We love to hear of those who have given their lives to work for Jesus, teaching those who live in foreign countries about the Saviour and his love for them. Now if we are only willing, every one of us can be missionaries too, even if we are not old enough to leave our homes. Can you think of anything you can do?

We have received some letters which may give you some suggestions. They certainly show what children can do for their Master. I am sure that you will all be interested in them,—so we will share them with you.

DEAR FRIENDS: One year ago the fore part of March our Sabbath-school teacher, Mrs. Wilkins, gave three of my brothers, two little neighbor boys, and myself a nickel apiece.

I bought a package of tomato seeds. My father got some rich soil out at the farm, and put it into two large boxes. He and I cleaned all pieces of sticks and other things out and we made rows and planted the seeds.

The plants came up and were very thick. Everyone believed they were so nice because they were for missions, which I am sure was true. They became very large and thrifty.

I sold about seventy cents' worth. Those that were left were given to my father in return for his work which I could not do.

I took a nickel and bought cucumber seeds. My mother planted and tended them while I helped at home. I sold until frost came. I have ninety cents in all. I hope that it will do much good. I shall try to do better next year. Yours truly, Leila Clough.

I OBTAINED the money which I send, \$1.25, by increasing the nickel which my Sabbath-school teacher gave me. I bought one and one-half dozen tomato plants of my sister and planted them in the garden, which I got of my teacher.

I was on shares with my boy friend, and we received about \$.75 each. I then bought a cucumber patch, and after paying for it, I made \$.50 which makes \$1.25. Both did fine after I got them, so I do not think it was the ground that caused it. Yours truly, Alfred Clough.

BESSIE E. ACTON, *Ed. Supt.*

HELP FOR THE MISSION FIELDS

THE last great command of our Saviour before he left this earth was, "Go ye into all the world, and preach the gospel to every creature." We cannot all literally go to these distant fields, but we can be laborers together with God by using the talent he has intrusted to us, in obtaining means which can be used to send the gospel to the uttermost parts of the earth.

Every faithful worker represents Christ, and while some have been called away from secular work to follow exclusively the work of the Lord, we are all asked to make free will offerings, gifts of gratitude, and personal sacrifice, to sustain these brethren. Not all can do the same work, but all can glorify God in giving liberally of the means with which he has blessed us.

By personal effort we are to cooperate with Christ in the saving of souls, and though of ourselves we can do nothing, through his grace we can do everything that God requires of us.

All who accept Christ are called to be missionaries, for he says, "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." He further says, "Be thou faithful unto death, and I will give thee a crown of life."

MRS. CLARA AND GEORGE ROHRER.
Toledo, O.

OUR WORKERS

Riverton, Va.

DEAR WELCOME VISITOR: You are true to your name. I have not received many of your dear little pages, but I certainly do enjoy your weekly visits.

I have been in this blessed truth twelve years, and enjoy my Christian life more each day. I used to think that if I paid twenty-five cents tithing a month that that was enough for me, but I thank God for showing me that I must pay a tenth of my income if I want the blessing.

I could not know how the canvassing work is moving along, if it were not for the VISITOR. I am fifty-two years old, but I can do something for the cause of truth. I get up early in the morning, do up my work, then take my papers and books, walk two miles and sell all day, and come home with a light heart, thinking that I have been doing a work that is pleasing to the Lord. As I go from house to house I talk to the people of the Saviour's soon coming.

I take the *Review*, and could not do without it. I received fifty *Watchmen* a few days ago. Books and papers can be sold when we trust in the Lord. If my family were in the truth I could devote more of my time to the cause.

I live about forty miles from the church, but I am a member of the Home Department of the Sabbath-school, and have the lessons to study. I often feel lonesome with none of our dear people near, but I am not alone, for Jesus is my friend. Yesterday, the Sabbath, I was reading about Daniel and the three Hebrew children. What faith they had! I do want to be able to tell the truth to others. Pray for me and my family. Your sister in the faith,

MRS. ROBERT HENRY.

Walker, W. Va.

WELCOME VISITOR: The meeting at Walker is now in the past, and we trust a new era has been marked in the history of this church. So many had moved away, and others had given up the truth, until so few of our

people were left that no regular services were held any more.

Our meetings were continued nearly five weeks with a good attendance and interest throughout. We had sixteen additions, mostly young men and women, whom we hope may become efficient workers in carrying the warning Message to others.

There seems to be a good interest still, and we hope to yet see some more substantial men and women take their stand with God's remnant people who keep his commandments and have the testimony of Jesus.

We were very much pleased to have Elder J. M. Rees with us a couple of evenings before leaving for Pittsburg, as he rendered valuable assistance at the time these dear souls were received into the church.

We now leave for Braxton and Clay Counties to look after the interest that has been awakened there, and pray that the Lord may bless the effort to enlighten and lead the honest hearted ones into the glorious light and liberty of our Lord and Saviour Jesus Christ.

W. R. FOGGIN.

Moundsville, W. Va.

TO THE WELCOME VISITOR: The Lord bids his children "to grow," and one may see himself expand spiritually in proportion to his study and application of the word. When thus fed the Spirit responds to the promptings of him who said, "Go ye therefore and teach all nations."

I feel sure that this Message must be taken to many homes by the humble Bible worker, and that by the quiet fireside many will hear the appeal of conscience to trust and obey, and receive the blessing that comes from doing. But many are stilling their conscience by the hollow sayings of would be shepherds, "Peace peace when there is no peace." In my recent experience in this city I have felt the result of this teaching. Some say, "I have not been to church for seven years or more." Another, "I can't dress well enough to go to church, and do not hear any thing when I do go. I would just as soon go to an opera." One man, formerly a Catholic, gave me an excellent testimony against the church. He had married out of the church, and was excommunicated. He now sees the necessity of becoming informed for one's soul salvation. He deserves to be labored for, and I hope will be saved.

One day, unwittingly, I went into a Catholic rectory. I had a friendly talk with the priest, and sold him the special *Signs*, and special *Bible Training-school*. He said he was glad to

buy them. Afterward I was sorry that I had not canvassed him for "Great Controversy." I was young in the work then, and weak-kneed. I found many honest souls who really feel the need of such a book, but who are not financially able to purchase it.

O, how artfully Satan works! The people have so long fed upon husks that the spiritual pulse is on a fair level with the sensational nickle-odeons. Hippodrome theaters, pool-rooms, bowling alleys, etc., are crowded day and night, while the church pews are empty. Is it any wonder that the ministers and parish priests desire to compel attendance? What a blessed truth we have. The Lord's keeping power is over us, and "the Holy Spirit awaits our demand and reception."

A minister upon taking a hurried glance at "Seer of Patmos," when informed who the author was, quickly handed it back, saying that he had no use for the book or the people who sell it. I thanked him kindly, but told him he would probably meet them often as quite a number had been sold, about eighty. We shall all find that the dragon is wroth as we near the end.

MRS. O'DEL FLETCHER.

Cleveland, Ohio

WE are enjoying the work in Cleveland. Our parents are here helping us pull in the gospel net. Six more souls in the German department have lately taken their stand for the truth. One family, for whom we have labored just one year, have finally decided to obey. Praise the Lord. He has work for every Seventh-day Adventist. The Lord is good. Others are deeply interested. Pray for the work here.

G. P. GAEDE.

"IT is strange, in a country like China, for instance, where critical examinations attend each step for literary degrees, that no test of any sort is demanded from those who practise medicine. There are no doctors, in one sense of the word, men who have studied the science, and received the imprimatur of some examining body. Many of the native doctors are those who have failed in the literary examinations, or who have been unfortunate in business."

MORAL conduct includes everything in which men are active and for which they are accountable. They are active in their desires, their affections, their designs, their intentions, and in everything they say and do of choice; and for all these things they are accountable to God.—*Evmons.*

CANVASSING WORK

REPORT OF BOOK WORK FOR 1907

IN submitting the following report we wish to praise God for his blessing upon the effort that has been put forth to reach Ohio's millions with the printed page during the past year.

Since the Institute which closed March 8, 1907, we have had in all about forty canvassers in the field, and though some of these have been able to canvass but a short time, others have stood faithfully by the work, and the Message has been given to thousands of homes. Over 2,500,000 pages of literature have been placed in the homes of the people.

We feel that we have every reason to be of good courage not only from what has already been done but because of the interest that is being manifested on the part of the remnant church in this very important but much neglected work.

The Spirit of prophecy has said that "if there is one work more important than another it is that of getting our publications before the people, thus leading them to search the Scriptures," and again that "where there is now one canvasser in the field there should be one hundred." We are glad to report that many of our people have risen nobly to the situation and are doing what they can to place the Message in printed form in every home in our State. Our missionary canvassers are traveling the highways and byways and those in out-of-the-way places are being searched out, and thus reaching a class that might never be warned in any other way.

A number of the students from the College entered the field at the close of the school year. The Lord wonderfully blessed their work and some good records were made. It was demonstrated by some of these students that our large books can be sold readily. Especially was this true of "Desire of Ages," which has been considered by many to be a hard book to sell. The best record during the vacation was made with that book. We hope that the success of these young people will encourage many more, not only in the school, but throughout the State to do as these have done, and that the scholarship plan will supply a long felt need and open the way for many of our young people to get the education needed to fit them for the Master's service.

Along with the work of the students which can last only for a few weeks or months, we wish to mention that of our resident canvassers—those who are making the canvassing work their business the year round, and are braving the cold and stormy weather of the winter months. They have consecrated themselves entirely to the work, and are continually studying to improve in what they believe to be their calling.

We are also glad to see the periodical work rapidly increasing. There is a certain class in our large cities with whom it has been difficult to labor; but it has been proved by some of our churches in the last few months that many of these people can be reached through our periodicals, and it is to be hoped that this work has been begun in good earnest and that ere long each church throughout the State will have a live missionary society through which thousands of our periodicals will be sold.

During the prosperous time through which we have just passed, our work has been greatly blessed in a financial way. During 1907 our subscription book business amounted to \$10,150.98 which was an increase of \$511.93 over 1906. And while this in itself is very encouraging yet we do not base our success entirely upon the dollars and cents which have been taken in, but we are glad to report that in some homes, souls are now rejoicing in the light of present truth as a result of the circulation of the printed page. Our canvassers have found many interested parties who were seeking for light, and the books they purchased opened the way for Bible readings and other work. And the number of believers in Ohio have increased as a result. . . .

We expect soon to hold another institute which we hope will result in a large increase in our force of workers, and that Ohio will do her share in contributing toward a "Gideon's Band" for the Columbia Union.

Three hundred consecrated canvassers ought to be a mighty factor in this closing work. To this end we are laboring, and believing that God can prosper his work in times of financial difficulty as well as in the more prosperous times we intend to press on until the work is finished when we will come rejoicing bringing in the sheaves.

E. R. NUMBERS, *Field Sec.*

"VERILY I say unto you, wheresoever this gospel shall be preached in the whole, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. 26:13.

RELIGIOUS LIBERTY.

WRITE! WRITE! WRITE!

DOUBTLESS all are aware that there are six Sunday bills now pending in Congress. Two are before the Senate and four in the House of Representatives. There has never been a more persistent and unrelenting spirit manifested on the part of Sunday-law advocates than there is at the present time to secure a Sunday law for the District of Columbia.

Last week the advocates of Sunday legislation held a mass meeting in the New York Avenue Church at Washington, D. C., over which Justice Harlan, of the United States Supreme Court, presided. The arguments for a Sunday law in the District of Columbia were strong from their view point; but exceedingly weak from the standpoint of the gospel and American principles.

Senator Gallinger, the Chairman of the District Committee of the Senate, has announced that in the near future a hearing will be given to all classes of people on the Sunday bills which are now before that Committee. There will doubtless soon be a hearing before the District Committee of the House of Representatives. What we do to defeat these bills now before Congress, must be done *at once*. We fear should these bills be recommended favorably to the Senate and to the House of Representatives, they may become law.

We therefore would urge every Seventh-day Adventist, and all lovers of liberty, to write without delay letters of protest to the chairmen of these two committees, and each member of these committees, if possible. The following are the two committees referred to:—

Senate Committee

Chairman, Jacob Gallinger, of New Hampshire; other members, Henry C. Hansbrough, of North Dakota; William P. Dillingham, of Vermont; Nathan B. Scott, of West Virginia; Robert J. Gamble, of South Dakota; Chester I. Long, of Kansas; Elmer J. Burkett, of Nebraska; Thomas S. Martin, of Virginia; and William P. Whyte, of Maryland.

House Committee

Chairman, Samuel W. Smith, of Michigan; other members, Philip P. Campbell, of Kansas; Edward L. Taylor, Jr., of Ohio; J. Van Vechten Olcott, of New York; Charles McGavin, of Illinois; Julius Kahn, of California; J. Hampton Moore, of Pennsylvania; John H. Foster, of Indiana; Henry M.

Coudrey, of Missouri; Frank M. Nye, of Minnesota; William J. Cary, of Wisconsin; Samuel McMillan, of New York; Thetus W. Sims, of Tennessee; Adolph Meyer, of Louisiana; Dorsey W. Shackelford, of Missouri; Wyatt Aiken, of South Carolina; J. Davis Brodhead, of Pennsylvania; Ben Johnson, of Kentucky; and James W. Murphy, of Wisconsin. Letters to these men should be addressed to Washington, D. C.

All should send the petitions containing the signatures they have secured, direct to the Congressmen from their respective districts.

When we learn the exact date of the hearings, either in the Senate or House of Representatives, we may notify you so that you can wire the Chairman of the Committee a protest against the passage of the Sunday bills before Congress.

Write, write, write!

K. C. RUSSELL,

Chairman Religious Liberty Bureau.

A BRIGHT PROSPECT

WHILE visiting with the students for a few days we were very much encouraged to find the missionary spirit that exists in the school. The Young People's Society has formed a missionary band and divided the city of Mount Vernon into districts. Once each week they go out two and two to visit the homes of the people with the printed page, and although Mount Vernon has been the headquarters of our work in Ohio for years, and we would naturally expect some prejudice, yet the students are received very cordially by the people who seem to be glad for an opportunity to study the word of God. We feel certain that some of this seed, at least, will fall into good ground to bear fruit and increase to an hundredfold.

A number of these young people are planning on going into the canvassing work the coming vacation and thus get a practical experience that will fit them better for some place in the Master's vineyard.

The canvassers now in the field are doing faithful work, and the Lord is blessing their efforts as never before. The summer is usually considered the best time of the year in which to work but the experience of our canvassers during the past few weeks has proved that our work can be carried on successfully in winter as well as in summer.

Since the recent money panic, two of our canvassers have made better records than in two or three years previous to this time. For this we thank God and take courage.

E. R. NUMBERS.

LEST YOU FORGET

AT the State conference recently held in Trenton, N. J., the following recommendations were passed:—

Whereas, The spread of the Message must be accomplished to a large degree by the circulation of reading matter, and—

Whereas, This branch of the work in New Jersey has not had the aid of a regular leader in the past, therefore,—

We recommend, (a.) That a conference field agent be employed, and—

(b.) That a canvassers' institute be held at the earliest possible date.

"The very Messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people. The work to be done is great, the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth?

"The work of the canvasser is to bring before the world, as fast as possible, the light that God has given. All who will consecrate themselves to God to work as canvassers are giving the last Message of warning to the world.

"We have no time to lose. Who will go forth now with our publications?" Please read Isaiah 6.

The time appointed for the canvassers' institute is April 12-26. This is the most important institute ever held in the New Jersey Conference. And of course every lover of the great advent movement will pray for its success.

Don't forget it; and get ready to be there, if you have a desire to ever enter this important branch of the Lord's work. The instruction given there, will be of lasting benefit to you.

Watch the columns of the WELCOME VISITOR closely for further information, for it will soon appear.

J. G. HANHARDT.

Hasbrouck Heights, N. J.

THE following from the Bay City, B. C., *Observer* may teach many young people a lesson if they will only consider how they appear to others:—

Remedy That Took Hold

A preacher's righteous soul was sadly vexed by the talking and giggling of some of the junior members of his congregation. Breaking off in the middle of his discourse, he looked straight at his tormentors and said:—

"Some years ago there happened to sit right in front of the pulpit, a young man who was perpetually laughing and talking and making silly faces. I stopped short and took

him severely to task. At the close of the service a gentleman stepped up to me and said:—

“‘Sir, you made a great mistake; that young man is an idiot.’”

“‘Since that time I have not ventured to reprimand any more persons who behave themselves indecorously lest I should repeat the mistake and inflict the censure upon an idiot.’”

There was exemplary silence during the rest of the service.

WEST PENNSYLVANIA NOTES

MANY have made anxious inquiries relative to our star, and in explanation we are glad to state that our portion of the \$150,000 Fund is more than made up. On account of a little misunderstanding of our apportionment, we failed to remit the full amount before the division of the Atlantic Union. We have just received word from the Columbia Union Conference that they are now ready to handle funds, so we hope to see our star soon.

A. V. WILLIAMS, *Treas.*

EASTERN PENNSYLVANIA INSTITUTE

THE Eastern Pennsylvania institute will be held in Scranton, Pa., March 15-29, at 207 Washington Ave. *second floor*, (in the old home of the “Young Women’s Christian Association.”) Any one will easily find it by inquiry; it is in the central part of the city, just opposite the Court House.

All who are planning to come to the institute and have not yet notified the undersigned, will kindly do so at once. Do not forget to bring plenty of bedding, two towels, Hymns and Tunes, Bible, “Early Writings,” “Gospel Workers,” and the book you wish to canvass for.

Let all who can, attend this convention which is only intended to prepare workers for the finishing of this Message. Remember it is free to all who will come and take up the work as regular canvassers.

My prayer is that all whom the Lord has called to this blessed work will not grieve the Holy Spirit any longer, but fully offer themselves to the work of the Lord, and come to the institute and be thoroughly prepared for a noble work in his vineyard. Do not let the devil have the victory over you in cheating you out of this blessing, but come! The Spirit and the Bride say, come!

G. W. HOLMAN.

Scranton, Pa., *Gen. Delivery.*

MOUNT VERNON COLLEGE

WE are glad to report that it has been our privilege to have with us on March 6 and 7, Professor Frederick Griggs, Chairman of the Educational Department of the General Conference. He most heartily grasped every occasion that offered itself to speak to the students. His talks will long be remembered. And, we feel assured to say, that the instruction he gave will be found embodied in the lives and character of many when his exact words are forgotten, because he seemed to carry with him a most practical spirit of getting things done.

At Chapel exercises Friday morning the time was largely spent considering several ominous clouds that are seen hovering over the religious and political skies at the present time. They would seem to the thinking person to be indicative of a coming crisis of some sort. Among other things there is a plan proposed, the promoters of which are some of our most prominent United States Senators, that, if made a law, is likely to inaugurate in the South one of the worst forms of negro slavery known in the history of the world. The colored man may be unjustly dealt with as of old, but not have a master’s care and protection. Furthermore, our colored workmen in the Southern States would be restricted to the narrow confines of certain specified districts. Our work in the South must be done quickly.

At the eleven o’clock services Sabbath morning, Professor Griggs showed very clearly and convincingly that the gospel could not possibly have been given “to all the world” at any other period of the Christian era than in our own day. The world is now practically all discovered for the first time in its history. Contemporaneous with this great achievement is the recent building of railroads in every land. The postal service, the telegraph, the telephone, all serve to annihilate space. Are all these marvelous things the working of Providence, or mere happen-so? In answer the thoughtful Christian’s heart is made to thrill with joy.

To the students especially was the instruction given at the Young People’s meeting on Sabbath afternoon to do with might what the hand finds to do. Nor is the “might” in the physical force, but in the mental grasp. Do the work before you intelligently; that is accurately, rapidly.

The inventor of some appliance observes what evades the notice of others because he thinks with his

might. What is needed to-day in mission fields is vigorous men who work with their might. This is a strenuous age. We have a strenuous President, who has written a book on strenuousity. And the first stage in the evolution of the strenuous missionary is that kind of a student at school. The missionary reaps abroad identically what he, as a youth, sows at home.

Upon one’s finding that he has gone wrong, the thing to do is immediately to go right. Paul is an instance when he said, “Lord, what wilt thou have me to do?”

“Do!” This word is one of the smallest in the language, but it is the mightiest. It is the word that fits the age. And rightly considered, the Third Angel’s Message is the supreme feature of the age.

Once in the history of our work, the need of the mission fields was for old, experienced laborers: now the imperative demand is for vigorous youth. And at this very time thousands upon thousands of young people are being organized for service.

Professor Griggs expressed the wish that every student within his hearing might soon be in a mission field. To express our wish, we hope Professor Griggs may come to Mount Vernon College often and stay longer.

GURNIE K. YOUNG.

CHURCH-SCHOOL MANUAL

For Parents and Teachers

THIS book is nearly ready. It furnishes ample instruction from the Spirit of Prophecy and from leading educators concerning the principles of Christian education. The proceedings of the General Conference Educational Convention, held at College View, Neb., June 29 to July 10, 1906, —probably the most important educational meeting in the history of our denomination,—are outlined quite fully. The “Manual” gives exhaustive outlines of courses of study, including not only the common branches, but manual training as well, with suggestions on materials and where to procure them; also chapters on Drills, Daily Program, Text Books, School Organization and Management. The paragraphs on Discipline and the chapter on the Home School alone are well worth the price of the book to parents of children under school age.

It contains nearly 400 pages, well bound in cloth. Price 50 cents post-paid. Address your Tract Society.

“ALL dust is frail, all flesh is weak,
Be thou the true man thou dost seek.”

OBSTINACY AND FIRMNESS

THERE is the greatest possible difference between these two qualities. One is worth cultivating, the other isn't; one is a flower in the garden of life—the other a noxious weed; one makes for happiness, the other for misery.

Not long ago I heard a person say—whether man or woman I am not going to tell you—“If there's one thing I pride myself on it is my firmness. Once I make up my mind nothing can change it.”

I looked at the speaker. A pair of thin lips were wreathed with a half-smile of complacency, the chin was high, the eyes were small and steely—every line of the face spoke of obstinacy and narrow-mindedness. I really could not conceive of a more uncomfortable person to live with than this one might be.

Strength of purpose, firmness in holding to the right way so long as one is sure it is right, is justly considered a virtue, and we may be pardoned for feeling a certain pride in its possession. But to hold to an opinion which we have formed and expressed simply because we have formed and expressed it, after we know in our inmost heart that it is a mistaken one, is not a virtue—it is obstinacy; pig-headedness would be a better name for it, perhaps.

The man who, having made up his mind, boasts that nothing on earth can change it, has a big bump of conceit. He is very apt to be narrow in his views of life, mean in his dealings and unforgiving in disposition. It is a sign of weakness rather than strength of character to hold obstinately to an opinion which later evidence conclusively shows to be erroneous. The wise man or woman does not do it.

“Have a mind of your own,” by all means, but let it be broad enough to turn in if you find you are traveling the wrong way. You like a person who is generous enough and sensible enough to listen to what may be said on the other side of the question, and who is open to conviction; so do I. Let us remember that other people have the same liking.

It has been truly said that “a wise man changes his mind; a fool, never.” Don't be afraid or ashamed to acknowledge yourself mistaken if you find you are so. Nobody whose opinion is worth having will think the less of you for it.—*Selected.*

“SON, go work to-day in my vineyard.”

LIFE AND HEALTH

HAVE you seen the March number of *Life and Health*? If you have not, we would advise you to send for a sample copy. Its general topics are Tuberculosis and Intemperance,—the two principle death-dealing agencies of this age. In the main, it is a splendid temperance number, and will not only be a good selling number, but will be an “entering wedge” for the great Third Angel's Message, now hidden from the masses through physical infirmities and benumbed consciences resulting from a lack of knowledge of the true principles of right living.

In this number, in addition to exposing the ravages of intemperance through the agencies of alcoholic drinks, a broad application of intemperance is made to include abstinence from things hurtful, and the proper use of the beneficial.

Dr. Knopf, the New York tuberculosis expert, dwells upon the life-giving properties of fresh air. Dr. Laur-

etta Kress treats whooping-cough in the home. Mrs. Bainbridge presents the life of Christ as evidence of his being the prophesied healer. The entire number is practical and of vital importance. It will be a good selling number. Those who have been selling previous numbers will be able to increase their sales with this issue. Many have reported during the past month 100 copies sold in three or four hours' time. Suggestive canvass for the March number will be sent on application. A good selling number, a canvass telling how to sell it, hundreds of records showing an average of fifty copies sold every day, with an average profit of from \$3.50 to \$7.00,—what more is wanted in a good work?

Send in your order for a trial. Prices, 2 to 25 copies one order to one address, five cents a copy; 25 to 500 copies, four cents a copy. Address, OHIO TRACT SOCIETY.

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

CANVASSERS' REPORTS

Ohio, Week Ending Feb. 28, 1908

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del	
R. Lindsey, Licking Co.,	D A	5	34½	17	\$59.50	\$8.80	\$68.30	\$1.95		
R. French, Wood Co.,	BR CK	3	22	15	16.75		16.75	5.00		
L. Waters, Mah'ning Co.,	C K	5	37	3	3.00	.20	3.20	130.40		
Totals			13	93½	35	\$79.25	\$9.00	\$88.25	\$137.35	

West Pennsylvania, for Week Ending Feb. 21, 1908

I. M. Bigelow, Indiana,	COL	3	1	\$1.25	\$1.25	\$3.75			
I. G. Bigelow, New Castle,	H H	5	2	6.00	8.50	6.50			
Celestia Midkiff,	COL		11	13.75	.75	14.50	14.50		
A. Brownlee, Beaver F'ls,	HH	4	7	21.00	4.00	25.00			
Totals			4	8	\$42.00	\$5.25	\$47.25	\$18.25	

West Virginia, for Week Ending Feb. 28, 1908

A. T. Halstead, Boone Co.,	B R	1	6	7	\$15.75	\$7.55	\$23.30		
J. Marlatt, Marsh'l Co.,	D R	5	37	7	14.50	.25	14.75	\$.25	
John Moyer, Wood Co.,	G C	5	38	9	21.00	8.00	29.00		
L. Moyer, Wirt Co.,	C K	3	20	9	9.00	4.00	13.00		
J. H. Jennings, Harrison,	C K	3	22			2.75	2.75	30.25	
H. Waggoner, Harrison,	C K	1	1	2	2.00		2.00	2.00	
W. L. Logan, Braxton Co.,	D R	3	23	4	10.00	5.50	15.50		
A. Moyer, Braxton Co.,	C K	5	46	10	10.00	4.00	14.00		
Totals			26	193	\$82.25	\$32.05	\$114.30	\$32.50	

Virginia, Three Weeks Ending Feb. 28, 1908

J. A. Hayes, Norfolk,	D R	92	29	\$77.50	\$49.95	\$127.45	\$17.65		
M. Jemerson, Richm'd,	C K	26	7	7.50	2.95	10.45	5.60		
E. McGlocklin*, Richm'nd,	D R	16	3	4.50	.35	4.85	3.65		
Totals			134	39	\$89.50	\$53.25	\$142.75	\$26.90	

New Jersey, Four Weeks Ending Feb. 29, 1908

D. Percy, Hackensack,	G C				\$63.50		\$63.50	\$58.50	
Totals					\$63.50		\$63.50	\$58.50	

*One week

The Welcome Visitor

PUBLISHED WEEKLY BY THE

Columbia Union Conference of
Seventh-day Adventists

Mt. Vernon, O.

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL - Editor

Entered as Second Class Matter September 6, 1906,
at the Postoffice at Mt. Vernon, O., under the
Act of Congress of March 3, 1879.

Sabbath begins Mar. 13 at 6:04 P. M.

BROTHER AND SISTER JAMES ROWE have moved back to the old home at Clyde.

BROTHER HOWARD W. WEST has moved from Dresden to Derwent, Guernsey Co., O.

MRS. BLANCH RICHARDSON and children, of Mansfield, are visiting Elder C. A. Smith and family.

THERE was a typographical error in last week's announcement of the Springfield meeting. It should have been March 13-15.

WE are sorry to say that word has been received that the health of Brother James Shultz, and wife, is not improving as had been hoped. Remember to present them before the Great Physician.

SISTER ANNA C. RICE who was called to the Bible work in Richmond, Va., is located at 608 West Cary St. She is pleased with the place and people and hopes to be a successful worker in that part of the Master's vineyard.

BROTHER FLOYD E. GIBSON writes as follows: "We are back again in the good old State of Ohio to labor with the brethren and sisters of this Conference. How glad we are to be here, and I guess our people are just as glad to see us. My wife has a touch of la grippe just now."

(Brother Gibson will take up the work at Youngstown, O.—ED.)

BROTHER WALTER C. MOFFETT desires to sell his property located two blocks from Mount Vernon College, and on the trolley line from the city. The property consists of a good seven-room house; substantial barn; two hen houses; and other convenient out-buildings. There is a fine well, and three acres of rich land. Address Brother Moffett at 110 Hobson St., Cambridge, O.

If the conference officers, workers, church officers and others could appreciate the anxiety of the editor of the VISITOR as the time of the next publication of the next paper draws on, and there are no reports, or communications from them, she believes this unnecessary strain would be removed. Some weeks there are more than enough (not a very frequent occurrence, however), and then some must be left over, and those which seem just as good for the next paper, must consequently be the ones. The result is soon a dearth of reports, and the ever accommodating "Sel," must be called in. But with all the workers, and earnest, interested church elders, Sabbath-school officers and church school teachers, to say nothing of our College, ought this to be necessary? The brethren want to know of the local progress of the Message, and could they know this their prayers would rally round each worker as they thus understood his need, and many failures might thus be averted. They would often prove Aarons and Hurs upholding the arms of the worker until the victory is won. So, brethren, report your success or need, and let us have an eight page VISITOR instead of a six (or four page) as we had last week.

TITHE RECEIPTS

FEBRUARY, 1908

Alliance.....	.....
Ashland.....	.....
Barnesville.....	.....
Beaver.....	10.00
Bellefontaine.....	.....
Bellville.....	10.00
Bowling Green.....	119.12
Broughton.....	.....
Brokaw.....	.....
Camden.....	51.62
Canton.....	17.48
Chagrin Falls.....	.....
Charloe.....	15.63
Chillicothe.....	2.10
Cincinnati.....	.....
Clarksfield.....	.....
Cleveland.....	167.84
Clyde.....	43.12
Columbiana.....	.....
Columbus.....	272.19
Conneaut.....	3.13
Corsica.....	.....
Coshocton.....	.....
Cygnat.....	11.25
Dayton.....	.....
Defiance.....	34.20
Delaware.....	.....
Delta.....	.....
Derwent.....	6.28
Dowling.....	17.94
Dresden-Trinway.....	.....
Dunkirk.....	16.80
East Liverpool.....	23.12
Elgin.....	112.67
Findlay.....	4.88
Fostoria.....	.....
Green Spring.....	.....
Gilboa.....	5.70
Hamilton.....	44.92
Hamler.....	.....

Hicksville.....	.....
Jackson.....	.....
Jefferson.....	10.00
Kenton.....	.....
Killbuck.....	26.98
Kirtland.....	.....
La Grange.....	.....
Lake View.....	.....
Laura.....	.....
Leesburg.....	.....
Lewlstown.....	.....
Liberty enter.....	.....
Lima.....	15.67
Locust Point.....	.....
Mansfield.....	65.67
Marion.....	18.40
Marsfield.....	3.67
Marysville.....	.....
Massillon.....	.....
Medina.....	.....
Meigs.....	.....
Mendon.....	.....
Middlefield.....	.....
Morrow.....	.....
Mount Vernon.....	78.65
Nashville.....	5.00
New Antioch.....	.....
Newark.....	50.60
New Philadelphia.....	.....
Norwalk.....	.....
Ohio City.....	.....
Olivett.....	.....
Pemberville.....	.....
Piqua.....	.....
Pleasant Hill.....	13.16
Plimpton.....	.....
Powell.....	6.50
Ravenna.....	.....
Reedsville.....	.....
Rio Grand.....	.....
Rows.....	.....
St. Clairsville.....	.....
Sandusky.....	.....
Sherwood.....	45.00
Shreve.....	.....
Sidney.....	.....
Six Points.....	.....
Spencer.....	.....
Springfield.....	8.67
Swanton.....	.....
Toledo.....	68.57
Troy.....	.....
Troy (Ashland County).....	.....
Unionport.....	3.95
Van Wert.....	.....
Wadsworth.....	2.00
Walnut Grove.....	.....
Washington C. H.....	.....
Waterford.....	18.67
Wellsville.....	.....
West Mansfield.....	.....
Wheelersburg.....	27.04
Wilmington.....	.....
Youngstown.....	.....
Zanesville.....	27.26
Isolated Sabbath Keepers.....	32.27

Total.....\$1,509.72

TOTAL RECEIPTS, ALL SOURCES.

FEBRUARY, 1908

Tithe.....	\$1,509.72
Ohio Tract Society.....	481.13
Weekly Offerings.....	36.10
Sabbath-school Donations.....	67.64
Y. P. Society.....	2.57
Annual Offering.....	16.01
\$150,000 Fund.....	55.31
Religious Liberty.....	110.54
Stanborough Park, Watford.....	.....
Southern Field.....	1.10
Miller Press Fund.....	15.00

Total.....\$2,295.15

C. V. HAMER, Treas.