

THE Welcome Visitor

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

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THE OHIO CONFERENCE.

"Let none now tamper with sin, the source of every misery in our world. No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are on the Lord's side."

ACCEPTING TRUTH.

An Experience.

A BROTHER who recently accepted the truth related his experience, which is here given in hopes that it may encourage someone else.

After attending meetings regularly for several weeks, in which present truth was pressed home to the hearts of the people, the conviction of the Holy Spirit began to take possession of the man.

Afterwards in visiting him I asked him about his experience, knowing of what the Lord had done and was doing for him. I asked him how he gave up his tobacco. He replied, "It was one Saturday night after the meeting, as I was about to take a chew of tobacco, I was impressed not to take it, and also never to take another. So I went home that night without gratifying my desire for tobacco, and I have not touched it since. But I soon became very restless, and on Sunday evening I craved something to eat, and finally asked my wife to get supper for me, which was something unusual.

"To satisfy my wife's curiosity, I told her that I had not used any tobacco since the meeting last night, and then she gladly prepared my supper. But for three or four days I was nearly sick. I determined, however, to have the victory, and I got it. The appetite has now left me and I feel well. This was before Christmas, and on Christmas day, the only treat I was offered in town among the men was a cigar and a glass of whiskey, both of which I refused."

Shortly after this experience he began to keep the holy Sabbath and to arrange his business in harmony with God's law. Being in charge of a coal bank he wondered how he could avoid selling coal on

the Sabbath. He did not want to stay at the bank and watch the coal all day Sabbath; and if he should stay away he was afraid people would come and haul it away.

Friday came, the bins were stocked with coal, and it did not seem possible to sell it all that day. But the Lord sent the buyers, and before the Sabbath, all was sold, and the brother went home rejoicing to keep the Sabbath in peace. And the Lord's blessing has been seen since in helping him to continue to keep the Sabbath.

I next asked him about the tithing, and the use of swine's flesh. He said: "When I decided to sell my hogs and to give up swine's flesh according to Isa. 66:15-17, I promised the Lord then, that I would pay my tithes from the money and stop robbing God. I was busy at my bank and did not have time to go and sell my hogs nor find out how much they weighed. So I just sent word to a man who wanted to buy some to come and get them. After he came I told him to weigh them and give me whatever was right and just.

"In my own mind I hoped to get \$25 for them; but I left it all with the Lord and told him to sell them for me, then I went to my work, and thought no more about it. But when the money came for them, I took out my tithe first and found I still had over \$25 left. I could not help but praise the Lord." This brother cleared in the next week more than three other similar coal-bank men who lived near him.

A short time before this conversation took place I had asked the brother to offer prayer in the Sabbath-school and he did. But that was his first public prayer after conversion, and the night before and that morning had been his first experience in family worship. He told me of his remorseful feeling on learning that his children could say the Lord's prayer when he scarcely could say it himself.

But the sunshine of Jesus' love has come into this home, and with tears of joy and praise, this dear brother tells his experience. And God has given him his wife and children to be with him in this glorious Message. To the Lord be all the praise. Yours in the Message,
B. L. HOUSE.

IN FORMER DAYS.

The Sealing Angel.

"AND I saw another angel ascending from the east, having the seal of the living God." Rev. 7:2. This sealing angel is identical with the third angel of the fourteenth chapter, and his sealing work, is the same as the work of the third angel. It will not be necessary to prove these statements to the readers of this paper, or to prove that the United States is the principal theater of this work.

It is evident from the language that this sealing work starts in the East and moves westward, and it is an historical fact that this work started in Maine, the most eastern State of the Union. It started in 1844, and Elder James White and his wife, Mrs. E. G. White, took a leading part in it from the beginning.

By the year 1853, when I came in, it had gone west through the New England States and New York, and was reaching out to other places. Elder William S. Ingraham had been preaching in Pennsylvania, and I recollect hearing him cry out in meeting, "There is light on the Alleghany Mountains," and he went back to that State to proclaim the Message.

By this time emigration to the West had set in very strong, and the rapidity with which the Message went west was something marvelous. It soon went through Ohio and Michigan, and in 1856 when I went west, it had gone through Wisconsin and Illinois, and had crossed the Mississippi into Iowa. As it had by this time about caught up with the settlement of the country, its progress was slower, but kept moving west and northwest with the tide of emigration, until checked by the plains and mountains of the far West.

But this check to its westward tendency did not last so very long. Gold had been discovered in California as early as 1849, and gold seekers had been going there in large numbers. The greater part went in wagons by the "over-land route," but the journey was tedious, and somewhat dangerous, and not a few lost their lives trying to reach the Pacific coast. The "water route," by way of the Isthmus was also quite long and expensive, and

the necessity of a better way of reaching the coast began to be felt. So the project of a railroad to the Pacific coast began to be agitated. But it was a vast undertaking, and it was not until the government vouchsafed assistance that the enterprise took definite shape.

By this time the leaders in our cause decided that the truth ought to be planted in California before the completion of the road, and the consequent influx that would follow. Accordingly a band of workers with Elder J. N. Loughborough at its head was entrusted with this enterprise. Equipped with a stock of literature, they started by the "water route," and we watched with much interest their progress to their distant field of labor.

After waiting some months we were rejoiced to hear that the Message was being proclaimed on that far off coast. The work spread north and south, and with the building of railroads, and the settlement of the country, the Message has penetrated to nearly every part of the vast mountain system of the Sierras and Rockies.

But the institution of slavery in the Southern States proved to be a more formidable barrier to the truth than the plains and mountains of the West. It was not until the war of the Rebellion, 1861-65, had broken the backbone of prejudice and opposition, that Northern men, and Northern ideas could gain admission to that part of the country. But this opening for the Message was not improved as it should have been, and so after numerous and poorly explained delays, the truth is being pushed in that part of our great country.

D. HILDRETH.

"THE Lord calls for many more to engage in the canvassing work in the year opening before us. For Christ's sake, my brethren and sisters, make the most of the hours of this new year to place the light of present truth before those who are in darkness. Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? As we do this the love of Christ will touch and transform us, making us willing for his sake to do and dare."

THE return of Christ to our world will not be long delayed. Let this be the keynote of every message.

EDUCATIONAL.

"It may seem that the teaching of God's word has but little effect upon many minds and hearts; but if the teacher's work has been wrought in God, some lessons of divine truth will linger in the memory of even the most careless. The Holy Spirit will water the seed sown, and often it will spring up after many days, and bear fruit to the glory of God."

PRACTICAL QUESTIONS.

IN our work of educating our children for the service of the Master, there are many questions which confront us. Perhaps one of the foremost of these is the relation that should exist among the parents, teachers and children. Of course all would say that the attitude of the children in this threefold association, should be one of obedient, earnest learners, that they may become well trained, efficient workers for the Saviour. But the relation that should exist between teacher and parent is one that sometimes looks better in theory than it does in the practical working out of the same. We are glad to believe that many of our people show by their lives that they understand this relation and also maintain it as far as they are concerned. But at times we are led to think that some others who are just as desirous of doing the Lord's will, do not fully understand as yet just what he requires of us on this point.

To be more specific, when a teacher, who has a large room full of precious boys and girls to be taught the ways of Jesus, is put to her wit's end and happens to make a mistake and deal unwisely with the children of certain parents, what should be the attitude of those parents toward that wearied and perplexed teacher? If any one has a good, practical answer, we shall be glad to receive it. I fear that this question is often answered in such a way as not only to discourage the already overtaxed teacher, but also do a much greater injury to the children who hear the unkind criticism and thus learn lessons of distrust, not in the teacher alone but also in the parents themselves. And then as the children grow older, we wonder why they are so disobedient, why they are slipping out of our reach, why they are being lost to the cause and to eternity.

Fathers and mothers, let us remember that the teacher is as liable to err as we are, and she also has the responsibility of many more children than you do, and if she makes a mistake, for the love that you have for

your own little ones, and the desire that you have to see them always manifest the spirit of the Saviour, and work for him, study carefully to know what Jesus would do if he were dealing with the particular case that you have in hand.

"This generation" is rapidly passing away, and may the Lord help us all to realize this, and to show that we believe it by drawing the armor a little closer, and pressing forward to meet the foe, always manifesting toward one another that charity which covereth a multitude of sins.

CHAS. E. WELCH.

THE CHURCH SCHOOL IDEA.*

THE subject of Christian education is a theme as old as time. Indeed it has its origin in the Garden of Eden, where it, and its opposing system are represented by the two trees, the tree of life and the tree of knowledge of good and evil. Like Eve of old, we may have our choice of what system we shall partake. Neither should we forget that like causes produce like results; and as the effect was noticeable upon the Eden school, so it will be upon a school to-day subjected to like circumstances.

It is our privilege to look above the tree of knowledge and partake of the tree of life. Eve forfeited a position that God would have her hold, to gain the wisdom of this world, which proved to be only foolishness in the sight of God. Indeed we should not be content to simply reach the tree of life, but rather strive to plant our feet on higher ground each day and gain fruit from the higher branches as well. Let us partake of the "twelve manner of fruit."

Coming down through the ages we may trace these same two conflicting elements through Protestantism and the papacy. The papacy is represented in what is termed "science," falsely so called; the results of which have been, and always will be, a savor of death unto death. In Protestantism we find a system which makes the Scriptures and the conscience a guide to each individual, and gives freedom to order his own religious life.

This is the fundamental principle of the church school idea. In it everything is based upon the Bible. By putting the work upon a Bible basis, we simply mean that truth unalloyed with error is taught and Bible principles are used in carrying out this its plan. This we find exemplified in the schools of the prophets and the Jewish schools, where the work was begun in the home, and carried on through the school.

*Read at the Cleveland District Meeting.

Every Home a School.

To-day every home is a school, whether we desire it to be so or not, for God has ordained it as such. It must either represent the papal or the Protestant, the popular or the Christian. Here is where the foundation of the whole after life is laid. With what care, and thought, and prayer should the lessons of those first few years be planned and carried out. "Train up a child in the way he should go, and when he is old, he'll not depart from it." Prov. 22:6. Here is a solution to the question of so many wayward children in the church, a defective education. Here is where the home must join the school and work hand in hand to accomplish the needed reform.

This is the condition as it once existed in our own country. When the first settlers, led and directed by God, planted the first colony in America, and transplanted their Protestant principles to this new soil, it was for freedom, and because they saw the need of an education and training for their children, that would prepare them for missionary effort. But the church became weary in well doing and the state came to the rescue to take up the neglected work.

We could expect the state to do nothing else but to educate along the lines in which it was interested and daily dealing. So the threefold Christian education was dropped while the mental alone was continued, training citizens to hold prominent positions in business or in the government,

Right here comes to my mind the old saying of a noted Catholic, "Give me your child until he is seven years old and I care not who takes him after that." He recognized this early period of the child as the most susceptible to influences, when impressions made are most easily retained.

You desire a Christian education, or in other words a spiritual. Ah, but the state does not pretend to teach such principles, neither should she be expected to do it. Do you think our nation would send her citizens to England, to teach them to be loyal to the United States? No. She would send them where the principles of her own government are taught and respected. So, if we expect to train the lambs of the flock to be loyal ambassadors for the heavenly kingdom, we must send them where the principles of that kingdom are taught and respected.

LOTTIE BELL.

(To be continued.)

WATCH, "lest coming suddenly he find you sleeping."

MISSIONARY.

Not far, not far from the kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in.

They're in the dark and the danger,
They're in the night and the cold,
Though Jesus is longing to lead them
So kindly into his fold."

AT HOME IN CHINA.**Mission Life in China.**

EVERY thing moves very slowly here in China. We have been for five weeks settling down, and are not yet in as good condition as we would like to be in. We are all in good health. We have moved into our kitchen and dining-room. We have an excellent cook, and I have another boy that I am educating. He works for me. His name is Chan, and he is standing by my side now, watching me write this letter. I am getting so that I can talk quite a little to the Chinamen, and I think a great deal of them. They are a needy people.

This last week I have examined over sixty patients, and we have got good results, for the Lord certainly does bless the treatments that we give these poor people. If we would only take the time, we could be doing such work constantly. As far as I am yet able to say, I think many of the Chinamen are more wise than many of the people in the States, for their customs are very simple.

The people in China are in great need. Yesterday a man brought a woman in from the country that was totally blind, and wanted us to cure her. Both of her eyes were gone and I could not help her. But he said he knew I could, and said he had paid a great deal of money to bring her this far, and it would cost him more money to return and she must be cured. These poor people have a great deal of faith, and I believe that God will yet give us the power to heal the incurables. As I mingle with the people it makes me think so much of the times when the Saviour was upon this earth, and the experiences that he had in healing the sick. The people here seem to be of the same nature that the people were at that time.

I hope that I may soon learn the language so that I may have more time to spend among them. Many of the Chinamen are anxious to learn the English language, but it is not a good idea to teach the ordinary Chinaman any English, for then he will go

among the foreigners and will lose all the good that you have done him. But a few of the more faithful can learn it without any harm to them. They are a great people to get proud if they have the least chance. One characteristic of the Chinese is their self-conceit, and it makes them appear very ridiculous sometimes.

The boy Chan that we have is of the class of a teacher, and he thinks that he can do nothing but teach. I make him clean up the yard every time it gets dirty, and he picks up his dress and is very particular about his hands. The sign that a man is a teacher, or a man of high authority, is to have long fingernails, and Chang had fingernails about an inch long. The other day I got the shears and clipped them off. He hated to part with them, but had to, and now I find that he can work some better than he did. It is wrong for them to have caste and all of my boys will have to learn to do all kinds of work.

It is a pleasure to work with the Chinamen. I never felt so happy in all my life, as I do over here serving as a representative of Christ. I tell you the Lord wonderfully blesses our efforts. We are not able to do as much for the people here as we were in the States, but I feel sure that we get better results. The results are astonishing. A small boy that came to us paralyzed is now walking, and men that were almost blind when they came are now seeing well.

Yesterday an old man came to me who was a victim of the opium habit and desired to be cured. All over his body were boils caused by injecting the opium. He was in a terrible condition. He had a little boy about four years old inject it. We called him a "Hai-Tsi Di-Fu," which means a little Chinese doctor, and he smiled all over.

The weather is beautiful here, and we are enjoying it. China has a beautiful winter climate. We have had no need of fire to keep us warm, although it gets quite cool at night. I am holding a Bible class each day for our family, and I find that the things that I learned at Academia the Lord is bringing to my remembrance now, but he cannot bring things to our remembrance that we have never learned. H. W. MILLER, M. D.

"THE blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness."

The
Welcome Visitor

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N. W. LAWRENCE - Editor.

Academia, Ohio. - February 24, 1904.

Sabbath begins Feb. 26 at 5:47 P. M.

THE Mount Vernon church enjoyed the ministry of Elder J. O. Miller last Sabbath.

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

SINCE our last issue, Brother W. E. Bidwell, M. C. Kirkendall, and J. O. Miller have visited Academia.

BROTHER BIDWELL reports a good interest at Greensprings, and some taking their stand for the truth. He and Brother G. P. Gaede have distributed considerable literature there.

ELDER H. H. BURKHOLDER visited us last week Thursday. He expressed thankfulness for being free from quarantine once more, and especially that the smallpox had passed the family with so little inconvenience to them.

BROTHER KIRKENDALL reports an interesting series of meetings at Brokaw, where Brother Floyd Gibson has been at work for a few months. A very good interest and some additions to the faith encourage these workers and the brethren there.

WE are informed that the *Sentinel of Christian Liberty* is discontinued, not because its mission is fulfilled, however, for that can never be till the warning message against the worship of the beast and his image has done its work, but because it has not been put by us where it could do its appointed work.

AS the days come and go, the war cloud grows more and more threatening. Russia is reported as saying that the war with Japan is not one, only; but after Japan, England and United States. Already England's forces in Canada are being inspected, put in order, and tested; while the United States is placing vessels and men where they may profit by observing the manouvers of the present struggle. What does it all mean?

IN a private letter to his parents, Dr. H. W. Miller made some suggestions in regard to sending money to China that may be of use to others. He says, "Send small amounts in a letter and I can get them cashed at Hankow, but amounts of ten dollars or over had better be sent in a draft to the Pacific Press drawn on a San Francisco bank, and they will buy a gold draft which I can also get cashed at Hankow. It would be well to request the Pacific Press to get the draft on the Hankow branch of the Hong Kong and Shanghai Banking Corporation, and inclose the draft in a letter to me at Sin Tsai Hsien, Province Honan, China, via Hankow.

DEAR WELCOME VISITOR: As we here at Killbuck have set this day (Sunday, February 14) apart to ask God by fasting and prayer to guide us in our work, I thought it good to tell you about the advancement the truth is making at this place.

Brother B. L. House and wife came here and began a series of meetings January 8, which lasted about three weeks, resulting in six dear souls (all heads of families but one) accepting the Message. Since that time two more (young men) have taken their stand, and many others are deeply interested. The decided victories gained by heart searching confessions and the setting aside of miserable habits, such as the use of tobacco and pork, have made our hearts glad, and have encouraged us, who have been longer in the way, to put all on the altar, so that the Lord can use us to his glory, and so hasten the work that he has given us to do to a finish.

So, "Finally, brethren, pray for us, that the word of the Lord may have free course," "that in everything" we may be "enriched by him, in all utterance, and in all knowledge," so that "the testimony of Christ" may be "confirmed in us," so that we "come behind in no gift, waiting for the coming of our Lord Jesus Christ."

G. C. QUILLIN.

OFFERINGS EVERY WEEK.

A SHORT time ago we enjoyed the occasion of our annual offerings very much. A child of God is always made glad when he sees provisions made for spreading the gospel of the kingdom. Why not make substantial offerings every week? The situation in the world demands of us a strenuous effort. We are blessed as Christians in proportion to the effort put forth in advancing the Lord's cause. A church that does not work to advance the gospel among sinners is the most cheerless, lifeless organization in the

world. Church members who do not work in this way become wretched and miserable. A Seventh-day Adventist company that does not engage actively in promulgating the message of Jesus' second coming is of all organizations the most inconsistent.

Every consideration argues that we should select the most effective method possible for raising means to forward the Third Angel's Message, and then push ahead with great faithfulness. The plan of weekly offerings is an admirable method for providing funds to extend and build up the work in many lands. Its frequent occurrence is greatly in its favor. Through this means our attention is often called to the great wide harvest field. The aggregate amount of fifty-two offerings in twelve months can scarcely fail to make a handsome sum.

If each of the seventy thousand Adventists in the world should give ten cents per week, the total offering for one week would be \$7,000, and for one year it would give the grand total of \$364,000. It may be said that some members cannot do as much as is suggested. True; but many could do much more, so the average could be made to reach that amount. The missionary offerings for the year 1904 should greatly exceed those of any previous year. If any have been neglecting this matter, then let such begin immediately to perform it.

Every church should use the envelope plan in carrying this into effect. Almost every church which does use the missionary envelopes for their weekly offerings has greatly increased the amount given. And usually the spirituality and courage of the members have increased in a like ratio. These envelopes can always be secured through the tract society department of the Conference. There should be frequent remittances to the Mission Board in order that the many needs of the cause may be regularly supplied.

Every church should agitate this subject until all become thoroughly aroused. They should also teach its needs and methods until every one is perfectly instructed. Keep at it, and soon it will be enjoyed, and then it will be easy. WM. COVERT.

OBITUARY.

RUSSELL.—Died at Castalia, Ohio, Feb. 10, 1904, of consumption, Norris John Russel, only child of Mr. and Mrs. Fred Russell, aged 16 years, 5 months, and 6 days. When he bade his parents goodbye, his hope in Christ was good, and he asked them to meet him in the resurrection of the just, and also stated that he was not afraid to die. The writer spoke from James 4:14, and Jer. 13:15, 16, to a well filled church. W. F. BIDWELL.