

THE Welcome Visitor

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

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ACADEMIA, OHIO, DECEMBER 28, 1904.

Entered June 12, 1903.
As Second-Class Matter.

OUR PIONEERS.

DON'T TEAR THE OLD CHURCH DOWN.

WHAT! Tear the old church down, you say,
And build a modern one
That we can look upon with pride,
And boast of when 'tis done.
With lots of little rooms below,
For festivals and fairs,
And one big room for preachin',
With its pews and easy chairs?

What's wrong about the dear old church
We've worshiped in so long?
The walls are good, the clapboards tight,
The windows sound and strong.
I'll own the roof is leakin' some,
But that can be made right;
A shingle stuck in here and there,
Will make the old roof tight.

I tell you, brethren, that old church
Seems like a life-long friend:
Sweet memories now clustering there,
Will last till life shall end.
Each timber, joist, and board, and nail
Seem speakin' with a tongue,
And tellin' of the good done there
Since you and I were young.

Beside that dear old altar there,
Just fifty years to-day,
I knelt and begged for pardon, and
Christ washed my sins away.
And though old Time has thinned my hair,
And bleached it white as snow,
That altar is as dear to me
As fifty years ago.

The sermons that were listened to
From holy men of God,
Whose bodies now are lyin' cold
Beneath the church-yard sod,
Seem ringin' in my ears to-day,
As full of gospel truth
As when I listened to them in
The sunny days of youth.

I seem to hear the preacher say,
Come, brethren, let us pray;
And all the congregation kneel
In the good old-fashioned way.
I seem to hear the thrilling shouts
Of "Glory" and "Amen"
Responding from the people's hearts,
And echoing again.

I seem to hear the good old hymns
We all so loved to sing,
That used to swell from every heart,
And make the old church ring.
There's one now ringin' in my ear—
"Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

'Twould seem too much like sacrilege
To tear that altar down;
I fear God wouldn't bless the deed,
But rather on it frown.
No, brethren, not a dollar will
You get from my old hand.
I'd rather give five hundred more,
And let the old church stand.

I beg you, let the old church stand,
And when this old gray head
Shall lie beneath the springing flowers
In the city of the dead,
Then you can tear the old church down,
And build one new and grand;
But while I live, O heed my prayer,
And let the old church stand.

—Selected.

ORGANIZATION OF THE OHIO CONFERENCE.

Retrospective.

ON Feb. 8, 1862, the Seventh-day Adventists organized their first church in Ohio at Lovetts Grove near Bowling Green. The Ohio Conference was organized in 1863 at Wakeman, O., with Oliver Mears as president, H. T. Baker as secretary, and P. Ferclot as treasurer.

The officers of the Conference for the years 1864-1873 were as follows:—

1864

President, O. Mears; Secretary, H. F. Baker; Treasurer, John Mears. The Conference was held at Portage.

1865

President, O. Mears; Secretary, Joseph Clark; Treasurer, John Mears. The Conference was held at Lovetts Grove.

1866

President, I. N. Vangorder; Secretary, Joseph Clark; Treasurer, John Mears. The Conference was held at Lovetts Grove.

1867

President, Elder J. H. Waggoner, had credentials; Secretary, Joseph Clark; Treasurer, John Mears. The Conference was held at Lovetts Grove.

1868

President, Elder James White, had credentials; Secretary, Joseph Clark; Treasurer, John Mears.

1869

President, Elder J. N. Andrews, credentials; Secretary, Joseph Clark; Treasurer, John Mears. First camp-meeting with conference was held at Clyde, O.

1870

President, William Chinnock; Secretary, H. Hodgson; Treasurer, O. F.

Guilford. Conference and camp-meeting were held at Clyde, O.

1871

President, William Chinnock; Secretary, E. W. Hutchins; Treasurer, John Mears.

Licensed.—H. A. St. John, O. Mears, A. A. Hutchins, William Cottrell. Conference and camp-meeting were held at Mansfield.

1872

President, William Chinnock; Secretary, A. A. Hutchins; Treasurer, John Mears.

Ordained.—H. A. St. John.

Licensed.—William Cottrell, O. F. Guilford, Sanford Rogers. Conference and camp-meeting were held at Mansfield.

1873

President, O. F. Guilford; Secretary, A. A. Hutchins; Treasurer, John Mears.

Credentials.—H. A. St. John.

Licensed.—O. Mears, A. A. Hutchins, William Cottrell. Conference and camp-meeting were held at Lexington.

Thus I have traced the Ohio Conference from its earliest organization. We notice among the organizers of the work the names of such men as Elder J. H. Waggoner, Elder James White and Elder J. N. Andrews. It is a good thing to be born well, and no doubt much of the success and sturdiness of the Ohio Conference is owing to the men of strong convictions and strict integrity that controlled it during the earlier years of its organization. In this condensed report I have covered the first ten years of the Conference history.

All the laborers above named are now in the silent tomb, except Brother O. Mears, who resides at Clyde, O.; Brother H. A. St. John, who resides in California; and Brother William Chinnock, who resides in California. Other changes will be reported later.

D. E. LINDSEY, Sec.

"FAITH is not a blind, irrational assent, but an intelligent reception of the truth on adequate grounds."

THE OLD YEAR AND THE NEW.

As we bid farewell to the old year and welcome in the new, we find pleasure in giving the readers of the VISITOR a glimpse of the past history of the Third Angel's Message in Ohio by those who had part in pioneering the work. We feel sure that this rehearsal of past experiences by the men and women whom the Lord called and used in establishing the "present truth" in our Conference will be read with interest and profit by all. God has told us not to forget the past but "call to remembrance the former days in which, after ye were illuminated ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." "For his people in this generation the Lord has wrought as a wonder-working God. The past history of the cause of God needs to be often brought before the people, young and old. We need often to recount God's goodness and to praise him for his wonderful works."

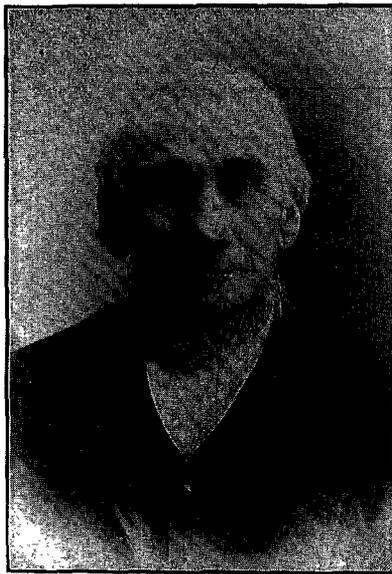
It will not only be refreshing to the pioneers of this cause to thus relate their past experiences and recount the mercies of God, but it will, we believe, be incentive to those who have more recently connected with this work and at whose hands God will require a speedy finish.

As we thus take our last look at the old year and listen to the encouraging words from the dear brethren and sisters who have long borne heavy burdens may we greet with courage the untried future and enter upon the work of another year with renewed zeal and determination to hasten the final triumph of God's closing Message.

H. H. BURKHOLDER.

DEAR BRETHREN AND SISTERS: In answer to an invitation to briefly relate some personal experiences in pioneer days of the Third Angel's Message in Ohio, I will say that it was in the month of February, 1858, that my attention was first called to the Advent Message. I was then living about two miles north of Bowling Green, Wood County, and had never made a profession of religion. In fact what I had seen of some who did profess, and with whom I was most intimately acquainted in early life, led me to shun rather than desire religious influence. I was informed one day by a neighbor that a stranger was in the neighborhood delivering lectures in a schoolhouse and that he was attracting a great deal of attention and drawing large crowds. I concluded to go and hear him too,

and as a result, with many others, soon became deeply interested. The name of this lecturer was G. W. Holt. He continued his lectures about two weeks, as this was about all the time required to give a full course of Advent lectures at that time. His efforts were not in vain, for at the close of his meetings about thirty persons commenced to keep the Bible Sabbath. Among the number was my brother, John Mears, who urgently insisted on me doing likewise, but I did not. A little later, about the first of June the same year, Elder J. N. Loughborough and T. J. Butler arrived with a tent



OLIVER MEARS, OUR FIRST PRESIDENT

and I was solicited to assist them in securing lumber with which to seat the tent. I did so and another series of meetings was held. It was during these meetings that my wife and I began to keep the Sabbath of the Lord, and identified ourselves with the Adventist people.

In the summer of 1860 Elder James White and wife held meetings in a tent near our home which more fully established the believers in what is now known among us as the "Present Truth." From this time onward churches were organized in different places and the cause began to gather strength.

On May 27, 1863, at a general meeting held at Wakeman, a State organization, or conference was effected. It was decided that I should serve as president, H. F. Baker as secretary, and P. Ferriot as treasurer.

Thus the Ohio Conference started out with but few believers widely scattered, and with many difficulties to encounter.

One thing above all others, that made our work effective and that gave us courage and determination in re-

sisting the enemy, was a firm belief in the *very near* coming of Christ. Our unbounded faith in this event and that it was so near at hand added zeal to our work and joy to our worship. Many who longed to live to see the Saviour come in the clouds of heaven have fallen asleep. Among those who are resting from their labors is my dear wife who fell asleep the 13th of last April at the age of eighty-three. After spending sixty years of married life to be deprived of her in my declining years is a loss too great to be expressed in words. I now feel that my work too will soon be at an end, and that I will be called to rest a little season in the grave. If I am spared until the sixth of next month I will be eighty-five years of age. I will say in closing, for the benefit of all who may read these words, that after all these years of experience with the people of my choice, and careful study of the Message we are called to proclaim to the world. I am absolutely sure this work will end in a glorious triumph when Christ appears. My faith in the Third Angel's Message was never stronger than it is to-day. I have seen it assailed many a time by the enemy but it always came off victorious. May the Lord help us all to be true to the end.

OLIVER MEARS.

Waterford.

IT was in 1866 when my attention was first called to the present truth, when Brethren I. D. Van Horn and Lawrence held a tent meeting at Bellville. The meeting was pretty well along before I attended it.

I heard a few sermons before they moved the tent to Fredricktown, but they did not have much interest there. By this time there was a challenge sent for a discussion. Elder Van Horn accepted the challenge, so they had a discussion on the law and Sabbath. It lasted three days and nights. Dr. Mann, his father and I attended it all through. We had to drive about nine miles. By that time we were pretty well satisfied that Elder Van Horn had the right side of the question, but we wanted to be sure before we commenced keeping the Sabbath. Quite a little company accepted the truth at Bellville.

I promised the Lord if it were made plain to me that the seventh day was Sabbath, I would keep it. Many times after working hard all day I would sit up till midnight and read, study and pray. We didn't have as much reading matter then as now; but we procured some tracts and I took the *Review and Herald* and that was a great help to us. I have taken the

Review ever since except one or two years. I would rather do without my meals part of the time than be without the *Review*. After studying the matter about two years I was fully convinced that this was the truth.

I was the first one that commenced keeping the Sabbath in our neighborhood. Dr. Mann commenced a few weeks later. We distributed reading matter and talked to our neighbors. Soon Brother Penn's family commenced keeping the Sabbath. Satan tried hard to hinder us. It raised quite an excitement among the neighbors. Some called us insane. They thought we couldn't make a living and keep the seventh-day, as we couldn't change work. We couldn't get our threshing done. I told them if it was the Lord's will that we should keep the Sabbath, he would open the way, and so he did. We had no trouble getting our threshing done. The excitement soon died down and we had as many neighbors and friends as we had before.

By this time the Richardson family moved into our neighborhood. They were Sabbath keepers and we would meet on the Sabbath and study the Bible together.

By some means I found out that Elder H. A. St. John would come and hold meetings with us if we wished, and so I made arrangements to hold them in our schoolhouse. When we came together I learned that we could have but one meeting, and the house would be closed against us. I procured a meeting house a few miles north of us where Elder St. John gave a course of lectures and had a good interest. There were a few took their stand, among whom were the Caufmans and John Acton.

There seemed to be an interest about Chesterville, south of Waterford, so Elder St. John went there and held meetings which resulted in Brethren Iles and Talmage accepting the truth. The Carsons lived in that neighborhood. They had been keeping the Sabbath before the meetings. Later on Brother Oliver Mears was sent here and helped to organize a church.

About 1873 we began to make arrangements to build a meeting house and in 1874 we got it completed. In the meantime, Elders E. B. Lane, Canright, Burrell, Underwood, Gates, and others visited us, while others were added to our number so we had quite a company. When the Mount Vernon church was organized twelve or thirteen of our number joined it. Others moved away and some went to work in the cause, while others backslid. In this way our numbers got down to a few; but within the last year there has been quite an increase.

Some have been added by baptism, some who had backslid took their stand again, and others moved in from other places, so our meetings and Sabbath-school have been very encouraging.

One thing that we have to encourage us is that we have sent out five ministers: Dr. Mann, D. E. Lindsey, I. S. Iles, Lovel Iles, and G. A. Irwin. While three of them are laid away, we can see fruit of their labors. It was Dr. Mann that started the work at Corsica and other places. His last effort was in George A. Irwin's neighborhood, but he was laid away before his work was finished there. It was completed by D. E. Lindsey and W. H. Saxby.

It was through some of the sisters of the Waterford church that reading matter fell into the hands of D. E. Lindsey and first called his attention to the truth. He came to our place and was baptised by A. M. Mann near our church. Besides the ministers named other missionary workers have gone out from the Waterford church.

I will say to the readers of the VISITOR that my courage in the truth is as good as ever. I am glad to see that the work is moving on. There has been a great change since I came into the truth. GEORGE BISEL.

THIS Message first reached us in 1867-8 when Elders R. J. Lawrence and I. D. Van Horn pitched a tent in Fredericktown, O., and held a series of meetings.

Though we heard but one sermon and the elders visited us only once, a lasting impression was made and we continued to investigate by studying our Bibles and the literature furnished us. The *Review* became a regular visitor in our home and the truth looked plainer and clearer to us as we studied.

In 1873 Elder H. A. St. John came to our place and held meetings in an unused church (Harmony was its name) about two miles north of Chesterville.

The doors of the church were soon closed against him but he with a goodly number of hearers repaired to a nearby schoolhouse where he continued to proclaim the gospel in its fullness.

At this time my wife, Mrs. S. A. Talmage, now sleeping, and myself with a few neighbors (among them Elder J. S. Iles) commenced the observance of the Lord's Sabbath and to walk in all the light given.

By his help we have continued in this way which grows brighter and brighter.

The believers at Bellville, Appleton near Newark, and other scattered ones attended some of these and subsequent

meetings, some driving a distance of more than thirty miles, so eager were they to meet with those of the same precious faith and to hear the word proclaimed by the living preacher.

We were baptized and became members of the Waterford church at its organization in 1873, our names having been dropped from the Methodist Episcopal church book on account of our new faith.

We are longing for the time when this threefold message will have been proclaimed in all the world; for that glad day when our dear Saviour will come and take his people to be evermore with him; when we shall meet our loved ones now sleeping; when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain;" when "the eyes of the blind shall be opened and the ears of the deaf shall be unstopped;" "when the lame man shall leap as an hart and the tongue of the dumb sing." Yours in the blessed hope, J. N. TALMAGE.

Clyde.

DEAR VISITOR: By request I take this opportunity to write you concerning the Advent or Miller doctrine. It was in the forties that myself and wife attended the lectures that were being given on the prophecies of Daniel and Revelation. The predictions and their fulfilment were so conclusive that we could not but believe them.

At that time we belonged to the Freewill Baptist church in York township. There was such an opposition to the truth that we left the church and have never regretted our decision and joined what was known as the Miller doctrine.

At this time there were companies in different localities: in Fremont, Pleasant and York townships, and the towns of Greenspring, Norwalk, and Castalia. There were three or four families in each company, and the meetings were held in the different private houses and schoolhouses. These were glorious meetings. There are only two or three of that company left. They have been laid away, and if we prove faithful we shall meet them at the resurrection morn.

I would state that the companion of my youth departed this life, December 26, 1851, fifty-three years the twenty-sixth of the present month. On that night just before she went to sleep she repeated the little verse:—

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

It was about midnight. I was wakened by a peculiar gurgling noise she was making, and in a short time without a struggle she was dead. I am trying to so live that I can meet her where there will be no more sorrow nor death, and be with all the redeemed.

My prayer is that we may be unbroken families in the earth made new. I remain yours in the truth,

C. STREETER.

Clyde, O.

(Brother Streeter will be ninety years old next April.—ED.)

ELIZABETH YOUNG HUTCHINS.

THE subject of this sketch was born to Charles and Nancy Scothom Young in Sandusky Co., O., March 2, 1825, in a newly made log house which had no floors but mother earth, one door and one window with a greased paper to admit the light. It is said that she was the first white child born in that section of the county.

Elizabeth Young grew to womanhood accustomed to the hardships and privations of early pioneer life. In early life she attended a course of lectures given by a pious man who taught the near approaching and the coming of the Lord. These lectures caused her to meditate seriously on the signs of the times and to search for the truth.

In the year of our Lord about 1844 another sojourner by the name of Emory Loren came, urging the people to prepare for the second coming of the Lord for the day was nearly at hand. These first two good missionaries did not instruct in regard to the Sabbath. In the year 1846 the subject of this sketch accepted the faith of the Seventh-day Adventists under the preaching of Elder Joseph Bates.

There were six members who claimed the faith at that time and were baptised by the elder, formed a class and held their devotional meetings at their private houses for many years, there being no churches of their faith in the county at that time.

At the home of Jacob Huber of Greenspring, O., a true and faithful member of their faith, they had many and many a joyful time waiting for their Master.

In later years, the class which had grown to quite a large number, rented a hall in the village of Clyde to worship in. And now just across the street in front of Elizabeth Hutchins' home in Clyde they have a temple that they call all their own where they worship God according to the dictates of their faith.

The six who first formed the class have all passed to the silent beyond except Sister Hutchins who will be eighty years old March 2 next.

Elizabeth Young was married to Matthew Hutchins in 1843 and they two traveled down through life hand in hand in the Advent faith until one year ago this fall, her husband in a ripe old age, lay down his life with his labors to wait the coming of his Master.

I HEARD the Third Angel's Message preached in the fall of 1876 by Brother H. A. St. John and T. M. Steward. The following year I attended the Norwalk camp-meeting and was baptised by Elder O. F. Guilford.

In 1882 Brother Gregory, our State treasurer died and I was appointed to serve the remainder of the year as treasurer. The following year at our camp-meeting I was elected State treasurer and served for five years. The Lord has ever been merciful to me. I can say of a truth, "I have been young and now I am old yet have I not seen the righteous forsaken or his seed begging bread." I am past three score years and ten (seventy-one) yet the goodness of our dear Lord is still attending me. Though somewhat afflicted at present he has not forsaken me but is still my strength and support. Your brother in hope of eternal life,

JAMES ROWE.

AT the age of eighteen years I was converted and united with the Lutheran church. I had a bright experience in the forgiveness of sins, and was happy in the Master's service for some time. Several years later I was led into card playing and reading of novels. I lost the sweet peace I had in Christ, yet in those years he never left me for he led me in just the same wonderful way to give up those foolish and hurtful things and prepare my heart for the reception of the present truth, as in my former experience had been the case.

In March, 1870, I heard the truth of the Third Angel's Message preached by Elder I. D. Van Horn near Clyde, O. The following fall Brother Van Horn returned to our place and five were baptised. Two have fallen asleep, one apostatized and one sister and myself are still loving the precious truth. The Lord has been my comfort and stay for many years. He is still "the same yesterday, to-day and forever."

The Third Angel's Message is threefold clearer to-day than what it looked thirty-five years ago. It behooves us all to return to our first love for the coming of our Lord hasteneth greatly.

The same fall I had the privilege of seeing and hearing Brother and Sister

White at the first Ohio camp-meeting which was held at Clyde. I am sixty-one years of age, so have spent over half of my time in the Message.

MRS. JAMES ROWE.

DEAR VISITOR: I will try to comply with your request and give my early experience in the Message. When I came to Ohio to live I was a member of the Baptist church, in Niagara Co., N. Y. I brought my letter with me, but did not live near a Baptist church, so never united with one here.

Soon after I came, I attended the lectures given by Brother I. D. Van Horn, in the North Ridge church, in Townsend. At that time I had never seen or heard an Adventist. When he presented the Sabbath of the commandments, I became convinced. I think I first heard this truth in 1870, and united with the Clyde church in 1871. I have been a member of this church ever since, and have ever found the loving kindness and tender mercies of the Lord dear to me. I will be seventy-five years old in March. Yours in the blessed hope,

SARAH A. GREENMAN.

I FIRST heard the Second Advent doctrine in the year 1843, in Mansfield, O., where I heard Elder Bates speak about the second coming of Jesus.

Being then only fifteen years old, I had never heard such good words before; and ever since then have been a firm believer in the Advent doctrine, for it is dear to my heart, and by the help of my Redeemer I will walk in the light until my days are ended. I was baptised by Elder Cornell at Greenspring in 1854, and am now seventy-six years old.

MRS. ALTA SUGGITT.

(Sister Suggitt is still a faithful member of the Clyde church.—ED.)

WELCOME VISITOR: I accepted the Third Angel's Message by reading books, pamphlets, tracts, and papers furnished gratuitously by the families of E. C. Penn, and Elder A. M. Mann, (deceased.) I was baptised at the Mansfield camp-meeting by Elder J. H. Waggoner and united with the Waterford church at its organization some thirty years ago. I will be sixty-five years old in a few days.

W. S. BOONE.

New Straitsville, O., R. F. D. Number 1.

"THOU art my strong refuge. Let my mouth be filled with thy praise and with thy honor all the day. Cast me not off in the time of old age; forsake me not when my strength faileth."

Supplement Welcome Visitor

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ACADEMIA, OHIO, DECEMBER 28, 1904.

Entered June 12, 1903,
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OUR PIONEERS.

MORE AND MORE.

THE light of the world shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

The wealth of this world seems poorer and poorer,
As further and further it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

My waiting on Jesus seems dearer and dearer,
As longer and longer I lean on his breast;
Without him I'm nothing, seems clearer and clearer,
And more and more sweetly in Jesus I rest.

May joy in my Saviour is growing and growing,
And stronger and stronger I trust in his word;
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.

—Selected.

By request I give a few items of my early experience in the rise of the Third Angel's Message. Truly the good hand of our God has been with us. In March, 1856, under the first labors of Elder Isaac Sanborn, of Green Co., Wis., my wife and I, with a few others, heard these vital truths and took our feet off God's holy Sabbath day and were delighted to keep it. We were the first converts known in southern Wisconsin.

The truth soon spread to other neighborhoods. "The dragon was wroth." Former dear friends turned against us. Anonymous letters were received. The schoolhouse where we met on the Sabbath for worship was locked against us. These only proved a blessing in disguise. Although poor we all had a mind to work. Through the blessing of God, we built, as we believe, the first church by Seventh-day Adventists in Wisconsin, at Avon, Rock Co.

June 4, 1859, I was ordained elder of the Avon church. Previous to this time Seventh-day Adventists had no organization, and no tithing system as now. Every one who went out in the ministry went on his own charges. Although bitterly opposed by nearly all the ministry, the truth spread rapidly. Wisconsin and Illinois were or-

ganized into one conference, as *non-combatants* in the Civil War which was then raging. Would to God I could tell you how the Lord opened the way in answer to prayer for H. W. Decker, now Elder Decker, and myself in behalf of our conference to visit Governor Soloman of Wisconsin and Governor Yates of Illinois to have our people recognized as non-combatants which they did. The Lord was our helper. Later the ravages of the war were likely to interfere with God's work. A three days' fast was appointed for all Seventh-day Adventists. My recollection is that we neither tasted food nor drank water for three whole days. We cried mightily to God for help. Immediately victory was given to the Union arms. The backbone of the rebellion was broken. General Sherman marched his army through the Southern States to Savannah. Three million slaves were freed; the war ended in answer to prayer. Have faith in God.

In July, 1869, we moved to Barton Co., Mo., not knowing of a Seventh-day Adventist in that State. Later we learned of a small company north, near the Iowa line. Also that several families from Illinois had settled in the county adjoining us. The Lord opened the way for meetings at our school house and vicinity. Among a goodly number who accepted the faith, was Elder J. W. Watt, a promising young man, now president of the Vermont Conference.

My first continued labor in the ministry was in the fall of 1872. Early in the summer of 1873 I was ordained to the gospel ministry by Elder James White at a camp-meeting in Missouri, having closed our first tent meeting with about twenty-five converts. That season I labored in connection with Elder T. J. Butler. We held tent meetings in five different towns closing late in the fall at Nevada, county seat of Vernon County. Elder Butler reported 100 converts in the *Review*. We had no tithing fund; our dependence for board, etc., was the charity of the people. For several years I received very little or no pay. My good wife and boys stayed on the farm and raised stock, which year by year was gradually reduced; then the farm was sold. We had no family

tent to use in tent labor. A straw tick filled with straw or hay spread on the platform and rolled back of the speaker in time of service, was our bed. To help start the work we also contributed of our means—\$50 toward the first tent, a fifty foot circular; \$500 later to help start the tract and missionary work. In all this the Lord blessed us and his work. Whenever we went we expected opposition from the various ministers of the place. Their most able men from a distance were often sent for at a cost of \$100. We praise the Lord for this. It served to call the people together that they might see the distinction between truth and error. My work has been largely single handed. Starting long before day I have gone thirty or forty miles on horseback to meet an opponent that evening, in order to defend those young in the truth. As the tithing system was preached and adopted the financial stress was much relieved.

Along in the '80's, under the advice of the General Conference, I spent about six years in another new field, Arkansas. We continued the interest started at Springdale by Brother Wellman from Michigan who took sick and died at his post. A meeting house was built. Here we organized the first Seventh-day Adventist church in Arkansas. Bitter opposition and much persecution had to be met. The exemption clause was repealed. The law gave Seventh-day Adventists no protection. I was the only ordained Seventh-day Adventist minister in the State. Day by day we pleaded with God for divine wisdom. Our brethren were watched and arrested upon the most trifling pretext. J. W. Scoles, a young man just licensed, was with me in tent labor. We had just started in our first tent meeting when he was arrested. He had to give bail or go to jail. I rode twenty-five miles, swam my horse across a raging river, and procured bail. The trial was set for the November term of the circuit court to be held at Fayetteville, the county seat. Our tent meetings continued four in number. We were threatened by a furious mob at Siloam Springs, the third place. We closed at Fayetteville, the county seat, so as to attend the trial. Under all

these obstacles the Lord gave the victory. Some embraced the truth in every place.

It was necessary to procure counsel for the trial. The General Conference, George I. Butler, *President*, sent Elder E. W. Farnsworth, and he remained with me some two or three weeks. Legal counsel was sought, and \$250 was the price paid.

Thanks to our good brothers and sisters who responded to a call in the *Review* and sent of their means to help meet the expense, a new tent was bought and pitched at the county seat. Several of our dear brothers and sisters camped on the grounds waiting for the trial. With the help of Elder Farnsworth and a good choir of singers a rousing meeting was held about two weeks before the case was called. Not only citizens of the place but many in attendance at the court helped to make up our large audience. The Lord gave great power to his servants.

At the day of the trial the court granted Brother Scoles the privilege of speaking. He occupied forty-five minutes on the Sabbath question before a crowded courtroom. Thus the Lord gave us favor with the people. We rejoiced in God that he "turned the wrath of man to praise him." "For we can do nothing against the truth but for the truth." For about two years this state of things continued, until the exemption clause was reinstated. My labors in Arkansas extended from the northern to the extreme southern part of the State, in most of the large cities on the western border.

My ministry since April, 1891, has been in Ohio, most of the time in the cities, Washington Court House, Columbus, Cincinnati, four years, Dayton, three years, Springfield, three years, and some in other places. In all the cities named the Lord has added precious souls to the church.

I have been connected with the Seventh-day Adventist people and their faith since the early spring of 1856, more than forty-eight years. I was then just thirty years old. I am now in my seventy-ninth year, and my wife is seventy-six. We have been constant readers of the *Review*, also been officially connected with the cause most of the time. We have seen it in all its phases. The combined influence of the so called Christian churches from its infancy has been hurled against it. Some who were strong men apparently, have become exalted, self-sufficient, lost their hold on God, and apostatized from the faith. Others became *bitter* against the testimonies of God's spirit by Mrs. E. G. White, and said and wrote hard things. Amid all this God's truth, in the hands

of his humble servants, has moved steadily forward shining brighter and brighter like the rising sun in a clear day. No power on earth can stop it. Its rays will reach every nation, kindred, tongue and people. "Then shall the end come."

"To the Law and to the *testimony*, if they speak not according to this word, it is because there is *no light in them*."

We take no honor or praise to ourselves for the little we have done. God has wrought for and through us only as we have put our trust in him, claiming his promises in humble prayer, "He is a present help in every time of need." J. G. Wood.

Deshier.

IT was in 1876 that my attention was first called to the truth as believed and taught by Seventh-day Adventists. Brother George Edwards and I went to Defiance. He gave me a partial history of that people, enough so that I was interested. A short time after this Brother T. J. Butler and wife came to his house and made ready to hold meetings in a small room formerly used as a grocery. Brother Edwards, as he was passing my place, called me and told me of the meeting and invited me to come and hear him. From what he had learned and taught me on the way to Defiance, I was anxious to hear more. Brother Butler gave us a history of the world from Daniel 2. The next evening from Daniel 7. The weather was stormy so I did not get to the meeting for an evening or two. Brother Edwards called to me again and told me that Brother Butler was going to present the Sabbath question. There was a United Brethren meeting in progress at the same time. The minister tried very hard to prejudice the minds of my wife and two eldest girls, and accomplished his purpose quite successfully, but I persuaded my wife to go with me to hear the Sabbath question. On the next night he gave the best reasons, and all the reasons, for Sunday keeping, and showed from sacred and secular history that it came to us direct from heathen sun worship and enforced by the Catholic church. These two sermons convinced my wife and myself that there was no sacredness in Sunday or Sunday keeping.

Brother H. A. St. John preached for us and Brother O. F. Guilford, pitched a tent in Hamler, O., where we first met Brother H. H. Burkholder, at that time tent master, if I mistake not. We can count from this time additions added to the Hamler church. We called O. F. Guilford, who now

sleeps, Father of the Hamler church. I might mention G. W. Edwards and family, Ellen Frederick, Louisa Panches, C. H. Panches, and David Panches, and their families, Brother Stevens, Brother J. S. Fisher, and many others who have labored earnestly in the Hamler church. I must speak of John F. Rayle as helper in the Sabbath-school work. My wife and I joined the Adventists in January 1876, twenty-eight years ago.

R. FISHER.

Hamler.

DEAR READERS OF THE WELCOME VISITOR: Fifty years ago this winter I spent working for an 1844 Adventist near North Liberty, Ind. He caused a feeling to take possession of my mind in that I believed I would be on the earth when our Lord would come for the faithful. Then in the summer of 1858 with my father, Samuel E. Edwards, I heard our dear brother, M. E. Cornell, giving the Message at Gilboa, O. What most attracted our attention when we drove our ox team into town was the following well chosen words printed on a streamer and fastened to the center pole, "What is truth."

We were members of the Disciple church, that at that time boasted of being victorious in debate. Dear old pioneers, with you I am a lover of the Third Angel's Message. In this generation our Lord will come.

G. W. EDWARDS.

DEAR READERS OF THE WELCOME VISITOR: I am sixty-seven years old. I am glad that the Lord has spared my life to see the Message going to all the world.

I am one that heard the present truth and accepted it in Gilboa, O., in the year 1857 or 1858. It was proclaimed by Brother Cornell. The truth looked very clear and precious to me at that time, but more so now as we see the end so near. I am still of good courage and desire to help in this Message till the work is done, and then have a part with the remnant.

MRS. S. A. CLYMER.

"THE experienced laborers, those who toiled under the weight and the oppressive burdens when there were but few to help bear them, God regards; and he has a jealous care for those who have proved faithful. He is displeased with those who are ready to find fault with and reproach those servants of God who have grown gray in building up the cause of present truth."—"Testimonies," vol. 3, pp. 320, 321.