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THE EARLY DEVELOPMENT OF THE CHURCH OF GOD (ADVENTISTS)

Submitted to

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by

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## INTRODUCTION

In this paper, it is my purpose to trace the early developments of the Church of God (Adventist). Commonly known as the "Farion Party" or the "Snook and Brinkerhoff Company" in those days, the Church still exists today with headquarters in Stanberry, Missouri.

It is not my intention to portray a history of this Church, but to focus more clearly the reasons for its beginning and the circumstances involved. Special attention will be given to Elders B. F. Snook and W. H. Brinkerhoff as they initiate a movement to oppose the Spirit of Prophecy.

## THE EARLY DEVELOPMENTS OF THE CHURCH OF GOD (ADVENTIST)

After the Civil War was over, many thought that now the Seventh-day Adventist Church could truly prosper in its mission to proclaim the gospel without too many difficulties. Unfortunately, they were wrong. Right in their own midst were dissenters who were attempting to destroy some of the basic principles of the Seventh-day Adventist Church.

Between May 17 through May 21, 1865, leaders of the church met in Battle Creek, Michigan for the third annual General Conference session. Elders B. F. Snook and William H. Brinkerhoff, president and secretary-treasurer, respectively, of the Iowa Conference were present to represent their constituents. Both were qualified men and had accomplished much for the church in the early 1860's.

Prior to Elders Snook and Brinkerhoff's coming to the General Conference session, they had secretly "been sowing seeds of discord in Iowa".<sup>1</sup> Discontentment in regards to Ellen White's visions and Elder James White's leadership in past years was pervading their thoughts. Although Elder Snook had confessed in the Review and Herald both in 1862 and in 1863 to have opposed Elder White, he still secretly maintained harsh feelings toward the

Whites. By this time, Elder Snook had already influenced Elder Brinkerhoff in rebellion and slander against the Whites.<sup>2, 3</sup>

With this disgruntled attitude towards the Whites, both, Elders Snook and Brinkerhoff, were seeking additional controversial issues. Present at the Battle Creek Church were two or three non-Adventist wives accompanying their Adventist husbands to the General Conference session. As a matter of custom, these wives were dressed according to worldly standards and were laden with jewelry. Without taking any pains to learn their identity, Elders Snook and Brinkerhoff returned to Iowa from the Conference with "great stories of the pride of the Battle Creek Church, and how they saw them decorated with feathers and jewelry".<sup>4</sup> Throughout the Iowa Conference scandalous stories were told of the evils of the Adventist Church and especially those in Battle Creek. Furthermore, Snook and Brinkerhoff emphasized their objections to Ellen White's testimonies, and as J. N. Loughborough said: they "set out to cause a division in our ranks in Iowa, with themselves as leaders, and headquarters at Marion". In a letter to Elder Ingraham dated May 31, 1865, Elder Snook made the following proposition: "How would you like to strike out on the old doctrine of the independence of the churches? Please answer by return mail".<sup>6</sup>

Elders Snook and Brinkerhoff were not the first to vehemently oppose Ellen White's testimonies. Both the Messenger and Hope of Israel parties had previously attempted to rid the church of her testimonies. These papers claimed, along with Elders Snook and Brinkerhoff, that the Third Angel's Message would go forward much

more rapidly without the deterrence of the Spirit of Prophecy.<sup>7</sup>

Elder Snook and Brinkerhoff opposed Mrs. White's testimonies to such an extent that the following year in 1866 they wrote a 27 page book The Visions of E. G. White Not of God. In this book, they stated their reasons for rejecting Ellen White as a true prophetess of God. Snook and Brinkerhoff claimed that Joel's prophecy found in Joel 2:28 is perverted when applied to the Spirit of Prophecy. That Joel's prophecy was fulfilled when Peter applied it to the outpouring of the Holy Spirit on the day of Pentecost.<sup>8</sup>

Because of the unrestrained rebellion that had occurred in Iowa since the General Conference session in May, it was necessary for Elder J. N. Loughborough and the Whites to come to Pilot Grove, Iowa for a conference. On June 30 the entire day was spent investigating into Snook and Brinkerhoff's teachings. Elder Loughborough presided as chairman of the investigation. By the end of the day, both men had admitted that all their objections had been answered. In connection with this event, Elder Loughborough states:

After a day or so I saw each of them, separately, hand to Brother White written confessions of their wrong course. Not only did these men make these written confessions, but on Sunday of the conference, before a large audience of outside parties, Snook stated that he had been serving the devil in his opposition to Brother and Sr. White.

Elder Loughborough relates Elder Snook's confession:

I listened to the mighty testimonies of Brother and Sister White, driven home to my heart by the power of God. Hard as I had my heart, it had to break and well up with

many tears that rushed from my eyes. Thought, can it be possible that those who speak with so much spirit and power of God are deceivers? --No, no! such a thing can not be.<sup>10</sup>

Equally impressive is Elder Brinkerhoff's confession:

While there trying to fight my way through, you fully sustained your reputation as honest, consistent Christians under the third angel's message. O, I feel sad when I think how I have been working for the enemy. Can such wounds be healed? Such stains be washed out? I am now fully satisfied that God is leading this people, and that the visit of Brother and Sister White and Brother Loughborough was not only timely, but blessed of God, and under His guidance; and that great good has resulted therefrom. I went there without any confidence in the testimonies of Sister White, and also with doubts on our position in regard to the sanctuary. I would now say that my feet are taken out of the miry clay, and fixed on the sure foundation of truth, the testimonies not excepted.<sup>11</sup>

With Snook and Brinkerhoff's confessions, the results were obvious--many loyal supporters also confessed their sin.<sup>12</sup>

Three days after this special meeting in Pilot Grove, the Iowa Conference Constituency Meeting was also held at Pilot Grove. At this time it was reported that the Iowa Conference membership totalled 472 members with Systematic Benevolence Pledges of \$2, 501.87.<sup>13</sup>

Because of the recent developments of the Snook and Brinkerhoff Rebellion, the constituents did not re-elect them. They elected president, George I. Butler, of Waukon; vice-president, A. A. Fairfield, of Liberty; Secretary, H. E. Carver, of Marion; and treasurer, Thomas Hare, of Marion.<sup>14</sup> At this time, both Elders Snook and Brinkerhoff tendered their resignation as ministers to the Iowa Conference. After much consideration of all the

circumstances involved in their case, however, the Conference unanimously voted not to accept their resignations. Additionally, the Conference voted to request that the General Conference Committee recommend to the Iowa Conference Committee appropriate action that would be in the interest of Elders Snook and Brinkerhoff.<sup>15</sup>

Following the July 3 meeting held in Pilot Grove, both Elders Snook and Brinkerhoff each wrote another confession which appeared in the Review and Herald:

Bro. White: Permit me, as an unworthy worm of the dust, to address the brethren and sisters as follows: I wish to relieve my mind before you, and my God by confessing that I now feel that I have been led by the wicked One in my movements of late, especially in my opposition to the body. Apparent difficulties in relation to sister White's visions have been accumulating in my mind for sometime. These were magnified by the enemy until doubts resulted in unbelief and rebellion. In this distressed state of mind I attended the General Conference at Battle Creek, last May. While there, my mind was impressed that the church there was fast becoming conformed to the world. Without unbecoming myself to the brethren there, and calling for an explanation, I kept these matters to myself till I had a good opportunity to give vent to my feelings by publishing these matters, which were a trial to me, to the brethren away from there. I am now convinced, that the church at Battle Creek fellowship none of the extravagant fashions that I saw there, and I am now led to believe that they are doing what they can to live out the truth and preserve the waymarks of our faith. . . . I believe that God is in our present system and arrangement of order, and my heart's desire is to conform to it unreservedly, and to live in subjection to God and my brethren of experience in this work. I do most heartily believe that this work, in all its parts, is the work of God, and by His divine aid, I am going to strive to be a more holy, humble and devoted man, that I, with mine, may go with this people to the kingdom of God.

Your unworthy brother,  
E. F. Snook<sup>16</sup>

It was on July 12, 1865, only nine days after conference at Pilot Grove, that Elder Brinkerhoff also wrote his public confession. Written in Lisbon, Iowa and addressed to Elder White, this confession was to be read by all Review and Herald readers:

On the 16th of May, 1865, I visited your place to attend the General Conference, with my mind poisoned to a considerable extent against you, and hence I was on the lookout to see if I could not find something by which I by which I might have the wherewith to reproach you.

After the Conference, my mind being still more poisoned, when I arrived home I began to circulate impressions of what I had seen in Battle Creek, among my brethren in Iowa, such as that the church was getting proud, and fashionable, and were not following out the testimonies. I saw individuals with fashionable hats and bonnets, and artificials in them, but did not stop to inquire whether they were of Battle Creek or not, but in my state of mind conveyed the idea that they were all of your place. Since I have come into a position where I could stop and reflect and investigate, I am satisfied that said insinuations and reflections were wrong, and that I have by my influence placed you in a false position before the brethren of Iowa.<sup>17</sup>

It certainly did appear to all involved that the Iowa rebellion was now in the past. Both Elders Snook and Brinkerhoff began actively working in evangelism in Iowa.<sup>18</sup> Since their case had been referred to the General Conference Committee, it was natural for them to be in a state of anticipation as to their future work in connection with the church. The General Conference Committee at this time, however, consisted of only three members. Sickness had hindered two of the Committee members thus making it impossible for the Committee to meet and determine the cases of Elders Snook and Brinkerhoff.<sup>19</sup>

Although fully aware of the problem, it was a difficult period of time for Elders Snook and Brinkerhoff. During this time, infidelity once again was manifested as Elders Snook and Brinkerhoff reverted to their previous ways and began teaching false doctrines.

William S. Ingraham of Marion, Iowa reports on January 7, 1866 of a meeting held in Marion in order to question Elder Snook in regards to his beliefs and teachings. Elder Snook was asked these questions, to be answered by either yes or no:

1. Do you believe that the two-horned beast of Revelation 13, is a symbol of our government?  
The answer was, No.
2. Do you believe that Sunday-keeping, as you have preached in the past, is the mark of the beast?  
Answer, I am not decided.
3. Do you believe that the seventh-day Sabbath is the seal of the living God?  
Answer, Not prepared to say.
4. Do you believe that the three messages of Revelation 14, were given before the preaching of Wm. Miller?  
Answer, I do.<sup>20</sup>

Elder Ingraham also adds concerning Elder Snook's teachings:

Elder Snook takes the position that the third angel's message was fulfilled in part by the Waldenses. This position will most surely involve a change of his faith on the seven last plagues. I have not seen Elder Brinkerhoff, but I am informed by those who have heard him talk and preach, that he agrees with Elder Snook.<sup>21</sup>

It is interesting to note that in Brother Ingraham's absence, Elder Snook was well aware of his doctrinal stand, but when questioned, like up above, he would refuse to state his beliefs.<sup>22</sup>

Letters began arriving at the Review and Herald office from Iowa warning others of the dangers of heresy. One of the

First of these letters came from the West Union, Elgin, and Snook churches:

Whereas, Elders Snook and Brinkerhoff, who have been acknowledged preachers among us, have now rejected the three angel's messages of Revelation 14, saying they were fulfilled in part by the Waldenses, and deny that the two-horned beast of Revelation 13, is a symbol of the United States, and deny that the signs promised by our Saviour, Mark 14:17, were to come this side of the apostolic church; therefore,

Resolved, that we, the undersigned, Seventh-day Adventist churches, do hereby declare that we have no confidence in those men, nor in their present work of trying to null down and destroy those glorious truths which we believe and love. Therefore we warn our brethren everywhere, to have no sympathy nor fellowship with their unfruitful works of darkness, but rather reprove them, Eph. 5:11.<sup>23</sup>

Similar notices were soon sent by the Palestine, Vernon, Pilot Grove,<sup>24</sup> Knoxville, Fairfield,<sup>25</sup> and Sandyville churches.<sup>26</sup>

The Marion church perhaps suffered the most as a result of the dichotomy. The results were disastrous to the young conference--disfellowshipment.<sup>27</sup> Although in 1865 the Marion church had reported 41 listed members,<sup>28</sup> in the spring of 1866 a letter is written in the Review and Herald indicating that despite the problems, there were still 18 faithful members in the Marion church.<sup>29</sup> Loughborough reports that the "Snook and Brinkerhoff Company", as they were called in that day, had claimed 45 members.<sup>30</sup> It is doubtful that the Marion church had grown so much in one year when apostasy was rampant. The apparent discrepancy in the total number of members in the Marion church is not known.

On June 3, 1866, 11 months after the previous annual meeting, the Iowa Conference once again met at Pilot Grove, Iowa.

Because of the pseudo teachings of Elders Snook and Brinkerhoff, the following action was taken:

Whereas, Messrs. Snook and Brinkerhoff have openly renounced the work of the third angel's message, therefore

Resolved, that we drop their names from our minutes.<sup>31</sup>

The specific implications of "drop their names from our minutes" is not known to the author. Disfellowshipment of the "Snook and Brinkerhoff Company" was in the past. I assume that Elders Snook and Brinkerhoff were included in this disfellowshipment. Additionally, unless one's membership is held by the Conference church, disfellowshipment would not occur at a conference session. Presumably Elders Snook and Brinkerhoff were either requested to surrender their ministerial credentials or the Iowa Conference allowed their credentials to expire.

Because of Snook's claims that the Iowa Conference owed him money, on Sunday June 10, 1866 at Pilot Grove, the charges were fully investigated. During Snook's tenure in office, he was authorized to receive \$12.00 per week with no travelling budget. For the 39 weeks of work, Snook received \$479.71 from the Iowa Conference besides \$109.45 gifts. Although his travelling expenses were \$86.56, he still netted \$502.50 or almost \$13.00 per week.<sup>32</sup>

The highest wage paid to other ministers in other conferences was \$12.00 per week, Snook and Brinkerhoff had been paid \$15.00 per week, and in Snook's case, his was to be paid to him quarterly in advance. Loughborough said of Snook: "He

his pay for one courier, and spent the time at home instead of in the field".<sup>33</sup> Evidently this arrangement was easily put into effect with Brinkerhoff as the treasurer.

Snook, however, contended that gifts he received from the brethren should not be counted in his salary. The Iowa Conference contested that at \$12.00 per week for 39 weeks, Snook should have received \$468.00 instead of \$479.71. Thus Snook was overpaid \$11.71. Furthermore, the committee asserted that Snook was being paid for the time he had caused a rebellion and also for three months while he was at home. The committee resolved that they owed Snook nothing, and that contrary to his claims, it was Snook who had an indebtedness. The indebtedness to the Iowa Conference was \$130.01.<sup>34</sup> Speaking of Snook's character Ellen White said: "He gathered all he could from his brethren, until he had been helped, through their liberalities, to a valuable home".<sup>35</sup>

When the "Snook and Brinkerhoff Company" first started, they opposed conference organization and advocated the philosophy of "independence of the churches" with no higher authority than their own membership. This philosophy did not succeed. How could there be a leader of the movement with no organization? Of what value would be church administration if there were no adherents? No one questioned but that Elders Snook and Brinkerhoff were the leaders of this new movement. So we soon find them organizing churches, small conferences, and finally a General Conference.<sup>36</sup>

The career of these two men was rather limited when opposing the Seventh-day Adventist church. With their failure in advocating "church independence", we find that in a few months both Snook and Brinkerhoff abandoned their interests in the Advocate because of lack of funds and failure. Sabbath-keeping was also forsaken along with other formerly-held principles. Brinkerhoff engaged in teaching and the study of law, while Snook began preaching Universalism at \$1000.00 a year. Later it was reported that Snook's salary had been raised to \$2000.00 a year. Because of their failure, Snook and Brinkerhoff began to divorce from the Marion Movement, but until new leadership was found, chaos existed in the unsettled movement.

With both leaders deserting the Marion Movement, the question looms into our minds: Whatever happened to this organization? The Marion Movement's structure was based on discontentment, rejection of God's messages through the testimonies, and greed. As G. I. Butler said when speaking of the Marion Movement:

We can assure all prospective candidates, you will meet with a most cordial reception. Judging from the past, we should not anticipate any very close inspection of your character, if you only have one qualification, —dislike to the visions of Mrs. White, and can denounce them strongly enough.<sup>37</sup>

Without the services of a Mr. Goodenough, the Marion Movement would have collapsed after both Snook and Brinkerhoff became Universalists and resigned their leadership posts. G. I. Butler believed Goodenough's name was a misnomer. Nevertheless,

Wadsworth rescued the floundering Movement and is reported to have begun his labors of "trouble-making" in certain Seventh-day Adventist churches. Prior to his coming to Marion, he had recently decided to preach in the Wisconsin Seventh-day Adventist churches, but was denied the opportunity because of "certain weaknesses in his character which prevented it".<sup>38</sup>

For a period of time, all went well at Marion for the fledgling movement. Considerable preaching was done until a power struggle divided the organization. The General Conference went one way, and the Publishing Association another direction with the result of their church paper ceasing to be printed for several months.<sup>39</sup> In 1872, George I Butler wrote in the Review and Herald:

They maintain an organization at Marion, and keep up meetings. I know of no other place, but one, where they keep up Sabbath meetings in this State. There were several others, as Laporte City and Fairfield; but these are dried up. . . . This company were rather unfortunate in their original leaders. They had three ordained ministers in this State at first. As these all became Universalists, and none were ordained laborers, so far as I know, left here to carry on their work.<sup>40</sup>

Time is an element that determines success or failure. The Marion Movement, or Church of God (Adventist) as it is known today, has been viewed up to this point in its juvenile years. At this time, let us focus on the Church of God (Adventist) after thirty or forty years of work to determine their accomplishments. By this examination, we should be able to ascertain whether the Church of God (Adventist) truly had a message to the world and

as to whether they had succeeded in proclaiming it.

By 1877 the Advocate had dropped the word "Advent" from its title and was now called the Sabbath Advocate. Within a few years it again changed its name to Bible Advocate. The change in names appears to be significant as it corresponded to a shift in religious beliefs. J. N. Loughborough reports that in 1908, when he examined their reading material, the entire list of reading material could have been purchased for a mere \$2.20.<sup>41</sup>

Little is known of Brinkerhoff in his later years. The Review and Herald of February 23, 1869 reported that Brinkerhoff had resumed the practice of law in Laporte City. It also stated that at least for the time being, he had given up preaching. A Brother Starr of Iowa reported that on the day of his baptism into the Seventh-day Adventist church Brinkerhoff was present and said to him:

'I am glad to see you take your stand to go with this people. They have the truth, and I am sorry I ever left them. It is too late for me now to join them. I have opposed them, and have trained my family in that opposition. I could not meet that opposition from my family should I take my position with this people.' And then in sadness he said, 'I am a lost man'. He is now dead.<sup>42</sup>

In 1903, two years after Snook's death, J. N. Loughborough spoke to B. F. Snook's sister-in-law who stated that Snook suffered intensely from dyspepsia the last three years of his life. The affliction being so great that Snook longed to die.<sup>43</sup>



It is extremely sad as we consider Brinkerhoff's testimony to Brother Starr and Snook's last days of life. These two men, however, were not the only ones to regret their decision in opposing the Spirit of Prophecy or to long for death. Another leader of the Marion Party and had supported it for many years was W. C. Long. Elder Long served as the General Conference president of the Church of God in Stanberry, Missouri. Elder J. S. Rouse, president of the Missouri Conference of Seventh-day Adventists from 1914-1916 recounts the following incident:

After the death of Sister White, I went to the Long home at Stanberry, taking with me the book Life Sketches of Ellen G. White. I told him [W. C. Long], as I handed the book to him, that I was going to room and board with him until he read it through.

He said, "That is fine. I will read the book, but I don't think I will be in any hurry."

I was there in his parlor when he finished the book. He laid it on his knee and looked at the floor. Pretty soon he raised up and said, "One thing we will have to acknowledge—Mrs. White was a good woman."

I said to him, "Do you think a good woman would lie?"

He said, "No."

I said, "When Mrs. White said, 'I was carried off in vision, and the angel said' so and so; when she said, 'I saw' thus and so, do you think she told the truth, or do you think she lied?"

He replied, "I think she told the truth. We have been fighting a good woman and a good work."

At this point his wife entered the room and began to weep. She said, "O, the thousands of dollars we have put into this movement and it is lost. We have made a mistake. If we had only done as Brother and Sister White wanted us to. They were here and pleaded with us, but we would not listen to them. We were stubborn. O, the money we have wasted."

He said, "Mother, don't talk about the thousands of dollars. That is nothing. I care not for that. But when a man comes to my position, and my age, and realizes that he has wasted his life, thrown it away, that is what worries me."

He talked more about his 'wasted life.' I said to him, "Brother Long, you can atone for that. Come with me, and we will go to the churches and tell your story." He said, "I wish I could, but I cannot do it. I am old and feeble, and have not the strength. I must have the comforts of home and the care of my wife and daughters." He lived three or four years after that. I was called from Lincoln, Nebraska, to Stanberry, Missouri, to preach the funeral of Elder W. C. Long.

(Signed) J. S. Rouse.

## SUMMARY

We have briefly surveyed the history of the Church of God (Adventist) in its embryonic stage. It is evident that leaders Snook and Brinkerhoff founded this church while in rebellion against the Spirit of Prophecy and Elder White. Their honesty is to be questioned in their financial affairs along with their opaque answers when questioned about their beliefs and teachings.

With these soiled personal characteristics of Snook and Brinkerhoff, we find these traits infiltrating into the leadership of this young church. With such leaders, failure soon loomed into their presence and both men forsook the church they had established.

Groping for an existence, the church soon found leaders who assured its survival. In terms of growth, however, we find the church yet staggering even after decades of existence.

## CONCLUSION

Although the Church of God (Adventist) and the Seventh-day Adventist church were both organized in the 1860's, there are very little similarities between the growth of these two churches.

There is a reason for this contrast. Through the Spirit of Prophecy, God was able to instruct His church into further truth and revelation of His will. Because of the Spirit of Prophecy in the Seventh-day Adventist church, its leaders did not suffer from a spiritual myopia.

How can God bless a church whose founders and constituents have rejected the avenues of guidance that God has prepared for them? From its inception, the Church of God (Adventist) stood condemned by its own leaders' personal testimonies of their faith in the Spirit of Prophecy in times past.

Some might question the sincerity of Snook and Brinkerhoff's confessions. Were they truly apologetic for their deeds, or was it only a facade. It is interesting to note that Elder Snook made several public confessions for his deeds in the Review and Herald between 1863 and 1865. It is evident that evil powers were working hard on his life.

We must accept these men's confessions as repentance. Apparently Snook and Brinkerhoff never fully removed the grudges they held against the Whites and the brethren. Although they

their sins, they still harbored their previous ways.  
is where they failed.

In reference to the Church of God (Adventist), George  
Butler in 1863 best concluded the effects this movement had on  
the Seventh-day Adventist church:

Well, on the whole, we are inclined to take this matter  
quite philosophically. We think perhaps this movement has a  
place in the economy of Providence. It furnishes a convenient  
lighting place for those who murmur and complain; for those  
whose heads are sore; for those who cannot endure the strait-  
ness of the way, and the pure teachings of the Spirit of  
God; for those who want a change, and "more freedom"; and,  
in short, for those who cannot harmonize with the spirit of  
our work. Why should we not recognize this necessity, and  
keep cool, and let every one find his proper place? But  
while we feel thus, we want every one to understand the  
facts, so that they may act freely, and know what they are  
doing.<sup>44</sup>

FOOTNOTES

1. Pacific Union Recorder, Oct. 10, 1912.
2. Review, Oct. 14, 1864, p. 159.
3. Review, March 3, 1863, p. 107.
4. Pacific Union Recorder, Oct. 10, 1912.
5. Ibid.
6. Church of God, Arthur White, p. 4.
7. Pacific Union Recorder, Oct. 10, 1912.
8. H. P. Snook and W. H. Trinkerhoff, The Visions of E. G. White  
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Print, 1866.
9. Pacific Union Recorder, Oct. 10, 1912.
10. Ibid.
11. Ibid.
12. The Early History of the "Marion" Movement, G. I. Butler.
13. Review, Aug. 1, 1865, p. 70.
14. Ibid.
15. Ibid.
16. Review, July 25, 1865, p. 62, 63.
17. Ibid.
18. Review, Sept. 19, 1865, p. 116, 125.
19. Review, Jan. 23, 1866, p. 63.
20. Ibid.
21. Ibid.
22. Ibid.
23. Review, Feb. 20, 1866, p. 94.
24. Ibid., p. 94, 95.
25. Review, March 13, 1866, p. 119.
26. Review, March 20, 1866, p. 126.
27. Donovan C. Kack, A History of the Work in Iowa Between the Years  
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28. Review, Aug. 1, 1865, p. 70.
29. Review, May 1, 1866, p. 171.
30. Pacific Union Recorder, Nov. 21, 1912.
31. Review, July 17, 1865, p. 49.
32. Ibid., p. 50.
33. Pacific Union Recorder, Jan. 9, 1913.
34. Review, July 17, 1865, p. 50.
35. Elisha G. White, Testimonies for the Church vol. II. Mountain  
View, Calif.: Pacific Press Publishing Association, 1948.
36. Pacific Union Recorder, Jan. 23, 1913.
37. G. I. Butler, p. 10, 11.
38. Ibid.
39. Ibid.
40. Review, March 26, 1872, p. 118.
41. Pacific Union Recorder, Jan. 23, 1913.
42. Pacific Union Recorder, Jan. 9, 1913.
43. Ibid.
44. Review, Aug. 14, 1863.

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