

Brinkerhoff, Jacob
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AURORA COLLEGE
The Seventh-Day Adventists

AND
Mrs. White's Visions.

JACOB BRINKERHOFF.

The disappointment of the Adventists in 1844, when they expected the second advent of Jesus Christ, was a great and bitter one. Some gave up their hope and faith, believing they had been deluded, and that there was no more reason for believing in a personal advent than was held by the churches generally, and which doctrine the churches had about lost sight of. Others contended that though a mistake had been made concerning the time of the Lord's coming, yet his coming was near, and they held to that belief as their ground of hope and faith. The one theme that had actuated them and united them was that the Lord was at hand, and when they were disappointed, additional ideas respecting the manner of the advent were taken up by different ones in different places. Some promulgated the idea that the Savior had come spiritually, and some adopted the view that they were consequently in the

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THE
COMMANDMENT WEEKS

DANIEL 9: 21-27

We have also a more sure word of prophecy, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. 2nd Peter 1: 19.

MARION, IOWA.
ADVENT & SABBATH ADVOCATE PRESS.
1880

kingdom. Some took the position and held it for a number of years that there was no longer probation for those who had not accepted the doctrine of the Lord's coming up to 1844, and all they could do for the Lord's cause was to cheer and strengthen each other in the waiting time till the Lord should come. Several and various forms of fanaticism prevailed among the Adventists for a few years after the disappointment, giving much occasion for the cause to be spoken against, as well as many things being ascribed to them by their prejudiced neighbors which were without foundation in fact.

In the year 1845 or 1846, a conference of Advent believers was held at Exeter, N. H., at which time the doctrine of the sleep of the dead and their unconscious state between death and the resurrection, pointing more definitely to Christ and his second coming as the saint's true hope and consolation, was brought to the attention of the Adventists, by Eld. Geo. Storrs, and accepted by many.

In 1845, at Washington, N. H., an Adventist sister embraced the Sabbath of the Lord, receiving it from the Seventh Day Baptists. Soon Eld. T. M. Preble accepted it, and soon after Eld. Joseph Bates, as the only true Sabbath, the original seventh day of the week. Though Eld. Preble renounced it, yet Eld. Bates advocated and promulgated it until soon it was accepted by quite a number of the Advent people.

On the interpretation of the prophetic periods much doubt prevailed, and from different understandings of them different parties originated; some other ideas also being the dividing line. Those who became leaders among the Seventh Day Adventists took the view that Wm. Miller's interpretation of the periods was correct, and that they were mistaken in the event expected; that it was the cleansing of the sanctuary in heaven that commenced at that time, a view which they received from Eld. Crozier, who is a first-day Adventist. The position is no more true than that the 2300 days of Dan. 8: 14 expired in 1844. One proves the other and is the only proof of the other.

Eld. James White was a preacher of the Advent faith prior to 1843, and labored well and faithfully in the proclamation of the Lord's coming. He received the Sabbath truth from Eld. Joseph Bates in, or about, the year 1846. The Sabbath truth gradually spread among Adventists, and Eld. White became a leading minister among them. His natural ability for financial management, and early in the history of the Seventh Day Adventists commencing to publish a paper in the interests of the cause, showed his qualifications for a prominent leader among them, which position he ably filled, as far as financial management is concerned, and the prosperity of the denomination, as seen by its institutions.

Mrs. E. G. White is in high repute among them as a leader also, partly as the wife (now the widow,) of the leading man among them, and partly by her claim to divine inspiration. Shortly after the disappointment in 1844, she had what is called her first vision. Those were trying times to the faith of the Advent people, no doubt; and she was very young at the time and in very poor health, so much so that their published works say that her life was despaired of. In the excitement of the time, and while in this weak condition of the body, her mind seemed to depart from her body, in a trance, in which the mind continues to be active, and forms its conceptions from preconceived opinions, from the excitement of the occasion, or from surrounding circumstances. At that time the experience of the Advent people was the theme of interest among them, and in her vision or trance her mind went forward on the same subject as a natural consequence. In a short time following she had other trances or visions, in which her mind acted upon different things connected with the Advent people. We do not wonder that her visions were considered by her and by those whom she associated with as revelations from the Lord. Such phenomena in nature do not often occur; and at a time when various fanaticism were attributed to the work of God, it is not surprising that this should have been. Being wholly absorbed in her religious views and exper-

ience, her mind, while in a trance state, would operate in the same direction while she was in a state of insensibility. A trance is a state of insensibility; catalepsy; ecstasy. Catalepsy is defined to be a sudden suppression of sensation. And ecstasy is defined to be excessive joy; rapture; enthusiasm. Those at all acquainted with the history of Mrs. White's visions have read that a principal claim for her divine inspiration is that she is perfectly insensible; but it only corroborates the position we take that they are only produced by an unhealthy and unnatural state of her body and mind. Her history shows also that in her visions she is in a state of catalepsy, and sometimes in a state of ecstasy.

The teaching of the visions has always been just what the leaders of that party have taught; nothing new in theory, but fruitful in imagination. She first receives it in her mind, and then while in her trance states her mind acts upon the same things. Thus her visions corroborate and affirm the doctrines of the church and their explanations of scripture, and she has never brought out one new article of faith by her testimonies. Her personal testimonies are much the same. We know of instances where she has had information of facts, and then this communication of mind when in the clairvoyant state, together with the faculty of mind-reading, now becoming more generally known, has

Blanchard, H.C.
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THE
TESTIMONIES
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MRS. E. G. WHITE
AURORA COLLEGE
COMPILED
WITH THE BIBLE

BY H. C. BLANCHARD,
(Cabello City, Kansas.)

"To the Law and to the Testimony; if they
speak not according to this word it is because
there is no light in them."—Isaiah.

Published by the Author.

MARION, IOWA.
ADVERT AND SABBATH ADVOCATE PRINT.

JENKS MEMORIAL
COLLECTION

The Visions

MRS. E. G. WHITE,

A
MANIFESTATION OF SPIRITUAL GIFTS

ACCORDING TO THE SCRIPTURES.

BY URIAH SMITH.

"The dragon will wage with the woman [the church], and will to make
her widowed, as was the case with the commandments of God, and have
the testimony of Jesus Christ."—Rev. xii, 17.

"The testimony of Christ is the spirit of prophecy."—REV. xii, 17.

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THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Advent of Christ, The Sign of the Times, The duty of mankind to observe the Bible Sabbath (the seventh day of the week) together with the other Commandments of God, The Nature of Man, his Unconscious state by Death, The Fate of the Wicked, The Earth restored to its original fertility and condition, and the future inheritance and abode of the redeemed in the Kingdom of God, The Atonement and Redemption by Jesus Christ, The Prophecies, The Christian Life, and kindred Bible subjects.

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THE THREE MESSAGES

REVELATION XLV. 6-12

THIRD ANGEL'S MESSAGE

TWO-HORNED BEAST

BY H. H. HARRISON

Fourth Edition Revised

STEAM PRESS

OF THE SEVENTH-DAY ADVENTIST PUBLICATION ASSOCIATION
BATTLE CREEK, MICH.
1878

REVELATION
OF THE BOOKS CALLED
THE AGE TO COME

EMBRACING
A CRITICAL EXAMINATION OF THE TEMPORAL MILLENNIUM
— THE RETURN OF THE JEWS — TIME AND MANNER
OF THE ESTABLISHMENT OF THE KINGDOM
OF GOD — THE DAY OF THE LORD.

THE PROMISES TO ISRAEL

BY REV. J. H. WAGGONER.

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are engaged in a bitter warfare against Sr. White and her work. They would fain deceive their readers with a wonderful profession of liberality; but when brought to the test, the falsity of their profession at once appears in the intense exclusiveness which they invariably manifest. While Bro. B. was writing articles against S. D. Adventists, against the visions, and against sister White, whatever might be the nature of the testimony, with the utmost avidity it gave them an insertion. But no sooner does he become convinced that he has been writing error and misrepresentation, and doing injustice to a devoted and humble servant of God, than the editor of the *Voices* refuses to give him the privilege of expressing his convictions through his paper, but with a kick and a sneer both against him and her, dismisses him from his columns. We leave that paper to harmonize such a course with its claim to fairness and honesty, as best it can.

The following is a copy of a confession sent by Bro. B. to the *World's Crisis*, and which that paper has not only failed to insert, but has not even deigned to notice in any manner:

"A CONFESSION.

"BRO. GRANT: As I have written several articles in the *Crisis*, which were designed to influence its readers against S. D. Adventists and their views, and which I see were also used against the Sabbath and the law of God; I wish now to confess my wrong in so doing. I love the Sabbath and the law of God, and the people who are keeping it. I have become satisfied that they are the people of God, and that he is with them indeed.

I ask forgiveness of God and my brethren for the wrong I have done in writing as I did.

"W. H. BALL."

Washington, N. H.

Number Two.

Those who have apostatized from S. D. Adventists, and taken up a warfare against the visions, have by a singular providence seemed compelled to come back before their final departure, and frankly confess that the work in which they were engaged was all of the Devil, and that they were led and actuated by his spirit. Such was the case, among others, with Messrs. Snook and Brinkerhoff. As these individuals have acted a more conspicuous part than others in this matter, it is but proper that the reader should have the privilege of perusing their testimony. Shortly after the visit of Bro. and Sr. White to Iowa, in July, 1865, Messrs. S. and B. prepared the following statements which appeared in the *REVIEW* of the 25th of the same month:

From B. F. Snook.

"BRO. WHITE: Permit me, an unworthy worm of the dust, to address the brethren and sisters as follows:

"1. 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 Sr. White's visions have been accumulating in my mind for some time. 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 unbosoming 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 wish to say to my good brethren and sisters of the Battle Creek church, that I do most deeply deplore this wrong, and humbly beg of them to forgive me. I also beg the pardon of Bro. and sister White for the influence that I have tried to exert against them on account of these things. I also entreat my brethren and sisters in Iowa to forgive me for talking these things to them, and thereby inflaming them to wrong feelings. I do most sorrowfully repent of this grievous wrong, and pray that God and my brethren may forgive me.

"2. I went to the Iowa Conference full of opposition and strongly fortified against Sr. White's visions. Bro. White took a bold, decided and thorough stand against my wrongs, and faithfully exposed them. And though my mind was very much blinded, the scales fell off and I began to see myself a poor, miserable and undone sinner. Awful conviction seized me, and I was unhappy day and night. Then God in mercy began to restore me from my crazy opposition, and I began

to realize that I was the wrong one. In my distress I determined to confess my sins. I thereupon felt relief; and at the first opportunity I began the work; and as my determinations were carried out, I felt the blessing of God return to me.

"I desired to make everything right so far as I could. But there were the visions so full of imaginary wrongs and difficulties, how could I get right on them? I listened to the mighty testimonies of Bro. and sister White, driven home to my heart by the power of God. Hard as I had made my heart, it had to break, and well up with many tears that gushed from my eyes. Thought I, can it be possible that these who speak with so much Spirit and power of God are deceivers, are impostors? No, no! Such a thing *cannot* be. God will not bless the Devil's servants with so much of his Spirit. I then felt the good Spirit of God upon my heart, and the more of that Spirit I felt, the better the visions appeared; and the discrepancies and difficulties soon began to take wings and fly away. I now believe firmly that the Devil was working upon me for my overthrow and ruin. But I rejoice that God directed Bro. and sister White this way. They truly have been instrumental in my salvation from the Devil's snare. I hereby entreat their pardon for the grievous trial and heart-rending anguish that I have so wickedly brought upon them. May all my brethren, and may God forgive me.

"3. I have also felt while in this state of darkness that I was hampered and chained, and longed for a freedom that I now see would result in anarchy and universal disorder. I felt that the General Conference Committee were too domineering,

and were fast becoming a kind of triune papacy. Let me say that I have no such feelings now. 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,

"B. F. S."

From W. H. Brinterhoff.

"TO THE BATTLE CREEK CHURCH OF S. D. A.:
Brethren—With feelings of my unworthiness and liability to run into the devices of the enemy of all good, I send to you the following confession. And although mere words cannot heal wounds that have been inflicted, yet I hope that by actions in the future I may cause the injuries inflicted to be healed.

"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 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

artificial 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.

"Brethren, I have been deeply under the influence of Satan, and in this condition, I have done you a great wrong and wounded the cause severely, and while you were so kind in taking care of me and providing for all my wants, I was preparing to inflict wounds upon you.

"Oh may God in mercy pity and forgive me that great wrong. Of all wrongs committed, none are more flagrant than mercies abused. Oh how could I do so! Yet I did it, I did it!

"In order that I may place you in your true position before the brethren, let me say that I was in the wrong, and not you. I think I can to-day survey the critical position I was in. And although I have acted so cruelly and altogether unwarranted toward you, and while I would not extenuate myself, yet permit me to say that I was poisoned in my mind toward you, and blinded by prejudice. Yet I ought not to have been in such a position. I should not have given place to the enemy.

"And now may I hope that when you see in me a consistent course of conduct, and that I am trying to make amends for my faults, I may hope for your forgiveness, and to be restored again to your confidence. I will try to find out my place in the message, and struggle more earnestly to live out

the truth. And may the Lord forgive me all my sins.

"To Bro. and sister White I would say, I have also deeply wronged you, and caused you much anguish of heart and mind. I have listened to reports against you, and although while at Battle Creek enjoying your hospitalities, I had a good opportunity to talk with you about said reports, I waited until I came home, then began to spread them, thus alienating the minds of the brethren away from you. I did not stop to investigate them, and while you were far away I was trying to injure you. Oh, why did I do so! You had never harmed me in any way.

"On the 30th of June I went to Pilot Grove to meet you and Bro. Loughborough, not as brethren, but as enemies; and while there trying to fight my own way through, you fully sustained your reputation as honest, consistent Christians under the third angel's message. Oh! 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 Bro. and sister White, and Bro. Loughborough, was not only timely, but blessed of God, and under his guidance; and that great good has already 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 upon the sure foundation of truth, the testimonies not excepted.

"And here I freely confess to you, that I have not only deeply injured you, but also the cause of truth. Words alone are a poor balm for wounds.

But if you can still regard me as a brother, though an erring one, I will try to adorn the truth I profess, with a godly walk and conversation in the future. And may the Lord forgive me my sins, and strengthen me in every good word and work.

"To the brethren in Iowa I would say, My feet had well nigh slipped, and I was fast losing sight of the landmarks of truth. You that I have had an influence upon while in this state of darkness and doubt, I ask your forgiveness. And let me here say, that my experience, though a sad one, has taught me that to doubt this truth, and the instrumentalities used to bring it out by the Lord, is to speedily lead one into the enemy's dark dominions, where he can be taken captive at his will. Oh, doubt not this truth. Fear not its ultimate results. Put not forth your hands to steady the ark, as I thought to do. And though angry waves may roll high, God will take care of this truth, and bless its upbuilders, and send confusion and weakness upon those who, like some people anciently, thought to stay the work of God. I shall try in the future to humbly follow on where the Lord may lead. Pray for me.

"Yours hoping for eternal life,

"W. H. B."

Lisbon, Iowa, July 12, 1865.

Reader, you now have this subject before you in all its aspects. You have seen from the foregoing pages the nature of the opposition brought to bear against the visions. You have seen the results of engaging in such a work from the confessions of those who have tried it. Judge now for yourself on which side truth, fairness, candor and the Spirit of God are to be found. Had these

Lyon, N. Y.

The Glorious Future!

THE KINGDOM OF GOD!

OR THE
REIGN OF CHRIST AND HIS CABINET.

BY R. V. LYON, SUSPENSION BRIDGE, N. Y.

FUTURE I.

THE KINGDOM OF GOD.

"Fear not, little flock: for it is your Father's good pleasure to give you the Kingdom."—Luke 12: 32.

Our text is a promise, and it looks forward into the future as the time when it shall be fulfilled. And this promise was made by the Son of God, to all those who believe the things pertaining to the Kingdom of God, and the name of His Anointed—Jesus, the Christ; and yield implicit obedience to his commands, in order to comfort and encourage them amid all the trying scenes which they would be called to pass through. Jesus knew that his Church would have many things to discourage them in their pilgrimage.

1. Their number would not be large: therefore discouraging to poor human nature.
2. They would have their own evil propensities to contend with.
3. Many of them would be called to suffer imprisonment and death, for their faith.
4. They would have a host serving with an ungodly, worldly minded Church, in conjunction with an ungodly world, to oppose them.
5. They would be in peril among false brethren.

JENKS MEMORIAL
COLLECTION

A TRACT FOR THE TIMES!

THE
SANCTUARY.

BY
ELD. R. V. LYON,
MINISTER OF THE GOSPEL,
OSHAWA, CANADA WEST.

SENECA FALLS, N. Y.:
Published at the Office of the Millennial Harbinger,
By THOS. G. NEWMAN.
1863.

MEMORIAL
COLLECTION

A TRACT FOR THE TIMES!

THE
SCATTERING
AND
RESTORATION OF ISRAEL.

BY ELD. R. V. LYON,
MINISTER OF THE GOSPEL,
SENECA FALLS, N. Y.

SENECA FALLS, N. Y.
Published at the Office of the Millennial Harbinger,
By THOS. G. NEWMAN.
1861.

North Western Christian Conference.

Agreeably to a previous call and appointment for a General Conference, to be held at Old Union, Ind., certain elders and brethren of the Church of God, met May 25th, 1855, and organized into a conference, by appointing R. Willard, of Warsaw, Ind., President, and Wm. G. Proctor, of Jeffersonville, Ind., Secretary of the meeting.

After prayer by W. Langarle, of Cincinnati, O., the following names of elders and brethren were recorded as members of the conference.

ELDERS.—Wm. Langarle Cincinnati, O.; J. C. Bywater, Auburn, N. Y.; J. Blain, Buffalo, N. Y.; J. Marsh, Rochester, N. Y.; E. Hoyt, Detroit, Mich.; H. Collings, Adeline, Ill.; M. Hull, Syracuse, Ind.; E. C. Andrews, Logansport, Ind.; N. Hornaday, J. Hollingsworth, Augusta Station, Ind.; J. Linville, Laurel, Ind.; N. Field, W. G. Proctor, Jeffersonville, Ind.; J. B. Cook, Rochester, N. Y., and E. Miller, Jr., Mendon, Mich., were represented in the Conference by letter and report of brethren.

BRETHREN.—B. Zouver, Dayton, O.; S. Brown, Raymond, O.; I. Hornaday, Clermont, Ind.; E. Pugh, J. Pugh, J. Corbaley, E. V. Johnson, S. Podrick, V. Miller, W. N. Gladden, D. Varner, and J. Kise Old Union, Ind.; W. C. Taylor, New Durham, Ind.; Wm. Guffy, S. Andrews, Huntington, Ind.; H. Byrone, Greensborough, Ind.; A. Young, I. Andrews, Logansport, Ind.; D. Ronk, P. Logan, Ladoga, Ind.; T. McDonald, R. Corbaley, Plymouth, Ind.; R. H. Gresham, J. R. Erringer, Jeffersonville, Ind.; R. Willard, Warsaw, Ind.

N. Field, E. Collings, W. Langarle, J. R. Erringer, J. C. Bywater, E. Hoyt, and J. Hornaday, were appointed a committee to prepare business for the action of the Conference. After hearing their report, the Conference adjourned to meet the following day.

May 26th. The Conference re-assembled, and opened its session with prayer, by J. Blain. Interesting meetings of worship, and the important business of the

Conference filled up the time during the two succeeding days. The following business was transacted during the meeting:

1. It was agreed that the States of Ohio, New York, Michigan, Illinois and Indiana, be embraced as so many districts of the Conference, and that the same be called *The North Western Christian Conference*, to be hereafter subdivided as duty may require.

2. E. Hoyt, M. Hull, and H. Collings, were appointed evangelists for the State of Illinois; E. Miller, Jr., A. N. Seymour, and L. H. Chase, for Michigan; J. M. Judson, and Wm. Langarle, for Ohio; J. C. Bywater, N. Hornaday, J. Linville, T. P. Hadric, and W. G. Proctor, for Indiana.—And J. Blain to travel at large. The evangelists were recommended to confine their labors during the ensuing year to the respective States in which they were respectively appointed to labor.

3. Evangelists were recommended to keep a strict account of their receipts during the year, make quarterly reports to the treasurer of the Conference, pay to the same all moneys they may receive over their respective stipulated salaries, and to take special collections for the general fund. Elders and brethren who are interested in the advancement of this good cause, are also solicited to contribute of their substance, and do what they can to induce others to do the same for its support.

4. With the concurrence of the church at Jeffersonville, Ind., the following members of that church were appointed to fill the following offices in the Conference. J. R. Erringer, Treasurer; Dr. N. Field, Corresponding Secretary; R. H. Gresham, O. C. Woolley, and C. C. Anderson, Auditing Committee, whose duty it shall be to audit the accounts of evangelists, and disburse the funds which may be contributed for their support, and report the same to the next meeting of the Conference.

5. Under a sense of the great want of Gospel order in some of the churches within the bounds of this Conference, it was agreed to urgently recommend all our

brethren most strictly to follow the rules of the New Testament in their doctrine, worship and order of the church. We advise that deacons and elders be appointed, the names of members be recorded, that letters of commendation be given to worthy brethren and sisters, when they remove from one church to another, and that strangers professing to be ministers on visiting a church with the intention of preaching, be requested to show their letters of commendation.

6. Being deeply sensible that the prosperity of this good cause in a great measure depends on the influence the press may exercise over it, and believing that the *Prophetic Expositor and Bible Advocate* is an uncompromising organ of truth, therefore, so long as it shall sustain this character, we recommend our brethren to patronize it. We also advise them to do what they can to circulate books, pamphlets, &c., which advocate the great and glorious truths of the Gospel, as clearly taught in the precious Bible. Be liberal in sowing the good seed in this way, and be assured that a rich and abundant harvest will be the great reward.

7. It was agreed that the Conference shall meet annually, on the Thursday before the fourth Lord's day in May, that its next meeting be in Jeffersonville, Ind., and that the Conference be composed of elders, evangelists, deacons, and such other brethren as the churches may choose to represent them.

8. The thanks of the Conference were heartily tendered to the very kind friends who entertained us during the meeting.

9. Bro. N. Hornaday and Moses Hull were ordained to the work of the ministry, May 26th, at the close of the first day of the session of the Conference.

10. N. Field, J. C. Bywater, and W. G. Proctor were appointed to write an address to the churches, urging them to cooperate with us in the accomplishment of the important objects of this Conference.

THE ADDRESS.

BELIEVED BRETHREN.—You will see from the foregoing minutes that an effort is now

being made to consolidate and systematize the scattered elements and materials of a reformation, having for its object the restoration of the doctrine, order, and practice of the primitive churches. We desire nothing more than union and co-operation for the proclamation of the Gospel, leaving every man free to judge for himself, as to what the Bible teaches on any and all questions. We recognize and concede to the full extent of the great Protestant principle, the right of private judgment in religion. For the security of all, preachers and people, against proscription and creed-making, the great bane of Christian union and fellowship, a proposition was made to advise the churches to guard the liberty of speech by every means in their power, even to conditions in the conveyances of church property.

There can be no union, except upon the broad principle of equality in Christian rights. All must be free to think for themselves. Anything less than this is Popery. Every brother going forth to preach under the direction of the *North Western Christian Conference*, goes with the Bible in his hand, free to teach it as he understands it, and responsible to God alone for the performance of his ministerial duty.—No one need fear that in coming into our co-operation, they will compromise or endanger their rights. Liberty and order are perfectly compatible. Union on the broad platform of the Bible, and a systematic plan of evangelizing, are the objects aimed at by the Conference. Anarchy, disorder, disunion and strife, are subversive of any cause human or divine. We can never accomplish the reformation of sinners or the church, without union, harmony and co-operation. Our labors and means must be combined and systematized, if we would do any thing worthy of the great truths we advocate. No great enterprise of a worldly nature, has ever been successfully prosecuted, without concentration and union of effort. Shall we continue scattered, divided, and unorganized, wasting our scattered means to no purpose, thereby verifying the words of the Savior

that "the children of this world are wiser than the children of light"? or shall we come together upon some rational and scriptural plan for promulgating the Gospel and obtaining a visible being as the church of God.

These matters we submit to your candid and prayerful reflection, and humbly trust that you may be brought to see the necessity of doing something to give tone, character and efficacy to the great movement in which we are engaged. If we act consistently, there can never be another reformation after us. For we are committed to the *whole truth*, and if any error is discovered in our present views, we have no motive to hold on to it. Should other truths be discovered, we have only to adopt them. We desire *growth in knowledge*, as well as grace, and esteem it a duty as well as a privilege to search for the truth as for hidden treasure; to prove all things, and hold fast that which is good.

With this brief statement of our views and objects, may we not invoke your aid in carrying them out? Whatever you have to give to assist the ministry, you now have an opportunity of bestowing in a way that will be productive of good. You can forward it to a common treasury, to be disbursed to such as labor in word and doctrine. Send your contributions, then, to *John R. Erringer, Jeffersonville, Ind.*, who is a brother in whom every confidence may be reposed.

Preachers in any of the States who desire to unite with the *North Western Christian Conference*, in its future operations, are requested to address *Nathaniel Field*, the Corresponding Secretary, Jeffersonville, Ind.

Our next Conference will be held at Jeffersonville, Ind., on the Thursday before the fourth Lord's day in May, 1856, when we hope to see a large number of brethren from all parts of the country.

N. FIELD,
W. G. PROCTOR, } Committee.
J. C. BYWATER.

11. It was agreed that the proceedings of the Conference be published in the *Pro-*

phetic Expositor, and that the editor furnish two hundred extra copies to be distributed among the members of the Conference, for which a satisfactory price was then paid.

12. Adjourned to meet in Jeffersonville, Ind., on the Thursday before the fourth Lord's day in May, A. D. 1856.

R. WILLARD, *President*.

W. G. PROCTOR, *Secretary*.

REMARKS ON THE FOREGOING.

In reference to the general character of this Conference, we remark,

1. That *union of effort* seemed to be a prominent object of all its members. This is as it should be, for the cause of truth is *one*, therefore its advocates should be *one* in its proclamation and support; minor differences of opinion should not divide its friends, so as to prevent their hearty co-operation in the one great and glorious common cause. What we as a people have done in our isolated and disorganized condition, for a few years past, has not been labor lost; for during that time we have been investigating the great principles of the Gospel, in all its divine and perfect parts, so that now we are prepared to act in compliance with its just and harmonious requirements. We trust we have learned not only what the Gospel is, but what it is to believe, obey, and walk in all its precepts; what constitutes the Church of God, its order, faith, hope, duty and future glorious reward. It was truly gratifying on coming together, as we did, from various parts of our widely spread country, on comparing notes, to find on the great truths a very general agreement among us. Hence the duty before us seemed to be plain, viz: that we should *unite our strength* for the further advancement of the cause so dear to us all, and in which we found ourselves so happily united. This we have done, as the preceding acts of the Conference show; and now we cordially extend the invitation to all who love the truth to join with us in this good work. In union there is strength, and a prominent petition in the Savior's last prayer with his disciples was

that all his followers might be *one*. One, not only in *spirit, faith and hope*, but one in *work* also.

2. We were highly gratified to see no disposition manifested by the Conference to make any *one truth* of the Bible the foundation on which to build another sect, but the free and hearty expression of those who spoke on the subject, clearly showed that the *whole truth* of the Bible alone would satisfy them as a foundation; not, however, on which to rally a bigoted party sect, but on which to build the *holy, free and united Church of God*. The work of creating party churches, on some abstract truth or principle of the Gospel, has too long been followed by professed reformers; we desire to take no part in this work of human folly. Our object is to unite in Gospel order, for the laudable purpose of proclaiming a *full Gospel* to perishing mortals, or in other words, to teach *all the harmonious truths of the Bible*. They all constitute the *one* revealed, eternal, immutable all-wise and ever glorious purpose of God, which it equally important in all its divine parts, and should therefore be taught and believed by his Church.

3. Though the exceeding great and precious truths relative to the coming of Christ and his millennial reign on the earth, are fully believed by our brethren of this Conference, yet they do not make these doctrines so much their theme as to neglect other equally important truths of the Bible. Their object appeared to be to use *all* the doctrines of revelation for a *practical* purpose; to induce sinners to believe and obey the Gospel, and Christians to live agreeably to all its righteous requirements. We were happy to learn that their labors have not been in vain; for numbers have recently been added to the Lord in certain places, and during the session of our Conference, a goodly number believed, repented, and were immersed according to the requirements of the Gospel. The ultimate design of the benevolent economy of redemption, so far as man is concerned, is to save him from sin and death, and give him eternal life in the everlasting kingdom

of God. Hence, those who understand that economy, and use it as they should, in any or all of its wonderful parts, will show in all their *words and acts* that the *salvation* of perishing mortals is their object; an exhortation, a sermon, an essay, or a "reformation," that falls short of this object, is misdirected and useless. May we duly consider these important things; and may our supreme object, in all our labors as individual Christians, as a church or a Conference, be to save ourselves and others from sin and death.

4. Freedom of thought, and liberty to freely express the same on matters of faith, were earnestly urged as important principles of the action of the Conference. While no one sought to hold dominion over the faith of others, all manifested the fullest desire to preserve inviolate the unrestricted liberty of the Gospel among us as a people. This is right; still, we apprehend that we are not free from danger here, for in endeavoring to guard against sectarian intolerance, we are liable to treat the strict requirements of the Gospel with looseness. It is the *liberty of the Gospel*, no more nor less, that we should claim ourselves, and fellowship in others. Because others have placed yokes of bondage on the necks of the disciples of Christ, we should not refuse therefore to wear the yoke of Christ; or because others have rejected from their fellowship the humble Christian, we should not receive the unsanctified into our bosom. As *Christians*, the law of Christ should be our unobviating rule in these important matters. It has been given expressly for the strict government of a peculiar people, who are separate from all other people in matters of religion. We apprehend that in this day of religious lethargy there is far greater danger of neglecting the imperative requirements of that law, than in observing them too strictly. When these important matters shall be carefully examined in the light of the Scriptures, we trust but one mind will be manifested relative to them.

5. The New Testament order of the *Church of God*, was another important

subject that received a share of the attention of the Conference. While all appeared equally desirous of shunning the useless forms and ceremonies of the popular sects on the one hand, and the pernicious disorder of the ultra "concocters" on the other, they manifested a commendable zeal for the restoration of the order of the New Testament to the Church of God.—We saw no disposition in any one to create a party sect, for the sake of a party; nor desire to baptize the body of Christ or the Church with an unscriptural name; but with common consent, all appeared satisfied with the Scriptural and appropriate name, CHURCH OF GOD. Christ is recognized as the Head of the Church, and additions are made to the same by *hearing, believing, and obeying* the Gospel; the order of this process, as taught in the Gospel, and as practiced by our brethren, is, *faith, repentance, and immersion for remission of sins*, the last act also inducts into the name of Christ and the church,—after which, our brethren at the south give the hand of Christian fellowship, while singing an appropriate Christian song. In other sections, this last practice is not observed. Some of the churches have not yet recorded the names of members in a church record, while others do it, and we trust all will soon see the propriety and necessity of adopting this measure. There is a general agreement that elders and deacons should be appointed in every church, that pastors and evangelists also are still in the body, that the worship, ordinances and discipline of the church should be strictly observed. In a word, so far as we are capable of judging, one prominent object of the members of this conference, was, a restoration of the *New Testament order to the Church of God*. For the furtherance of this worthy object, we most heartily give our aid, as we trust every enlightened and sincere lover of truth will.

Finally, we think we see in this movement some indications of good, if not then we behold it now here; for the great mass seek to benefit or reform the world by the aid of human policies, none of which this

Conference is disposed to adopt, nor to devise a plan of its own, but it desires to fall back upon the Divine, yet long neglected economy of redemption, made known by Christ, and his apostles. If the proclamation and adoption of this economy will not reform men, nothing will. Let us *confidently, faithfully and unitedly* try it. Let us rally with our *tongues, our pens, our hands and hearts*, for the support of this suffering and despised, yet great, good and glorious cause, that when its great Author shall come, he may say to us, Well done; enter thou into the joys of thy Lord.

The Conference.

BRO. MARSH:—As in the family, it is sometimes a relief to turn aside and listen to one of the little ones, so it may be in the family of Abraham. The constant contemplation of great subjects, presented by great minds, and requiring great outlay of thought, is fatiguing; while the simple and innocent expression of interest in these great things, from one of the little ones, may be at times refreshing. In this light I now solicit a passing moment. But when I realize that this, from courtesy or otherwise, may find its way into the *Expositor*, and that, for every letter I make a type must be set, and all the labor of publishing gone through with, I am disheartened, for it does seem to me that nothing that I can write will reward the trouble. Again, when I reflect how many years our brother has performed this labor for the household, and "hast borne and hast had patience, and for His name's sake, hast labored and hast not faltered," I am encouraged to go on. Would that more of the spirit of Aaron and Her was upon us, that we might the better hold up the hands of our brother, in this last trying conflict for victory on the side of Israel's King. But, bless his name, he is soon coming to claim it for himself; and to reward his faithful servants with the "*Well done; enter ye into the joy of your Lord.*"

O, will not this suffice?

But to proceed, First, I would express

unfeigned gratitude to God, that I am interested in these things. "Why was I made to hear his voice?" has often been the language of my wondering heart; and I can only explain it in words like the following: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Amen and amen is my adoring response. Many, indeed, have been my shortcomings and misconceptions of my heavenly Father's will; and oft-times have I been humbled in view of them; yet I do praise his great and glorious name, that I have not been left to faint and be discouraged, and give up the struggle for life; but that I desire still "to continue in the faith," remembering that it is written, "We must through much tribulation enter into the kingdom of God."—Acts xiv. 22.

Dear brethren and sisters, Many are the subjects of interest to the family of faith at the present time. But the one paramount to all others, is the coming and kingdom of our God. "Thy kingdom come; thy will be done in earth as it is in heaven," is the first and great desire of the waiting family. Thus it is in any well-ordered family among us; let the parents leave such children for a short time, and will not every thing be done in their absence in view of their return? and will not their return be the great consideration among the children? And as the time draws near, how carefully everything will be arranged to please them at their coming. "To serve the living and true God, and to wait for his Son from heaven," 1 Thess. i. 9, 10—has been the true position of the Church in every age of the world, since his departure from mount Olivet.—And, as the time draws near for his return, as indicated by given signs, the faithful servants know that he is "near, even at the doors;" and begin to set the house in order. Is this the case among ourselves? Has it been the great effort of

the watchmen, for the few past years, to prepare a people to meet their Lord? It has: and I am happy to find myself among just such a people. Is it not desirable, that this work of preparation should be as perfect as possible? But what is our true condition? Have we not been so fearful of sectarian trammels on the one side, that we have gone off the bridge on the other side, and well nigh lost our liberties in anarchy and disunion? There are groups of brethren and sisters scattered all over our land, which, if they were walking in Gospel order, would present the beautiful sight of "a city set on a hill," inviting to every beholder; while now, it may be, that an unsightly wreck of all that is lovely is presented to the world. Will it not rejoice your hearts to learn, that a few of our most tried brethren have gone to the expense and trouble, to meet, and spend five days in canvassing these matters, hour after hour, for the sole purpose of trying to correct these evils among us?

I had the privilege of being at the meeting held at Old Union, Marion Co., Ind., May 24, and a privilege it truly was.—Would that you all could have been there, and heard for yourselves. You would have been the better prepared to have co-operated in the work, that "When He shall appear we may have confidence, and not be ashamed before him at his coming." They do not claim perfection; it is but one of the many trials that have been made at reform in practice in the "body." "Not that they would have dominion over your faith, as saith the apostle, but would be helpers of your joy."—2 Cor. i. 24. They wish all now to come up to the help of the Lord, by your counsels and prayers, and means, that we may attain the end designed by the great Head of the Church, when, in speaking of his followers in the aggregate, he said, "Ye are the light of the world," "Ye are the salt of the earth."

I would like now to say a word on the general spirit of the meeting. It was so good. It was delightful to see that the precious truths advocated by our brethren had produced in themselves some of their

not to know that there is "a lie in their right hand." I do hope and pray that the light and truth of God may continue to shine out through the medium of the *Expositor*.

Bro. C. CLARK, Gooderich, C. W., Oct. 22, 1855, writes:

I really wonder how the lovers of Christ so poorly appreciate such a work as the *Expositor*, as to require so much as to be reminded of their indebtedness, and that so very trifling, for so valuable a work. I do not say that I endorse all its sentiments—the reason may be that I do not see the truth in all its clearness, yet it is my choicest companion aside from the Bible. I consider the *Expositor* worth three times your charge, and for my part would cheerfully pay it.

Conference at Le Roy, Mich.

According to previous appointment, the Church of God in southern Michigan met in conference at Le Roy, Calhoun co., on the 26th-28th insts., for the purpose of devising means for spreading the Gospel by sustaining evangelists in the extensive and unoccupied fields of this State.

We had a good representation from the congregations and scattered brethren in this part of the State, considering the bad weather during the first day of the meeting. Bro. B. Miller, J., and William J. Greenleaf were present, who preached the Word to attentive congregations.

The report of "The North-Western Christian Conference" was duly considered, but we prefer to act separate from that body at present, for reasons expressed in the following resolution, which was offered and adopted:

"Resolved, that we heartily sympathize with 'The North-Western Christian Conference' in their effort to advance the common cause in which we are all alike engaged; but that we choose to act by ourselves, not out of any dis-fellowship, but principally for these twi-

tural name. 2. The field embraced is so large, that it is nearly impossible for those who contribute much of the funds to have a voice in the choice of Evangelists, or in fixing their compensation."

At a previous meeting held at Burlington, three weeks before, brethren were appointed in the different congregations to obtain pledges for funds to sustain Evangelists in the field. A part of whom were present at this meeting, and reported pledges to the amount of \$13. In order to receive and disburse the funds, the following brethren were appointed in their respective congregations and fields, viz: A. N. Seymour, Hillsdale, Hillsdale county; E. Miller, Jr., Mendon, St. Josephs county; J. Over-deer and L. Deems, Gilad; A. A. Babcock, Albion; L. Clark, Porter, Van Buren county; Alvord, Le Roy; M. Hadsel, Burlington; and A. Cady, Kalamazoo county. Also Bro. A. O. Lewis, M. Hadsel, and L. Walling, of Burlington, were appointed to act as treasurers, to whom the several brethren who collect the funds will report, and to whom the Evangelists will look for the stipulated compensation.

Brethren sending money to the treasury will please address A. C. Lewis - Tekonsha, Calhoun county, Mich. The Evangelists appointed are Bro. E. Miller, Jr., and Bro. and Sr. Seymour, whose disinterested labors have rendered their names dear to the brethren in Michigan. They are to keep a strict account of their traveling expenses, and engaged, &c., report the same to the treasurer, and receive their compensation according to the number of days they devote to the work of an evangelist. It is expected that they will labor mostly in new fields, and devote most of their time to the work during the coming winter. May the good Lord assist them in proclaiming the truth, and may they have the sustaining influence of the scattered brethren, that great good may be accomplished.

By request of the Church.

FOREIGN NEWS.

MANIFESTO OF THE EMPEROR ALEXANDER.

On the 20th of September, the Emperor of Russia addressed the following message to Count Zakrewsky, Military Governor of Moscow:—

Count Arsene Andreivitch—Since my accession to the throne of my ancestors, I have been my lively desire to visit my ancient capital, that loyal and beloved residence where I was born, and where I received baptism under the protection of the relics of the blessed Alexis, the thumaturgus of Moscow.

Having to-day satisfied that desire, I have witnessed with the greatest satisfaction the cordial and sincere expression which the inhabitants of Moscow have shown in their reception of myself and all my family, a traditional welcome which Russia has always given to her sovereigns. I charge you to express my sincere gratitude to all classes of the population of Moscow, and to assure them of my good will. My happiness would have been complete, if recent events had not dimmed the satisfaction of these precious moments.

My order of the day to the Russian army has already made public that after an unexampled siege of eleven months the garrison of Sevastopol, after having given unheard of proofs of courage and fidelity, and having successfully repelled six desperate assaults, has crossed to the north side of the town, leaving "blood-stained ruins" to the enemy. The garrison of Sevastopol has done all that man could do.

I accept past and present events as the unpenetrable decrees of Providence, which has given a year of sad trials to Russia. But Russia has supported still bravely, and the Lord, in His great mercy, has always given her His tacit support. Let us, therefore, now also place our trust in Him.

He will defend orthodox Russia, who has taken up arms for a just cause—for

proofs which all men are giving in their readiness to sacrifice their property, their families, and even the last drop of their blood, for the maintenance of the integrity of the Empire, and for the national honor.

It is in the manifestation of these sentiments of the nation, and in these acts that I derive strength and consolation, and, uniting myself inseparably with my heart to my heroic and faithful people, I repeat, putting my trust in the help and grace of the Almighty, the words of the Emperor Alexander I.—"Where right is, there is God also." I am ever and invariably yours,

ALEXANDER.

APPEARANCE OF THE HOSPITAL OF SEVASTOPOL.

Of all the pictures of the horrors of war which have ever been presented to the world, the hospital of Sevastopol presents the most horrible, heart-rending and revolting. It cannot be described, and the imagination of a Fuseli could not conceive anything at all like unto it. How the poor human body can be mutilated and yet hold life, when every limb is scattered, and every vein and artery is pouring out the life stream, one might study here at every step, and at the same time wonder how little will kill.—

The building used as a hospital is one of the noble pilas inside the dockyard wall; and is situate in the center of the row at right angles to the line of the Redan. The whole row was peculiarly exposed to the action of shot and shell bounding over the Redan, and to the missiles directed at the Barrack Battery, and it bears in sides, roof, windows and doors, frequent and distinctive proofs of the severity of the cannonade.

Entering one of these doors, I beheld such a sight as few men, thank God, have ever witnessed. In a long, low room, supported by square pillars, arched at the top, and dimly lighted through shattered and unglazed window frames, lay the wounded Russians, who had been abandoned to our mercies by their gen-

-A 87-

ENCYCLOPÆDIA BRITANNICA

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Library Research Service

Dear Mr. Nickels:

In connection with your recent query, we contacted the Iowa State Archives and have now received the attached letter from the librarian there.

Yours sincerely,

Mary Gray, Assistant

December 29, 1971

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War. We do
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Sincerely yours,

By Lida Lisle Greene
Lida Lisle Greene, Librarian

Iowa
-A 89-
State Department of History

and Archives

Historical Building

Des Moines, 50319

December 22, 1971

Office of the Curator

V.A. Stenberg
425 North Michigan Avenue
Chicago, Illinois 60611

Dear Mr. Stenberg:

We have searched both journals of the House and Senate of the Iowa Legislature for the period of the Civil War. We do not find reference to a petition presented to the whole General Assembly or to either house that refers particularly to the memorial you mention.

In the Journal of the Senate of the Tenth General Assembly, Des Moines, 1864 a petition was presented by Senator J.A.L. Crookham of Oskaloosa (Mahaska county, Iowa) which called attention to a "Memorial of the Society of Friends, asking for such modification of the State Militia Law as that members of the Society may be discharged from the obligation of militia training." It was referred to Committee on Military Affairs. No further report given.

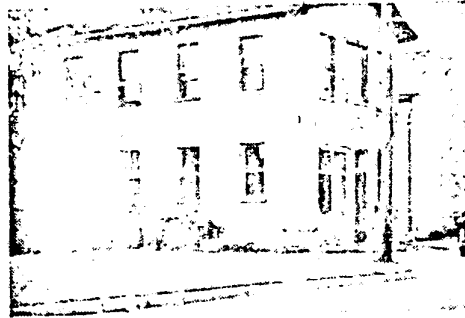
Within the past three months we have searched legislative documents in the early state archives for a copy of this petition presumably prepared by B.F. Snook and J.H. Waggoner. It was not found.

We are sorry not to have been of any real assistance to your patron.

Sincerely yours,

By Lida Lisle Greene
Lida Lisle Greene, Librarian

1960



First Church and Publishing House

Church services were held on the ground floor. "THE HOPE OF ISRAEL" (later changed to "BIBLE ADVOCATE") was published upstairs. Eld. Jacob Brinkerhoff was editor.

The building was sold in 1886 for \$1200.

DIOLOGY

odical devoted to the needs of the t should be a paper having for its gation of Jesus' soon coming and commandments of God." (Signed) arver; V. M. Gray; M. N. Cramer.

ving foot washing and Lord's Sup-

f church was rented to Jacob ATE (no exact record of date when RAEL).

passed that the trustees be em- the Christian Publishing Associa- ing with the second volume of the

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g of a book containing objections others A. Aldrich, Wilson Aldrich,

As soon as it was discovered that some of the members of these neighboring churches clung to their original faith, a circular letter was written calling for a conference of the scattered believers which was responded to by the meeting of such a conference at Marion, Nov. 5, 1862; when the above circular was ordered printed for the call of a conference of a more general nature.

The following extract is taken from the circular letter as published in the Hope of Israel, Sept. 7, 1864. "We will here give a sketch of our history for the last two years and a half. On the tenth day of June, 1860, something over fifty of us adopted a form of church covenant, drawn up by M. E. Corneli,

one of the approved messengers of the truth we had recently adopted. The following is a copy of the covenant, 'We, the undersigned, do hereby express our wish to be associated together in Christian fellowship as the Church of Jesus Christ, at Marion, whose covenant obligation is briefly expressed in keeping the commandments of God and the faith of Jesus, taking the Bible, and the Bible alone, as our rule of faith and practice.'

"Near a year and a half afterwards, the same messenger held up publicly some other Volumes, of recent date, by the side of the Bible, and avered that these recent publications were of equal authority, and binding forever with the Bible, and urged us to adopt their teachings also as a rule of faith and discipline. A portion of us were unwilling to accept these new planks of the platform in our church, certainly not until we had time to test their soundness and fitness. The result was, that about half of the church decided to receive these volumes as valid scripture, and drew off from us; or rather repelled us from them, denouncing us as 'rebels' etc.; distinctly in-

timating that they no longer desired, or would tolerate our company in their religious meetings, otherwise than spectators.

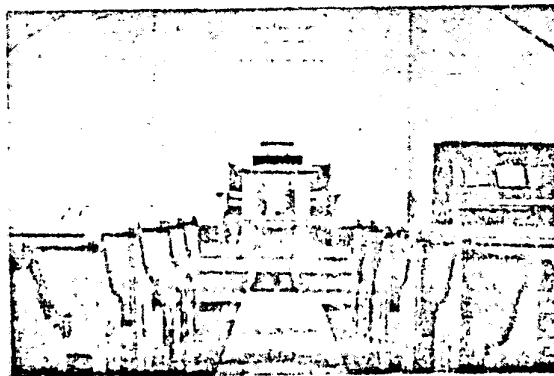
"We now discovered that the cry for organization had been made under false colors; and that while the plea of holding church property and securing the church against imposters, was held out, the real object was to put the visions of Ellen G. White on the same eminence with the Bible, and secure the recognition of Elder J. White as the latter day Moses.

"As it regards us being rebels we boldly assert that we are not rebels. We have not rebelled against Ellen G. White, for we never endorsed her; nor have we rebelled against any of the messengers; for we never acknowledged allegiance to them. So the charge of rebellion reflects with shame on them who made it, they being the ones who have departed from their first position, the Bible and the Bible alone, and have adopted a new one.

Committee: V. M. Gray
E. P. Goff
M. N. Kramer."

When this conference was being planned some of the Seventh Day Adventists at Marion, conceived the idea that its purpose was to raise up E. W. Shortridge, who had been one of their members, but at that time was in disrepute with them perhaps mainly because of his return to the original faith adopted by the Church of Christ.

This conception was put into form and reported to the Advent Review, of Battle Creek, Mich., with the added thought that the "rebels" as



Interior of the Present-day Church

they called us, were going to make E. W. Shortridge their minister, for as yet we had no minister among us. All the ministers they sent out had to accept the S. D. A. doctrine, especially the visions.

It had been the policy of their leaders, to keep from their churches, any knowledge of separations, or any dissatisfaction of any persons with regard to receiving the visions. But affairs at Marion had obtained such prominence, that the fact of it could not be hid from others.

As E. W. Shortridge lived in Illinois, at a place considerably isolated from Marion, it did not occur to the publishers of the Review, that the publication of the above report might lead to any divulgence of what had been going on at other places, so they did not hesitate to publish it.

But a letter addressed by some person in Michigan to E. W. Shortridge at Marion, Iowa, where he evidently supposed he lived, found its way to him in Illinois, that opened up a communication with the Michigan people; and by its means, the Marion people learned of the existence of many churches in Michigan, and elsewhere that had been separated because of the visions.

We then learned that the ministers with whom we had been acquainted, or who had visited us prior to their separation from us, were connected with the S. D. A. church, and were sent out by them to preach and organize churches of Jesus Christ the same way that the Marion Church had been organized.

At first we had no minister with us; nor did we know of any minister who was not a Seventh Day Adventist, and one of our members, V. M. Gray, who took charge of the meetings, was voted in as elder of the church.

By the information we had now obtained, we discovered that there had been a number of separations in the churches of Michigan and other places on account of the visions, similar to that which took place in the Marion church.

From the same source we learned that the Michigan and Eastern churches were holding conferences already, before we had noted separation at Marion; and that they were preparing to publish a church paper, which under the name of "Hope of Israel," was first published on August 10, 1863 at Hartford, Michigan, and Enos Eaton was editor of the first number. After that H. S. Dille took charge of it as editor.

Passing through many difficulties and haltings on the way, it came to a final suspension in Michigan, October 18, 1865 after an existence of one year and ten months. During that time, 39 numbers were issued making one and one half volumes. From the correspondence in the Hope, we learned that Marion was not the first church to be separated on account of the visions, but that many others had been separated before it.

During the year 1865, a question with regard to the change of the name of the church was discussed in the Hope, and about the close of that year, or the beginning of the following year, it was agreed to take the name of Church of God, instead of Church of Jesus Christ.

After the cessation of about six months, the publication of the Hope of Israel was resumed, but now it was published at Marion, Iowa, instead of Michigan. Elders B. F. Snook and W. H. Brinkerhoff had then recently left the S. D. A. church and united with us at Marion. Elder Wm. Brinkerhoff became editor of the Hope, and Elder Snook went out preaching.

There have been stories circulated on the Pacific coast calculated to give the impression that the Marion church was the only one that "rebelled," that is, the only one from whom the Seventh Day Advent church had been separated on account of the visions. But this is far from the truth in every particular. As has already been stated, they claimed for themselves to have a new organization; "A more perfect one" as they called it, and that we who were left

were but a very small portion of the church. But this claim condemns itself, for if there were but a small portion, they would not have made so much out of the "Great rebellion" at Marion.

As for Snook and Brinkerhoff being the leaders, to take that few out from among them: no Church of Christ ever came out from the Seventh Day Advent church, but they invariably separated themselves from the Church of Christ which they themselves had organized.

That Snook and Brinkerhoff had anything to do with the separation of the church at Marion, was far from being correct. I have distinct recollection that they did not associate with us for three or four years after we were separated. Besides, I have now in my possession, the entire publication of the Hope of Israel, both that which was published in Michigan, and also that in Marion. It contains the doings of those times; of the Churches of Christ in Iowa, Michigan and in eastern states. Yet the Hope makes no mention of either Snook or Brinkerhoff prior to May 29, 1866, about four years after the separation, which could not have been, had they been our leaders, to take us out.

In his preaching tours, Elder Snook soon penetrated into southern Iowa, and Illinois. A letter from A. C. Long in Missouri, dated July 6, 1866, was received at the Hope office, giving the information that help was greatly needed there, which indicated that the Church of God believers had the same difficulties that churches in other places had, because of the reorganizing on the visions. It was suggested that Elder Snook might visit them while on one of his southern trips in Iowa, but I am without information of his doing so.

It is evident that a number of Churches of God were established there at an early date. A state conference was organized in Missouri in 1873, that has been kept up ever since that time. And from there, Elder A. C. Long came afterwards to Marion, Iowa and preached in Iowa a number of years.

According to the numbering of the General Conference, it must have been organized in 1883, and probably all of its meetings have been in Missouri,

and mostly at Stanberry, where the Bible Advocate, successor to the Hope of Israel, has been published a long time. It is probable that the Marion church

has had much to do with the Conference, that now stands forth in a prosperous condition.

I. N. Kramer (Deceased)

DAUGHTERS OF THE KING

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service in those days, he entrusted this precious letter to Phebe to be carried to Rome. (See footnote to the chapter.) Had she not have been faithful in delivering it, think what a tremendous loss mankind would have suffered.

Paul further states, "She hath been a succorer to many, and to myself also" Rom. 16:2. A succorer is one who goes to the aid of another in want or distress. The word is taken from the Latin verb 'currere' which means to run, so she went quickly to help anyone in trouble.

In Rom. 16:3 Paul speaks of Priscilla and Aquila as his helpers in Christ Jesus. This may have been because of their personal evangelism to Apollos. We are told he was "an eloquent man, and mighty in the scriptures." He later worked in Corinth where he exerted a great influence. See 1 Cor. 3:4-9. It is a great tribute to Priscilla and her husband that they could influence so gifted a teacher. Acts 18:24-28.

Romans 16:4 suggests that on some occasion Priscilla and Aquila had hazarded their lives in Paul's defence. This may have been at the riot at Ephesus, we are not told.

Priscilla was very much of a traveler for a woman of that day. In the space of a few years she went from Rome to Corinth, from Corinth to Ephesus, from Ephesus to Rome and then back to Ephesus. All of this is a striking example of what can be done by an husband and wife working together for the spreading of the gospel.

Although Priscilla traveled much, she was an home-lover and was given to hospitality. Her home became a place where Christians could meet for worship and converse on holy matters. Paul sent greetings to "the church that is in their house" Rom. 16:5. Her example might be a suggestion to the isolated Daughters of the King.

Paul salutes Mary, the mother of Mark, who had bestowed much labor on him. We are told how she aided him, but in Acts 12:12 the story is told of the prayer meeting which she, with many others, held in her home when Peter was imprisoned by Herod. Cottage prayer meetings can still be a source of great power.

In Acts 16:13-15 we are reminded of the gracious hospitality of the business woman, Lydia. After her conversion she invited Paul and his companions to make her home their headquarters during their stay in Philippi. This is the story of the beginning of the church at Philippi and the first recorded case of the conversion of an entire family.

Eunice and Lois show the power of mother love in training children in the nurture and admonition of the Lord. Timothy became a devout disciple

of Jesus Christ and went far and wide preaching the gospel. Since his father was a non-believer, Timothy's knowledge of the scriptures was gained from his mother and grandmother. Acts 16:1; 2 Tim. 3:14, 15 and 2 Tim. 1:5. Without the help of these women Christianity could never have penetrated the secluded households of the Mediterranean Coast.

It is interesting to note one more faithful woman who must have been a good influence in training her sons. In Rom. 16:13 Paul salutes the mother of Rufus. It would appear that he looked upon her as his mother. Rufus was the son of Simon, a Cyrenian, who was compelled to carry Jesus' cross. Mark 15:21.

Cyrene was a town in the northern tip of Libya in Africa which at that time was a part of the Roman Empire. We have no evidence that Simon was a Christian, for at the time Jesus was crucified the gospel had not reached that area. When Paul wrote the letter to the Romans twenty-seven years later, Rufus was one of his fellow workers "chosen in the Lord."

While we would not minimize the effect of Paul's untiring labors among the Romans and his influence on Rufus, yet this woman must have been a devout Christian if she had so endeared herself to Paul as to have been regarded as his mother. As such a Christian, would not these fruits of the Spirit be reflected in the life of her son? Should not our modern mothers do as much?

FIELD REPORTS

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died for us all, fellowship together with genuine Christian love.

The August fellowship meeting was held at the North Bend Church near Coos Bay. The September fellowship at the Harmony Church near Harrisburg. Both meetings were very well attended. The Oct. fellowship meeting will be at the Scrael Hill Church.

Recently our niece, Phyllis Selleck (Van Valkenburgh) and two sons Phillip and Raymond, arrived from Missouri for a visit with her parents. We are enjoying them very much.

I must say "Good-bye" for now and get ready to help in the carrots this afternoon. May Our Heavenly Father ever bless and keep each of you through the days ahead.

With sincere Christian love.

Alice Henion. Sec-Treas. Ore. Bible Council
Rt 2, Box 177, Albany, Oregon

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