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## SUPPLEMENT.

It is humiliating to be under the necessity of publishing the facts contained in this leaf. But duty demands that they should be known, that justice may be done, as far as possible, to those who have been abused, and that all may be instructed by the painful lessons which we are learning.

The deep interest which the true friends of the cause take in its advancement, has often led them too far, to trust too much in the hands of the inexperienced and untried. This has been especially true in the case of ministers. When a minister of some talent has joined our ranks, there has been too much rejoicing over the act, and too little caution lest he be injured by influence and means being at once put into his hands.

Some seem ever anxious to exchange those who have long been true to the cause for comparative strangers. This has injured them, and in some cases ruined them, while it has grieved and almost discouraged those who are wearied and worn by faithful labor in the cause.

There is a spirit of murmuring against the old hands, especially with those of little experience, who know least relative to matters on which they so freely pass judgment, which is wonderful. Nothing can be done at the Office, or by the old hands that is as it should be. And some talk and act as though it was their highest religious duty to murmur and raise the spirit of rebellion against their best friends as high as possible. We say such persons have not the Spirit of God. They give the best proof that they have unfortunately fallen under the strong power and inspiration of that first great jealous rebel, Satan. Where this spirit is indulged in, it is almost sure to get hold of our inexperienced preachers, and in two cases out of three, ruin them. We might here mention the names of Case, Bezze, Hall, Stephenson, Phelps, Rhodes, Holt, Butler, and others. E. W. Shortridge has also fallen incurring against Bro. Waggoner, and well nigh crushing Bro. Snook, who have ever been his best friends. It was Bro. Snook who first urged us to raise means to pay the mortgage from E. W. Shortridge's home, and at the same time Bro. Snook had no home of his own, and did not ask for one. It was mainly through the influence of Bro. Snook that Mrs. W. raised \$441.46, and sent it to E. W. S. to lift the mortgage from his home. Bro. Snook has since erred in giving E. W. S. so much influence in Northern Iowa, and in bearing with his folly too long. Now as a reward for loving E. W. S. better than himself, he has suffered the crushing influence of divisions and jealousies among his own people in Northern Iowa, caused by the unrighteous conduct of E. W. S., and he and Bro. Waggoner have been compelled to lay up the tent for the season, and try to save something out of the ruin caused by E. W. S. and others in Iowa.

Bro. Waggoner went to Southern Iowa to labor with E. W. S. the Tent season of 1861, in hope of helping him into the message as he did Bro. Hull the summer of 1858. But he could not help E. W. S. for the very reason that he did not feel his need of help. And after Bro. Waggoner had suffered much with him, and used beyond his strength to build up the cause in Iowa, E. W. S. took advantage of the influence given him in being acknowledged as a Tent preacher, and made a powerful strike for sympathy at Bro. Waggoner's expense, reporting that Bro. W. had received much, and he but a trifle. Figures show that E. W. S. received for the past eighteen months more than the amount that any other preacher among us received in the same time, and his numerous letters all the time have been speaking in a murmuring tone of his poverty, and the small amount he has received held up in deceptive contrast with what Bro. W. has received. Bro. Waggoner bore a pointed testimony in Southern Iowa. The elements of rebellion were there. The cry of many was, Down with Systematic Benevolence and the Gifts, and give us tobacco, coffee, hoops, and let us have our own way. This state of things, the strike of E. W. S. for sympathy was well timed to crush the pure testimony and the cause. These are the fruits of rebellion. But something will be saved in Iowa. There are still there that bleed for the cause. The time has come for them to take their stand against this wicked murmuring against the old experienced hands in this cause.

Iowa has had the labors of our ablest preachers, and reports in the several sheets of the Good Samaritan that about \$625 has been given by Eastern people to help preachers while laboring there, and the fact that State, besides the \$441.46 to E. W. S. for all this the old friends of the cause are paid salaries and murmurings against the Office and old hands. Some of these favored ones have indulged in contemptible talk about speculation at the Office, &c. Do they think the old friends in Michigan the East, who have so freely handed out their money, have no care for the cause? Do they think the responsibility of the cause rests upon a few of little experience in Iowa, who are least

prepared to judge in these matters? Thank God that the Office is among its friends, who have from year to year assembled at Battle Creek in General Conference, and know how things are going. These men and women who know how these things go, and have freely given of their means to help the cause in new fields, raise not a single murmur against those who have long and devotedly given themselves to the interests of the Office, and the cause. We shall hail the national crisis with joy, for it will put an end to this rebellion. God will humble those who under the guise of the present truth wickedly murmur against men who have consecrated all to God, and are laboring with all their powers to advance the cause of truth, and they will yet weep the bitterest tears for their unparalleled rebellion against the faithful servants of Jesus Christ, which must result in the ruin of many souls. God will punish the rebels.

J. W.

### Conference in Lisbon, Iowa.

PURSUANT to appointment in the Review, a conference of the Seventh-day Adventists of Iowa convened at Lisbon, July 29, 1862. Bro. J. T. Mitchell was chosen Moderator, and Bro. D. E. Smith Secretary. Prayer by Bro. Waggoner. Delegates appeared as follows, according to invitation.

NORTHERN-IOWA COMMITTEE.—T. Hare, Marion; D. Andre, Lisbon.

SOUTHERN-IOWA COMMITTEE.—J. Landes, Fairfield; Wm. McPherson, Knoxville; Noah Hodges, Sandyville; A. B. Hanner, Decatur City; H. J. Bonifield, Osceola.

SOUTHERN-IOWA COMMITTEE OF 1861.—H. C. Whitney, Knoxville; Benn Auten, Pleasantville; and N. Hodges, of present committee.

OTHER DELEGATES.—C. R. Ross, Marion; H. E. Carver, Iowa City; H. Nicola, Dayton and Richmond; Wm. Snook, S. C. Conrey, Pleasantville; A. A. Fairfield, G. J. Sharp, Mt. Pleasant; Wm. Garretson, Oskaloosa; W. V. Field, D. Weaver, Fairview; J. Dorcas, Tipton.

ELDERS PRESENT.—J. H. Waggoner, B. F. Snook, Wm. H. Brinkerhoof, and E. W. Shortridge.

After the organization of the meeting, it was adjourned till 7 o'clock A. M. of the 30th.

Wednesday morning, 7 o'clock. Prayer by Bro. Snook. Bro. Waggoner called up the complaints against himself, which were, that he had not carried out the resolutions of the spring conference of Southern Iowa; Bro. Brinkerhoof was included in this complaint. On investigation it was decided that these complaints were wrong; unjust to brethren Waggoner and Brinkerhoof, and injurious to the cause. The complaints were referred to the Southern Iowa tent committee, with instructions to deal with those who had burdened the ministers in these matters.

Complaints against Bro. Snook were then called for. A letter was read, written by Elder Shortridge, stating that murmurings were in circulation against Bro. Snook for pride, extravagance, &c. On inquiry it was ascertained that no complaints existed in the church against Bro. Snook, except on the part of a few individuals who were prejudiced against him by the insinuations of the writer of the above named letter. These charges were dismissed as unfounded.

Also a charge in the same letter that Bro. Snook had injured Elder Shortridge by influencing the brethren not to bestow means or assistance on Elder Shortridge toward building him a house. Bro. Snook explained that he had said to brethren that Eld. S. ought to give a satisfactory account of the money he had received of Bro. White from the church at large before he was further assisted. The conference decided that the charge was not just, but that Bro. Snook had only discharged his duty in so doing.

These matters being disposed of, it was moved to adjourn till after the arrival of the cars in hope that Bro. and sister White might be with us at the next session. Adjourned till 12 o'clock.

12½ P. M. Meeting called, Bro. and sister White being present. Prayer by Bro. White.

A list of charges against Elder Shortridge, signed by J. H. Waggoner, B. F. Snook, and Wm. H. Brinkerhoof, was called up for investigation. The charges were as follows:

1. Unfaithfulness, and breaking of his word, to Bro. Snook, whereby Bro. Snook became involved in difficulty with Bro. White.

2. Breach of trust in using money raised to secure property in Mt. Pleasant.

3. Deception practiced on Bro. St. Clair to get possession of the tent horse and wagon.

4. False statements about the horse and wagon.

(1.) That the committee gave them to him, and the conference took them away unjustly.

(2.) That no reason was given to him for taking them away, and that he knew no reason.

5. Deception and hypocrisy.

(1.) Writing first to Bro. White contradicting the Northern Conference Report, and then blaming Bro. Snook for burdening Bro. White about the same matter.

(2.) Deceiving the brethren about the Conference Report, by changing the issue in regard to the cause resting upon him in Southern Iowa.

(3.) Getting resolutions passed at Eddyville under

false pretenses, and carrying wrong ideas concerning it to Battle Creek and elsewhere.

6. Disregard of sister White's testimony, and deception concerning it.

(1.) Justifying self and family for extravagance.

(2.) Continuing his trifling, clownish method of preaching, though reproved by the testimony.

(3.) Neglecting to make suitable acknowledgment for wrongs reproved by the testimony.

(4.) Justifying himself in using means given for the Mt. Pleasant property.

7. Accusing tent committee and J. H. Waggoner of plotting against him.

8. Unchristian conduct with females.

9. False statements about pay of tent laborers in Southern Iowa for 1861.

(1.) That E. W. Shortridge received only \$18.50 over traveling expenses.

(2.) That J. H. Waggoner received \$400.

[REMARKS. The wording of some of the above charges has been slightly altered for the benefit of those who did not hear the proofs, to avoid lengthy explanations. The exact substance of the charges is preserved. It appeared on the first charge that Eld. S. promised to write to Bro. Snook, and Bro. Snook was to write to Bro. White relative to sending the money to Eld. Shortridge; but instead of doing so, Eld. Shortridge wrote to Bro. White urgent appeals for the money, and blame fell on Bro. Snook that did not belong to him, and that would not have come upon him if Eld. Shortridge had kept his word. Charge 6 was founded on the fact that he professedly received the testimony. Charge 7 referred to facts which transpired in 1861, while J. H. W. was laboring with, and for, him.]

The proofs offered to sustain these charges were mostly drawn from a large number of letters produced in the investigation, written by Eld. Shortridge and others. The proof on charge 8 was oral testimony of J. H. Waggoner, B. F. Snook, and others.

After a long, patient, and careful investigation of the above charges, they were separately called up, and it was unanimously voted that all the charges were sustained.

The testimony of Bro. and sister White on this case was pointed, and very acceptable to the conference. Especially when sister White referred to her exertions in behalf of Eld. Shortridge, to his abuse of her confidence, to her disappointment, and the influence this case was calculated to exert over the churches in regard to her testimony, there was much feeling manifested, and all deeply sympathized with sister White in this affliction.

Bro. Snook moved that E. W. Shortridge be deposed from the office of minister among us, and that his credentials be called for by this Conference. Unanimously carried.

Bro. Waggoner moved that the boundary line between the Northern and Southern Iowa Conferences be hereby abolished, and that the two be hereafter united in one Conference.

After considerable discussion it was adopted, and the committees of the two Conferences were instructed to take the necessary steps to carry this resolution into effect.

Bro. White moved that this Conference request Elds. Waggoner and Snook to visit and labor with the brethren in Iowa, north and south, during the months of August and September. Carried.

Bro. White moved that the appointment of the General Conference for Iowa be left to the conference committees, and Elds. Waggoner, Snook, and Brinkerhoof.

Bro. Brinkerhoof moved that this Conference hold the church at Lisbon responsible for the conduct of those members who have taken part in impugning Bro. Snook by circulating injurious reports, and making unchristian remarks about him. Carried.

Bro. Hare moved that Elds. Waggoner, Snook, and White be appointed a committee to prepare the minutes of this Conference for publication.

After some remarks the Conference adjourned. Meeting closed by prayer by Bro. White.

### To the Churches in Iowa.

It having been reported in this State that I kept Bro. and sister White "posted" in regard to E. W. Shortridge last summer, by which means she knew before the things contained in her testimony to him, I wish to make the following statement:

When I found at Oskaloosa, that his course was likely to prove an injury to the cause, I wrote to Bro. White stating the facts and my convictions. He briefly answered that he feared S. would prove only a curse to the cause, and added, "I fear these things will hurt my wife." I immediately replied that I would not more burden their minds with the matter, but would do the best I could to effect a reform in him. From this time I entirely ceased to correspond with Bro. White, writing to the Office on business, and for the Review, but no private letters. When I went to Michigan it was some time before I saw sister White, and then not to exceed five minutes, and most of that time conversed on other matters. So far from the report above referred to being true, it seemed as though

Providence had hedged up the way to prevent the possibility of such a report having any foundation. I never saw her testimony to him till a short time before I came to Iowa this spring, and E. W. S. said there were things in it which were true which I did not know and could not have known. These facts should put that matter beyond all doubt.

It having also been extensively circulated by Mr. Shortridge that he received only \$18.50 for his last season's labor, and that I received \$400, I wish to make a statement of the facts in regard to that matter, believing it is due both to myself and the churches. I have examined the Treasurer's book, and also my expense book, and find the following to be the facts:

During the season embraced in tent labor he received \$64.50, and I \$11—\$20.50 less than he. From July 10 to Aug. 8, he was at home with his family, during which time I visited Vernon, Fairfield, Mt. Pleasant, Oskaloosa, and Knoxville, making my traveling expenses larger than his, while only receiving two-thirds as much. His whole time of tent service was one month and twenty-five days. I left home on the 13th of May, and returned home the 1st of November. The whole amount that I received from the treasury was \$232.48; my whole expenses were \$78.27, exclusive of my expense going home, which was about \$10 more. This would leave, for nearly six months' hard labor, \$144.21. But this I could not have received had I not consented to take property; so the brethren, especially Bro. Whitney, made an effort to get up a team for me to drive home. After turning in the tent pledges as far as possible at that time, Bro. Whitney, Dodge, and Courcy, made a private donation in the horses and wagon of about \$90, making in all \$234. But E. W. S. made no account of private donations, and the facts are now before us that he received far more than I during the same length of time, though doing nothing at all, but much worse than nothing for the cause.

My old wagon I still have on hand. My team I had to keep through the winter, and then sold it for \$190, only half of which I have received and used; the remainder is not yet due. Thus it will be seen that I was not so very extravagantly paid as E. W. S. would make you believe, nor have I been extravagant in the use of the means bestowed. Though I labored long and hard in Iowa, I always considered that I was liberally paid. A less sum in available means would have been of more benefit to me, as I needed means last winter, but I got enough this spring to pay up my debts, and supply the immediate wants of my family, and have some in reserve, and I have abundant reason to be thankful that I am thus free from care and anxiety about temporal matters. May the Lord help me to be "more abundant" in my labors for his precious cause.

J. H. WAGGONER.

*Marquette, Mich., Aug. 6, 1861.*

### Letter to E. W. Shortridge.

BRO. SHORTIDGE: October 25, I was shown in vision that the truth had not had its sanctifying influence upon your heart, and there has not been that reform in you which was necessary in order for you to be a successful laborer in the gospel field. It is a most solemn, important work, to present the last message of mercy to the world, and bear a testimony which is to prove a savor of life unto life or of death unto death. I was shown that it was of the highest importance for those who bear this message to be right, and to be examples to the flock.

In the first vision given me for you before I had seen you, I was shown that you were capable of doing good; but you had much to learn; and if thoroughly converted to the truth you could present the arguments of our position in a clear, pointed manner. I was shown that there was much chaff introduced into your preaching that God had nothing to do with, and which grieved his Holy Spirit. You must be as I expressed to you, "torn all to pieces, and made over new;" for that preaching which was acceptable in your former labors, would not be acceptable to God, or to good in this last solemn message. Your trifling expressions and gestures must be entirely put away, and you realize the tendency and evil of them, or your labors will prove a curse instead of a blessing.

In the last vision given October 25, I saw that your labors, your life and conversation, have not taken that elevated character which is in keeping with the message you bear. You put on a dignity which is not objectionable, if you would carry it out in your life, and maintain a true, godly dignity, especially in the pulpit. Many of your expressions, figures and gestures, are not dignified in the sight of heaven, or of angels, or of Christ's devoted followers. With some you excite mirthfulness, and disgust with others. If deep conviction of truth rests upon minds, and they feel that vital importance is attached to the decisions they make, your presenting solemn truths in such a trifling manner banishes the solemn impressions the truth has made, and the scale turns, and decisions are made on the wrong side. Angels are grieved and turn from you in displeasure, and the record is made in heaven of your sin; for thus heaven regards it. God requires his servants who labor for the salva-

tion of souls, to be examples to the flock; and unfaithfulness on their part is regarded by heaven as a high crime, and will be visited with God's anger. Earthly conflicts and battles were presented before me. No one is allowed to fill the place of officer unless he has been proved, and confidence could be placed in his integrity, his skill, bearing and ability. He must lead the company placed under his command, and by his own example inspire them with the same spirit which animates him. Should these officers be detected in unfaithfulness, if they do not suffer death, they are immediately removed, and another is placed in their stead. Then I saw how much more important were the battles in which we are engaged. And the burden of this work is committed to ministers; they are overseers of the flock. Please read Acts xx, 28. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The people look to the ministers and imitate their example, and they are responsible to God for the influence they exert. They must render an account to God for their words and acts. If they are unskillful workmen, they have mistaken their calling. The lives of the holy apostles were presented before me. They were examples, and it was safe for the flock to follow them. I was shown that while you could present some points of truth clearly, you lack personal piety and humility. Your former associations and labors have led you to rely upon your own sufficiency instead of depending at all times upon God for strength. Since you embraced the third angel's message, you have not realized that unless God's special power attends this message, your labors are vain. You have too exalted an opinion of yourself. The success of this message does not depend upon those who are called smart men. God can raise up men and fit them to carry this message in the power and the Spirit. Although they are lowly, yet in humble obedience they will learn of God and receive counsel of him. I was shown that you have but little experience in this your new work. In your former manner of preaching you could pass along with a superficial work, and it would pass off well. Not so in this solemn message. God requires of his ministers purity of soul, holiness of heart and life, constant watchfulness, and almost unceasing prayer. All your boasting, jesting, joking, and foolish talking must be laid aside, and you earnestly seek the grace of God that you may overcome these evils which destroy your influence. God will not bear with your folly. Unless you can exert a holy influence and be a living example to those for whom you labor, you had better cease laboring to win souls to Christ; for they follow your example, and entirely fail to come up to God's requirements. You feel that your testimony is crippled, that your brethren take to you a course with you; but when you are converted to this message, you will be a free man in the pulpit—you will not feel under restraint. From the cleansed fountain will proceed only pure, sweet water. Your brethren are none too particular. God is particular, and his angels who are sent forth to do his will are grieved with your lack of spirituality, pureness, and godliness. You must bring yourself under strict discipline, and reform in life, or your labors will prove a curse instead of a blessing.

You have been at fault in being too familiar with females; and if your past life in this respect is to be a sample of your future course, you will not be the least benefit in this great work. Your past course has lacked in many respects, and evil reports have followed you. You have not abstained from all appearance of evil. Said the angel as he pointed to you, "Be ye clean that bear the vessels of the Lord." We are a sect everywhere spoken against, and we are accounted as the obscuring of all things. Caution and discretion should mark all your moves. It is a great thing to stand between the living and the dead, and be mouth-piece for God. Satan and evil angels are watching for your downfall; they are seeking to direct your course. I saw that you grieved much that reproach has followed you, but you are not altogether clear in this matter—you have given occasion by your folly. I was cited to this Scripture; 1 Pet. ii, 19, 20: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

I was shown that those who have but recently commenced to labor in this message should not move without counsel from those who have an experience in this message, and they should not dictate as to the arrangements and best manner of carrying forward this message, for they would be in danger of making decisions which, if carried out, would prove an entire failure.

I was shown that your feelings toward Bro. Waggoner are unjust, and you have enlisted the sympathies of others, to the injury of Bro. Waggoner. They look upon you as abused, when it is not the case. Bro. Waggoner was grieved with your weaving into your discourses that which injured your testimony. He labored for your good. I saw that you draw largely up on the sympathies of some who are young in the truth. I saw them looking toward Bro. W. with suspicion and jealousy. They know not what they are doing. They are inexperienced, and need that one should teach them.

I saw that you are lifted up in your own eyes, are boastful, and God does not approve your labors. You and your family overreach in making efforts to keep up appearances, which is a snare to you, and has led to unfaithfulness on your part, in regard to the means raised by the church for a specified object, and entrusted to you to be devoted to that object. You have broken upon that means to apply to your own wants, as though it were your own, earned by your faithful labor among us. It was not your own. You had no right, according to the light given me, to touch that means, or to use it for any purpose except for the one for which it was raised.

Bro. S., your family is proud. They know not the first principles of the third angel's message. They are in the downward road, and should be brought under a more saving influence. These influences affect you and make you weak. You have not ruled well your own house, and while you lack so much at home, you cannot be entrusted to dictate important and responsible matters in the church. This scripture was presented before me: "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" Bro. S., I was shown that you must take hold of this work aright, or your labors are vain. You need the influence of the Spirit of God. When you are converted, then you can strengthen your brethren. You feel too sufficient of yourself. I was then referred to the learned and eloquent Paul. Although he had a thorough knowledge of the ways and works of God, and was divinely instructed of him, and was a mighty laborer in word and doctrine, yet his course was marked with humility and fear in regard to himself.

Please read 2 Cor. ii, 15, 16. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" Chap. iii, 5, 6. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament." Chap. vi, 3, 4. "Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses."

1 Thess. ii, 4. "But as we were allowed of God to be put in trust with the gospel; even so we speak; not as pleasing men, but God, which trieth our hearts. We neither use flattery, nor vaunting words, as ye know, nor a cloak of covetousness; God is witness; for we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

1 Cor. iv, 9. "For we are made a spectacle unto the world, to angels, and to men." May God help you to see these things as they are, that you may be a skillful workman that needeth not to be ashamed.

ELLEN G. WHITE.

*Battle Creek, Mich., Nov. 23, 1861.*

### Explanation.

I wish to say to those who received my Circular, calling for help for E. W. Shortridge, that I now deeply regret that I sent it to you. In it I did not state all that I had seen relative to E. W. S., as my testimony to him in this sheet, dated Nov. 22d, 1861, shows. I did state in the Circular that "with experience" he "would make a successful laborer." He has had an opportunity to obtain that experience, but has either neglected or despised the admonitions and advice of experienced brethren. I had no thoughts when I first saw E. W. S., of calling for aid for him, but Bro. Snook urged the necessity of his having immediate help.

At the Conference at Battle Creek, April 26-29, E. W. S. being present, the subject of what I had done to raise means for him was fully discussed, when it was

"Moved by Bro. Hull that the Conference take the responsibility in this case, and free sister White from further care in the matter. Carried." See Review, Vol. xvii, No. 24.

But the matter is still a great care and burden to me, and it will be a pleasure to me to pay back to the faithful donors the money freely given to, and foolishly squandered by, E. W. S. All who apply during the present month will immediately receive the amount of their donation by mail.

ELLEN G. WHITE.

PROVIDENCE permitting, I will meet the brethren at Elmwood, August 20, and remain with them over Sabbath and first-day. Hope to meet our brethren from Princeville at Elmwood on the Sabbath, and I will return with them, and preach once in Princeville on Monday night, the 25th, as I go to Chillicothe.

ISAAC SANBORN.