THE TREATISES

OF

JONAS WENDELL

(1854-1873)
Jonas Wendell

(December 25, 1815 - August 14, 1873)

Jonas Wendell became a Christian in 1843. "About 1845 he came into the truth of life and immortality in Christ only, of his soon coming, and reign with the saints on earth renewed, and the everlasting destruction of the finally impenitent wicked. He began preaching these views at Syracuse, in 1847." The World's Crisis, September 10, 1873. It is quite possible that he had some association with George Storrs through letters he wrote to the "Bible Examiner" in the 1850's.

He was committed to the date of 1854 for the return of the Lord and was so disappointed that he went astray for several years. In the winter of 1864-1865 his faith was restored by a traveling preacher friend, and resumed preaching for the Second Adventists in the Advent Christian Church in Ohio, New York, Pennsylvania, and New England, from 1865 to 1871. Like Nelson Barbour, he set upon 1873 as the date for the soon coming of the Lord. In 1870 he wrote a booklet advocating his 1873 views entitled, "The Present Truth", or 'Meat in Due Season.'"

It was 1869 when preaching in Pittsburgh that he rekindled the faith of a young man who stumbled into a dirty dingy hall where he was preaching "seemingly by accident." (R5909) That person was Charles Taze Russell. Br. Russell wrote, "Though his Scripture exposition was not entirely clear, . . . it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.” (R3821)

On August 7th, 1873 Wendell fell head first down a flight of stairs by which he received severe internal injuries that he never recovered from. He preached on August 13th, and on the 14th attended a Church picnic where in attempting to get his horse to return home took the lines, fell over backward and died.
Wendell
(From the archives of the Aurora Adventist University Jenks Collection - author unknown)

From the obituary of Elder Jonas Wendell (12/15/1815-8/14/1873) I learned that Jonas was converted in 1843, came to believe in the doctrine of conditional immortality two years later, and was preaching in Syracuse, New York in 1847. He became involved with, and a leader of the group who expected Christ to return in 1854. After the disappointment sustained when that time period ended, he strayed from the Christian faith. He was, however, renewed through the persuasion of Brother Ed Turner in 1864, and, as you already know, was active preaching again that year. Incidentally, Edenboro, Pa. Seems to have been the center of activities for each of the “Wendells” from time to time. This may suggest a relationship (brothers). I cannot document it. From 1865-1871, he was preaching throughout Ohio, New York, Pennsylvania, and the New England States. Sometime during that period he wrote a book entitled PRESENT TRUTH, or MEAT IN DUE SEASON. In 1871 his health failed. His death date is given above. Neither his or Rufus’ obituaries not information about their families.
—To The Readers Of ‘The Herald Of The Morning’

JUNE 1879

‘Dear Friends:

‘I have been a Bible student since I first had my attention called to the second coming of our Lord, by Jonas Wendell, a Second Advent Preacher, about 1869, who was then preaching the burning of the world as being due in 1873. But though he first awakened my interest on the subject, I was not a convert, either to the time he suggested nor to the events he predicted. I, in company with others in Pittsburgh, organized and maintained a Bible class for the searching of the Scriptures, meeting every Sunday.’

‘We reasoned that, if Christ’s coming were to end probation, and bring irrevocable ruin upon ninety-nine in a hundred of mankind; then it could scarcely be considered desirable, neither could we pray with proper spirit, ‘Come, Lord Jesus, Come quickly!’ We had rather request—much as we should ‘love his appearing’—that he remain away and our sufferings and trials continue so that ‘if by any means we might save some.’ Not only so, but great masses of scripture referring to the Millennial glory and teaching that ‘All nations which thou hast made shall come and worship before thee,’ &c., &c., would be left unfulfilled if at His coming there should be a wreck of matter and a crush of world.’

‘We first saw Millennial glory—then the glorious work which is offered us as His Bride; that we are by faith the ‘seed of Abraham;’ and as such, heirs of the promises, &c., in whom ‘all the families of the earth shall be blest.’ (Gal. 3) This most certainly points to a probation in the future after He has come. Thus, speedily, steadily and surely God led us to recognize the second coming of our Lord as being not the sunset of all hope to mankind, but the rising of the Sun of Righteousness with healing in his wings.’

‘The Lord gave us many helps in the study of His word, among whom stood prominentely, our dearly beloved and aged brother, George Storrs, who, both by word and pen, gave us much assistance; but we ever sought not to be followers of men, however good or wise, but ‘Followers of God, as dear children.’ Thus growing in grace and knowledge for seven years, the year 1876 found us.’

‘Up to this time we persistently ignored times and looked with pity upon Mr. Thurman’s and Mr. Wendell’s ideas. (the latter was preaching the same time as Bro. Barbour; viz: The burning of the world in 1873.) We regarded those ideas as unworthy of consideration, for though we believed the event ‘nigh even at the doors,’ yet we recognized the fact that the church will be withdrawn—translated—before there would be any open manifestation to the world, or, in other words, the two stages of Christ’s second advent, viz: coming for his saints, and coming with all his saints.’
EXERPT REGARDING JONAS WENDELL

‘Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.’

‘I soon began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God’s loving plan might be testified to them, and how all who exercise faith in Christ’s redemptive work and render obedience in harmony with the knowledge of God’s will they will then receive, shall then (through Christ’s merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the Church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age—that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution—restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.’
Edinboro, Penn, January 18, 1854.

Br. Storr: The light of ‘life, only through Christ,’ is spreading in these parts, though not without opposition. The other evening I preached on the subject and, after I close, a Methodist minister arose and spoke in defense of their ‘traditions,’ and closed by saying we made man like the beast. I remarked, in reply, that we did not make man like the beast, but God declares he is so; and then quoted Eccl. 3:18,20; Psa. 49:20. Thus, while God declares man to be ‘like the beasts that perish,’ you correct the Almighty, and say man is *like God*. Where is your authority? Where your proof from the Bible? I admit you have, in the Bible, one proof text for your position, and only one, viz: Gen. 3:4-5. But I reject your witness; he stands impeached by all the other witnesses, as well as by direct testimony, that he is a liar from the beginning. The discussion lasted till near midnight. I then told him I should be happy to meet him at any time, and discuss the question, but he would not agree to meet me. It has created quite an interest, and I am invited in every direction to come and preach the word of life—all new places. I have been here but a few weeks, and the traveling has been bad—no sleighing nor wagoning; consequently, I have remained near home; but the prospect seems fair for doing good, but the blessing of God, which I pray may rest upon all our efforts. Amen.
At our general conference, held at Norwalk, O., in February last, among other things, our brother in the Lord, G. W. Stetson, of Olena, was chosen as an Evangelist, to travel and labor in the churches in Northern Ohio for the ensuing year; which office he generously accepted, without pecuniary aid or charge to the conference, trusting himself and family in the hands of that God in whose service he has long been engaged. We therefore feel to commend him to the consideration of the brethren, as worthy of their attention and support, believing that his services will do them good, and advance the interest of the great cause of truth pertaining to the soon coming of Christ and kindred doctrines. Remember, dear brethren in the Lord, that the laborer is worthy of his hire, and that we are all co-workers in the common cause of salvation.

J. D. KNAPP, President; P. ALLING, Vice President; J. WENDELL, minister of church in Norwalk; -- members of said Conference.
According to notice, Bro. Jonas Wendell, of Edenboro, Pa., and myself, began our grove meeting in Fairfield, O., on Saturday, Sept. 9th, and continued over Sunday. On Monday, Bro. Wendell and I. M. Judson came home with me and tarried over night, when we had a good time in searching the Scriptures, to see if "these things" were so, and making prayer and supplication to God for a more perfect and entire consecration to him and his truth, as well as sanctification of soul, body and spirit, that we might walk blameless before the world while in the Lord's service, accompanied with spiritual songs of thanksgiving and praise to God for all his mercies and loving kindness towards us and all his believing children scattered abroad. On Tuesday morning these two old working men left for Norwalk, and on Thursday I went to fill regular appointments at Bucyrus, Nevada and Eden, leaving Bro. W. to return to Fairfield and repeat the grove meeting of the Sunday previous, which he carried through alone, laboring on at the Penfield school house until Tuesday evening following, during which time there were several new converts, and some old backsliders reclaimed. The Lord grant "them the gift of continuance," so that they may this time remain steadfast, "cleaving unto the Lord with full purpose of heart."

On Thursday I returned from Nevada, having in my absence perfected the arrangements for other meetings; and on Friday, Jonas joined me at Olnea, and preached in the evening to a good congregation, in the M. E. house, from Titus 3:11-13. After meeting several of my neighbors came in to hear more of the "songs of Zion," with one of which all were delighted, which I insert here.

"OVER THE RIVER"

"I have heard of a land that is ever bright,  
Where friends never change or fade from our sight;  
To meet my dear Savior who thither will come,  
With all the redeemed, my spirit doth long."

CHORUS:
I want to cross over, don't you, where HE reigns,  
And join the bright angels on Eden's fair plains?  
I want to be gathered with all the redeemed,  
'Tis over the river, where the fields are all green.

I have heard that there flowers are always in bloom,  
And always send forth the richest perfume;  
I have heard that no sickness or death will be there,  
No sin to molest or fill with despair.

*    *    *    *    *    *    *

I have heard that the blest on that happy shore  
Shall never be hungry or thirst any more;  
I have heard that all tears shall be wiped from the eye,  
For that happy land my spirit doth sigh,
Then on let us press, for Jesus is near,
And strengthen each other with words of good cheer;
With zeal ever buoyant, and courage ne'er slack,
Let's be true to our King, and never draw back.

On Saturday morning we left for Bro. D. C. Jefferson's in Berlin, Erie Co., and held our grove meeting on Saturday and Sunday. Hoping to keep the crowd by saving the best of the wine for the last of the feast, it was arranged for me to preach in the morning, and Bro. Wendell in the afternoon; when he was cut short in his discourse and the congregation lost a rich treat by a severe thunder shower. In the evening began preaching in the M. E. Chapel and continued through the week. On Thursday one rose for prayers, and on Friday three went forward. On Saturday morning left Bro. W. to close the meeting Saturday night, as he was engaged at Norwalk on Sunday, and myself at Nevada and Union.

On Tuesday returned to Shiloh and began the meeting there in the school house, expecting Bro. W. to begin in Plymouth at the same time; but the subjoined notice having been posted up at the "Fair grounds" and some other places, a misapprehension of the paragraph in Italics caused the friends having control of the Hall to object to the use of the same, which had heretofore been very generously and freely tendered for our use; and while I feel truly thankful for those favors conferred and accepted, I would here say that I must confess my surprise that so notorious a fact as that embraced in the Italicized sentence should have been so construed as to suggest the idea of a personal application. I had never had a suspicion that there was anyone in P., professing Christianity, who would confess themselves "filled" by so old a coat as that. I hope they will think better of it, and by retracing their steps, recall the implied confession, and allow us to "occupy," and still find them friends and brethren, as of old. We certainly cherish none other than the kindest feelings towards them.

STOP AND READ!

Another Great Change in the Administration of Government!

THE OLD PARTY COMING INTO POWER!

More than eighteen hundred years ago, there was a great stir about a certain man, whose name was Jesus, being made a King. He had a small party, but the great mass of the people hated and rejected him, and finally put him to death. But it is confidently believed and affirmed that he arose from the dead, and being a descendant on his Father's side, of the God of heaven, he ascended up thither to receive an appointment to the kingdom from his Father.

The party, though small, have not become extinct; they have suffered much from the kingdoms of this world, also from traitorous hypocrites, who have professed friendship for this absent King, but who in reality were the friends of this world, and his greatest enemies. But the hopes and expectations of said party are now especially strengthened by the unsettled state of the nations, and they have received information from the most reliable source that their King will return, break in pieces and consume all the kingdoms on earth, and destroy all persons opposed to his reign. All his true friends will be spared.

With the hope of increasing the party to be saved in the great day of his power, his friends will hold a series of meetings, etc.

In the meantime a letter had been sent to Bro. W., at Norwalk, apprising him of the proceedings,
and stating that his coming would be useless, as there was no place to preach in; fortunately, however, I had taken my wife along to Shiloh, as I went up to Nevada; and she, having gone over to Bro. P. T. Light's to visit her sister in P., learning how matters stood, wrote another note to Bro. W., requesting him to come on to P. She then went to work to procure a meeting house, and on the third day, Sr. Hoffman joining her in the undertaking, the two succeeded in obtaining the M. E. house, and Jonas having arrived, held forth in the evening.

During all this time, I was "firing away" in Shiloh, blissfully ignorant of what was transpiring in P.; but on Thursday concluded to talk over to P. and see how matters were progressing there, and found Bro. W. very much indisposed, unable to sit up, and suffering severely. So any further effort at carrying on the meeting in P. was abandoned, and leaving Bro. W. at Bro. Light's, we all (five) went to Shiloh.

After meeting, rode back to P., and in the morning Bro. W., being somewhat improved by rest and quiet, informed me that, at a funeral which had recently occurred in P., he was told the preacher had characterized the doctrine of "the sleep of the dead" as "a damnable doctrine," while two, if not three or more, of the relatives to the deceased were themselves firm believers in it. So W. proposed that I should write a note to the gentleman, stating the case, and invite him to substantiate his declaration from the word of God, also to discuss the side issues of life and immortality in Christ, and he would deliver the note, or he would write and I deliver, which latter was done accordingly; but not finding the Rev. at home, the invitation was left at his house, and an answer subsequently obtained, which will appear in its place.

While matters were adverse at P., providence was on our side at Shiloh. On Friday evening, the Democrats wanted the school house to hold political meetings in, and the Republicans wanted it for the same purpose on Saturday night, in consequence of which we had both parties electioneering for us, to the end that I might have the Lutheran house to hold my meeting in, so that they could get the other. The old maxim of "divide and rule" was of no utility here, but "combine and succeed" worked like a charm. The devil's forces, it may be, opened the doors for us, but the Lord got the glory of it, and we the house, and well filled up to Sunday night. This was the same place where the U. B.'s had shut me out of their house ten or twelve months previous, an account of which I wrote to the Crisis in Jan. last; and this was what had come of it, for "they that turned the world upside down had come hither also."

On Friday night Bro. Langarl of Cincinnati came, also one of the young converts from Berlin, with a request for Bro. W. to return there, as the interest would not "out." On Saturday night Bro. Snyder of Mansfield and Bro. H. A. King of Nevada came, and the Shilohese began to think "the promised time had come."

On Sunday afternoon had an interview with the Rev. --------, to whom I had been the bearer of a dispatch from Jonas and succeeded in obtaining a response.

He saw no necessity for discussion.

If we were in error, it should seem to be his duty to show it us, and a discussion of those questions might have so desirable a result.

Surely it was INFIDELITY.

That is the very thing we deny, and wish you openly to substantiate, if you can, from the Bible.
He would not discuss with infidels.

Brother, you should be more careful how you characterize those who believe the word of God and trust in Jesus Christ for salvation as infidels.

O! you are all right THERE.

How do you say, then, we are infidels?

Well, he did not wish to discuss, and would not.

Do you wish me to convey that, as your answer?

Yes, sir. Which was duly reported.

On Monday Bro. W. went back to Berlin, and bro. S. accompanied him, leaving me to close the meeting at S. in the evening. We had a glorious good time in Shiloh, and succeeded in sowing some "good seed." We left the people of Shiloh on Tuesday morning searching their Bibles as they had never searched them before, intending to reach Nevada by noon and begin meeting there the same evening; but at Crestline were detained eight hours by the colliding of freight cars, in consequence of which we were too late in, arriving in the dark and rain, but found Bro. Nelson King in waiting with a horse and buggy, who took us to his home and made us comfortable for the night.

Nevada, situate on the P. H. W. and C. R. R., in Wyandotte Co., O., is the home of brothers H. A. and N. King, of "Bee" notoriety, who have acquired a well earned reputation as being among the very best Apiarians in the U.S.; and their apiary of large golden colored, Italian bees, presents a rich treat for the amateurs in the art of Bee-keeping to feast their eyes upon.

But Bro. Homer is as great a lover of the truth as he is an amateur in bee culture, and has managed this field with as much adroitness as he has his apiary with skill, and the best of it all is, he makes the latter secondary to the former. He looks upon his bee culture as every man should look upon his business, i.e., as only a means by which he may have the resources of doing good and spreading the truth in the world; consequently seems to be as conscientious in his bee traffic as he is in his religion. He has, according to his means, paid more money, scattered more tracts, and spent more time for the cause, than any other man that I know of not older than he is.

G. W. STETSON

(To be continued.)
EIGHT WEEKS (Concluded)

World's Crisis - December 20, 1865

On Friday evening Bro. W. and I, arrived, and on Saturday we commenced "besieging the city in its gates"; but the resistance was obstinate; all the week, from some cause, then to me unknown, the meeting had dragged. On Friday night Hiram Munger's "Cain family" got up their opposition scheme and had a ball and "a tiger"; the music and dancing within doors, the howling without. The arrangement had been too close to the meeting on Sunday night, but on Saturday I providentially discovered the cause of slim meetings.

During the summer a proposition had been extended to me thus: -- If I would write the challenge, state the questions, and set the time, the friends of the popular views would present their champion, and we should discuss the questions of the non-immortality of the wicked, literal death of the soul and body, the penalty of God's law for sin, and the consequent destruction of the wicked, and the unconscious state of the dead until the resurrection, with the final and everlasting reign of the saints on the earth. This proposition I accepted, fixing on this time of our meeting for the debate; but when in two weeks previous, had been notified, to my chagrin, that no disputant on their side would appear; at which time I notified them publicly from the desk that they must bring forward "their man," or suffer loss. We intended to defeat them, as in any case we had the word of God, the "sword of the Spirit," to do it with. To defeat this, a combination was entered into by the different sects to keep away from the meeting themselves, and influence all others to do so that they could. Pilate and Herod had been made friends.

This combination I providentially discovered, and traced out. On Sunday morning we had a good house, and Bro. Wendell preached one of his best discourses, from Acts 13:40-41. Bro. King prayed and listened. Bro. L. prayed and watched Bro. W., while I prayed and scanned the countenances of the hearers, as Jonas poured broadside after broadside of shot, shell and shrapnel into their insecure fortress of "the world's conversion before the Lord comes." When Bro. W. held aside his "port fire," he had "driven the enemy all into the ditch," and left the gun full shotted with grape and canister. O how I wanted to fire that gun; but courtesy forbade. It devolved upon me to close the exercises.

I had seen that unless "the combination" was broken up, our meeting would prove a failure, and if broken, truth might be the gainer. There was nothing to lose, but everything to win; the disease was of desperate character, and demanded corresponding desperate measures in its treatment. The limb must be amputated, or the patient must die. The desperate situation, and myself only being cognizant of it, gave me a coolness and resolution fitting the emergency, and I resolved to "blow up the magazine," clear the ditch, and hoist the flag of truth on the ramparts, or perish, like a true soldier, in the undertaking.

Taking from my pocket a copy of the Morning Star, printed in Dover, N. H., I read the following article to the congregation:

MORE AWFUL THAN THE JUDGMENT

A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add
something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one quarter of an hour from this time the emotions which you have just now exhibited will be stifled, the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard "as a tale that is told!"

Then turning to the audience I addressed them thus: "An now I am going to tell YOU something more awful than that; something at which I do not guess, but which I know, having seen it with my eyes and heard it with my own ears. A majority of this congregation profess to believe that the souls of all men are immortal and are conscious in death; that when a good man dies he goes right straight to heaven and is happy in glory, and when a bad man dies he goes right straight to hell and is miserable in torment beyond the power of language to describe. I shall not quarrel with you on these points, but take you on your own ground. I have been watching your countenances while my Bro. Here has been presenting the mass of evidence contained in the prophecies, which the Jews had as signs at Christ's first advent; and have seen conviction stealing upon your faces while the more overwhelming testimony was offered to us as signs of His second coming. Yet in view of all this, and notwithstanding you believe your children and your neighbors, if they die out of Christ, die unconverted, will wail in torment to all eternity, will be lost forever, yet in the face of this you have entered into a combination to keep these children and neighbors, as well as yourselves, away from this meeting, lets they should be converted and saved under our instrumentality; preferring that they should die and go to hell than have them saved through any other than your own denominational preaching.

"Now I want to say to you that, should they die unconverted in consequence of your keeping them away, and go into everlasting torment in misery, then will curse you to your faces when they stand together with you at the judgment, and God will require the blood of their souls at your hands. But this, tho' altogether too bad, is not the worst of it. Since my coming here, every time I have spoken to one of the unconverted upon the subject of their salvation, they turn right around and point me to men professing Christianity, and members of churches, who will during the week get drunk, fight, carouse, lie, swear and shout, and then on Sunday present themselves at the communion table and eat the Lord's Supper; furthermore they tell me that every liquor seller in town is a professor of religion and a member of some church, who stays away from meeting to deal out liquid death and damnation to their customers, putting the price of a drum of whiskey against the loss of an immortal soul.

Now I say this in sorrow and not in anger, but you know it is true. There are men sitting before me at this very moment, whom I heard talking of this combination, which I have traced three miles out of town, and who I know I speak the truth; but you have no need to fear. I am not going to expose you by calling your names. But you may say, What shall we do? I answer, when you have taken the wrong road, turn about and take the back track. Break up your unhallowed combination, leave off your bad habits, or leave the church; do not stay there as stumbling blocks, standing in the way of sinners, while they are stumbling over you into hell. Better, ten thousand times better, hath for you and them, to make no profession, than be in the church and not try to live what you profess. Quit your traffic in that which sinners are ashamed to engage in. Arrange your business so as to shut up your stores and shops in the evening; come to meeting yourselves, and bring your sons and daughters; try to have your neighbors come; get your own souls blessed, and go to work as Christians ought to, for the conversion and salvation of all in the place, that righteousness may run down your streets like rivers, all groggeries be driven among you, and every house become a house of prayer. The meeting will go on another week.
It did go. The gun was fixed, the leg was cut off, the magazine was exploded, the ditch was clear, the combination was broken up, and in the name of the God of hosts we set up our banners; the flag of truth waved in triumph over the ramparts of the enemy.

In the afternoon Bro. Langarl took up the morning thread of discourse in continuation, showing us now to be in "the time of the end," and near the coming of the Lord. I went over to the "Union church" in Eden to fill the three P.M. appointment, and adjourn the meeting over to Thursday night, and then returned to N., where we all remained working in sweet concert and harmony, without any hobbies to ride until Thursday, when Bro. L. stayed for Pittsburgh and the East, and myself for Eden, to work alone in the cold, until another fire should be kindled into a living flame by the word of the Lord, accompanied by his Spirit. Bro. W. remained with Bro. King, to roll on the chariot at Nevada.

On Thursday night, Oct. 19th, I began at the Union, and from the start had good congregations, which increased nightly until Sunday, when our house, commodious as it is, was too small to seat the heavens comfortably. ON Monday, sent a note to Br. W. and King to come over on Tuesday, to assist me in the ordinance of baptism. They closed the meeting at N. on Sunday evening at "full tide."

Bro. W. informed me that on Saturday, after I left, the circuit preacher of the M. E. C. Came to Bro. Walker's, where he was stopping, and put up. As was very natural, for two of a trade never agree, they soon get at "loggerheads"; when Bro. W. proposed to settle their little differences by meeting, like men of honor, not in deadly conflict, but honorable debate, and discuss the questions of the difference before the people, allowing them to act as umpire in the case. But no, he could not "stoop so low."

At the Union in Eden (seal P. O.), there was one of the prettiest sights at our baptism that I ever witnessed. Seven in all were there baptized, six of whom belonged to one family. First came old Father Mackey in his gray hairs, then his two sons, next the son's wives, and then his only daughter. An entire family "planted in the likeness of Christ's death," together may they so remain, and be found growers together in the likeness of Christ's death," together may they so remain, and be found growers together in the likeness of his resurrection. Some five others are also committed for baptism at this same place. Probably these all are the fruit of seed sown by Bro. Homer King in former years, but now make manifest. To God be all the glory.

On Thursday night closed the meeting in a rain storm, as we had to return to Nevada on Friday, so as to take the cars on Saturday to Mansfield, where I had arranged for Bro. W. to preach in the old Baptist church while I went on to Independence to fill an engagement. Found a beautiful hill country, with clear limpid water courses, and a very pleasant home at Bro. J. Miller's, of the Protestant Methodist Church, during my sojourn in the village, which continued over Tuesday night, leaving on Wednesday, having preached four times, and got clear of a troublesome cough, through the kindness of good Sister Miller. May the Lord reward them for their kindness to the stranger whom they took in. Hope to renew their acquaintance in the kingdom of God.

Nov. 2nd, went to Bucynes, to hold a meeting there, while Bro. Jones came to Norwalk to preach Saturday and Sunday, 4th and 5th, and see old friends before going home.

Finding myself about worn out, I closed the meeting at B., and on Monday started for home in Olena, where we arrived on Tuesday, Nov. 7th, at 11 O'clock A. M., after an absence of six weeks, and a constant, continued labor of eight.
Before closing, I desire to make my acknowledgements to the friends in Nevada for their pleasant gifts, which were very acceptable. We shall pray and labor for each and all of these dear friends, that they in return may be clothed with fin linen, clean and white, which the righteousness of the saints, and with us have an abundant entrance ministered unto them into the everlasting kingdom of God.

G. W. STETSON
Olena, O.
BRO. GRANT: -- I have learned since my arrival here that some will not come to hear the gospel from my lips because they have understood that I hold and teach the "non-resurrection of the wicked." This erroneous idea has prevailed from my having been associated with Bro. Wendell during my ministerial labors in Ohio. For the benefit of all parties concerned, therefore, in will be proper to say, by way of explanation, that there are two Wendells in the field, -- as once there were two Richmonds, -- Jonas and Rufus; the first of Edenboro, Pa., and uncle of Rufus; at present connected with the HERALD OF LIFE, in New York, which is the organ that advocates the non-resurrection view. Now, without any reference to the truth or error of the doctrine in question, permit to say that both these Wendells bear the reputation of being Christian gentlemen, and are said to be irreproachable in life; but it was with Jonas that I was "co-worker" and "true yoke fellow" in the gospel.

I believe and teach "that there shall be a resurrection of the dead, BOTH of the just and the unjust." Paul, Acts 24:15. "That the hour is coming, in the which all that are in the graves SHALL hear his voice, and shall come forth; they that have done good to the resurrection of LIFE; and they that have done evil unto the resurrection of damnation." - Christ, John 5:28. If you would know what more I believe, please throw your whole bundle of prejudice overboard, and come and hear for yourself, when you may possibly learn that I believe "THE GOSPEL," -- all things written in the law and the prophets," and hope and pray that you may be brought in the mercy of God to believe them, too.

GEO. W. STETSON.
Coopersville, N. Y.
BRO. GRANT: -- About the middle of February, I left my home to visit a sister I had not seen for eighteen years, who resides in Steuben Co., N. Y. I had been there but a few days, when I commenced a series of meetings in what is known as the Lyon's district. The word of God proved effectual to the awakening and conversion of souls. I was earnestly solicited by the pastor of the Baptist church at Woodhull, about four miles from the above named district, to assist him in a protracted effort, which had commenced about a week previous. I complied with his kind invitation. I preached twenty-one evenings in succession, during which time from twenty to thirty souls were converted, and backsliders were reclaimed. The ministers of both churches (Methodist and Baptist) attended, and so did the members, and assisted greatly in the interest of the meeting by their singing, prayers and exhortations. Congregations were large, -- at times more than could be seated, and the best attention paid to the word spoken. The subjects presented were repentance towards God, and faith in our Lord Jesus Christ; baptism, by which we show our faith in a buried and risen Savior; the fact that Christ will come again; the evidence that he is near, even at the door; the necessity of his coming, and the preparation necessary to hail him joyfully, when he does come. May the Lord help those dear ones, who "received the word with all readiness of mind," and may they search "the Scriptures daily" to see if these things are so. It is the first preaching of the doctrine we cherish, as the word of God, they ever heard.

As the result of my visit, about one hundred embraced the views of Bible truth as we hold them; some sixty were converted, and backsliders were reclaimed. Twenty-two were baptized, and the "World's Crisis" introduced into some twenty different families. I left the dear friends, after being with them some eight weeks, with the promise of visiting them again during the summer, if the Lord will, with the hope that

"We'll meet ere long in our happy, Eden home,  
Where summer is smiling, and fair."

J. WENDELL.

Edinboro, Erie, Co., Pa.
WOODHULL

World's Crisis - November 7, 1866

Our tent meeting in this place closed Thursday evening, Nov. 1st, having continued about four weeks. During the whole time, the weather was excellent, and the attendance large. Last spring, I held a series of meetings in this place, and for the first time the citizens had the privilege of hearing the "reasons of our hope." Many embraced the views presented, as the doctrines of the Bible, and twenty-two were baptized. I did not deem it expedient to advise the brethren to organize themselves into a body distinct from the body to which they already belonged, as we had met with no opposition, but been treated kindly and invited to preach in both their houses of worship.

I left the dear friends with a promise to return in the fall, and hold a tent meeting. Well, bless God, we have had the meeting, although I never had so may difficulties to overcome in such rapid succession. In the first place, I had invited Bro. Hastings, and expected he would be with me there; but the Wilbraham meeting he informed me he could not attend. I saw Bro. H. Pratt, and invited him to be there, and he gave me encouragement. I then advertised a meeting to be held at Wolcott, and then at Woodhull. By the time we were to be at Woodhull, the meetings had become so interesting at Wolcott that the brethren would not consent to have the meetings close; so I left, with the promise that the tent should be at Woodhull the next week. On my way to Woodhull, I called on Bro. Pratt, at Rochester, and as her daughter was well enough to be removed to her home, he disappointed me. I wrote to Bro. Stevens to have Bro. Fenn come with him. At length Bro. Stevens came with the tent. We raised it in the name of the Lord. Bro. J. W. Taylor and Bro. Kendall assisted in preaching the word for a few days. Bro. Fenn came after a few days and remained a week. Bro. Stevens had to return home on account of sickness in his family; and when Bro. Fenn left, I was left alone for a few days when Bro. Stevens returned again, and remained with me till the close.

During the meeting, thirty-seven were baptized, and seventy-three covenanted together to take the word of God for their rule of faith and practice; deacons were chosen and elders appointed. May God help the dear children who so nobly have stood up for his truth, in these days of fables; and may those dear souls, who have not given in their names, yet admit we have the truth, see their danger of being found with those who oppose the truth, when Jesus comes.

"Jesus soon is coming,  
This is my song;  
Cheers the heart, when joys depart,  
And foes are pressing strong."

J. WENDELL.
Advent Christian Church.
February 18, 1867

(The following excerpt is taken from a Nevada, Ohio history website.)

-This church was organized February 18, 1867, in the early part of the winter of which year Elder Jonas Wendell, of Pennsylvania, and Elder D. R. Mansfield and wife, of Michigan, came to Nevada [Ohio] and conducted a series of meetings in the Lutheran Church building, as a result of which there was an extensive revival, and the above-named ministers assisted by Elder King effected an organization. Elder King was the prime mover in securing the services of the clergyman referred to, and had prepared the field for their effective work by having previously promulgated the doctrines of the Advent denomination to quite an extent throughout the vicinity. By his influence and that of others the services of the able Dr. G. W. Stetson, as pastor, were subsequently secured. Prominent among the -original members were H. A. King, Henry Welty, Martin Bacon, Catharine McJuncken, Rebecca McJuncken, Martha Young, Cornelius McLaughlin, Benjamin Hopp, C. P. Hopp, Mary A. Hopp, R. M. Stewart, Truman Daily, George Benedict and Andrew Benedict. The first and present church building was erected in 1869, and was dedicated in October of the same year. The edifice is made of brick, and cost when completed and furnished $11,000. It is located within Antrim Township on lots two and three, of Petrey's Addition, and is 40x70 feet in size. Elder H. G. McCulloch was the first pastor engaged and remained with the church about one year; his brother, Elder Eusebius McCulloch was next called and was retained eleven years; Elder J. W. Hobbs, of New York began his pastorate November 20, 1881, and has continued to the present time [1884]. The church has suffered some by the removal of many of its members to other parts of the country. During the pastorate of Elder E. McCulloch, Elder Miles Grant, a prominent Adventist Evangelist, of Boston, Mass., came to Nevada and assisted in a series of meetings in which the church experienced quite a revival. In 1883, the ladies of the church organized a "home mission society"
Brethren and friends who are strangers in our city, and intend coming to our conference, on arrival will inquire for Stephen French, -- store, on Merchant's Row, between Centre and West, east side, or Sylvester Henry, or Thomas George on Pine street, Committee on entertainment, who will assign them quarters during the meeting. Our chapel is situated on West St., N.W. corner of the Park, where our meetings are now in progress, with a prospect of a glorious good time. Bro. Jonas Wendell is with us, and we hope to see much fruit of our labor in the Lord. Hours of meeting during conference 10:30 A.M., 2 and 7 P. M.
The Advent Church of Yorkshire, at Yorkshire Corners, was organized with 63 members in 1868, during a revival that was held in a tent by Revs. Clinton Colgrove, William A. Fenn, and Jonas Wendell. Mr. Colgrove, an eloquent divine, and formerly of the Baptist Church, had begun preaching here in the school-house three years previously, and continued his labors with this church until 1875. The first members of this church were Deacon Watson, Philander Cook, Victoria Wood, E. W. Earle, Anson Jones, Gertrude A. Shaver, Charles E. Reynolds, Marshall McGee, Mrs. M. Magee, J. P. Robinson, Weber L. Peirce, Mrs. W. L. Peirce, Clara Brand, William Newton, Angenette Newton, Caroline A. Wetherbee, Lettie Newton, Andrew Ely, Martha Ely, Mark Peirce, Clinton Colgrove, Lavina Hill, John Nichols, Addison Colton, Mary A. McIntosh, Mrs. C. E. Reynolds, J. M. Pomeroy, Mary E. Pomeroy, Anna Hughes, Elisha cline, George Williams, Lucy Williams, Mrs. Nelson Wade, Amanda Pomeroy, Joseph Rice, Mrs. Anna Walker, Grace Franklin, George Marsh, Delphina Marsh, Lucy Hopkins, Elarcia Colgrove, E. F. Cook, Mrs. L. V. Cook, John Case, Eliza Case, Mary Case, Alice Wade, Lelia Holman, Samantha Cook, Chauncey Rogers, Mary Peet, Mrs. Mary A. Boss, Rosa Boss, Ann Goodenough, Hannah Carpenter, Mrs. Alder Crosby, George Hitchcock, Simeon Williams, Ralston S. Burto, Mary E. Barto, Elder Jacob Blain, Lewis Bentley, and Elizabeth Hughes. Their church edifice was erected in 1869, has sittings for 300 persons, and cost $3300. The church has a present membership of 20, a small Sabbath-school. No pastor.
"THE YEAR OF MY REDEEMED IS COME"

World's Crisis - March 11, 1868

It has been usual with God, in former captivities of his people, to reveal the periods of time they were to continue in them, or well as that of the church of Christ in the wilderness under the dominion of the man of sin; such as the captivity of the seed of Abraham in Egypt in Gen. 15:13-14. And God said unto Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge, and afterwards they shall come out with great substance"; and in like manner the period of captivity of his ancient people in Babylon was thus predicted by Jeremiah 25:11-12 and Jeremiah 29:10-11, -- "And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years; and it shall come to pass when seventy years are accomplished that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity."

As the periods, then, of these former captivities were prophetically specified, so is that of the symbolical woman, or church in the wilderness, where she was to be hid from the face of the serpent, whose malice was exerted toward her through the medium of the man of sin. These twelve hundred and sixty years commence when the saints, with the times and laws, are, according to Dan. 7:25, given into the hands of the little horn; and they terminate when the judgment sits to take away his desolation, "to consume and destroy it unto the end."

The time of treading down of the Holy City, forty and two months, and the witnesses of Jesus beginning to prophesy in sackcloth (Rev. 11:2-3), mark the commencement of these forty-two months or years; and their putting off that sorrowful garb shows that the months have terminated. When the mystical woman flies to the wilderness from the face of the serpent (Rev. 12:6-11), it marks the commencement of the twelve hundred and sixty days; and when she begins to emerge from her state of captivity there, the time, times, and a half a time, have ended. When the seventh trumpet beings to sound, these times, months, and days, which describe the dominion of the little horn, have terminated.

The sounding of this seventh trumpet of the seventh angel was to mark the commencement of these events by a series of dispensations, both of judgment and of mercy; the latter rising out of the former, as stated in Rev. 11:15, 19. -- "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." This even is their final result, and comes into existence ere he shall cease to sound; but it will be preceded by a judgment sitting on the little horn, to take away his dominion to consume and destroy it to the end; "but in the days of the voice of the seventh angel, when he shall begin to sound; the mystery of God shall be finished, as he has declared unto his servants the prophets"; that is, the mystery of the prophecies concerning the time which Daniel was commanded to seal up, "even to the time of the end."

From the time, then, of this trumpet beginning to sound, the saint should begin to emerge from their captivity, the witnesses begin to cease prophesying in sack-cloth, and the holy city from being trodden under foot, many begin to run to and fro and knowledge is increased.

From these preparatory observations drawn from the infallible records of divine inspiration, have stated the principle on which we shall proceed to examine the particular prophecy of the twelve hundred and sixty days of the period of antichrist and the captivity of the church of Christ in the wilderness commenced and terminated. The one thousand two hundred and threescore prophetic
days, or historic years, we are sure is the exact period of the reign of the man of sin, of the witnesses of Jesus prophesying in sack-cloth, and of the mystical woman being concealed in state of captivity in the wilderness.

Here there can be no error; but a more exact date than that of a year we are not to expect, for by years it is pointed out to us in prophecy, and if within the given year the event predicted comes to pass, the prophecy I infallibly fulfilled. If, therefore, we ascertain the year in which these days commenced, we can easily tell, with arithmetical exactness, when they should close; or, if we can show when they ended, we shall be able, upon the same principle, to show when they began. If events, then at a given period of time exhibit evident indications of the commencement of the twelve hundred and sixty days; and if providential occurrences at the end of these days from that date plainly indicate the fulfillment of what the prediction gave us cause to expect, ought we not to conclude that we have fallen upon the true interpretation of these mysteries? It is this which is to be ascertained and it can only be determined by a careful examination of the history of the Roman empire, which is the principle theatre and the chief subject of the prophecies. We shall, then by that history endeavor to ascertain the date of the commencement of these twelve hundred and sixty years, or prophetical days.

The begin, we know, at the period of the saints' time and laws of the church of Christ being given into the hands of the little horn. To wear out the former, and to change the altar, according to Dan. 7:25, which is also the period of the Holy City's beginning to be trodden under foot, of the witnesses prophesying in sackcloth, of the flight of the woman into the wilderness; for the object of these prophetic emblems and the date of their commencement is all the same. These events cannot be dated at an earlier period whatever later than A.D. 487; for the little horn, into whose hands the saints were given, did not exist until after the period.

We are informed in Dan. 7:24, that "the ten horns of this kingdom are ten kings that shall arise, and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings"; that this little horn had "eyes like a man, and a mouth speaking great things," -- came up among the ten horns which were upon the fourth beast, in the prophecies of Daniel, which all interpreters are agreed signifies the Roman Monarchy; and that the ten horns are a prophetic emblem of its divisions into ten kingdoms. After the Gothic conquests, which did not take place until the emperor Augustulus was forced to resign the government of the empire, in the year 487, when it was divided into ten kingdoms, which the ten horns represent, among which the little horn, or man of sin, came up, the saints being given into the hands of the little horn must have been by some great deed or decree of the empire; for the Bishop of Rome and his clergy, when introduced into the Popedom, constitute the man of sin, or little horn, in the prophecy. It behooved this important event in the history of the empire to have been accomplished by some great public deed, or decree, which is issued from the fountain of imperial authority, and which, was enrolled among the constitutions of the empire.

This great imperial enactment is to be found among the first edicts of that great emperor, Justinian, in the sixth century. Justinian succeeded to the throne of the eastern Roman empire in the year 527, forty years after the emperor Augustulus was forced to evacuate his seat there. When Justinian came to the throne, he found the western empire (to which the prophecies principally refer) wholly under the power of the Arian nations, who persecuted the orthodox religion, so that the aspiring Bishop of Rome was forced to bow under the Arian kings of the Goths who ruled Italy.

After Justinian had restored the empire to a high pitch of glory, and seeing himself at peace on all hands, he resolved to collect all the Roman laws into one body. For this important work he chose
ten of the ablest men of the empire, and brought these laws, then dispersed in near two hundred books, into fifty. These were called, "The Pendects of Justinian." The code and novels were likewise brought into one volume, and by these additional edicts he endeavored to bring the whole state of the society, government, and religion, into conformity to the spirit of his own mind and that of his able counselors. This work, while it gave forth a body of civil laws, also fixed the hitherto undefined powers of the Roman Pontiff.

By the first of these edicts, authority was given to the Bishop of Rome to settle all controversies of the church, by which he was declared to be her head, and infallible in all matters of faith, and was permitted to use the civil power of the empire against whomsoever he deemed heretical. This important edict bears the date "March, 533."

But this momentous matter does not rest on one edict, but on a number passed in the same year or the year following; or rather, it may be said to rest upon a complete system of policy and creed of imperial authority, issued to the empire and written in its laws, whereby popery was established the Imperial religion; so that its image is delineated and determined in the very beginning of Justinian's code; then given as if to signify that it was a leading law of the empire. The celibacy of the clergy, the intercession of the Virgin Mary, the veneration of the holy crosses, the setting of the decree of councils on a level with the Holy Scriptures; these, together with other capital constitutions, are all within a year of the same date enacted and embodied in the standing law of the empire; and not only so, but in the Emperor's letter to the Bishop of Rome he uses these expressions: "Your highness, the Beatitudes"; "The head of the Holy Churches"; "the head of the Holy Priests of God"; and all such blasphemous titles he recognizes.

Without hesitation I adopt the time of the passing of this decree of the Emperor Justinian, which took place in the month of March, 533, as the commencement of the prophetic days, months, and years, after which we are inquiring. If we are correct in what we have alleged respecting the commencement of the twelve hundred and sixty days, we cannot err respecting the period of their termination, which must be in 1793. In the course of that year the days must have closed.

We shall not proceed to inquire after the events of the year 1793. If that year present to us occurrences of a political and ecclesiastical nature in the western empire, corresponding to the emblematical descriptions of some of these predictions, then we shall obtain confirming evidences of the correctness of our position respecting the time of the commencement of these days. It remains, then, that we should not resort to the historical facts of the year 1793, and inquire whether anything occurred in it which would betoken these events taking place, as the judgment sitting on the beast, "to take away his dominion, to consume and destroy it unto the end." We are not to expect that when the judgment begins to sit on the little horn, and on the beast out of which it grew, that it is the signal of the instant and entire destruction of the kingdom and dominion of Antichrist; for the prophecy gives no cause to expect this; indeed it warrants us to look for its commencement, but not for its immediate conclusion; to be smitten with a stroke from which he will never recover, but gradually waste away, and ultimately die and go into perdition. Having suggested this necessary caution, let us now turn our attention to the events of 1798.

Louis XVI., King of France, finding the finances of the government in considerable embarrassment, passed several edicts for raising certain taxes, which was the immediate cause of the French Revolution, and ultimately of all his misfortunes. He was obliged to call together first the assembly of the Notables, and then to resort to the States General, who resolved themselves into the National Assembly, which, on the 10th of August, 1792, deposed their sovereign from his throne, executed him on the scaffold on the 21st of January, 1793, and the queen on the 16th of October following.
The nation was instantly drenched in blood, and in the course of three years two millions of the inhabitants of France perished, which was immediately followed by dreadful calamities in that kingdom, especially during the reign of Napoleon Bonaparte, who was the principle executioner of the sentence of that judgment which began to sit upon the little horn at the conclusion of the twelve hundred and sixty years, and the avenger of the blood of the martyred saints on these kingdoms where it was shed. Let us trace his martial career in fulfilling these divine predictions. He took command of the French army of Italy early in 1796. On the 7th of April that year he commenced hostilities against the combined Austrian, Neapolitan, and Piedmontese army, and in so short a time as fourteen days achieved six victories, and conquered the richest part of Piedmont.

He recounts his victories to his army on the 26th of the same month:

"Soldiers: in the course of fourteen days you have achieved six victories, taken twenty-one stand of colors, fifty pieces of cannon, several strong fortresses, and conquered the richest portion of Piedmont; you have taken fifteen hundred prisoners, and killed and wounded more than ten thousand men; and the two armies that but lately attracted you with audacity now fly in terror before you."

And again, on the 20th of May: "Soldiers, you have precipitated yourselves like a torrent from the summit of the Alpines; you have driven back and dispersed all that opposed your march; Milan is yours, and the Republican flag floats through Lombardy, while the Dukes of Parma and Modena owe their political existence solely to your generosity."

On the 19th of June he entered the dominions of the Pope, took possession of several towns, and his further progress was only stopped by the submission of the Pope, and his agreeing to pay to France 20,000,000 livres, equal to 85,000 British pounds. In the months of July and August the Austrians again attacked Bonaparte in Lombardy with two armies, which contest continued until the 16th of June, 1787, when it was computed that the Austrians lost seventy-five thousand men, and the French not less than sixty thousand.

Such was the result of the judgment sitting upon the little horn to take away his dominion, and to consume him unto the end. Says a French writer in describing the situation of the Pope in 1797: --

"Commotions and anxieties of every kind, lively alarms, serious losses, a catastrophe which cost him his money, his peace, and his glory; humiliations, insurrections, everything that can render a Prince's reign tempestuous, where the events which marked for Pope Pius the chief part of the year 1797."

In the month of February, 1798, the Papal government, which had existed so many centuries, was overthrown; on the one part of the walls it was written, "The time is come"; and on another, "Rome is in her last agony."

Such has been the political history of France after the termination of the twelve hundred and sixty years. A mass of evil is presented to our imagination utterly confounding, the extent of which is only known to Him whose eyes are in every place, and who has thus judged the great harlot that has corrupted the earth by her fornications, shed the blood of the saints of God; and blood has been given her to drink, for she is worthy
If I am correct in my deductions, as herein set forth, we have already entered upon the last day of the thirteen hundred and thirty-five, at the end of which Daniel is to stand in his lot. Glory to God,

"The year of jubilee is come;
Return, ye ransomed sinners, home."

JONAS WENDELL.
Sandy Hill. Feb., 1868.
From Brother Jonas Wendell

_World's Crisis - April 1, 1868_

BRO. GRANT: -- I have just returned home after an absence of over three months, and I find a number of letters inviting me to come and preach the word to them. Now as I would not have those dear brethren think me indifferent to their calls, will you please give this a place in the Crisis, which I hope will be a sufficient apology. Yours in the blessed hope.

J. WENDELL.
Edenboro, Erie, Co., Pa.
From Bro. J. Wendell.

BRO. GRANT:—I left home for Norwalk, O., Thursday, Oct. 19th, where I arrived the same evening, and had the privilege of attending their weekly prayer meeting. I found it good to be there; preached to them every evening, and three times on Sunday; also Monday and Tuesday evenings. On Saturday and Sunday was their regular quarterly meeting; hence he had the privilege of meeting brethren and sisters from the surrounding churches. The Lord blessed us in our labor of love; the church was strengthened in their faith and hope, and the Lord added to their number such as we hope to be saved when Jesus comes. We were earnestly urged to remain longer time with them, but we had engagements we felt in duty bound to meet.

Wednesday, Oct. 25th, in company with Bros. Alling, Jefferson, and Judson, left the dear friends of Norwalk, and went to Fairfield, where we had the privilege in the evening of meeting a good congregation in their commodious new chapel and speaking to them on the subject of our ‘blessed hope,’ and the time of its realization. May the Lord bless the word to them.

Thursday, Oct. 26th, left Fairfield for the Ohio State Conference, Nevada, where we arrived on Friday. Here I met many who sought the Lord a few years ago, during one of the most extensive revivals I ever witnessed. God bless them. I had the opportunity of speaking to them five times on the ‘present truth.’ May they with me be ready to meet the Bridegroom when he shall return.

Sunday, Nov. 5th, met with the church in Pittsburgh, Penn., and remained with them about four weeks. We had meetings three times during the week, and three times on Sunday. After I had been there two weeks, Bro. G.W. Stetson of Ohio came to my help, and is to remain till the 17th inst., at which time (if the Lord will) I am to return, and remain with them for a season. The meeting thus far have resulted in great good. The church in Pittsburgh have been like sheep without a shepherd. On the last Sunday I was with them, the church unanimously invited Bro. Clowes to be their under shepherd, to which he consented. Bro. Clowes was until recently a minister of the M.E. church of Pittsburgh. Last summer (as was noticed at the time in the Crisis) he was tried for what they called heresy, and expelled from their conference. God bless Bro. Clowes. He is a true man, one who loves the truth of God more than the praise of men.

*Edenboro, Pa., Dec. 6th.*
Bro. Grant: Since closing my labors with the N.Y.S. Mission Tent last fall, my labor has been with the church in this place, and in an adjoining county. During the winter we had Bro. G.W. Stetson of Ohio with us in a protracted effort for four weeks, which resulted, we humbly trust, in much good; the church was revived, and wanderers were induced to return. To God be all the glory. Amen.

The church in Edinboro numbers something over 100 members, but they are scattered over a territory of several miles, and for a few years have had no pastor, but only occasionally a sermon—they had become scattered as sheep without a shepherd. At the close of our protracted meetings, Bro. Stetson was invited by the church to take the pastoral charge of the same, which he consented to do from May 1 next. May God bless pastor and church is my prayer. Amen.

Should my life and health continue, I shall (if the Lord will) after May 1 go ‘into the regions beyond,’ and proclaim in the ears of this doomed world the swift judgment of God and give to the household ‘meat in due season.’

Jonas Wendell
SAD NEWS
THE WORLD'S CRISIS August 20, 1873

BRO. GRANT: -- I have sad news to communicate to the brethren, who are looking and waiting for the coming of Jesus. One of our old soldiers has fallen asleep suddenly. Bro. Jonas Wendell is dead. I have only time now to say that on Thursday, Aug. 7th, he got a fall, which hurt him much, and worse internally, probably, than was then supposed. Today he rode to the Sabbath school picnic, and just after getting into the buggy and taking the lines to drive home (this afternoon), he suddenly relaxed his hold, and fell back in his seat dead. May the Lord grant his family grace to bear up under this affliction, in hope of seeing him again in the kingdom.

G. W. STETSON.
Edenboro, Pa., Aug. 14th, 1873.
IN MEMORY OF ELDER JONAS WENDELL
THE WORLD’S CRISIS Wednesday, September 10, 1873

G. W. STETSON

He was born December 25th, 1815, and fell asleep August 14th, 1873. Age fifty seven years, seven months, and fourteen days. He experienced remission of sins in Syracuse, N.Y., about 1843, and united with the M.E. church. About 1845 he came into the truth of life and immortality in Christ only, of his soon coming, and reign with the saints on earth renewed, and the everlasting destruction of the finally impenitent wicked. He began preaching these views at Syracuse, in 1847, and was instrumental in bringing Bro. C.B. Turner into the faith. HE was committed to what has since been called, ‘the 1854 movement,’ and was very sanguine in the correctness of the chronological data given, as reaching to ‘the end of the days,’ and the time of the promised blessing. The time passing without a realization of the expected event, his ‘faith failed him,’ as a result of overweening confidence in human computations of time, and human misapplication of data divinely given; and he turned aside from ‘the word,’ and got out of ‘the way,’ and for several years ‘went astray.’

Bro. Turner becoming acquainted with these facts in his life, moved with true Christian philanthropy, came to Edenboro in the winter of 1864-1865, and proved instrumental in Bro. Wendell’s recovery and restoration. He resumed ‘preaching the word,’ and his labors were owned and greatly blessed in Ohio, New York, Pennsylvania, and New England, from 1865 to 1871; since when he has been in failing health. I had particularly noticed that, for the last year especially, his powers of life, and memory seemed to be failing him rapidly; but during the same time his faith, love, purity of life, and spiritual mindedness, were as markedly and correspondingly increasing. He had settled on 1873 as the year in which ‘the hope of seeing Jesus and being made like him’ should be realized by a waiting and expectant church, and set forth the reasons for his hope in a little work entitle, ‘Present truth,’ or ‘Meat in Due Season,’ to which Bro. E. Wolcott (of Keysport, N. J.), has added an essay on ‘The End.’ (I have a supply of these, for free distribution. Send stamps with orders for mailing.)

From June 15 to July 5th, Bro. Wendell was with the N. W. Pennsylvania mission tent, conjointly with Bro. Sweet and Ongley, and thence to July 10 at the ‘Time Conference,’ in Rochester, N.Y. From there he came home to adjust some pecuniary matters preparatory to his return to the Mission Tent. On Aug. 7th, he called to see Bro. Goodwin at the pump factory in E., and as he was about to pass form the upper to the lower story, made a misstep at the head, and was precipitated headlong to the bottom of the stairs, by which he received severe internal injuries, from which he never fully recovered, and which probably, hastened his dissolution. But on Wednesday evening, Aug. 13, by request, in absence of the pastor, he led the prayer and conference meeting, and much edified all present by his unusual fervency in prayer, exhortation, and singing. ‘What a friend we have in Jesus’ was the last hymn he ever sung with us. On Thursday the 14th, he went to the Sabbath School picnic in most excellent spirits, and seemed to be very happy in the Lord. When time for adjournment arrived, he got out his horse to return home, but seeing a lad in trouble from a fickle horse, he went to his assistance, where he overtaxed his physical strength, and returned to his own buggy quite exhausted. But he got in and took the lines from his niece, to start home, but immediately loosened his hold, dropped them, and fell over backward in his seat, dead. He gave but two slight gasps for breath, and all was over. ‘He had shed his last tear, and fought his last battle, his warfare was over, and life’s agonies ended.’
On Saturday, Aug. 16th, at 2 P.M. his funeral was numerously attended at our chapel, when all the clergy of our village came to observe his obsequies, sympathize with his bereaved family, and participate in the services of the occasion. The writer endeavored to impart instruction to eager listeners, and comfort for mourners by discoursing from Psalm 27:13-14. Medical opinion is divided between apoplexy and heart disease as cause of death.

*Edenboro, Pa.*
DEATH OF ELDER JONAS WENDELL

When the report reached us that our dearly beloved and highly esteemed brother in the Lord and in the ministry of the gospel of the kingdom of God immediately near, had fallen asleep, we could hardly believe it true.

When, however, that report was so confirmed as that we could not doubt its correctness, we were made sad beyond the power of language to express. We saw Bro. Wendell for the first time at the Fairport camp meeting. That meeting was our last, but during the few days we were with him at that meeting, we learned to esteem him very highly as a genial, kind spirited man, and to love him as a devoted, faithful Christian. He was an earnest lover of the appearing of our Great King, and was therefore deeply interested in those prophecies which treat especially of his glorious advent.

By a thorough and prayerful study of those prophecies he became fully convinced that our Lord will return to earth this present year, 1873; and, as many of our dear brethren know, sent out a synopsis of his faith in this great truth in a printed essay, broadcast through the land. He fell asleep ere the great consummation day had dawned, but in full confidence that all the beloved of our Father will enter on an endless existence before this present year shall end.

It has seemed strange to us that so good a man, so faithful and efficient a minister, should be cut down by the fell destroyer in the midst of his usefulness, and at a time when his labors are so much needed. But God’s providences are inscrutable, and there must be some good reason, understood by the infinitely wise disposer of all events, why he suffered the shaft of death to strike down one so noble, so good, and so useful in the church. While our hearts are bleeding in this great bereavement, we are comforted in the knowledge that he has fulfilled a noble mission, and if he is called to lay off his armor a little sooner than his peers, it is because his work being better done he is more thoroughly ripened for the great harvest day. We shall see him in a few weeks, beyond the reach of death, at the appearing of our great Life giver, when she shall come to bestow immortality on all the good, both dead and living. God grant we may all be ready. May our loving Father give abundant grace to comfort the hearts of our dear brother’s deeply afflicted family, and enable them to be all prepared to meet the loved and lost one where

'Death enters not, and not one sigh
E’er ladens zephyrs wing;
Unfading immortality
Is stamped on everything.'