

Chapter 19 Church of God (Adventist)

“Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God.”

I JOHN 4:1 NASB

Of the Sabbatarian Adventists, not all were willing to submit to the White organization and its reliance on the “prophetic gift” of Ellen G. White. While the White’s and their close associates vehemently denied doing so, by 1853 they had made Ellen’s self-styled “prophetic gift” a litmus test, or a test of fellowship, for joining their faction of Sabbatarian Adventism. The details are in John B. Bezzo’s article “Test of fellowship” in *The Messenger of Truth* (Bezzo, 1854, pp. 2-3).

Breaking the Snare

The Messenger party aggressively opposed James and Ellen White and their teachings. Articles and letters in *The Messenger of Truth* show significant dissatisfaction with the “prophetic gift” notion. In the October 19, 1854 issue of *The Messenger of Truth*, a letter from J. K. Bellows written from New York, on September 9, 1854, illustrates the impact of the visions on the loyal followers of the White party. Bellows writes,

When I first embraced the Sabbath I felt somewhat favorable toward the visions; but on examination I found they neither agreed with the Bible nor with themselves. Some things have been presented to us by Bro. Bates and others, which I could not reconcile with the Bible and when I insisted on their giving scripture evidence which they could not do, they would say, 'Ellen saw it was so' and they believed it. I told them they thought more of the visions than they did of the word of God. So it is; they are, many of them, carried away with the delusion and we want something to break the snare; therefore, I rejoice to see a paper come out, and I shall do all in my power to forward the good work. (Bellows, 1854, p. 4).

Perhaps, however, the separation of Gilbert W. Cranmer from the White party in late 1857, and his starting his own Sabbatarian Adventist ministry early in 1858, was the most successful of those parting the White faction. His independent work among the Sabbatarian Adventists began

five years before the founding of the Seventh-day Adventist Church and ultimately the genesis of the denomination eventually called the Church of God (Adventist).³⁷⁷

Courageously, Cranmer publically denounced the professed “prophetic gift” of Helen G. White as well as the entire SDA movement as unbiblical. He then began preaching independently of James White, his wife Ellen, Joseph Bates, and the traveling brethren to whom they had issued cards or recommendation letters. White’s followers understood these documents as authorized ministerial credentials for those preaching to their Adventist followers.

Gilbert W. Cranmer

Gilbert W. Cranmer (1814-1903), was born in Newfield, Tompkins County, New York. He grew up on a farm in Tioga County. He became a Methodist upon his baptism at age 17 when he joined the local Methodist church. He left the Methodists at age 19 for the Christian Connexion Church as it did not teach the doctrine of the Trinity. The Connection



Gilbert Cranmer (1814-1903), founder of the Church of Christ in Michigan. The Church of Christ, as it was known in Michigan, organized a state Conference in 1860. It had congregations in Waverly, Alamo, Bangor, Hartford, Casco, Goblis, Bloomingdale, Hamilton, West Olive, and Otsego, among other places. Some of these congregations numbered more than 100 members.

³⁷⁷ The use of the term Churches of God (Adventist) in this chapter follows the convention established by the U.S. Bureau of the Census in reporting statistical data and information through 1936. Alternatively the fellowship was known as the Church of God (Seventh Day Adventist). As a comprehensive label it includes all of the churches formed out of the ministry of Gilbert W. Cranmer including the Church of God (Seventh Day) and its antecedents as well as fellowships remaining independent from the general organization of the General Conference of the Church of God, although holding the same beliefs. In 1906 the independent fellowships were registered as separate from the General Conference under the title of Churches of God (Adventist) Unattached Congregations. (U.S. Bureau of the Census, 1941, p. 36).

granted him a ministerial license and for the next three years, he traveled and preached extensively in New England and even ventured into Canada.

Cranmer was a Biblical Unitarian. He "believed the Father alone is God" and adhered to the adoptionism³⁷⁸ heresy. He held that Jesus of Nazareth did not pre-exist but was in fact the biological son of Joseph and Mary (Coulter, *The Journey: A History of the Church of God (Seventh Day)*, 2014, pp. 186. 189-192).

Churches of God (Adventist) Timeline

- 1833 - Gilbert Cranmer baptized into the Methodist Church.
- 1835 – Cranmer left the Methodists and joined the Christian Connection Church.
- 1842 - Cranmer left the Christian Connection Church and became a Millerite Adventist.
- 1845 - Gilbert Cranmer adopted the Sabbath truth.
- 1849 - Merritt E. Cornell became a Sabbath keeper from Bible studies given by Joseph Bates in 1849.
- 1853 - Cranmer made acquaintance of SDA elder Joseph Bates and joined the SDA movement.
- 1857 - Cranmer rejects the visions of Helen White and the entire SDA movement as unbiblical.
- 1860 - Cornell founded the Church of Jesus Christ in Marion, Iowa, on June 10, 1860.
- 1860 - Cranmer organized his congregations into a state conference in Michigan
- 1863 - Iowa body joins with Michigan group.
- 1863 - *The Hope of Israel* first published at Hartford, Michigan by the Michigan state conference on August 10, 1863.
- 1863 - The Marion, Iowa, group joined with the Church of God (Adventist).
- 1866 - Revival of the *Hope of Israel* (the Church of God paper) at Marion.
- 1872 - *Hope of Israel* is renamed the *Advent and Sabbath Advocate*. Jacob Brinkerhoff, editor and publisher.
- 1874 - A. F. Dugger, Sr. of Nebraska entered the full-time ministry of the Church of God.
- 1874 - Missouri Conference organized.
- 1884 - A loose confederation called the "General Conference of the Church of God" founded with a headquarters established at Marion, Iowa.
- 1888 - Church of God headquarters moves to Stanberry, Missouri, from Marion, Iowa.

Gilbert and Mariah (Averille) Cranmer, his first wife, were married in March 1838. They migrated to Illinois settling in Cook County, about 27 miles from Chicago (then Fort Dearborn) around the time DuPage County

³⁷⁸ Adoptionism is the heresy that Jesus of Nazareth was an ordinary man adopted as the Son of God in the moment of his baptism or after his Resurrection. Robert Coulter says as to the Church of God (Seventh Day), "Unfortunately the pioneer Church's understanding of the Godhead was that the Father was God alone, and its opinion on Jesus' identity was divided between the heresy of adoptionism and His deity" (Coulter, *The Journey: A History of the Church of God (Seventh Day)*, 2014, p. 123).

separated from Cook County. Upon her death and that of their two children in a lengthy illness, he found himself all alone. Having lost interest in the farm, he decided to leave Illinois and settle in Augusta, Michigan. There in 1840, he married Betsy Heath (1822-1850). Gilbert and Betsy had three children (Nathan, Betsey A., and Mary).

At Augusta, in 1843, twenty-nine year old Gilbert Cranmer became convinced of William Miller's view of the imminent advent of Jesus Christ in a second coming. Much to the consternation of his wife Betsy and her family, Cranmer became a Millerite Adventist.

He recalled later learning of the Seventh-day Sabbath in 1844 through the Millerite paper published by Joshua V. Himes, known as *The Midnight Cry*, in an article written by John C. Day of Ashburnham, Massachusetts.³⁷⁹ He recalled Samuel C. Hancock of Forestville, Connecticut also advocating the doctrine the same year (Cranmer G. W., bef. 1905, p. 10).

Cranmer, like many others, experienced the Great Disappointment on October 22, 1844, with several fellow believers, near his home in southwestern Michigan. As a man of hope and faith, absolutely convinced he lived in the end of days, Cranmer believed the second coming of Jesus Christ would be soon. He did not give-up like many disappointed Millerites; instead, he kept seeking the truth of God and His church.

Later, he came into possession of Joseph Bates' tract regarding the Sabbath question entitled *The Seventh Day Sabbath, a Perpetual Sign, from the Beginning to the Entering* (Bates, 1846). Cranmer was not fully convinced of the teaching until Bates came to town in 1849 and held Bible studies. In these presentations, Bates, a Seventh-day Adventist minister, advocated keeping the whole Law, told of the gifts of the Spirit, and shared many other glorious ideas with his listeners. Cranmer said Bates spoke of,

“The gifts belonging to the Church, I had believed in for over twenty years. Hence I felt to rejoice; supposing I had found the people I had been so long looking for. He told me that the gifts were realized among them, that they had the gift of prophecy and the gift of healing the sick” (Cranmer, Gilbert Cranmer's Open Letter, 1863, p. 1).

³⁷⁹ A search of *The Midnight Cry* did not disclose this article. Mr. Cranmer may have read the piece by J.C. Day in another Millerite publication. Authors continually mention *The Midnight Cry* article by Day but none provide a specific citation for the paper itself.

At Bates urging, Gilbert Cranmer became an active participant in the White's Seventh-day Advent movement. Cranmer wisely chose, however, to maintain peace in his family by refraining from forcing his theological ideas on his wife and children. With the desire, propensity, and ability to preach, he became an active Sabbatarian Adventist and a candidate for formal evangelistic activities but he secretly rejected the visions of Ellen G. White.

For many years, he kept his thoughts to himself, but the matter came to a head when Cranmer eventually shared his opinion with fellow Adventists at a Sabbath meeting in Otsego, Michigan.³⁸⁰ Creating a bit of a stir, Cranmer made an appointment to preach to the congregation again in four weeks on the same question. When he arrived, George Leighton told Cranmer that James White would not permit him to speak. Leighton said that Elder White instructed him not to let Elder Cranmer preach to the church at Otsego. This prompted Cranmer to write a letter to White inquiring if he could preach in White's fellowships in the future (Cranmer, *My Experience*, 1863, p. 1).

Joseph and Louise Perkins, who resided in Otsego and witnessed the exchange, shared their account of the matter. They wrote (with paragraph breaks added) that Cranmer,

...came here to preach, and we distinctly remember his preaching that he had no evidence whatever that the door of the sanctuary closed in 1844. And also that he made an appointment to preach on the same question in four weeks from that time.

He came to our house, and while there Mr. Lester Russell came in and asked him if he really meant to say that the outer door of the Sanctuary was open. In answer, Brother Cranmer told him that he had said just what he meant, and that he had no proof to the contrary.

Mr. Russell said that he had proof that the outer door of the Sanctuary was closed in 1844. Brother Cranmer asked him the nature of his proof, and he drew from his pocket Ellen G. White's book of visions and said there was his proof.

Brother Cranmer answered, "Perhaps Mrs. White's visions are proof to you, but they are not to me." (Cranmer G. W., bef. 1905, p. 12); see (Snook, 1866, pp. 33-34).

³⁸⁰ Robert Coulter in *The Journey* places this event in the summer of 1857 (Coulter, *The Journey: A History of the Church of God (Seventh Day)*, 2014, p. 56).

Unmistakably, Cranmer understood the consequence of his public statement would be a formal faceoff with James White. His forthright disclosure that the visions of Ellen White are not doctrinal proof of anything at all generated an animated curfluffel among the Otsego Adventists. Obviously he intentionally set up conditions to challenge the Whites by making the veracity of the visions as a test of fellowship an issue.

The Perkins stated (with paragraph breaks added) that,

Some of the church got very much excited over the course elder Cranmer proposed to pursue in regard to the "shut-door" question, and Mr. George Leighton went to Battle Creek to confer with Elder White on the subject.

On his return, Mr. Leighton said that Elder White told him not to let Elder Cranmer preach to the church at Otsego. According to my recollection of the matter Elder Cranmer then wrote to Battle Creek and requested a decision as to whether they considered him a minister, and as to his right to preach among them.

The result of their conclusion in the matter was that they refused him the privilege of preaching to them or for them for the reason that he did not hold the visions of Ellen G. White to be inspired. Mr. Leighton said in our presence that the visions were inspired, that they were better than the Bible because they were warm and fresh from the throne of God, and that anyone who did not accept them as inspiration absolutely would be damned. The visions were made a test of fellowship from that time. (Cranmer G. W., bef. 1905, p. 12); see (Snook, 1866, p. 34).

Gilbert Cranmer's recollection of the meeting at the Perkins' home was that,

Among other things, I stated that I had no evidence that the door of the Holy Place had been closed. This did not meet the mind of some present. One of the brethren called my attention to the visions. I said, "This may be evidence to you, but it is not to me." A general discussion followed and the meeting broke up. (Cranmer G. W., bef. 1905, pp. 11-12).

The publishing of *The Messenger of Truth*, which began in 1853 continued until conceivably 1858, so Cranmer certainly was not ignorant of the challenges to the visions addressed in the paper. When he began preaching his ideas concerning the visions he knew he would be challenged by the embattled James White. White, having fought off the Messenger party, understood the implications of Cranmer's rejection of the "prophetic gift" allegedly endowed on his wife and the consequence of allowing Cranmer to have a forum to preach in the White's fellowships. According to Cranmer,

I was reported [by George Leighton, who hurriedly brought the news] to the officers of the church at Battle Creek. I then requested that a meeting be called to investigate [and rule on my right to preach among them], which was done [on January 9, 1858 at Osego and on February 17, 1858 at Battle Creek], and an effort was made to bring me in subjection to the visions. I saw no way of reconciling matters. Then it was that I concluded to walk no farther with them and told them so; thus my connection with the Seventh Day Adventists ended. (Cranmer G. W., bef. 1905, p. 12).

The White's came to Otsego where they conducted meetings on both Friday and Sabbath, the 8th and 9th at the home of Lester Russell. There Cranmer met James and Ellen White for the first time on the Sabbath, January 9, 1858, when he faced them.³⁸¹ The White's had fully prepared for the meeting which included an eight minute vision performance by Ellen White who could apparently feign holding her breath for a long time.

The White strategy was simple; avoid any challenge to the veracity of the Ellen's visions by attacking the character of Gilbert Cranmer and proclaiming they only refused his request for a "recommendation to preach" among Sabbatarian Adventists due to his shortcomings. Ellen White is said to have told Cranmer that her "vision" revealed that,

You are secretly using tobacco, and yet wish your brethren to understand that you are not using it. You do not have family worship, because you are afraid of the sneers of your family. When the ministers or any of the brethren are with you, you ask them to have prayers with you; but you have not the moral courage to take your stand before your family as you should, and do your duty as the head of the family. (Loughborough J. N., "Recollections of the Past" — No. 17, 1887, p. 74).

About six weeks later on February 17, 1858, a determined Gilbert Cranmer traveled to Battle Creek to follow-up on his status with the White

³⁸¹ In an 1887 article in the *Advent Review and Sabbath Herald*, Loughborough says the Otsego meeting was January 8 (Friday) and 9 (Sabbath), 1858, and that Cranmer met James White at a mid-week prayer meeting, about 6 weeks later, on February 17 (Wednesday). In a 1910 article in the *Pacific Union Reporter*, he says the first meeting occurred December 19 (Sabbath) and 20 (Sunday), 1857. Robert Coulter places the Otsego meeting December 19-20, 1857, following the republishing of Loughborough's the *Pacific Union Reporter* piece (SDA General Conference, 1944, pp. 13-14); (Coulter, *The Journey: A History of the Church of God (Seventh Day)*, 2014, p. 56). The republished sanitized 1944 article omitted the following demonization of Cranmer appearing in the 1910 article, "The man Cranmer became an incessant user of tobacco, and literally smoked away his senses. The last two years of his life he was demented. As told me by his former friends, 'he knew no more than a two-year-old child'" (Loughborough J. N., 1910, p. 2).

party. He went to hear directly from James White if he would have the right to preach to the Whites' Adventist followers. The recollection of J. N. Loughborough, a pioneer, and minister of the Seventh-day Adventist Church, who was present at the meeting, was that James White then said,

Bro. Cranmer, you know what was said to you at Otsego; that when you had gained certain victories, it would be evidence to you that you were fitted to go out to teach the truth to others. Have you overcome your tobacco?"—"No." "Have you strength to take up the cross of family worship before your family? "No; but I am going home to do it now," "Well," said Eld. White, "when you report, Bro. Cranmer, that you have gained these victories, we will sign a license at once. (Loughborough J. N., "Recollections of the Past" — No. 17, 1887).

So the strategy of James White was to divert any report of the matter away from the veracity of the visions to an assault on Cranmer's character. From that point, Gilbert Cranmer publically denounced the professed "prophetic gift" of Ellen White and rejected her visions and their SDA movement. He then began preaching independently of James White, his wife Ellen, Joseph Bates, and the traveling brethren to whom they had issued their ministerial credentials.

In an open letter published in the first edition of *The Hope of Israel*, August 10, 1863, Gilbert Cranmer addressed his experience with the Whites. According to Cranmer (with paragraph breaks added),

About ten years ago [in 1849] a Seventh-day Adventist minister, by the name of [Joseph] Bates, came to our town and advocated the whole Law, the gifts of the Spirit, and many other glorious truths. The gifts belonging to the Church, I had believed in for over twenty years. Hence I felt to rejoice; supposing I had found the people I had been so long looking for.

He told me that the gifts were realized among them, that they had the gift of prophecy and the gift of healing the sick. But as long as I was with them I never knew of any being healed. I have known them to try but they always failed. In this I was disappointed.

I also found the spirit of prophecy, with them, was confined wholly to a woman. By this time I became suspicious that I had gotten on board the wrong ship. I then commenced to giving her visions a thorough investigation. I found they contradicted themselves, and that they contradicted the Bible. My doubts concerning the visions I made known to the brethren. At once they gave me the cold shoulder, and I was held at bay.

Not knowing any people I could unite with, I remained with them for years, hoping they would get sick of the visions of E.G. White, and that we could yet walk together in unity of spirit. But instead of rejecting them, as I hoped they would, they only drew the reins the tighter.

At last I made up my mind I would not belong to a church that was ruled by a woman any longer. From that time the Bible has been my creed, with Christ at the head of the Church. (Cranmer, *My Experience*, 1863, p. 1).

In a quick response, J. H. Waggoner wrote a letter from Oakland, California, published in *The Review and Herald* on October 16, 1883 (with paragraph breaks added),

But an article in the number of Sept. 24, by Gilbert Cranmer, ought to be noticed, for the reason that it misrepresents a meeting held in Battle Creek, in which his case as a minister was considered; and the time was so long ago that the circumstances cannot be remembered by a large number, and therefore there is great liability of many being deceived by his statements.

He affirms that objection was made on two points to his preaching among us. 1. Because of his differing with us on our views of Christ's work in the Sanctuary. 2. Because of his rejecting the visions.

Now, I have a very distinct recollection of that meeting, as have some others who are still living. I have had occasion to meet his misrepresentations on that subject, both in Michigan and in New England, as have others.

I assert that the decision in his examination turned upon neither of the points which he has brought up in his article. The, point, and the only point, upon which he was rejected as a preacher among us, was that he used tobacco, which he knew the ministers among us were not permitted to use, and that he had practiced deception, by professing to the brethren that he had quit the use of tobacco, when he had not.

Brethren were present who testified directly on these points, and the evidence was so clear and decisive that he made no defense; no effort to shield himself from the force of the proof offered. These facts were very strongly fixed on my mind at the time, and still more by my having to meet his misstatements in different places while the circumstances were yet fresh in the minds of all who attended that meeting. Having been exposed in his deception there, we hoped that he would reform; but his recent article in the *Advocate* shows that he is engaged in the same work still. (Waggoner, 1883, p. 649).

The later recollection of J. N. Loughborough regarding Cranmer was quite different than that of Cranmer. His spinning of the matter for the edification of Seventh-day Adventists, twenty-nine years later, published in

the *Advent Review and Sabbath Herald* of February 1, 1887, was (with paragraph breaks added) as follows:

Jan. 8, 1858, we went to Otsego.

Eld. [James] White met us there, and we had meetings that day and Sabbath, the 9th, at the house of Bro. Russell. Bro. [Gilbert] Cranmer was there.

During the meeting on the Sabbath, Sr. [Ellen] White had a vision of eight minutes' duration. It was a solemn, powerful occasion. Bro. Cranmer, who had never seen her in vision before, noticed her carefully, and said he was satisfied that she did not breathe, and that the vision was something over which she had no control. He was deeply moved, and wept freely, and said it was evident that this vision was the work of the Spirit of God.

Bro. Cranmer had previously made a request to receive a license to preach. We had not then, as now, regularly organized Conferences, or even organized churches; but when one went out to preach, he usually obtained a certificate, signed by two or more of those who had been longest in the ministry, certifying that he was in good standing, and recommending him to the people as a minister.

After Sr. White came out of the vision, she said to him, "Bro. Cranmer, the Lord has shown me some things in relation to you and your life at home; some things which your brethren do not know. You are secretly using tobacco, and yet wish your brethren to understand that you are not using it. You do not have family worship, because you are afraid of the sneers of your family. When the ministers or any of the brethren are with you, you ask them to have prayers with you; but you have not the moral courage to take your stand before your family as you should, and do your duty as the head of the family.

You have asked for a license to preach. You have ability to speak and present the truth, and to do good; but you need just that courage to make you an efficient laborer, that you would gain in taking your position in a proper manner before your family, and in overcoming tobacco. If you can gain these victories, it will be evidence to you that you can go forth to labor for others.

Bro. Cranmer then arose and testified that what Sr. White had said was the truth, but that he never had told a soul the reason why he did not have family worship; that he had often gone to the barn to pray, as she had said, because he had not the courage to pray before his family.

He then said, "God is in this vision. I never can doubt the visions again."

He said he 'was going home to do his duty, to take his stand in the family, and to put away his tobacco.

About six weeks from that time, on Feb. 17, he came to Battle Creek. He was with us in our weekly prayer-meeting. Eld. James White and myself were both present. Bro. Cranmer spoke in the meeting. He made reference to his desire to do good, and to labor for souls, and renewed his request for a license to preach.

Bro. White arose, and said, "Bro. Cranmer, you know what was said to you at Otsego; that when you had gained certain victories, it would be evidence to you that you were fitted to go out to teach the truth to others. Have you overcome your tobacco?"—"No." "Have you strength to take up the cross of family worship before your family?" "No ; but I am going home to do it now," "Well," said Eld. White, "when you report, Bro. Cranmer, that you have gained these victories, we will sign a license at once."

The man did not give us intimation at that meeting, but that he was in perfect harmony with the reproof that had been given him, and recognized it as his duty to do just what the testimony had told him was his duty. He left apparently in full sympathy with us.

What was our surprise to learn a few weeks after, that Eld. Cranmer was holding meetings, and that he was telling the people that the brethren in Battle Creek would not give him a license to preach, because he did not believe Sr. White's visions.

It seemed to me, if I could comprehend his words and actions, that, both in Otsego and Battle Creek, he was in perfect union with the instruction given him as to the duties he must do before giving himself to the ministry. If he did not believe the visions, he kept it to himself. (Loughborough J. N., "Recollections of the Past" — No. 17, 1887, p. 74).

Loughborough's 1887 account in "Recollections of the Past" – No. 17 is plausible, but he undermines with noteworthy discrepancies in a 1910 "Sketches of the Past" – No. 107. That recollection of the seventy-nine year old Loughborough was (with paragraph breaks added) as follows:

On December 19 and 20, 1857, Brother and Sister White and myself held a two days' meeting in Otsego, Mich.

There came into our meeting a man, an entire stranger to all of us. He had been a minister among the Christian [Connection] denomination, and had accepted the truth from the reading of our publications.

In the opening prayer of the meeting Sister White was taken into vision. The man made a careful examination of her condition, and under a sense of the power of the Spirit pervading the room while she was in vision, expressed himself as fully satisfied that the visions were from the Lord.

After coming out of the vision Sister White related some of the things which had been shown to her. She spoke to the brother, and said, "I was not told your name."

He said, "My name is Crammer."

She then said, "The Lord showed me that you have ability to teach the truth, but there are two points on which you have victories to gain; and when you have gained those victories, it will be evidence to you that the Lord will go forth with you in teaching the truth. The first is to be a victory over the use of tobacco. You speak against its use, and talk as though you discarded it, but at the same time you are secretly using the weed. When you get strength from the Lord to wholly cease using it, that will be evidence that He will aid you in the ministry. The second point is, you fear your family. You do all of your praying in the barn, because you have not the courage to read the Scriptures and pray before your family. When, you get Strength, to take up that cross with the other, you will have a twofold evidence that, the. Lord will aid you in preaching the truth."

After this relation of his case the brother arose, and expressed his decided faith in the testimony, especially as it had related facts in his case which Sister White, an entire stranger, could only have known by the Lord revealing them to her. He said he was "going home to carry out the instruction given, and gain these victories, that he might, in the strength of the Lord, proclaim the truth."

About six weeks from that time, as Brother White and myself were going into the mid-week prayer-meeting in Battle Creek, Brother Cranmer joined us. After the close of the meeting he requested from Brother White and the writer a card of recommendation as a minister. In those days we had adopted the plan of giving those approved in the ministry a card of recommendation.

Brother White said to him, "Have you gained those victories you were to gain as proof that the Lord would go forth with you in the ministry?" He replied, "No, I have not gained them yet, but I am going home to gain the victories."

Brother White then said, "Well, Brother Cranmer, when you have gained those victories there will be no difficulty about your getting a card recommending you to our people as a minister."

He went home. Did he gain the victories? — No. But in six weeks, he had started out to preach.

Denouncing the Testimonies, he stated that Brethren White and Loughborough "would not give him a card of recommendation, because he did not believe the visions."

With this kind of food he gathered up some of the relics of those who had supported the *Messenger* paper. He got the old second-hand press and type,

and started a paper entitled *The Hope of Israel*. His hope of Israel was the teaching of probation for Jews, and others, in the future age. Instead of gaining the victory over tobacco, he now used it freely and openly, and in fact put no injunction against its use upon those associating with him.

His first effort, at gaining converts was an attack upon our people by a warfare against Sister White's gift. Finally he turned to raise a company with no knowledge of our work. Some persons, as Elder Horton, of Michigan, accepted the Sabbath under his teaching. They did not like the lax habits of that people, learned of the Seventh-day Adventists, and threw their influence with the third angel's message.

The *Hope of Israel* party was a more feeble effort than that of the *Messenger*, and in the spring of 1863 that paper died, and the press was laid up the second time. The man Cranmer became an incessant user of tobacco, and literally smoked away his senses. The last two years of his life he was demented. As told me by his former friends, "he knew no more than a two-year-old child." (Loughborough J. N., 1910, pp. 1-2).

The discrepancies are obvious. Loughborough spun his account to dissuade the followers of James and Ellen White from giving any credence to the rhetoric and teachings of Gilbert Cranmer. His specious attack was on Cramer's character and integrity.

Writing in the online companion to *Spectrum* magazine, Adventist writer André M. Reis says,

...as early as 1858 Joseph Bates and Uriah Smith were warning churches through the *Review and Herald* that Cranmer held "views contrary to the present truth [as he rejected Ellen White], and grieving the brethren by his disorderly walk." Apparently Cranmer's "disorderly walk" included a temporary addiction to chewing tobacco (he apparently abandoned the practice and lived to the ripe old age of eighty-nine). In December 1857, Cranmer had received a testimony by Ellen White on his use of tobacco, which he initially accepted but later rejected. When James White refused to give him a preaching license, he went on to make anti-White views the flagship emphasis of his preaching to Adventists. Like others at the time, his rejection of Ellen White's visions stemmed primarily from the "shut door" doctrine. (Reis, 2013).

In any case, early in 1858, addicted to tobacco as he was, Gilbert Cranmer began preaching Sabbatarian Adventism apart from the Whites and their followers. About a month after Cranmer's confrontation with James White at Battle Creek on February 17, 1858, Ellen had another important vision.

On March 14, 1858, at Lovett's Grove, near Bowling Green, Ohio, Ellen experienced the "Great Controversy" vision while attending a funeral service. In writing about it, she stated that she received practical instruction for church members, and more significantly, a cosmic sweep of the conflict "between Christ and His angels, and Satan and his angels." The vision was the basis of her book *The Great Controversy, between Christ and His Angels, and Satan and His Angels* (White E. G., 1950 [1858]).

Rejecting this and other teachings of the Whites, additional Sabbatarian Adventists, joined Gilbert Cranmer, giving rise to several small fellowships. Cranmer soon organized them into an independent religious entity called the Church of Christ which continued to grow as various ones parted company with the Whites and and others came from that part of the Advent movement not drawn to the Whites. These ultimately membered the Church of God (Seventh Day Adventist), a loose confederation of conferences, and it should not be confused with the Seventh-day Adventist Church formed in 1863 at Battle Creek, Michigan.

In 1860, Cranmer organized his scattered fledging Adventist congregations into an association; an unincorporated state conference called the Michigan State Conference of the Church of Christ. Three years later, as the American Civil War raged, this Michigan conference began publication of *The Hope of Israel* newspaper. Enos Easton, editor, attributed the title to the Apostle Paul. The first issue, with a circulation of less than forty subscribers, bore the date August 10, 1863. H.S. Dille filled his position as a coeditor with Enos Easton beginning with the second issue. The paper brought hope and joy to many Sabbatarian Adventists, among them Samuel S. Davison of Iowa who wrote:

It is very encouraging to us to find, that unknown to each other, there are now found to be bands of brethren and sisters, and many individuals, isolated from each other, in several different States, who have believed the same thing, taken the same position, set out to seek the same objects, by the same means; and so far as now appears filled with the same spirit and having the same hope of inheriting the Kingdom of God; looking for it as nigh at hand! (Davison, 1863, p. 1).

Robert Coulter, ex-president and official historian of the General Conference of the Church of God (Seventh Day), in his book *The Journey: A History of the Church of God (Seventh Day)* credits Cranmer as being the

founder of their church. In an article entitled “Making an Impact” published in the *Bible Advocate*, Coulter says,

The Michigan State Conference of the Church of Christ, predecessor to the Church of God (Seventh Day), made plans for the publication of a magazine in its conference at Bangor in June 1863. It chose *The Hope of Israel* as the name, solicited subscriptions at seventy five cents per year, received offerings to defray startup costs, and hired H. S. Dille as its editor.

On August 10, 1863, the first edition of *The Hope* was sent to fewer than forty subscribers. By late 1864, Dille reported its readership had grown to subscribers in eighteen states. He believed the circulation of *The Hope of Israel* had grown rapidly because it was the only Sabbatarian paper to publish its readers’ religious opinions. (Coulter, *Making an Impact*, 2013, p. 4).

In the first issue of *The Hope of Israel*, printed in Michigan, Cranmer said, I started alone, with my Bible in my hand. God has blessed my labors beyond utmost expectations. We have some eight ministers and some hundreds of members in the State of Michigan. God has manifest His power among us in a wonderful manner. (Cranmer, Gilbert, 1863, p. 1).

The group grew as other Adventist believers, aligning themselves doctrinally with the Michigan Church of Christ people, joined them.

Some Seventh Day Baptists Join

E. S. Sheffield of Leicester, Wisconsin, who apparently preached among the Baptists of the region, reported in *Hope of Israel* Volume I, Number 13 (1864) that some of his Wisconsin brethren were once members of the Seventh Day Baptist church at Albion, Wisconsin. Kiesz provided an extract as follows:

Some of our brethren in Albion, Wis., once were members of the Seventh Day Baptist Church and while such, listened attentively to our views on the nature of man, and life eternal only through Christ. After embracing what they then, and still believe to be the truth of the living God on this point. The [Baptist] Church took up a labor with them, for denying the immortality of the soul. But, Pilate like, the [Baptist] Church could find no fault with them, as their character stood untarnished. Thus they were at a loss to know what to do with them untill finally an aged veteran in their Church, told them it was the duty of the Church, according Paul’s testimony, to reject a heretic, after the first and second admonition. And they deciding that it was heresy to deny the natural immortality of the soul, these brethren were finally expelled from church fellowship, on the charge of heresy. (Kiesz, *History of the Church of God (Seventh Day)*, 1965, p. 24).

Sheffield further reported that some of the elders connected with the *White's Review and Herald* denounced him and his Wisconsin followers. The charge was that while he and his followers professed to keep the Sabbath, they did not develop moral character. However, the White Party failed to define the nature of the alleged failing (Kiesz, *History of the Church of God (Seventh Day)*, 1965, pp. 28-29). About this time, Gilbert Cranmer associated himself with Samuel C. Hancock, the blind preacher, of New England.

Samuel Cooley Hancock

By August 1864, Samuel Cooley Hancock (1828-1874) of East Hartford, Connecticut, widely known as "The Blind Preacher" (pictured at the right) had associated with Cranmer. Their degree of association is unclear, but the Whites saw their opposition as the Hancock-Cranmer party.

For many years Hancock resided and evangelized in the Stafford district in the eastern part of Hartford County, Connecticut.

Early on, Hancock united with the Methodist Episcopal Church, of Meriden, but then became convinced of the Advent doctrines, and later of the observance of the seventh-day Sabbath. He apparently became a Millerite Adventist about 1848.



Norton in his 1907 article on "The Bradleyites" of Bristol, Connecticut, wrote,

Most of the Bristol [Connecticut] people who met with them [the Bradleyites] were Millerites, or Second Adventists; and some of them, including the families of Ashael Mix, Mr. Maltby, and S. C. Hancock, the blind preacher, were Seventh-day Adventists, the converts of Mrs. Ellen White, who labored among them in 1848 and 1849, securing a number of adherents, but who never united with the sect of that name which she founded, with headquarters at Battle Creek, Michigan. (Norton, 1907, p. 540).

Apparently ordained at a conference of the Advents, held at Providence, Rhode Island, December 1860, he became a preacher for them. When he left the fellowship of the White party is unclear.

During the remainder of his life he traveled extensively throughout New England and the Provinces as a charismatic preacher and vocalist, encouraging ecstatic behavior, sometimes laboring for months in a place, but more frequently, journeying from place to place. As a composer of piano and vocal music, some of his hymns found a place in the regular hymnals of the emerging Seventh-day Adventist denomination.

Writing in the July 29, 2013 issue of *Spectrum*, Adventist André Reis provides a fairly comprehensive account of Samuel Cooley Hancock and his eventual association with Cranmer. He reports,

Hancock's career as Adventism's "blind preacher" and singing evangelist was quite controversial. Although he started out "with the body," Hancock was now notorious for his "Spirit operations" described by *Review and Herald* readers as "talking in tongues," "swimming in the Spirit and dancing in the Spirit." Although not naming names, Ellen White most likely describes Hancock's leadership in the 1854 movement as "a noisy, rough, careless, excitable spirit. Noise was considered by many the essential of true religion, and there was a tendency to bring all down upon a low level." These exercises were promoted by "wandering stars professing to be ministers" as "gibberish," "unintelligible sounds" and "strange manifestations" stirred by "wild, and excitable feelings"; "some would dance up and down, singing, "Glory, glory, glory, glory, glory." These antics may also have included what she described as creeping on the floor as a sign of having become like children. (Reis, 2013).

After his death, Milo Leon Norton compiled Hancock's devotional songs in book form and sold for the benefit of his widow. Hancock died at Springfield, Mass., August 23, 1874, at age 46. He had one child, Florence Eliza Hancock, who died in 1862. His widow survived him only a few years (Smith E. N., 1907, p. 453).

Cranmer Attends Portland Conference

Sent east by the Conference, which met at Bangor, Michigan, Cranmer in response to an invitation extended by the Church of the First Born attended their conference meeting at Portland, Maine, on November 3, 1864. To get there, he traveled three days and nights by rail. Cranmer reported that he found their people to be a "consecrated company of

Advent believers." Instead of staying for an extended period he shortly returned to Michigan. Cranmer's visit to Portland created another stir within the Seventh Day Adventist community.

A letter in *Advent Review and Sabbath Herald* by S. B. Gowell of Portland, Maine, dated December 30, 1864, states (with paragraph breaks added):

Our next conference was at North Berwick, Me.

Here we first learned of another company of Sabbath keeps in the West, who had branched off from the body, Eld. G. Cranmer being their leader. We also learned in regard to the paper called the Hope of Israel.

Our company seemed now quite encouraged to think they could, have a paper through which to communicate, and several subscribed, myself amongst the number. But it did not come up to my expectations. I was disappointed in many particulars.

The zeal and piety of some of its writers seemed to consist in slurring the visions of sister White. Notwithstanding all this, we had got our expectations raised very high in regard to some of them, especially Eld. Cranmer, and at our next conference in North Berwick, concluded to give them an invitation to send a delegate either Cranmer or Dille to our Nov. conference. They accepted the invitation and decided to send Eld. Cranmer.

The time drew on for the conference to commence and C. arrived. Well, in the first place we found him addicted to the filthy habit of *chewing tobacco*. He did not heed the injunction of the apostle Paul, 2 Cor. xii, 1, in regard to cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

In the second place he made several false statements, as can be proved in regard to the dealings of the body with some who refused to submit to order and discipline and about other matters.

And in the third place he does not answer Paul's description of a minister, 2 Tim. ii, 15, although he claims to have been in the ministry thirty five years.

I knew I speak the minds of his best friends here, when I say that every individual without an exception was greatly disappointed in him, and they have no confidence in him. His presence at our conference did more to open the eyes of the deceived than any one could have imagined beforehand; and also struck a death-blow to secession and fanaticism in Portland and vicinity. And a certain individual who has been very zealous amongst the disaffected ones, said to me that he had no confidence in their cause, and had not had, for some time. (Gowell, 1865, p. 62).

The Herald and Review in the same issue also included the following:

Six or seven at Portland, and ten or twelve at Berwick, who have been more or less affected by the course of S. C. Hancock, G. Cranmer, and others, have had their minds disabused and now they express a desire to go with the body. After spending about five weeks in Portland, and Berwick, I can speak understandingly in regard to the position of all Sabbath-keepers in both places. And I can safely say there are not a half dozen left in both places, who are still in sympathy with Hancock and others, in their efforts to build up and maintain a separate party of Sabbath-keepers. (Review and Herald, 1865, p. 78).

In James White's *The Advent Herald and Sabbath Review*, an article entitled "God Save the Sincere," reported that Cranmer failed in his visit to the Portland, Maine conference (with paragraph breaks added) as follows:

The visit of Eld. [Gilbert] Cranmer to Portland, it seems, helped in no small degree to expose the deception. Here we wish to state, that the report that Seventh-day Adventists would not receive Eld. Cranmer, because he would not give his property to the cause, is a bold untruth. They never rejected him.

The reasons why they hesitated in his case were; first, he seemed too much entangled in the affairs of this life; second, he was a slave to tobacco; and third, they could not see in him sufficient talent, at his age of life, to warrant the supposition that God had called him to the ministry.

Probably our factious friends in the East, do not now blame the brethren in Michigan for hesitating in the case of Eld. Cranmer since they have seen and heard him.

While the brethren in Michigan were hesitating in the case of Eld. Cranmer, and waiting for evidence that High Heaven had called him to the ministry, he rose against the body, rejected the body, and accepted the leadership of a faction most hostile to the principles of good order taught in the Review.

At a crowded meeting of Sabbath-keepers at Otsego, Mich., Mrs. W. bore testimony to him relative to his use of tobacco, and his lack of family government; the truthfulness of which he as publicly confessed. Besides this, he has had no testimony from Mrs. W[hite].

So much for the leader of the Michigan faction. (God Save the Sincere, 1865, p. 60).

The next issue included a "Report from Bro. Cornell", Merritt E. Cornell, dated February 22, 1865. He wrote disparaging (with paragraph breaks added),

The last conference of the Hancock and Cranmer party was appointed for that place the 2nd inst.

The notice was very prominently inserted in two or three different numbers of the "Hope," and strangers get the idea that a general rally was expected. But not a single soul came to that meeting.

That organization is dead, and its leaders may be saved the trouble of appointing another conference. That Conference committee are all now in sympathy with the Review.

Where now, is the vain boast of prosperity, under the name of "Free Sabbath-keepers" and "Church of the First Born?" Like the "Messenger" rebellion a few years ago, it has come to naught because it was not of God.

I am glad the honest have got their eyes open, and that they now see where to gather with Christ. It will never be found easy to fight against the work of God.

I have learned by thirteen years observation that no weapon formed against this [Seventh-day Adventist] cause can prosper. God is in the work and it cannot be overthrown. (Cornell, 1865, p. 110).

In context, Merritt E. Cornell, along with his followers had parted from the Church of Jesus Christ at Mario, Iowa, in 1862 when the majority of the congregation rejected the visions of Helen White.

The Church of Jesus Christ in Marion

In 1860, about time Cranmer had parted company with Bates and the Whites, Merritt E. Cornell, a James and Ellen White supporter, founded the Church of Jesus Christ in Marion, Iowa. Cornell had become a Sabbath keeper through Bible studies given by Joseph Bates in 1849. On June 10, 1860, Cornell and his fledging flock formed the new congregation pursuant to a formal organizational covenant to which the congregants unanimously agreed. Unfortunately, the harmony of this Marion congregation did not last very long.

When Merritt E. Cornell returned from attending a Seventh Day Adventist conference held in Battle Creek, Michigan, about the beginning of 1862, he insisted that the membership of the church accept the writings and visions of Ellen White on a par with the Bible. He associated with James and Ellen White and did extensive evangelistic work throughout the Midwestern part of the United States on their behalf. One-half of the Marion church accepted Cornell's proposition, and one-half wanted to

retain their organizational covenant, which rejected any other writings on a par with the Bible.

A quotation from a circular letter from brethren in Marion, Iowa, published in the September 7, 1864, issue of *The Hope of Israel*, the Church's publication, provides insight into the events at the time:

On the 10th of June, 1860, something over 50 of us adopted a form of a church covenant, drawn up by [M. E. Cornell].... Nearly a year and a half afterward, the same messenger held up, publicly, some other volumes by the side of the Bible...and urged us to adopt their teaching also, as a rule of faith and discipline. A portion of us were unwilling to accept these new planks in the platform of our Church.... The result was, about one half of the Church decided to receive these volumes as a valid Scripture, and drew off from us, or rather repelled us from them, denouncing us as rebels.... As it regards us being rebels, we boldly assert that we are not rebels. We have not rebelled against the constitution which we adopted, for we stand firm on it yet...so the charge of rebellion reflects with shame on them, who have made it, they being the ones who have departed from their first position and have adopted a new one. (Coulter, *The Story of the Church of God Seventh Day*, n.d., p. 16).

The statement of this half of the church's members held to their organizational covenant as they refused to accept Ellen White's writings as follows:

We, the undersigned, do hereby express our wish to be associated together in Christian fellowship, as a Church of Jesus Christ, at Marion, whose covenant obligation is briefly expressed in keeping the commandments of God, and the faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline. . . . As it regards us being rebels, we boldly assert that we are not rebels. We have not rebelled against the constitution which we adopted, for we stand firm on it yet. We have not rebelled against Ellen G. White, for we never endorsed her; nor have we rebelled against any of the messengers, for we never acknowledged allegiance to them; so the charge of rebellion reflects with shame on them, who have made it, they being the ones who have departed from their first position, (the Bible and the Bible alone), and have adopted a new one. (Church of God Marion, 1860).

This segment of the Marion church continued to meet and grow in membership, and eventually became part of the Church of God (Adventist). The Iowa church learned of the church in Michigan early in 1863, and from that time, the two churches shared the work they had in common. The Church of Jesus Christ in Marion, Iowa, was the first congregation outside of Michigan to become a part of the Church of God (Adventist).

From The Hope of Israel to Bible Advocate

1863-1865, *The Hope of Israel* (published in Michigan by Michigan State Conference of the Church of Christ)

1866-1872, *Hope of Israel* (published in Missouri by Christian Publishing Association)

1872-1874, *Advent and Sabbath Advocate and the Hope of Israel*

1874-1888, *Advent and Sabbath Advocate* (acquired by Jacob Brinkerhoff and published in Missouri)

1888-1900, *Sabbath Advocate and Herald of the Advent* (the unincorporated General Conference purchased the enterprise including the equipment and moved it to Stanberry, Missouri)

1900-1972, *The Bible Advocate and Herald of the Coming Kingdom*

1972-to the present, *Bible Advocate* published by the Church of God (Seventh Day)

At Marion some of the White-rejecting brethren joined to form the Christian Publishing Association and in 1866 began a new independent *Hope of Israel* with A. Aldrich as publisher.³⁸² The first issue (Vol. 1, No. 1) was May 29, 1866. A report of the business proceedings of the second annual meeting of the Christian Publishing Association, held at Marion, Iowa, May 8, 1868 appeared in Vol. 2, No. 25, of the *Hope of Israel*, dated May 19, 1868 (Nickels, 1999). During this meeting, the association elected B. F. Snook editor of *The Hope* for a year. A listing in the 1869 “first edition” of the *American Newspaper Directory* confirms the founding of the paper in 1866 with Aldrich as publisher. The *Hope of Israel* listing reads:

MARION, *Hope of Israel*; semi-monthly; seventh day advent; eight pages; size 21 by 27; subscription \$1.50; established 1866; B. F. Snook, editor; A. Aldrich, publisher. (Geo. P. Rowell & Co., 1869, p. 34).

Print media provided the popular means of becoming informed in 19th century America and freedom of the press played an important role in the preaching the gospel. From its beginning, the paper appealed to scattered

³⁸² There is a direct succession from the publishing of the *Hope of Israel* in 1866 through several name changes to *The Bible Advocate* published by the General Conference of the Church of God (Seventh Day). However, *The Bible Advocate* celebrated its sesquicentennial in 2013 with volume 146 number 6 (July-August) issue. This certainly marked 150 years from the founding of the Michigan the Conference *The Hope of Israel* but this hypothesis is falsified by the data in Rowell’s *American Newspaper Directory* clearly stating the paper as established in 1866 with A. Aldrich as publisher not an association (Geo. P. Rowell & Co., 1883). Apparently the publisher and editor of the 1866 did not view their publication as an extension of the defunct *Hope of Israel* published by Cranmer and his Michigan associates.

Sabbatarian Adventists from Vermont to Missouri. LeRoy Dais (1935-2014), who served as a COG7 staff member at the Denver headquarters, writing in the *Bible Advocate Online* reports that:

After production in Michigan for two years, *The Hope* was discontinued for a time. Brethren in Marion, Iowa, connected through their support and writings, formed a publishing association and resumed its production in May 1866. They started with a new volume number 1. Thus, the current volume number is 147, not 150. (Dais, 2013).

Thirty-nine issues of *The Hope* originated in Michigan. The final issue of *The Hope of Israel*, Waverly, Michigan, was October 18, 1865. The paper had to shut down due to a lack of funds.

In the east, *Advocate* supporters usually referred to themselves as the "Church of the Firstborn," while those in Michigan used the term, "Church of Christ" more frequently. In Wisconsin and Iowa, "Church of God" was the most common appellation (Nickels, 1999); (Carver, 1877, pp. 9-10).

The renaming of the paper to the *Advent and Sabbath Advocate* occurred in 1872 with Jacob Brinkerhoff, editor and publisher. Brinkerhoff was one of the most prominent figures in the Church of God [Adventist] during this time. He edited the paper from 1871 until 1887, and again from 1907 until 1914.

ADVENT AND SABBATH ADVOCATE; weekly; Sabbatarian adventist; eight pages; size 22x28; subscription \$2; established 1866; Jacob Brinkerhoff, editor and publisher; does not insert advertisements.

Published weekly, the *Advent and Sabbath Advocate* was not without a price. The above 1883 listing is taken from the 15th edition of *Rowell's American Newspaper Directory* (Geo. P. Rowell & Co., 1883, p. 120).

In 1874 when the publishing association became insolvent, Brinkerhoff purchased its assets from the Christian Publishing Association including the equipment and supplies. He then emerged as owner, publisher, editor, and printer of the magazine for the thirteen years (1874-1887).

The unincorporated General Conference purchased the enterprise in 1888 including the equipment and moved it to Stanberry, Missouri, and continued to publish the paper as *Sabbath Advocate and Herald of the Advent*. The 1897 edition of *Rowell's American Newspaper Directory* lists the publishers and editors as the General Conference of the Church of God and cites the date for the first issue as 1864 (the correct date was 1863). The eight page

paper, issued on Tuesdays, measured 12 x 18 inches and a subscription sold for \$2.00 a year (Geo. P. Rowell & Co, 1897, p. 535).

In 1887, Elder W. C. Long became editor. In 1898, the operation officially became in name the Church of God Publishing House (Dais, 2013).

Over the years, the publication underwent several name changes morphing from newspaper into a magazine called *The Bible Advocate*.

The organization of the congregations in Missouri into a state conference as the Sabbatarian Adventist Church took place in 1874. In this tumultuous period, there was no organization beyond independent local congregations and fledging state associations with congregationalism as a form of Church government.

The U.S. Census Bureau reports Adventist bodies in 1906 as follows:

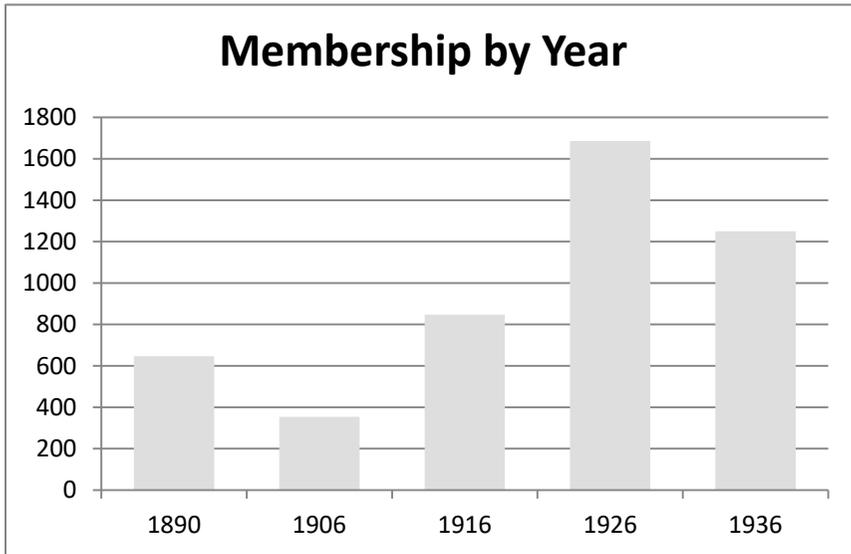
- Evangelical Adventists.
- Advent Christian Church [The Advent Christian Church, also known as the Advent Christian General Conference, is a "first-day" body of Adventist Christians founded on the teachings of William Miller in 1860].
- Seventh-day Adventist Denomination
- Church of God (Adventist)
- Churches of God (Adventist), Unattached Congregations
- Life and Advent Union
- Churches of God in Christ Jesus

The General Conference

In 1874, Andrew F. Dugger, Sr. of Nebraska entered the fulltime ministry of the Church of God. From the 1870s until the years just prior to World War I, Elders Brinkerhoff and Dugger contributed many of the articles that helped to clarify and solidify doctrine in the Church. Filling the pages of the *Advocate* during those years were articles about prophecy, clean and unclean meats, tithing, observance of the Christian Passover, and the meaning of born again.

A decade later, in 1884, a loose confederation called the "General Conference of the Church of God" came into being, made up of state

conferences of Michigan, Iowa, Missouri, Nebraska and Kansas with A.C. Long as president. A move of its headquarters to Stanberry, Missouri (from Marion, Iowa) took place in 1888. The conference incorporated in 1899.



This table shows the number of the reported members populating the congregations belonging to the General Conference through 1936.

Through the remainder of the nineteenth century, their numbers slowly increased, though they remained relatively low. The fundamental doctrines and practices of the various fellowships forming the Michigan State Conference of the Church of Christ and the groups aligning with it in a loose confederation of congregations, known as the General Conference, were as a whole the same as those of the Seventh-day Adventists. They both arose out of the same nexus of events. As additional state conferences emerged, with congregations and conferences organized on a congregational model, they evolved first into a loose confederation known as the Church of God (Seventh Day Adventist) and then into the Church of God (Adventist).³⁸³

In the process of reinventing itself, the Church of God (Adventist) changed its name to Church of God (Seventh Day) in 1923. The history,

³⁸³ The 1910, the U.S. Census listed a number of independent congregations as the Church of God (Adventist).

polity, works and statistics of the Church of God (Adventist) or as it has remarketed itself, Church of God (Seventh Day) appears to be highly sanitized. While the Seventh-day Adventists and the Seventh Day Baptists have preserved and published thousands of documents, some flattering and some quite demeaning, the Church of God (Seventh Day) has not been so forthcoming. While not wholly objective, we can gain some insight into its history by referring to U.S. Bureau of the Census documents for descriptive data and for discerning the relative size of the membership as set forth in the table below.

Membership declined significantly in 1905 when about half the membership withdrew from the General Conference. The branch represented by the General Conference became known as the Church of God (Adventist) distinguishing it from the breakaway congregations and other unaffiliated groups, a name which remained until the conference officially adopted the name Church of God (Seventh Day) in 1923.

After several years of growing doctrinal disagreement, Greenberry George Rupert left the Adventists in 1902. Among other things, Rupert had come to understand that both the Sabbath *and* the annual Holy Days were binding upon Christians today. Rupert had previously been in the ministry of the Seventh-Day Adventist Church and had established congregations in South America. About 1904, Rupert entered the ministry of the Church of God (Adventist).

The 1906 Census provides a self-reported synopsis of the Church of God (Adventist) in the nineteenth century. It states that:

In 1865 a number of Seventh-day Adventists in Michigan, under the leadership of Elder Cranmer, withdrew from the main body or declined to affiliate with it because, while holding to nearly the same points of doctrine, they refused to acknowledge the divine inspiration of Ellen G. White, one of the founders of the denomination. No complete organization was formed, however, until the next year, when, at Marion, Iowa, these dissenters assumed the name "Church of God."

The membership of the denomination is scattered over a large part of the United States, not merely as a result of removal from the chief centers of the denomination, but by the addition of individuals who, accepting the general principle of the observance of the seventh day and faith in the second coming of Christ, declined to join the main body of Seventh-day Adventists or withdrew from it. In a few cases such individuals have formed independent

local bodies not identified ecclesiastically with the Church of God, and yet somewhat affiliated with it.

The fundamental doctrines and practices of the Church of God are in general the same as those of the Seventh-day Adventists as both arose out of the same nexus of events. The two denominations are at variance in their views of prophecy and its application. In particular the Church of God repudiates the doctrine held by the Seventh-day Adventists that the sanctuary to be cleansed at the end of the 2,300 days (Daniel 8:14) was the heavenly sanctuary, as well as the application of the third angel's message (Revelation 14:9-12) to the Seventh-day Adventists. The members of this denomination pay due regard to William Miller for his preaching and efforts to awaken the country, and hold that his mistake was due to wrong calculations of the prophetic periods of the book of Daniel and of historic dates.

In 1913, Jacob Brinkerhoff published a series of articles by Rupert in *The Bible Advocate* discussing the subject of the law of God, arguing that the Holy Days of Leviticus 23 were binding upon Christians today. Though the Church in the United States paid little heed to this teaching, many of the South American congregations did.

Rupert established for many, not only by an example in leaving the fellowship of the Seventh Day Adventists, but also the veracity of observing God's Holy Days. Because of disagreement between Andrew Dugger and Rupert over some issues of doctrine, and particularly over the issue of church organization and government, Rupert proceeded as an "independent" Church of God minister, publishing his own magazine, *The Remnant of Israel*, until his death in 1922.

It was 1914 when Andrew N. Dugger became President of the General Conference and editor of the *Bible Advocate* (formerly the *Advent and Sabbath Advocate*). At the end of World War I in 1918, Andrew Dugger sought and received an opportunity to speak with President Woodrow Wilson on behalf of the denomination's young men of draft age and obtained conscientious objector status for the Church.

In recognition of a change in emphasis, the Church of God (Adventist) dropped "Adventist" in 1923, but added the phrase "Seventh Day" to its name, and incorporated itself as the Church of God (Seventh Day).

The account in the 1936 Census differs somewhat, which the editors of the census report point out. Roy Davidson, president, General Conference of the Church of God, Stanberry, Missouri, furnished the history below to

the Bureau of the Census and the scenario approved by him is set forth as follows:

In the year 1863 there were many people in various parts of the United States who held to the observance of the seventh-day Sabbath and were looking for the soon return of Christ, but who either had never been connected with the Seventh day Adventists, or who had rejected the inspiration of the so-called "visions" of Mrs. E. G. White. These people were scattered and unorganized. In the summer of 1863 a number of them associated together and began the publication of a monthly paper, named "The Hope of Israel." The first issue was dated August 10, 1863, and was issued from Hartford, Mich. Enos Easton was editor and Samuel Davison and Gilbert Cranmer were leaders of the work. Some of those supporting the paper were loosely organized under the name "Church of Christ" while others held to the name "Church of God." But they were united in faith in the soon coming of Christ and a number of other doctrines, and also were opposed to accepting the "visions" of Mrs. E. G. White.

The paper was soon moved to Waverly, Mich., where publication continued until October 1865, when it was forced to discontinue for lack of financial support.

In the month of May 1866, "The Hope of Israel" was revived, being issued at Marion, Iowa, by an association of some of the original group, and others who had joined with them, under the name "Christian Publishing Association." The movement had received fresh impetus through two prominent Adventist ministers, who had refused to accept the inspiration of Mrs. E. G. White, joining with them. These were B. F. Snook and W. H. Brinkerhoff, who with W. E. Carver[^{'s} father Henry E. Carver] were the leaders of the revived work. Later Jacob Brinkerhoff became one of the principal leaders. The name "Church of God" was then in general use by these brethren and soon was adopted as a distinctive name. The ministers were practically all evangelists, and local churches were established throughout the country.

The history of the church is closely connected with the history of the publication which continued to be published in Marion, Iowa, until the year 1889, when it was moved to Stanberry, Mo. The name of the paper was changed several times, and it is now known as "The Bible Advocate and Herald of the Coming Kingdom."

Some of the churches formed remained independent from the general organization, although holding the same beliefs. In 1906 these were registered as a separate body under the title of Churches of God (Adventist) Unattached Congregations. Many such independent groups still exist. (U.S. Bureau of the Census, 1941, p. 36).

The membership of this denomination as reported by the U.S. Census Bureau for 1936 comprised all baptized persons received into fellowship in its local churches upon profession of faith. All in all, there were some further Biblical truths restored and taught but, overall, the efforts of these Sabbatarian Adventists were weak. They only reached small numbers of people, primarily living in rural parts of the Midwest, and by 1926 reported 1,686 members.

COG (Adventist) Who's Who

Brinkerhoff, Jacob (1841-1916)

Jacob Brinkerhoff was born April 5, 1841, in New York to Andrew Johnson Brinkerhoff and Perlina C. Brinkerhoff. His older brother was William H. Brinkerhoff. Jacob died July 12, 1916 and interred in High Ridge Cemetery in Stanbury, Gentry County, Missouri. His wife Sarah E. (Armstrong) Brinkerhoff (1842-1911) was born in Ireland, a daughter of James Armstrong and Margaret (Andrews) Armstrong. They had a daughter Susie Mae (Brinkerhoff) Cummings (1873-1927) who married Robert J. Cummings in Stanberry, Missouri on April 28, 1897. She passed away on April 28, 1927, at the age of 53 in Stanberry, Missouri.



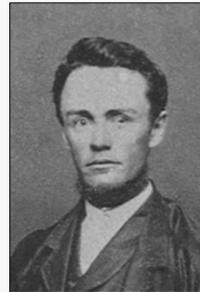
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Jacob Brinkerhoff was thought by many to be the most outstanding leader of the Church of God (Adventist) in his time. Jacob Brinkerhoff had served the Church of God for over 40 years.

When the printing equipment was put up for sale to settle the Christian Publishing Association mortgage in 1874, he had already served as office editor three years. Through deep commitment to this ministry, he and his wife purchased the equipment and supplies with funds they had saved to purchase a home. Elder Brinkerhoff became the owner, publisher, editor, and printer of the the *Advent and Sabbath Advocate* magazine for the next thirteen years. "Single-handedly, it seems, he had prevented the total collapse of the Work" (Richard Nickels, History of the Seventh Day Church of God, p. 85). Jacob Brinkerhoff edited the paper from 1871 until 1887, and again from 1907 until 1914. In 1885, on learning that some Sabbatarian Adventists had accepted the idea of Anglo-Israelism, Brinkerhoff published an article in *The Advent and Sabbath Advocate* that ridiculed the idea (Brinkerhoff, 1884), and six months later a second, lengthier refutation (Brinkerhoff, 1885). In 1913, he published a series of articles by G. G. Rupert in *The Bible Advocate* discussing the subject of the law of God, arguing that the Holy Days of Leviticus 23 were binding upon the New Testament Church. Jacob Brinkerhoff retired from the editorship of *The Bible Advocate* in 1914.

Brinkerhoff, William Henry (1837-1900)

Born September 26, 1837 at Mount Morris, Livingston, New York to Andrew Johnson Brinkerhoff and Perlina C. Brinkerhoff. Husband of Mary Elizabeth Brinkerhoff (1840-unknown) and Emma Brinkerhoff (1837-unknown). Died May 27, 1900 (aged 62) at Rice, Colorado. W.H. Brinkerhoff was a lawyer and a teacher. He and B.F. Snook were ordained to the ministry by James White in the spring of 1862 at Knoxville, Iowa. Snook had been a Methodist preacher.

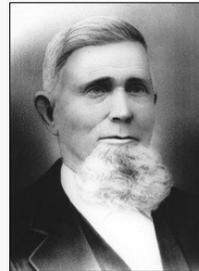


Cornell, Merritt E. (1827-1893)

Merritt Cornell was a Millerite minister who was converted in 1852 with his wife Angeline, daughter of Henry Lyon, to Sabbatarian Adventism by Joseph Bates in Michigan. After meeting James and Ellen White in May 1853 on their first trip to Michigan, he joined J. N. Loughborough on a trip through Wisconsin to preach the third angel's message. On June 10, 1860, Cornell founded the Church of Jesus Christ in Marion, Iowa, pursuant to a formal organizational covenant to which the congregants unanimously agreed. In 1862, on his returning from a meeting at Battle Creek, Michigan, where he had attended one of the Whites' conferences, Cornell sought to apply the Whites' litmus test to the Marion congregation. He insisted that the membership accept the writings and visions of Ellen G. White on a par with the Bible. While about half of the Marion church accepted Cornell's proposal, the other half decidedly rejected it. The latter chose to retain their organizational covenant, which rejected any other writings on a par with the Bible, which split the congregation. The remaining members continued as the Church of Jesus Christ and the exiting group as followers of the White's Seventh-day Adventists. Because of moral problems, Cornell was disconnected from the Adventist ministry from 1876 to 1890, but served again until his death.

**Cranmer, Gilbert W. (1814-1903)**

Gilbert Cranmer was born in 1814 in the State of New York. His father Nicholas Cranmer (unknown-1825) died as a result of a rattlesnake bite when he was 11 years old. He became the sole provider for his widowed mother Mary Ogden and seven younger siblings. Cranmer, widowed three times, married first Mariah Averille at St Catherine, Canada; second Betsy Heath (1822-1852), third Harriet Frances Messick (unknown-1877) on November 19, 1855, and lastly to Sophia Branch (1830-1914) on May 1, 1879. After Cranmer married Mariah Averille, he and his cousin, Abram Wesneer, decided to move from Canada to the area of today's Cook County, Illinois. Upon the death of Mariah and their two children in a lengthy illness, he left Illinois and settled in Augusta, Michigan. There he married Betsy Heath and had three children (Nathan, Betsey A., and Mary). Baptized at age 17, Gilbert Cranmer became a member of the local Methodist church. He left the Methodists for the Christian Connexion Church, as it did not teach the doctrine of the Trinity. As an adoptionist he held that Jesus of Nazareth did not pre-exist but was in fact the biological son of Joseph and Mary. The Connection granted him a ministerial license and for several years he traveled about New England preaching and teaching. In 1843, he became a Millerite Adventist to the consternation of Betsy and her family. He experienced the Great Disappointment on October 22, 1844 with several fellow believers near his home in southwestern Michigan. After Joseph Bates, a Seventh-day Adventist minister, came to town in 1849 and held Bible studies. He became a Sabbatarian Adventist. Rejecting the visions of Ellen White, he parted ways from James and Ellen White in 1857. In an independent ministry he became the organizer and founder of the Michigan State Conference Church of Christ.

**Carver, Henry E. (1820–1895)**

Henry E. Carver [born February 5, 1820; died December 18, 1895 (aged 75)] married Katherine Ann "Kitty" (Glascock) Carver [born November 13, 1818; died February 20, 1897 (aged 78)]. In May 1866, Henry E. Carver with W.H.Brinkerhoff and B.F. Snook, was one of the principal leaders of the Christian Publishing Association's efforts in reviving the *Hope of Israel* at Marion, Iowa. His son William E. "Will" Carver, born 16 Aug 1859, died August 28, 1934 (aged 75), married first October 18, 1887 Cora W. (Mullin) Carver [born 18 Apr 1866 and died July 26, 1924 (aged 58)]. He married second February 10, 1927 Emily Adelaide (Kramer) Carver (1864–1949) [born December 21, 1864 and died June 21, 1949 (aged 84)]. In 1923, Will and Cora Carver's son Carl Weston Carver (1885-1947) served as a member of the Executive Committee of the General Conference, and upon appointment by A.N. Dugger became a member of a new committee to confer with a Seventh Day Baptist

Church delegation on the question of a possible merger. His election as president of the General Conference occurred in 1941.

Davison, Roy (1887 - 1955 1959)

Born February 17, 1887 in Boone County, Iowa. Son of Samuel Stennett Davison Jr. (1845-1930) and Matilda Ann (Sheffield) Davison. Roy married first December 25, 1906, Mabel May (Horton) Davison. Married 1934 second Myrtle (Shields) Davison In 1936, Elder Roy Davison was elected president of the General Conference and named editor-in-chief of the *Bible Advocate*.

North American Women's Ministry was formed in 1939 with Myrtle Davison as its first president.

NOWATA -- Myrtle Davison, 82, homemaker, died Thursday. Graveside services 2 p.m. Wednesday, Grace Hill Cemetery, Perry. Benjamin. Born June 16, 1914; died August 1, 1996 (aged 82).



Dille, H. S. ?Hillis J. Dille

H.S. Dille (or Dilly) was chosen editor at a conference held in Bangor, Michigan in June of 1863. He was an experienced printer, and served along with Enos Easton for a time. He resigned as editor on April 15, 1864, but continued to run the press, receiving a \$4.00 week salary.

Dodd, Clarence Orohrelle "Orvil" (1899-1955),

Clarence Orohrelle Dodd was born February 5, 1899 and died December 25, 1955. In 1920. He married Martha I. Richmond and they had five children, four boys: Clebert O. Dodd [born Oct 31, 1921 at Pine Grove, Marion County, West Virginia; died, Mar 23, 2010, aged 88), and married Helen Casey]; Robert "Bob" Lowell Dodd [died, May 20, 2011, aged 86, married Elizabeth A. "Betty" Deem Johnson Dodd], William R. Dodd, and Paul Dodd), and one daughter Mary Dodd Ling. He resided in Salem, West Virginia, most of his life. A writer and minister, Dodd believed that he should support himself and his family, earning his own way, and serve God's people without pay. He worked as a clerk for 35 years for Hope Natural Gas Company (now absorbed into ExxonMobil) until he retired early for health reasons. He died two years later. He told of standing on Main Street in Salem one day, when a man gave him a tract on the Sabbath, which convicted him of the Bible Sabbath. He said he never saw the man again, and thought the man was actually an angel. He became a leading minister in the Church of God (Adventist). At the November 4, 1933, meeting in Salem, West Virginia, when the Church of God split, Dodd became one of The Seventy elders (along with Herbert Armstrong) when chosen by as one of to go forth in giving the "warning message of the hour." He also served as one of The Seven placed over the business affairs of the Church of God, Salem, West Virginia (along with Andrew N. Dugger, Jr.). He became editor of *The Bible Advocate* but resigned in 1937 and began to publish his own magazine, *The Faith*. A year later, Dodd accepted the Sacred Name doctrine. He co-authored *The History of the True Church* (republished in later editions as *The History of the True Religion*).

Dugger, Sr., Andrew F. (1844-1910)

A.F. Dugger, Sr., had been an Advent Christian Minister. When commissioned by his church to do a study refuting the Sabbath, A.F. Dugger instead became convinced that the Sabbath should be observed. The result was a book he later published, called *The Bible Sabbath Defended*. In 1874 he entered the fulltime ministry of the Church of God (Adventist). For more than thirty-five years until his death in 1910, A.F. Dugger, Sr., was a leader in the Church. From the 1870s until the years just prior to World War I, Elders Brinkerhoff and Dugger contributed many of the articles that helped to clarify and solidify doctrine in the Church. Articles on prophecy,



clean and unclean meats, tithing, observance of the Christian Passover and what it means to be born again filled the pages of *The Bible Advocate* during those years.

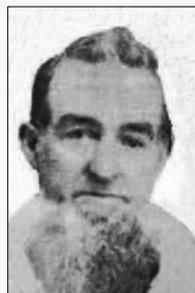
Dugger, Jr., Andrew N. (1886-1975)

Andrew N. Dugger (1886-1975) was the most famous Church of God (Adventist) leader in the twentieth century. He was born in Bassett, Nebraska. A bright light in the sky around him seemed to Dugger to be a sign from God that he should follow his father's footsteps in the ministry. A.N. Dugger immediately sold his large farm and equipment, and went to the University of Chicago, where he majored in theology and public speaking, mastering Greek, Hebrew, and German. Soon after college graduation, Dugger was invited by the Executive Committee of the Church of God (Adventist) to move to Stanberry, Missouri, to become editor of *The Bible Advocate*, a position his father had held before being forced to retire because of ill health. In 1914, Dugger arrived in Stanberry to begin his work in the ministry. For eighteen years he was editor, also serving as President of the General Conference. As field representative, he traveled widely, holding evangelistic meetings and public debates. The famous "Porter Dugger Debate," between Dugger and W. Curtis Porter, a Church of Christ minister, was later published as a book of over 230 pages. In 1919, Dugger wrote *The Bible Home Instructor*, which publicized the Church of God (Adventist), and substantially increased its membership during the 1920s. In 1935, A.N. Dugger and C.O. Dodd published *A History of the True Church*, which traced Sabbath-keepers from apostolic times to modern days. Dugger remained pastor at Marion, Oregon until 1953, when he and his wife Effie settled permanently in Jerusalem, and launched the *Mt. Zion Reporter*. Andrew N. Dugger died in 1975 at the age of 89.



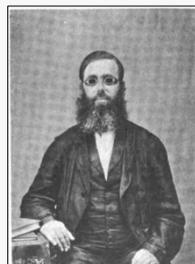
Easton, Enos ()

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Hancock, Samuel Cooley (1828-1874)

Widely known as "The Blind Preacher," Hancock was born at East Hartford, Connecticut, September 16, 1828. When about four weeks old he became nearly blind from inflammation of the eyes. At the age of nine years he was sent to the Perkins Institution for the Blind, at Boston, where he remained five years, receiving a thorough education in the ordinary English branches, and in music, in which he was an adept, both in instrumental and vocal music. After leaving the Institution, he resided at Meriden for some years teaching music and serving the Methodist Episcopal Church of Meriden as its organist. He became convinced of the truth of the Advent doctrines and also of the observance of the seventh-day Sabbath about 1848. In 1851 he contracted the smallpox at Hartford, which resulted in the total loss of his sight, as, previous to that, he had been able to discern light and plain colors. For several years thereafter he engaged in the sale of memorandum books and diaries, with a boy to lead him, visiting many towns in Connecticut and adjoining states. He married to Susan D. Sims of Westerly, R. I., November 27, 1853, and resided, for a short time afterward at Farmington. He then purchased a small place two miles north of Forestville, where he resided up to the time of his death. They had but one child, Florence Eliza, who died in 1862. After his death his devotional songs were compiled in book form and sold for the



benefit of his widow, by Milo Leon Norton (Smith E. N., 1907, p. 453).

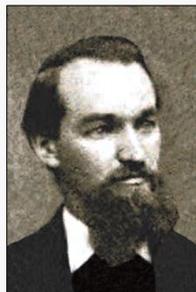
Kiesz, John (1903-1996)

John Kiesz was born on October 22, 1903. He died on April 22, 1996 at 92 years of age. John grew up in a German Sabbath-keeping Church of God near Eureka, South Dakota. In 1898, a minister named Halbesleben accepted the Sabbath, and as a result, a number of Seventh Day Adventist churches became independent Churches of God. John's uncle Christ Kiesz was converted with a large group of younger people in 1910. It was not until 1923 that the Germans came into contact with the Church of God General Conference at Stanberry, Missouri. John Kiesz was converted in 1924. Until 1996 Mr. Kiesz continued to conduct Sabbath services from his home. Kiesz had been residing in Canon City, Fremont County, Colorado. About 1925, John Kiesz became contributing editor of the German *Bible Advocate*. He met his wife-to-be, Katherine, at a camp meeting near Eureka in 1927. They were married in 1929. After graduation from Arizona Teacher's College, they began to travel and sing gospel songs. Their unique style of singing brought them to over forty states and several Canadian provinces. In 1931, John first came to Stanberry, where he served for two years as editor of *The Bible Advocate* in the early 1930s. He became a close friend of Herbert W. Armstrong from 1935-1945. Armstrong suddenly broke off the friendship. Armstrong dropped Kiesz after the 1945 Feast of Tabernacles at Belknap Springs, Oregon because of his altar calls and his tendency to be "pentecostal." Kiesz said its was "because I believed in the Baptism of the Holy Spirit" (Kiesz, Elder Kiesz compares the Church of God (7th Day) and the RCG/WCG/HWA, 2016, p. 8).



Long, A.C.

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Loughborough, James Norton. N. (1832-1924)

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Phelps, Waterman (abt. 1814-1874)

Born about 1814 in Vermont. Son of Aaron Phelps and Sarah (Waite) Phelps. He married Mary Ann Marble. He died 1874 in Sumner, Jefferson, Wisconsin. A convert of H.S. Case in Wisconsin who became a Seventh-day Adventist minister who lived near Hebron, Jefferson County, Wisconsin, went to Oakland and began holding meetings in April, 1858. In the fourth issue of *The Hope of Israel*, Phelps wrote, "I have been disgusted with every Advent paper, since the passing of the 'time, in 1844; for they have all become denominational and sectarian; and through their columns more or less has been manifested the smiting spirit" (Phelps, 1863, p. 1). Waterman Phelps strongly supported the "Church of God" in the *Review and Herald*.

Rupert, Greenberry George (1847-1922)

Generally known as G.G. Rupert, in about 1904 he entered the ministry of the Church of God (Adventist). Mr. Rupert had previously been in the ministry of the Seventh-Day Adventist Church and had raised up congregations in South America. After several years of growing doctrinal disagreement, he left them in 1902. Among other things, Rupert had come to understand that both the Sabbath and the annual Holy Days were binding upon the New Testament Church. In 1913, Jacob Brinkerhoff published a series of articles by G. G. Rupert in *The Bible Advocate* discussing the subject of the law of God, arguing that the Holy Days of Leviticus 23 were binding upon the New Testament Church.

Though the Church in the United States paid little heed to this teaching, many of the South American congregations Rupert had established not only followed his example in leaving the fellowship of the Adventists, but also accepted God's Holy Days. Because of disagreement between Andrew Dugger and Rupert over some issues of doctrine, and particularly over the issue of church organization and government, Rupert continued as an "independent" Church of God minister, publishing his own magazine, *The Remnant of Israel*, until his death in 1922 (Ogwyn, 2015, p. 43).



Sheffield, Elisha Stratton (1824-1907)

E.E. Sheffield was born February 17, 1824, in Wilshamstead, Bedfordshire, England, United Kingdom. A son of Thomas Sheffield and Ann (Stratton) Sheffield. He came to America with his parents in 1841. He married Ann Kirby, born in Portage County, Ohio, on December 1, 1846, in Jefferson County, Wisconsin Territory on September 18, 1828. He became an Adventist in 1852. Sheffield reported in *The Hope of Israel*, Volume I, Number 13 (1864) that some of the elders connected with White's *Review and Herald* denounced him and his Wisconsin Sabbatarian Adventist followers. In 1872, Elisha moved his family to Woodward, Iowa, where he and Ann would remain until her death in 1889. Elisha died August 17, 1907, an elder in the Church of God (Adventist) in Farnam, Dawson, Nebraska and interred in People's Township, Boone County, Iowa alongside his wife Ann.



Snook, B. F.

B. F. Snook was a former Methodist minister. James White ordained him into the Seventh-day Adventist ministry in the spring of 1862 at Knoxville, Iowa. He rose to prominence as a leader in the denomination in Iowa. He became the first president of the newly formed Iowa Conference of Seventh-day Adventists. Snook was recognized as an able evangelist who was considered by the Executive Committee of the General Conference as a candidate to be the first SDA missionary to Europe in the fall of 1863. On November 30, 1865, in a letter addressed to the General Conference, he withdrew his membership from the SDA church rejecting the visions of Ellen G. White. Snook along with Brinkerhoff joined with Cranmer in the Church of Christ in Michigan. Brinkerhoff became editor of the church magazine, *The Hope of Israel*, in 1866. In 1868, Snook replaced Brinkerhoff as editor. Snook remained active as an evangelist throughout the Midwestern United States. He raised up a number of congregations. One of Snook's converts was elder A. C. Long.



Taylor, Robert L. ()

Robert L. Taylor, a former SDA minister, came to Oregon from California in early summer of 1931. It was then practice among the Church of God people to hold all-day meetings about once a month. It was at one of these meetings that Mr. Taylor preached.

