

SOME HISTORY AND SOME INFORMATION

Regarding

T H E C H U R C H O F G O D

ADVENTIST AND SEVENTH-DAY

I.	An Introductory Statement By A. L. White	Page 3
II.	The Early History of the "Marion" Movement By G. I. Butler	Page 8
III.	Later Developments in the Church of God—Adventist By J. N. Loughborough	Page 12
IV.	Experience of Mr. Cranmer By J. N. Loughborough	Page 13
V.	Church of God Census Statement—1926	Page 15
VI.	Church of God (Adventist) Census Statement--1936	Page 17
VII.	Church of God (Seventh Day) Census Statement--1936	Page 19
VIII.	Confessions of Prominent Men in the Church of God	Page 23

Ellen G. White Publications  
General Conference  
Takoma Park, Washington, D. C.

1944

## I. THE CHURCH OF GOD—AN INTRODUCTORY STATEMENT

By Arthur L. White

In the United States there are two groups of Adventists who observe the seventh-day Sabbath: Seventh-day Adventists with 133,000 members in the United States in 1936 [date of last U.S. Census of Religious Bodies] and a world membership of 438,000 as of that date, and the Church of God\* now appearing in two groups of about equal size, officially designated respectively as "Adventist" and "Seventh-day" with a combined membership reported in 1936, of 2,404. These two Church of God groups developed from a split in their own ranks in 1933. Summing up briefly the history of the Church of God movement, we use the statement which they furnished the Bureau of Census in 1906 and 1916:

"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 Mrs. 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.'"

With the exception of a minor split-off in 1905, they have continued their work with little apparent change until 1933. The 1926 census report revised by Elder A. N. Dugger of the Church of God Publishing House, and approved by him, introduces the question of the denominational name as a point of issue. Comparative figures indicate that in 1906 the membership was 354; in 1916, 848; in 1926, 1,686.

In 1933 certain ministers and leaders of the Church called a meeting to consider the reorganization of their work, patterning it more in accordance with Bible organization. It would seem that this meeting resulted in a new division in their ranks, for the census report of 1936 lists two Church of God groups, each claiming the same origin, with the split-off (Seventh-day) group headed by A. N. Dugger, a former president of the General Conference of the Church of God, as overseer. The 1936 census lists the parent Church of God (Adventist) with headquarters at Stanberry, Missouri, with a membership of 1,250. The split-off Church of God (Seventh-day) has headquarters at Salem, West Virginia, with a membership of 1,154.

While the parent Church of God (Adventist) statement of its history harmonizes with that which had been published in earlier census reports, indicating that they had withdrawn from the Seventh-day Adventist Church, the split-off (Seventh-day) group ignore their Seventh-day Adventist origin and trace their history to the apostles, and make reference to Seventh-day Adventists as with-

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\* Note: This group should not be confused with the Holiness group known as Church of God.

drawing from the true Church of God by their organization and choosing a denominational name in 1860.

Prominent in the historical sketches of both Church of God groups are the names of Cranmer, Snook, Brinkerhoff, Carver, and Long. Both groups claimed these men as their spiritual forefathers. The published statements as appearing in the Census records and in the book, "The History of the True Church," by A. N. Dugger and C. O. Dodd, specifying their origin and naming their pioneer workers, make it possible for us to identify clearly and accurately these religious groups regardless of claims which may be made today in their current literature. It is crystal clear that the Church of God movement had its beginning with those who withdrew from the Seventh-day Adventist Church because of the Spirit of Prophecy and the denominational name, and is largely replenished from similar sources.

A careful study of contemporary records leads to the conclusion that the only connection between Mr. Cranmer's experience and the Church of God lies in the use by that organization of the printing press which had been formerly used by him in publishing. Mr. Cranmer's experience in connection with Sabbath-keeping Adventists was confirmed to the period of 1857-1863.

To clarify the matter we present a statement relating to the experience of this man, who is referred to by Mr. Dugger and others in 1906, 1916, and 1926 as the prime mover in the Church of God separation from Seventh-day Adventists. See V, Census Statement of 1926, pages 15, 16.

The more accurate picture of the inception of the Church of God, as gained from contemporary records, would indicate that the movement came into being in Iowa in the year 1865, with the withdrawal of Messrs. Snook and Brinkerhoff from the Seventh-day Adventist Church, as has been indicated by Elder G. I. Butler in II, "The Early History of the 'Marion' Movement," on pages 8-11. Elder G. I. Butler was on the ground at the time, and followed Mr. Snook as president of the Iowa Conference, so should be in a position to speak with authority.

We have in our possession a B. F. Snook letter dated May 31, 1865, addressed to Elder Ingraham, in which the following proposition is made: "How would you like to strike out on the old doctrine of the independence of the churches? Please answer by return mail." This communication was the first indication of the disaffection.

After Elder James White and Mrs. White visited Iowa in July of the same year, both Messrs. Snook and Brinkerhoff made full confessions and continued for a short time in the work of the denomination. These confessions we have on file, and as they indicate the true basis for the inception of the difficulty, we shall quote a few sentences from each. B. F. Snook wrote:

"I now feel that I have been led by the wicked one in my movements of late, especially in my opposition to the body. Apparent difficulties in relation to Sister White's visions have been accumulating in my mind for some time. These were magnified by the enemy until doubts resulted in unbelief and rebellion."—Review and Herald, July 25, 1865.

From W. H. Brinkerhoff:

"I went there [to Battle Creek] without any confidence in the testimonies of Sister White and also with doubts on our position in regard to the Sanctuary. I would now say that my feet are taken out of the miry clay and fixed upon the sure foundation of truth, the testimonies not excepted."—Review and Herald, July 25, 1865.

These two gentlemen continued with the Seventh-day Adventist denomination for only a few weeks and then reverted to their former positions, and also gave up other points which are vital to Seventh-day Adventist doctrine. Contemporary records indicate these points. Notice reference to them in the following preamble and resolution passed by several of the churches in Iowa:

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

"Resolved, that we, the undersigned, Seventh-day Adventist churches, do hereby declare that we have no confidence in those men, nor in their present work of trying to pull down and destroy those glorious truths which we believe and love. Therefore we warn our brethren everywhere, to have no sympathy nor fellowship with their unfruitful works of darkness, but rather reprove them. Eph. v, 11."—Review and Herald, Feb. 20, 1866.

A statement from the pen of Elder M. E. Cornell who had labored in Iowa, published in the Review and Herald of April 3, 1866, also throws light on the teachings of these men. Here is his statement:

"I am more than ever satisfied with our general views of the two-horned beast, the three angels' messages, the sanctuary, etc."

For a statement of later developments in the Church of God ranks, see III, the J. N. Loughborough statement on page 12.

#### The Denominational Name

Today the split-off Church of God (Seventh-day) makes a large point of the matter of the denominational name. It is asserted that those who later came to be known as Seventh-day Adventists were originally known as the Church of God, and when the name Seventh-day Adventists was chosen, those who became the Church of God merely continued under the original name. This is not borne out by facts sustained by contemporary documents. The records of the time do not indicate that the question of the name was one of the issues either with Mr. Cranmer or with Messrs. Snook and Brinkerhoff. In fact, the body which eventually became the Church of God Adventist, were known by us for a time in its early days as the "Marion Party."

It is true that before a denominational name was chosen by Seventh-day Adventists, the name Church of God was advocated not only by James White, but by some others, and some local churches in their organization chose that name. This was entirely a local church matter, entered into before there was conference organization, and therefore their action does not represent the body in any official way.

It was October 1, 1860, at the General Conference, that consideration was given to organization, to the choosing of a denominational name, and as to what should be chosen to designate the body. Up to that time the Sabbath-keeping Adventists had designated themselves, "The Scattered Flock," "The Little Remnant Scattered Abroad," etc. In the fifth session of the 1860 General Conference, the first question for consideration was, "Shall we adopt some name?" After some discussion, "the motion was put and carried." The next question was that of the name that should be chosen. The following in the official records indicates the discussion and the action which followed:

"Having voted to adopt a name, the discussion now turned on what that name should be. The name Church of God was proposed and zealously advocated by some. It was objected that that name was already in use by some denominations, and on this account, was indefinite, besides having to the world an appearance of presumption. Brother White remarked that the name taken should be one which would be the least objectionable to the world at large. The name Seventh-day Adventists was proposed as a simple name and one expressive of our faith and position. After some further remarks, Bro. Hewitt offered the following resolution:--

"Resolved, that we take the name of Seventh-day Adventists.

"This resolution was freely discussed, but was finally withdrawn to make room for the following from Brother Poole:--

"Resolved, that we call ourselves Seventh-day Adventists.

"After a somewhat lengthy discussion, the question was called for, and the resolution adopted."—Review and Herald, Oct. 23, 1860.

#### The Name "Church of God"

It must be noted in this connection that there are several religious organizations operating under the name Church of God. There is a Church of God which had its inception in 1886 and operated in different periods under three different names—"Christian Union," "Holiness Church," and "Church of God." In 1926 this organization claimed 23,000 members and had 644 churches. There are several other religious groups operating under the same name, indicated by some modifying term.

#### Opposition to Seventh-day Adventists

When we take into account the origin of this rather small, but now still further divided religious group, it is not strange that from their publishing houses there should issue a literature of opposition to Seventh-day Adventists with frequent attacks on the life and work of Mrs. E. G. White. According to their own statement, prepared by the president of their General Conference, appearing in the 1936 "Census of Religious Bodies in the United States," their



group was originally constituted of Adventist Sabbath-keepers who either had separated from Seventh-day Adventists because of the so-called visions of Mrs. E. G. White or had never been Seventh-day Adventists.

From its inception their work has been conducted by those who withdrew from the Seventh-day Adventist church because of the conviction of Seventh-day Adventists that the promised Spirit of Prophecy made its appearance in the Remnant Church and is found in the experience and writings of Mrs. Ellen G. White.

The Gilbert Cranmer already referred to and named in the official Church of God statement, was a former minister in another denomination who sought authorization of Sabbath-keeping leaders to preach while he was using tobacco and lacked courage to read the Scriptures or pray before his family. Upon being refused the recognition he sought, Cranmer then turned against the religious group whom he had endeavored to join, denounced the Testimonies, and stated that Seventh-day Adventists would not accept him as a worker because he did not believe the visions. In due time he secured a second-hand press and some type and started a little paper which he called The Hope of Israel, and through it conducted a warfare against Mrs. White and Seventh-day Adventists. Rather than giving up his tobacco, he used it more freely, and those to whom he ministered were often distressed because of his low standards. See the J. N. Loughborough account, IV, "Experience of Mr. Cranmer," pages 13, 14.

The records do not indicate that there was any close association between Cranmer, and Snook and Brinkerhoff, except that they opposed Seventh-day Adventists largely because of the Spirit of Prophecy, and they used the printing press which Cranmer had used in publishing his paper.

Through the years the Church of God group has been constituted largely of disaffected Seventh-day Adventists—those who were out of harmony with the main body either in certain doctrinal teachings or in their attitude toward the Spirit of Prophecy or church organization.

It is of interest to note in conclusion, that one of the early workers in the Church of God (Adventist), Mr. Brinkerhoff, and one who served for many years as its leading light, William Long, both, late in life, indicated that they had personally made a great mistake in failing to unite with Seventh-day Adventists, who had the truth of God. For their confessions see VIII, pages 23, 24.

The accompanying census reports, V, VI, and VII, pages 15-22, being statements prepared and approved by recognized leaders of the Church of God, are informative and significant.

## II. THE EARLY HISTORY OF THE "MARION" MOVEMENT

[Later called Church of God—Adventist]

By G. I. Butler

We feel it is a duty which we owe to those of our people who are young in the faith to give them a brief history of the origin and work of those who are so persistent in their attacks upon our people and the visions. Having long lived in Iowa, we have had an intimate acquaintance with this whole movement from its rise. It is not a pleasant subject, and were it not that they are making the most strenuous efforts to flood our churches with their tracts and extras, we would not say a word concerning them. It is purely a work of self-defense. They have complained that no attention was paid to their utterances. It is a subject we wish to avoid as far as possible, and would rather attend to our legitimate work of warning the world of the coming of Christ. But at times, when the inexperienced are endangered by our silence, we feel it a duty to speak out. Every statement we make we are able to verify by abundance of proof.

In May, 1865, Elders B. F. Snook and W. H. Brinkerhoff, the president and secretary of the Iowa Conference, and the only ministers in it, attended the General Conference of our people, held in Battle Creek, Mich. They came there in all apparent friendship, and associated with their ministering brethren, and took part in the Conference proceedings, in apparent good faith; but according to their confessions afterward, they "were on the lookout to see if they could not find something to reproach" us with. They parted with the Christian salutation, and with professions of love; but before they had got far away, they began to show forth their spirit of hostility and treachery.

They returned to Iowa, and were actively engaged in going from church to church, telling falsehoods about Bro. and Sr. White and the Battle Creek Church. This they confessed themselves. Taking advantage of their influence in this way, they destroyed the confidence of many good brethren in Iowa in the cause they had loved. In July, Bro. White appointed a general meeting at Pilot Grove, Ia., and many invitations were sent out, and a large attendance secured. I was present. One day was spent in considering the stories they had been telling, and Bro. White and others replying to them. The result was such that many who had come there with strong confidence in them lost it, and their followers dwindled away, and at last the men themselves confessed their wicked course.

Bro. and Sr. White went to Marion, and spent some time with them, and apparent union was restored. Elds. Snook and Brinkerhoff both wrote out confessions which were published in the Review, copies of which can be seen in the book written by Eld. Smith in answer to the objections to the visions. In these confessions they admitted that they were in a "state of darkness," had been "led by the wicked one," had acted a dishonorable and wicked part, had abused the kindness and confidence of the friends of the cause, and begged for mercy and forgiveness. We should be glad to have all read these confessions for themselves.

In a very few months they turned back to the same course again, and returned to the service of the "one" they previously confessed they had been following. They came to Michigan to the remnants of the old "Messenger party," who had

years before been engaged in the same warfare against the visions and our people, procured what printing material they could, which had been left after the collapse of the old Hope of Israel, and started their paper in Marion, Ia. They went from church to church in that State, and did their utmost to destroy the confidence of our people in the work and in the visions. They had great advantages at the time, as they had been the only ministers of our people in the State, and the principal officers in the Conference; but they were met here and there, and soon their influence was broken. Several churches, however, were broken up, and perhaps one-third of the membership went with them for a time.

After a comparatively brief period, when these men found they were not going to accomplish all they had hoped to, their zeal waned, and they both went off into Universalism. The Iowa Conference, after passing through this crisis, and having the doubting, discordant elements removed from it, soon recovered from its effects, and made a most rapid growth. In a very few years it more than doubled its strength, and has become one of our strongest Conferences. Some of those who had been deceived by these movements returned to us, and have been valuable members. In several places where churches had gone down under these influences, better churches have been built up. Those who were left after Snook and Brinkerhoff left them, have been dragging out a lingering existence ever since. They have most of the time kept up their paper. We believe it did stop a few months after their interesting experience with the notorious Fuller, referred to in another column; but it is still published.

It may be said, Why refer to Elds. Snook and BBrinkerhoff, since they have closed their connection with them? We answer, The inception and birth of every religious movement goes far to show its nature. If the beginning bears the mark of a divine origin, it stamps the movement itself as of the right character, and vice versa. The history of the past verifies this. All Bible believers look back to the time when God moved upon Noah, Moses, John the Baptist, and the apostles, and discern the divine hand in every one of these cases. Their work was of God. So of Luther, Wesley, William Miller, and many others. These were moved out by the Spirit of God, and good fruits mark the progress of their work. We claim the same origin and results in this movement that we are engaged in.

But this was not so with Mahomet and Joseph Smith, neither is it true of spiritualism. While they make loud professions, we easily see the deceptive character of their origin. Here is an important principle by which to test every work: "The tree is known by its fruits. Either make the tree good, and its fruit good, or the tree corrupt, and its fruit corrupt. Every tree is known by its fruit." The tree is the origin, the fruit the results.

It seems almost cruel to apply these well-established principles to the movement of which we are speaking, and we pity those who are so blind in it that they cannot discern these things. Here is a movement which, according to the confession of both those who led out in it, started in deception, was led by the devil, was a violation of confidence and trust reposed in them by the friends of the cause, and was marked by treachery and ingratitude. From our own personal knowledge, we believe these confessions told the truth, though much more of the same sort might be added to them. This movement, then, in its inception, stands condemned by its own leaders, who were by far the ablest men who have ever been engaged in it. It started in deception, and it has never yet extricated itself from that atmosphere. It would be a wearisome and unprofitable task to follow it through all its various meanderings and experiences. We shall not undertake it. We will but briefly notice a few more points.



Suffice it to say, that after S. and B. became Universalists and they were deprived of their leading lights, things dragged somewhat, till finally one Goodenough (we always thought the first half of his name was a misnomer), from Wisconsin, came to their rescue. He was one who had greatly desired to preach among us, but there were certain weaknesses in his character which prevented it. He was joyously welcomed at Marion, and made us some little trouble here and there in our new churches, where the character of this movement was not well known. He became quite prominent for a while with them; but finally some difficulty and strife came into their counsels, and his weaknesses becoming unpleasantly prominent, he retired, and started another little movement of his own.

Nathan Fuller sojourned in Marion toward a year, and for a time was made much of, and did considerable preaching for them. His son worked in their office much longer, and was, according to the best of our recollection, elected to some prominent position. We know nothing against his moral character. But in the troubles among them arising from Goodenough and his (Fuller's) father, etc., there came a split; and their General Conference went one way, and their Publishing Association another, and for several months the paper ceased to be printed. In giving a history of any movement, it seems necessary that some account should be given of the troubles through which it passes.

Things by this time had come to a low ebb. Jacob Brinkerhoff, the present editor, the brother of the one we have mentioned before, and one of the worthiest among them, was induced to return, and try to revive the paper. He had gone away to work in a secular printing office, rather in disgust. He took it as his own private property. (We believe their Publishing Association had collapsed.) He has labored with an earnestness worthy of a better cause, and has managed to keep the paper afloat.

In recent years the Long brothers, of Missouri, have come to the rescue, and seem to furnish most of the bone and sinew of the party. They figure as the principal controversialists, and have most to say of the "terrible fanaticism" of the S. D. Adventists, the "awful despotism" of Mrs. White, and the "Jesuitical hierarchy" at Battle Creek. . . . If it were not so serious a question, it would be amusing to see the amount of crocodile tears these men shed at the terrible condition of S. D. Adventists, and their great sorrow (?) at being obliged to speak of our wickedness. One would judge from their words that they were forced, under a stern sense of duty which was terribly painful to them, to speak of these things, if he didn't know that all through their history for the past eighteen years there has been no theme to compare with this in interest to them. This has been their leading stock in trade, and their main bond of union. So anxious have they been to welcome any one from our ranks that they have badly burned their fingers by picking up those in several instances whom we had cast off as bankrupt in character.

In closing this chapter of history, we must not forget to mention the two last recruits, Prof. McLearn and J. S. Green, whom they call the "eminent lawyer." (We think he has been as high in position as justice of the peace, if not higher.) Like all new converts, we judge from their recent utterances, that they are trying to equal or excel their predecessors in this movement. Who will drop in next, we are not able to say; but we can assure all prospective candidates, You will meet with a most cordial reception. Judging from the past, we should not anticipate any very close inspection of your character, if you only have one qualifica-

tion,—dislike to the visions of Mrs. White, and can denounce them strongly enough. . . .

Well, on the whole, we are inclined to take this matter quite philosophically. We think perhaps this movement has a place in the economy of Providence. It furnishes a convenient lighting place for those who murmur and complain; for those whose heads are sore; for those who cannot endure the straitness of the way, and the pure teachings of the Spirit of God; for those who want a change, and "more freedom;" and, in short, for those who cannot harmonize with the spirit of our work. Why should we not recognize this necessity, and keep cool, and let every one find his proper place? But while we feel thus, we want every one to understand the facts, so that they may act freely, and know what they are doing. For this cause we have written this brief history of the "Marion" movement. We could add much more of a similar tenor. But perhaps this is sufficient.—Review and Herald, August 14, 1883, Supplement.

### III. LATER DEVELOPMENTS IN THE CHURCH OF GOD—ADVENTIST

By J. N. Loughborough

I promised to speak of the Advocate, after being deserted by Snook and Brinkerhoff. At that time, there were three men in Missouri by the name of Long—Levi, Abe, and William. Levi remained with the Seventh-day Adventists, while Abe and William sympathized with the Marion party. Not long was the Advocate silent. William Long went to Marion, and moved the hand press, which had been laid up the third time, to Missouri, and continued the publication of the Advocate.

Their principal "stock of trade" in the paper was war against the Testimonies of Sister E. G. White. For a time, they claimed special sympathy for any one who for some misdemeanor had been excluded from our churches, seeking to make it appear that we had disfellowshipped these persons because they would not accept the Testimonies. After a time, they got a little more wary, especially when they found in some cases where they had published such strong sympathy for a "dear persecuted brother," and after a while found, to use a trite saying, they "had caught a tartar."

One such case may serve as a sample: A man in one of the Pacific Coast conferences was disfellowshipped for forging a draft on a bank. He went East, and told his own story to that people. So a pitiful tale was told in their paper, of the "oppression of this dear brother, because he would not believe the visions." As the man had some ability for speaking, they set him to preaching; when lo! soon he began his tricks on that people, and we saw no more in their paper about "the dear brother."

When that party first started, they opposed conference organization, and advocated Snook's idea of "independence of the churches," each church being amenable to no higher organization than their own membership. That, however, did not last long under the administration of William Long. How could he be a leader of their flock, with no organization? So we found them organizing churches. As many of them left the Seventh-day Adventist churches because they did not like the name, they chose the name, "Church of God," and ere long organized small conferences, and finally a general conference, with headquarters at Stanberry, Missouri. Since that time, our people called them "The Stanberry Company." To the distant observer, this might look like a formidable force to oppose Seventh-day Adventists; but alas! there was confusion of a sentiment among them, and some wrangling, which did not tend to prosperity. All wanted to have a "free hand," and liberty to ventilate their ideas in the Advocate, which we can readily see would not tend to unity.—Pacific Union Recorder, Jan. 23, 1913.

#### IV. EXPERIENCE OF MR. CRANMER

By J. N. Loughborough

On December 19 and 20, 1857, Brother and Sister White and myself held a two days' meeting in Otsego, Michigan. There came into our meeting a man, an entire stranger to all of us. He had been a minister among the Christian 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 Cranmer."

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 an 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 an 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 the 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.—Pacific Union Recorder, Dec. 15, 1910.



## V. CHURCH OF GOD CENSUS STATEMENT OF 1926

### History, Doctrine, and Organization<sup>1</sup>

#### Denominational History

In 1865 a number of Adventists in Michigan, under the leadership of Elder Cramer, organized in protest on some points of doctrine held by the main body of Seventh-day Adventists. They refused to acknowledge the divine inspiration of Mrs. Ellen G. White, one of the founders of that denomination, and declined to use the name adopted by the main body in 1860, holding instead to what they considered their proper name, "The Church of God." Under this name they began to issue a new denominational paper and to form new organizations throughout the country.

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, while they accepted the general principle of the observance of the seventh day and had faith in the second coming of Christ, declined to join the main body of the Seventh-day Adventists, or withdrew from it. In a few cases such individuals formed independent local churches, not identified ecclesiastically with the Church of God, and yet somewhat affiliated with it. In 1906 these were registered as a separate body under the title of Churches of God (Adventist), Unattached Congregations. Such organizations, if any of them existed, were probably included in both 1916 and 1926 among the independent churches or merged with other Adventist bodies.

#### Doctrine

The fundamental doctrines and practices of the Church of God are in agreement with those of other evangelical churches, except upon the question of the Sabbath. On this point they agree with the Seventh-day Adventists, standing as they do for the literal application of the commandment enjoining rest on the seventh day of the week, which is Saturday. They also hold to a belief in the unconscious state of the dead and of immersion as the proper form of baptism. The members of this denomination pay due regard to William Miller for his preaching and for his efforts to awaken the country, and they hold that his mistake was due to wrong calculations of the prophetic periods of the Book of Daniel and of other historic dates.

#### Organization

In polity the denomination is essentially congregational, except that the general conference of churches is recognized as having authority in matters referred to it. Ordination to the ministry follows essentially the same course as in other churches. Candidates, either on their own application or on request of a church, are examined at a conference by a committee appointed for the purpose and, if the examination is satisfactory, are ordained either as pastors of churches or as general evangelists.

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<sup>1</sup> This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Elder A.N. Dugger, of the Church of God Publishing House, and approved by him in its present form.

### Work

In its home missionary activities the denomination employs ministers to engage in religious work outside of their own parishes, in nearly all States. One general evangelist is chosen for work in a given territory and others labor under his direction. In foreign fields missionaries are laboring in various parts of the world. One church, with a membership of 50, was organized in India in 1916. No records have been kept as to the amount of money contributed for missionary work, but it is estimated that \$4,000 was contributed in 1926 for the furtherance of missionary enterprises, of which about \$500 was for foreign work. The majority of ministers and missionaries have no stipulated salaries and are dependent entirely upon freewill offerings; in the year 1926 about \$30,000 was paid into the treasury for this purpose.

In the early days of the church a paper called the Hope of Israel was published at Hartford, Mich. It was later published at Marion, Iowa, by the Christian Publications Association, and subsequently its name was changed to Advent and Sabbath Advocate. It is now known as the Bible Advocate and is published at Stanberry, Mo.

#### Summary of Statistics — 1926

Members	1,686
Churches	58
Church buildings	12
Expenditures, 1926:	
Current Expenses	\$4,805.00
Benevolences, Missions, etc.	9,082.00

—Census of Religious Bodies: 1926, Vol. II, Separate Denominations, pp. 33-34.

VI. CHURCH OF GOD (ADVENTIST) STANBERRY, MISSOURI

CENSUS STATEMENT OF 1936

History, Doctrine, and Organization<sup>1</sup>

Denominational History

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, 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.

Doctrine

The Church of God (Adventist) has no formal written creed, but believes in constantly growing in the knowledge of the Bible, which it accepts as the sole rule of faith and practice. Among the doctrines upon which the church as a whole stands united, are: (1) The observance of the seventh day of the week as the Sabbath. (2) The literal and premillennial second coming of Christ, and that present-day events indicate that this will take place soon. (3) The unconscious state of the

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(<sup>1</sup> See note at end of article.)

dead. (4) The resurrection of the righteous dead at the second advent of Christ and their reign with Christ on the earth during 1,000 years of restitution. (5) The complete destruction of the wicked at the end of the 1,000 years. (6) The eternal reward of the righteous on the earth made new. (7) That Christ was crucified on Wednesday and arose near sundown Saturday. (8) That the Lord's Supper service was instituted by Christ to take the place of the ancient Passover, and should be observed annually, at the time of the Passover. (9) That the Ten Commandment law is recognized in Scripture as distinct from the Law of Moses. (10) That sin is the transgression of the Ten Commandment law. (11) That acceptance of Christ is followed by repentance, baptism by immersion in water, and the reception of the Holy Spirit, followed by righteous living.

### Organization

In polity the denomination is essentially congregational. This is modified somewhat by the fact that a large proportion of the membership is composed of isolated members. Where there are enough members in a State, they are organized into a local conference. At this writing there are nine such conference organizations, some of which include several States. Each local conference has an executive board which directs the evangelistic work in its territory. Of the tithes received, one-tenth is sent for the work of the General Conference, which includes all the local conferences and all unorganized territory.

Candidates for the ministry first are issued licenses on recommendation of a church or conference. After having gained experience and proven their calling, they may be ordained into the ministry by prayer and the laying on of hands in a public service, by other ordained ministers of the church. Ministers are referred to by the title "elder," no other religious titles indicating office being used.

### Work

The organized conferences employ evangelists who work for the spreading of the gospel and the building up of the church in their territories. Work in unorganized territory is conducted by the General Conference, with funds given or allotted for that purpose.

The church maintains one publishing house from which are issued many books and tracts. Besides the general church paper, The Bible Advocate, there are also issued The Sabbath School Missionary and Young People's Friend, a biweekly for children and young people; The Field Messenger, a monthly church news magazine; and The Sabbath School Quarterly, a quarterly booklet of Bible lessons. The printing plant is known as "The Church of God Publishing House," and is located at Stanberry, Mo. —Census of Religious Bodies of the United States, 1936, Vol. II, Part I, pp.36-37.

### Summary of Statistics 1936

Members	1,250
Churches	45
Church buildings	22
Expenditures (all)	\$9,732.00

Note:<sup>1</sup> This statement, which differs somewhat from that published in Vol. II of the Report on Religious Bodies, 1926, was furnished by Roy Davison, president, General Conference of the Church of God, Stanberry, Mo., and approved by him in its present form.

VII. CHURCH OF GOD (SEVENTH DAY) SALEM, W. VA.

CENSUS STATEMENT OF 1936

History, Doctrine, and Organization<sup>1</sup>

History

The Church of God (seventh day) was organized in separate church organizations in this country soon after the landing of the Pilgrims, who came here from London, England, in 1620, at which time there were known to be seven local churches in London.

In the year 1664 Stephen Mumford settled at Newport, R. I., having come from England, and in 1671 a church was organized there with William Hiscox chosen and ordained the elder. He served as pastor of the church until his death (1704) when William Gibson became pastor, serving till 1717. He was in turn succeeded by Joseph Crandall who held the pastorate until 1737. He was succeeded by Joseph Maxen and he was followed by William Bliss, who remained pastor until his death in 1808.

During this same period there were Churches of God established at the following cities in Pennsylvania: Newton, Pennepeck, Jottingham, and French Creek. These churches fraternized with the Churches of God in Rhode Island and others in New Jersey. Some of the New Jersey churches were at Piscataway and Cohansey. These are the oldest Sabbatarian churches in America. The Church History of New England, 1783 to 1796, chapter 11, section 10, mentions Stephen Mumford and his faith in connection with the Ten Commandments being the Christian standard of a sinless life and of keeping Saturday instead of Sunday.

The oldest Sabbatarian Christian Church in America was connected with the oldest in London—the Mill Yard Church—and on the old church records of this church is found a copy of a letter dated December 21, 1860, addressed to the church in Newport, R. I., which proves their connection. There is much other evidence in the records of both churches besides, which is set forth verbatim on page 271 of The History of the True Church by Dugger and Dodd.

In the year 1705 a church was organized at Piscataway, N. J., and according to a letter from Samuel Hubbard, one of the charter members of the Newport, R. I. church, there was another church organized that year at Noodles Island, now East Boston, Mass.

Thomas Ward, a prominent lawyer of Newport, R. I., in 1689 was an outstanding member of the Rhode Island church. Richard Ward, Governor of Rhode Island, 1741-42, was a member of the church also. Col. Jobe Bennett in 1763 was the treasurer of this church and that year served on a committee in drafting the constitution for the Brownsville University.

One of the outstanding Churches of God in the early days of American history was the church at Shrewsbury, N. J. Elder Davie was pastor of that church

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<sup>1</sup> This statement was furnished by Elder A. N. Dugger, general overseer, the Church of God (Salem, W. Va.), Salem, W. Va.



early in the seventeenth century, and other churches in New Jersey were organized as this church branched out. For instance, the church at Piscataway was organized in 1705 and at Hopewell at about the same time. The records of this church are still to be found, and in Randolph's History of the Seventh Day Baptists it is also mentioned as one of the early Sabbatarian churches in this country. It was the Shrewsbury, N. J., church that went westward and settled in Salem, W.Va., in 1789. It was called New Salem, Va., then and is now Salem, W. Va. At this time there were churches organized at Lost Creek, W. Va., and at South Fork of Hughes River, W. Va.

Between the years 1845 and 1860 State conferences were formed and started functioning in Missouri, Iowa, Wisconsin, Minnesota, Illinois, Ohio, Michigan, New York, Vermont, Massachusetts, Connecticut, and other States. Two gospel tents were paid for and operated in the State of Iowa in evangelical meetings and tents were also in operation in other State conferences during the summer months.

In the year 1861 a general conference convened at Battle Creek, Mich., and voted to change the name, adopting the name Seventh-day Adventist, for various reasons set forth by Mrs. E. G. White, a supposed prophetess of the denomination. Because of the undaunted faith in the leadership of their prophetess, many of their leaders recommended the change in all parts of the country and the great majority of the ministers followed the decision of the church, but there was a remnant who refused to sanction this name in the place of the Scriptural name "Church of God" mentioned just 12 times in the New Testament. Consequently they called an assembly at Battle Creek, Mich., the following year and launched a paper called the Remnant of Israel, printed monthly. This was later changed to a weekly and the name changed to The Sabbath Advocate, and later to The Bible Advocate, which is the present name of the publication. The church headquarters were transferred from Battle Creek, Mich., to Marion, Iowa, and the paper issued from there for a number of years, then it was moved to Stanberry, Mo. The name was changed from The Sabbath Advocate to The Bible Advocate since being printed at Stanberry, Mo.

The Reorganization.—In the fall [1933] a general meeting was called of many ministers and leaders of the church to consider a reorganization of the body patterning it more in accordance with the Bible organization. The meeting was called to convene at Salem, W. Va., on November 4, 1933. Ministers and local elders of congregations in many parts of the world were invited to attend or submit names of ministers favoring the reorganization policy, and consequently there were 145 names submitted together with the company assembled. These names were used in choosing officers, respectively, for the different offices according to the Scriptural organization. There were 12 men chosen as spiritual leaders, known as apostles (1 Cor. 12:28), and 70 for the elders, and then 7 business stewards (Acts 6:1 to 6).

It was unanimously voted at this gathering to move our world headquarters to Jerusalem, Palestine, and all foreign fields to consider this the world headquarters, as a work had previously been started at Jerusalem.

### Doctrine

The doctrine of this body shall in all cases be according to the Holy Bible, and inasmuch as the Scriptures clearly teach the following points of doctrine, the same are listed as essentials of our faith: The Bible is inspired as

no other writing is, and is complete, infallible, and expresses God's will to man; Jehovah alone is God, the Creator of the heaven, earth, the sea, and all therein; Jesus of Nazareth was the only begotten Son of God, conceived of the Holy Spirit, born of the Virgin Mary, and is our Lord, Saviour, and Redeemer; Jesus proved His Messiahship by remaining in the tomb exactly 3 days and 3 nights, rising in the end of the Sabbath; the Holy Spirit is the Comforter, which abides in the believer; Satan is a personality and is an adversary of God and the children of God; man was created perfect originally, but through disobedience fell, bringing imperfection, death, and God's wrath upon mankind; the Christian's life must be patterned after the example of the perfect man Christ Jesus; the inspired Bible name for God's called out assembly is the "Church of God;" the apostolic organization and government is the only one taught in the Bible for the Church of God; experimental religion, or religion personally experienced by the one regenerated by its power, is the only safe one to trust in; repentance must be preached; conversion is essential to salvation; sanctification is commanded for the people of God; immersion is for the remission of sins; there is efficacy in the prayer of the righteous; prayer and anointing will save the sick; laying on of hands is to be practiced; the Lord's Supper is to be observed annually, on the beginning of the Passover, the 14th of Nisan, and after the example of Jesus; we ought to wash one another's feet; we should observe the seventh day of the week, from even to even, as the Sabbath of the Lord; the paying of the tithe of all increase is a continued obligation; all carnal warfare, and the participation therein is condemned; the law of the clean and unclean is still to be observed in this age; the habitual use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco, and any habit-forming drug, is condemned; the perfection and continuity of the law of God, the Ten Commandments, should be taught; sin is the transgression of the law; justification from sin is through Christ alone; the return of Jesus Christ will be literal, visible, personal, and is imminent; the throne of David will be established at Jerusalem in the person of Jesus Christ; the institution of the kingdom of heaven is at the return of Jesus; judgment is upon the house of God during the gospel age; the righteous are resurrected and rewarded at the coming of Jesus; the meek shall inherit the earth and dwell therein forever; there shall be a final regathering of the dispersed nation of fleshly Israel; the dead are unconscious; the wicked dead are resurrected to final judgment, and not to probation; the wicked are eternally destroyed; the third angel's message is a present-day message, and will continue to the advent of Jesus; and the seven last plagues are literal, and fall at the termination of this gospel age.

#### Organization

This body retains the apostolic form of the primitive church and consists of: The Twelve, the Seventy, the Seven, the elders, the overseers, the helpers, and the disciples.

The Twelve have the oversight over the body of believers as a whole; the Seventy give themselves to the evangelistic ministry of the Word; the Seven have general oversight and management of the business of the church; the elders give themselves to the ministry of the Word and to prayers; the overseer under the supervision of the Twelve has general care over the church as a whole and has assistant overseers to care for the affairs of the church in States, territories, or various countries, as the need may require; the helpers give themselves to advancement of the work and the truth, as the Lord has given them talents and opportunities; and the disciples give themselves wholly into the

Lord's hands to use as He will.—Census of Religious Bodies of the United States, 1936, Vol. II, Part I, pp. 423-425.

Summary of Statistics 1936

Members	1,154
Churches	39
Church buildings	12
Expenditures (all)	\$14,130.00

VIII. CONFESSIONS OF PROMINENT MEN IN THE CHURCH OF GOD

EXPERIENCE OF W. C. LONG, FORMER PRESIDENT OF THE CHURCH OF GOD

For many years W. C. Long operated at Stanberry, Missouri, the printing office which issued the Church of God literature, and he also served as their General Conference president for an extended period of time. Elder J. S. Rouse, president of the Missouri Conference of Seventh-day Adventists from 1914-1916, recounts the following incident:

"August 28, 1914, I was elected president of the Missouri Conference. Elder W. A. Long, a nephew of W. C. Long, who had been president of the General Conference of the Church of God, with headquarters at Stanberry, Missouri, was educational Secretary of the Missouri Seventh-day Adventist Conference. He was deeply interested in having me visit his uncle, which we did. Several times I visited W. C. Long, lodging and eating in his house. He told me of Elder James White and Mrs. Ellen G. White's visiting them and laboring with them to enable them to see light in all the points of the Advent message and unite with the Advent movement. I found W. C. Long to be an honest, benevolent, kind-hearted, Christian, loved by his wife and daughters.

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

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

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

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

"He said, 'No.'

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

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

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

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

"He talked more about his 'wasted life.' I said to him, 'Brother Long, you can atone for that. Come with me, and we will go to the churches and tell your story.'

"He said, 'I wish I could, but I cannot do it. I am old and feeble, and have not the strength. I must have the comforts of home and the care of my wife and daughters.'

"He lived three or four years after that. I was called from Lincoln, Nebraska, to Stanberry, Missouri, to preach the funeral of Elder W. C. Long.

(Signed)"J. S. Rouse."

#### BRINKERHOFF CONFESSION

Elder J. N. Loughborough gives the following:

"Of Brinkerhoff's case, I learned from Bro. Starr, of Iowa, that the day he was baptized Brinkerhoff was present and met him as he came up out of the water and, shaking hands with him, said:

"'I am glad to see you take your stand to go with this people. They have the truth, and I am sorry I ever left them. It is too late for me now to join them. I have opposed them, and have trained my family in that opposition. I could not meet the opposition from my family should I take my position with this people.' And then in sadness he said, 'I am a lost man.' He is now dead."  
— J. N. Loughborough, in Pacific Union Recorder, Jan. 9, 1913.

Ellen G. White Publications  
General Conference S. D. A.  
Takoma Park, Washington, D. C.  
Oct. 15, 1944





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