

of Jehovah, and that it should be kept holy as a memorial of creation and a type of the saints' rest in heaven. Gen. 2:2, 3; Ex. 20:8 to 11; Heb. 4:1 to 11.

X. OF THE RESURRECTION OF THE DEAD AND ETERNAL JUDGMENT.

We believe there will be a resurrection of the dead both of the just and the unjust: that the righteous will be everlastingly justified and the wicked everlastingly condemned. Dan. 12:2; Acts 24:15; 17:31; Matt. 24:46; John 5:28, 29; Rom. 2:7; 2 Thess. 1:9, 10.

XI. OF THE RESURRECTION BODY OF THE SAINTS.

We believe the saints will be raised with spiritual incorruptable bodies. 1 Cor. 15:35 to 54.

Thus the statement made by Brother A. N. Dugger in Advocate of January 14, 1919 is without foundation, and calculated to belittle the Seventh Day Baptists as a people.

But God be thanked that the right will prevail, and I ask all to read carefully the expose of faith which is the doctrine and belief of the Seventh Day Baptists and note whether there is a Sky kingdom or Eternal punishment, Judgment at death, spoken of in the articles of faith and if not, we ask Brother Dugger to come across with the proof of the statement he made in the Advocate of January 14, 1919, and that he publish the same in the Advocate, and we further believe that Brother Dugger owes an apology to the Seventh Day Baptist denomination for misrepresenting them in the Advocate of January 14, 1919, and was calculated to be damaging to the Seventh Day Baptist people.

The reader is asked to carefully read the above and then decide for himself what the motive could be.

Respectfully,
Dr. J. C. Branch.

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CORRESPONDENCE RELATIVE TO THE MICHIGAN CONFERENCE.

Church of God and Seventh Day Baptist.

A FOREWORD.

That the reader into whose hands this pamphlet may fall and are not acquainted with the circumstances, it seemeth best that a few words of explanation be made.

Almost 60 years ago a few God-fearing devout men, fully realizing that the seventh day is the Sabbath of the Lord, and not finding at that time any who seemed to have the same points of belief as they, they then organized the Church of God in Michigan, which has ever since, until disbanded, held their regular Annual Conferences in that state. Those who were in recent years the leaders, had reached the place where age was creeping upon them. They did not desire the good work built up to fall to pieces, when they should lay it down. So seeing the Seventh Day Baptist Church held so closely to their views, at the Annual Conference in 1917 they decided to connect the Church of God in the state of Michigan with the Seventh Day Baptist, which was done.

One year later A. N. Dugger of the Church of God in the state of Missouri, came into Michigan, gathered a small company about him, held a Conference, calling it the 57th Annual Conference of the Church of God in Michigan, but as this 57th Annual Conference was held the year before, had met and disbanded the Michigan Conference, uniting it with the Seventh Day Baptist Church, these lines are printed and sent out that all may know that the Conference held by A. N. Dugger in 1918 was not the 57th Annual Conference, and also to correct statements which have appeared in print which were misleading and untrue. For this reason we append all the correspondence hereto.

This explains how Mich. Conf. could be organized in 1918. The Mich. Conf. was the following year - 1917. and the 57th in 1918. I am sure 57th, so that 1962 = 1917

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I believe that 2 Ch of God congregations existed in Mich. and were carried out into the S D B's by the...

REPORT OF MICHIGAN CONFERENCE.

The fifty-seventh annual conference of the Church of God in Michigan convened according to announcement at Toquin, Michigan from October 4th to 7th. The first session was held at 10 A. M., being called to order by Elder A. N. Dugger, who acted as chairman under the appointment of the General Conference. After singing the song entitled, "We'll Work Till Jesus Comes," prayer was offered by Brother Dugger, and after the singing of another song, Ephesians 6th chapter was read. Elder G. W. Sarber was chosen as Secretary Pro tem, and the membership of the Michigan conference was determined by adding the names of persons who had expressed a desire to become members, who were not present, as well as those at the meeting. After completing the work of determining the membership of the conference, a motion was made to adjourn to 3 P. M. Motion carried.

The second session of the Michigan conference, was called to order at 3 P. M., according to adjournment of previous session, and after singing hymn No. 29 in the "Songs of Truth," and prayer by Elder M. C. Pennell, the session was opened for business, and the election of officers declared in order.

Nominations were made for the office of president resulting in the election of Elder M. C. Pennell. The following nominations and elections in their order resulted in the election of Elder L. A. Munger, Vice President, Brother G. L. Hart, Secretary and Treasurer, Jim Sternamen, G. L. Hart, and L. A. Munger, Executive Committee, and Elder M. C. Pennell State Evangelist.

Motion was made and seconded to allow all visiting brethren to participate in the deliberations of the meeting. Motion carried.

A number of letters were read by Brother A. N. Dugger, from brethren scattered over the state who expressed a desire to become members of this conference, who for various reasons could

not be present at the meeting. They gave their testimony of strong determination to press on to victory, and of deep interest in the Church of God, and of the promises for a future home in the Kingdom.

The following committees were appointed by the President to report at the next meeting.

Committee on recommending names of ministers to the General Conference for credentials was appointed as follows: Elder Lewis Buchtel, L. A. Munger, and G. L. Hart.

Committee on resolutions: G. W. Sarber, Lewis Buchtel, and A. N. Dugger.

Motion was made and seconded to adjourn to 10 A. M. Monday. Motion carried.

Conference was called to order Monday 10 A. M., according to adjournment by the President, M. C. Pennell and after singing, then prayer by Brother A. N. Dugger the session was declared open for business, and the report of the committee on resolutions was called for. The following resolutions were read.

Resolutions.

1st. Resolved, That we express our gratitude and thanks to our merciful heavenly Father for all the blessings during the past year, which He has so bountifully bestowed upon us and that we have been permitted to assemble one time more in conference capacity to talk over and arrange for more effectual work in His great vineyard, which is white for harvest.

2nd. Resolved, That we acknowledge God as the giver of all good and perfect gifts, as our Creator and Benefactor, and that we declare renewed allegiance to Him, promising by the help of His Holy Spirit and guardian angels to more faithfully perform the duties of life in a way well pleasing in His sight than ever before.

3rd. Resolved, That as the signs of our times indicate the soon coming of Christ to the earth and the establishment of His Kingdom, that the Church of God in Michigan awaken to greater zeal, and put forth renewed effort in sending out

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the gospel message of warning to the tens of thousands now living in this great commonwealth, who are dwelling in darkness regarding the great and momentous events just before the world.

4th. Resolved, That each member take upon himself or herself the responsibility of sending out the gospel message of warning to the people of the day, and follow the blessed example of Christ our Savior, who came to seek and to save that which was lost, and therefore in fellowship with Him do our part in this great and noble work of saving others by giving a portion of our life service to this cause, both by returning to God his portion of their goods, and personal effort in telling the truths of the Word to those within our reach.

5th. Resolved, That the state Conference in Michigan declare themselves in hearty accord with the General Conference of the Church of God, and that they as members of one body, with Christ the head over all, mutually work as co-laborers together for the promotion of the cause of Christ in the earth, and the sending out the gospel message of warning for the time.

6th. Resolved, That we recommend the tithing system to the brethren of the state as the only financial system for the support of God's cause, and that we advise all followers of Christ to keep a strict account of God's portion of what He entrusts to their care, and send it to the Treasurer of the state Conference, Brother G. L. Hart of Covert, Mich., which will be duly receipted to them, and a record kept and reported at the next state Conference meeting, and also reported to the General Conference Treasurer.

7th. Resolved, That we heartily recommend our state evangelist, Elder M. C. Pennell, to the brethren everywhere as an able consecrated and zealous worker for the cause of Christ in the earth, who is to be supported by the tithing fund, and kept in the gospel field continually. And we request the prayers of the brethren in his behalf

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that he may faithfully perform his duties in such a manner as will be well pleasing to God, and build up the great work in the state of Michigan which is now intrusted to his care, and which may redound to our Master's name in glory, adoration and praise in this world, and also forever.

8th. Resolved, That we recommend the BIBLE ADVOCATE and the SABBATH SCHOOL MISSIONARY as the official church papers for the adult members of the Church of God in Michigan and for their children.

G. W. Sarber,
Lewis Buchtel,
A. N. Dugger.

Motion was made and seconded that the resolutions be accepted as read. Motion carried.

The committee on Credentials reported the following ministers as eligible for credentials and recommended them to the General Conference, G. W. Sarber, W. F. Morse, M. C. Pennell, L. A. Munger, and E. L. Trowbridge.

Moved and seconded that the report of the committee be accepted. Motion carried.

A hearing of the minutes of the conference was called for, which were read. Motion was made and seconded that the minutes be accepted as read. Motion carried.

Motion was made to adjourn Sina Die. Motion carried.

G. L. Hart, Secretary.
(Bible Advocate, page 739, October 29, 1918.)

SEVENTH DAY BAPTISTS JOIN THE FEDERAL COUNCIL.

At the last Seventh Day Baptist General Conference recently held at Nortonville, Kansas, it was unanimously voted by that body to join the "Federation of Churches in America." This federation includes thirty church organizations, whose purpose it is to work together forming the bonds of a common union. And one clause in their

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platform is that Sunday observance be enforced by Civil Law.

At the general assembly of the federation of churches held in Chicago, the name "Protestant Churches of America," was objected to by the Catholics, who refused to meet with the assembly unless the word "Protestant," was stricken out. A Committee was appointed to decide this matter, and instead of the word "Protestant" the word "Catholic" was suggested, and when put to a vote of the assembly was unanimously accepted, the word Catholic, however, was only supposed to mean "Universal." Anyway we can see the disposition of Romanism already being manifest, besides that feature mentioned above, viz., the same old story of the enforcement of the counterfeit Sabbath by civil law. As it is impossible for this to come from God, it emanates from Satan, and was one of his chief characteristics during the dark ages.

The two Baptist churches at White Cloud, and Bangor, Michigan had voted unanimously that the General Conference of the Seventh Day Baptists remain separate from the Federal Council. In casting their vote against becoming a part of this federation they have taken their stand, before God and the world in fellowship with Jesus Christ who said, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. And now since the body has gone ahead irrespective of their wish and joined the federation, with the intention of taking these two local churches along with them, as well as others who are opposed to the move, it will be the duty of these people to withdraw from the Seventh Day Baptist Church if they want to obey our Savior who said, "Be ye separate, and Come out of her, my people." On the other hand should they not do this and go right on into the Federation with the body they will be by this act sanctioning the purposes of the federation, and be a partner in the enforcement by civil law of the observance of Sunday as a Sabbath.

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Listen to the following statement of the Catholic Priest, "Father Enright," "It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea A. D. 364 anathematized those who kept the Sabbath, and urged all persons to labor on the Seventh Day, under penalty of anathema." From a speech at Harlan, Iowa.

It was by this power, who came in peaceably and through his subtle deception federated with all who would willingly join with him, that forced Sunday observance upon the world, under pain of death during the dark ages. We have now the record of the past recording in fiery letters of blood, the appalling scenes of the distressed and martyred millions. And shall we not take from this a lesson for the future, and be warned in time; or shall a people who for years have claimed to be the wise virgins of the last days be deceived by willingly becoming a partner in the same thing attempted right over again?

We absolutely know by the positive record of the scriptures that Christ was not resurrected on Sunday as they claim, and that the whole thing is a sham, and that Sunday is the counterfeit day of rest, which Satan is endeavoring to thrust upon the people instead of the true and genuine Sabbath of God, and it behooves us one and all to resent such a federation, and not be a partner in such a move, the primary purpose of which is to again enforce upon the people this substitute rest day, instead of God's Holy Day. The Britannica encyclopedia which will be found in the Congressional Library at Washington, D. C., plainly states that the Catholic Church declared the sanctity of the first day of the week. God declared the sanctity of the seventh. Now are we going to join with, and become a part of an organization, endeavoring to enforce upon the people something directly in opposition to God?

God's people cannot, and must not, become

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intoxicated with the wine of Babylon from the golden cup of deception, and "Let us not sleep as do others, but let us watch and be sober," (First Thess. 5:6) remembering the oft repeated admonition, "Abstain from the very appearance of evil;" "Walk not in the counsel of the ungodly," "Sit not in the seat of the scornful;" "Keep yourselves unspotted from the world." Then with the above scriptures in mind I exhort one and all by the words of the Holy Spirit, "Wherefore come out from among them, and be ye separate saith the Lord." 2 Cor. 6:17.

We can plainly see that the same identical power, which from the very beginning, spoke in the Garden of Eden, contrary to what God said, is at work here. The same oppository voice is heard, and halting from this course let us listen again to the voice of God, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. But however cunning the web may be spun, Christ has given the assurance that his very elect will not be deceived, although signs and wonders are performed.

To verify the above statement that God's people who he says in Rev. 14:12 are those who keep the commandments of God and the faith of Jesus, will not be deceived, it will be interesting to know that the Seventh Day Baptist church at Bangor, Michigan resented the above mentioned move of their General Conference, and have since withdrawn from that body by being organized into a "Church of God" at that place. And also several from the White Cloud Baptist church have also placed their membership with the Church of God at Bangor, and we hope that others will do so. Three ministers who were recognized and credentialed by the Baptists last year, have also joined the Michigan conference of the Church of God, and will devote most all of their time the coming year in preaching the warning gospel message for our time to the people of the great state

of Michigan, and northern Indiana. And we trust that many prayers may ascend to the throne of grace in their behalf, and that they may have the firm support of all the brethren in this territory, that effective work may be accomplished, which will redound to our worthy Heavenly Father in praise both in this world, and throughout eternity. Let us one and all join in this common cause and work while it is day for the night swiftly cometh when our work will be o'er.

A. N. Dugger,

(Bible Advocate, page 741, October 29, 1918.)

REPORT OF THE STATE CONFERENCE OF THE CHURCH OF GOD IN MICHIGAN.

The fifty-seventh annual conference of the Church of God was held at White Cloud, September 27-30, 1917.

* * * * *

Whereas, It is increasingly apparent that the ministry of our religious body is growing old, and the consequent danger of drifting away from the truth on the part of our younger generation is correspondingly increased; and

Whereas, We wish to conserve that which God has committed to our care, and preserve it from loss; and

Whereas, The exigencies of the momentous times in which we live are appealing strongly for a united front on the part of the soldiers of the cross; and

Whereas, After careful investigation of the doctrines held by Seventh Day Baptist, and several years of association with them in their religious meetings, we find that their body and ours are essentially one in doctrine and aim; and

Whereas, It is our firm belief that a complete union and affiliation with the above stated body of believers will result in no loss to ourselves, but will rather provide the possibilities of much

gain. ... that no conference was held, but that, if held, it was mutual and redound to the glory of God in the advancement of His cause, therefore.

4. Resolved, that the Michigan Church of God empower the president, Dr. J.C. Branch to act for them in any legal procedure necessary for the transference of church property, and that when such legal transference of church property shall have been made, we henceforth be known as Seventh Day Baptists.

(Sabbath Record page 562, October 29, 1917)

An Open Letter to Brother A.N. Dugger, Editor and Business Manager of the Bible Advocate, Stanberry, Mo.

White Cloud, Michigan, October 31, 1918. My dear brother Dugger; After reading the report of the so-called 57th Michigan Annual Conference and your signed statement of what is purported to be the facts regarding the action of the Seventh Day Baptist Annual Conference at Nortonville, Kansas, recently held, I take the liberty to call your attention to some of the facts in the case that yourself and the readers of the Bible Advocate may not be left in the dark concerning them.

Please note that the Michigan Conference of the Church of God was a chartered institution with rules and regulations annexed, the same being disbanded and annulled by vote of the conference one year ago, since which time no such organization in Michigan has existed.

Also, that to exist, there must be the regularly or duly elected officers of President, Vice-President, Secretary, Treasurer, executive committee, etc., none of which have elected or doing business for the Church of God during the last year, so that the statement that such 57th Annual Conference of the Church of God has convened as reported is misleading and untrue. By

as it was carried by yourself and

this, I do not say, that no conference was held, but that, if held, it was purely a new organization.

see misg. notes
p. 116

It was misleading when you state that at the last Seventh Day Baptist General Conference held at Nortonville, Kansas, that it was unanimously voted by that body that they join the council of the Federation of Churches in America, from the fact that the general conference was then a member and had been for several years. It did however vote to continue its membership in the council, with the express understanding that no legislation relative to Sunday observance should be enacted by the council and that the strictest autonomy be granted to each individual church as to whether it should hold its membership with the council. The churches at Bangor and White Cloud, having by resolution voted as not favorable to such membership, are not therefore of the council, as are others doing the same in the denomination.

It was misleading to state that the Seventh Day Baptist church at Bangor had resented such move of their General Conference, and since withdrawn from the organization. Had you stated the whole truth regarding this matter, you would have said that on account of misrepresentations made regarding the actions of the General Council, that seven members of the Bangor church joined the "new Church of God" at Toquin (not Bangor), but as it now appears in the report, one would conclude that the entire church at Bangor had withdrawn while the facts are that none have served notice of withdrawal except H.C. Pennell.

Toquin was
a suburb of
Bangor.

It was unfair and misleading to state that several of the members of the church at White Cloud had placed their names with the church at Bangor when it is well-known that such new organization was made at Toquin and that no such church organization now exists at Bangor. Also that no mention of such a Conference was made to any member of the church at White Cloud except a belated mention as given in the Advocate and as it was carried by yourself and

Smithson
admits the
loss of members
at Bangor

M. C. Pennell to members of the White Cloud Church who live fifty miles distant, and where one of its resident members was visiting. Would it not have been fairer and more in keeping with truth to have said that out of a membership of 120 of the Seventh Day Baptists at White Cloud, that a few of its non-resident members had been constrained to withdraw and place their membership with the "New Church of God at Toquin"?

It was misleading and untrue to state that three ministers who were recognized and credentialed by the Baptist Church last year had also joined the Church of God, as the facts are that these men were all given Credentials, if they have them, by the Church of God prior to its dissolution, same being signed by me, and no minister has as yet received his Credentials from the Seventh Day Baptist General Conference, except as voted on at the recent Conference held at Nortonville.

The whole truth is far better than a half truth, as a half truth is no truth at all, but is an avenue that often leads to conjecture and the darkest error.

It is well known in Michigan, that for the last five years there has been a desire for greater harmony among Sabbath keeping Christians, believing that their labors would be more effective in so doing, inasmuch as they were all agreed upon the essentials of salvation, and the differences between Sabbath-keepers generally was not more than the differences between the membership of the Church of God on non-essentials, and the matter has been talked freely at Conference, at firesides, and a mention made in the papers that a Sabbath Keepers Association had been organized in Michigan, the purpose of which was for more harmony, and more efficient work among Sabbath keepers. This matter was talked to you at your visit at White Cloud some two or three years ago, and you did not at that time seem to oppose the idea.

Later on a union of the membership of the

Church of God in Michigan was had with the Seventh Day Baptists, with the express understanding that no surrender of thought, of principle or of doctrine was being made, but that the Bible and that alone should be the guide for both faith and practice among these united Sabbath keeping believers. Mention was made to anyone who was desirous to know, but no campaign by letter or otherwise was made outside the State of Michigan, to induce others to follow the movement, and as the Church of God in Michigan had not for some years been in any manner connected with the General Conference, it did not in such action detract from the work of the General Conference, and was not in any manner amenable to it.

The President of the "New Church of God in Michigan" was also present and coincided in the harmonious action, and was later made the Pastor of the S. D. Baptist Church at Bangor, declaring himself vocally and by letter to be in accord with the action, and promising his best efforts in carrying on the work in his part of the field.

Imagine the surprise when it is learned that by invitation or other reason, that the Editor of the Bible Advocate is in the state, that a 57th Annual Conference (so-called) of the Church of God in Michigan was to be held in the Gleaners Hall, at Toquin, a little rural community a short distance from Bangor (the splendid little church at Bangor being unoccupied at the same time) and that prior to the commencement of such Conference that a bargain was had whereby the President of the new Conference to be held, was to work on a stipulated salary, and money to the amount of One Hundred Dollars had been turned over to him by order of yourself to start him in the work, notwithstanding the fact that he had previously agreed with the S. D. Baptists to put in a part of his time as their Pastor in territory adjacent to Bangor, (Toquin included) and had after receiving the One Hundred Dollars from you, received by mail Fifty Dollars from the S. D.

Baptist Missionary Board under his agreement with them (same being returned some time later), also the surprise in learning that yourself and M. C. Pennel, the new President, had together made a trip to Jennison, where two families of the White Cloud Church resided, this being done immediately prior to the convening of the New Conference, and the numerous copies of the Bible Advocate, not asked for, that have recently been received by the membership of the S. D. Baptist Church in Michigan, these all being marked as paid in advance, and consider also my surprise when I recently received from Bro. M. C. Pennell a letter in which he states that you told him that you wrote to me at one time, asking me what I thought about the matter of employing him (M. C. Pennell) to act as state evangelist, and that my answer to you was that he was "no good," and that I advised you to get someone else, when as a matter of fact my answer to you was to the effect that until he had been tried and proved that I did not approve of his being sent out as State Evangelist, and this answer was made to you in CONFIDENCE, and in response to your letter. In this matter I feel that I have been betrayed and misrepresented.

All of the above can easily be construed to be done with a desire to disrupt the harmony and good feeling among Sabbath keeping Christians in Michigan, and is not the kind of harmony that we have been seeking after. This petty way of trying to organize and increase the membership of the New Church just formed, by pulling down and disorganizing a membership in Michigan that has dwelt in comparative peace and harmony, SMACKS too loud of the spirit of which Christians better beware.

And now, after looking this matter all over, and taking your statement that the harvest is so great, and the laborers so few, if we are living so close to the coming of the Lord as is pointed out by you, would we not better consecrate all to the Master, put away strife and discords, harmon-

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ize with other Christians, and humble ourselves under the mighty hand of God.

There is room for all, even in Michigan there are fields untouched, where the truth of God might be carried to people who are starving, and it is for this purpose that the union of Sabbath keeping Christians in Michigan was intended. I am not opposing the Church of God, neither the General Conference of the Church of God, and have in former years been a contributor in many ways to it, but the action of this "new organization," and the report and comments made by yourself regarding it, and of the General Conference recently held at Nortonville, Kansas, are so misleading and so untrue that I cannot refrain or hold my peace any longer, and ask you to publish this letter in Bible Advocate, and enclose Two Dollars to help in the publication of the same.

Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads us to the Lamb.

Respectfully,

Dr. J. C. Branch.

(Private.) P. S. In case of your declining to publish this letter, you will please return it, and I will seek other sources of publication, but prefer to have it published in Bible Advocate.—
Dr. J. C. B.

(Evangel of Hope and Bible Banner, page 3, November, 1918.)

REPLY FROM A. N. DUGGER TO
DR. J. C. BRANCH.

Stanberry, Mo., November 6, 1918.

Dr. J. C. Branch:

Dear Brother:—Your open letter of October 31st to me at hand, which of course would not be wise to publish in the Bible Advocate, and therefore I am returning it to you, and also the \$2.00 which you inclose to assist with the printing of

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the same. I would have admitted your open letter into the columns of the paper just as quickly without the \$2.00 anyway, if I considered it proper reading matter for the many new converts, as well as four or five hundred others who are not members of the church. As far as the older members of the church are concerned I would just as soon they would read the letter as not, and then the reply for explanation which I should have to follow it with. You are not viewing things from a true light, but no doubt are perfectly honest in your convictions.

You see we are using the Bible Advocate for a missionary paper, and are therefore keeping from its columns everything with the appearance of strife and contention, as this spirit will destroy spirituality, and cause those who are investigating the truths of the word to become discouraged. I trust that you will understand me, and agree that for the good of the message of truth in the world, it would be best to keep down all strife and contention.

For the purpose of explaining to you the true facts in the case, relative to some of the statements you make in this letter, I wish to add that as to paragraph No. 2, that the Michigan Conference of the Church of God was abandoned, and that said church, by reason of their uniting with the S. D. Baptists ceased to exist, and that the conference which was held was therefore not the 57th annual conference, but that it would really be the 1st conference. If you will investigate the Michigan laws regarding one church organization uniting with another, you will find that before such action is legal, you would have to advertise in the religious papers of each church, as well as other papers, a certain length of time, that this union was to be attempted at such a time and place. This you did not do, and people of the Church of God in Michigan, were supposedly taken into the S. D. Baptist Church, not only against their will, but not even knowing that such a move was anticipated.

Regarding the statement you made of the S. D. Baptists not voting to join the Federation, but voting to remain a member of the Federation of churches, this is very similar, and the same fact remains that by reason of this voting at their last conference they are now a unit with the Federation. That they had voted to join the Federation was the idea that I had, and it was gotten from a letter received by one of their members at the Bangor church, from the Secretary, only a few days after I had arrived in Michigan. You are very wrong in your statement that because of misrepresentations made on the account of this action seven members of the Bangor church joined the Church of God. It was not because of any misrepresentations at all, for the same fact remained either way that they were in the Federation. The facts are that the Bangor church (Pastor and officers) with the exception of two or three members joined the Church of God, to be known as the Bangor church. It is not necessary nor legally required for anyone to serve notice that they have united with another church before they are released from the former, and become members of the latter.

The statement was altogether correct that certain members of the White Cloud Church had also united with the Church at Bangor, for it was a fact, and a church at Bangor existed by virtue of the consent and wish of the brethren at Bangor, who were formerly members of the Church of God there. It would have been entirely incorrect to have said, what you say should have been said in paragraph No. 6, viz. "That out of a membership of 120 of the Seventh Day Baptists at White Cloud that a few of its non-residence members had been constrained to withdraw." In the first place there are not 120 members at White Cloud, as this statement of yours reads. You may have meant it all right, but you should have said, "The Seventh Day Baptist Church." The word church is left out, and as many, of these 120 live in other places there are

not 120 Seventh Day Baptists at White Cloud. And further more the word "constrained" is wrong as there was no constraining done. Everybody acted according to their own pleasure in this matter, and several of the members of the Seventh Day Baptist Church at White Cloud, had joined the Church of God at Stanberry, voluntarily, by letter several months before I made my trip to Michigan, and one of the members of the Seventh Day Baptist Church wrote me requesting that I come to Michigan several months before I went, and sent \$5.00 to help pay my way there.

And about these three ministers who were considered members of the Seventh Day Baptist Church, uniting with the Church of God, this is an absolute truth, and their names were every one in the report of the Conference there in 1917, as having been granted credentials, and one of them that I know of afterwards received a card signed by yourself.

You state that the reason of the Church of God there uniting with the Seventh Day Baptists was that better effort might be put forth in advancing the truth. This motive is certainly all right and the move would have been for the best if it had resulted that way, but it did not. And instead the doctrines of the S. D. B. were being talked among the former people who were members of the Church of God, until some of them (one that I know of in particular), who for many years had been in the faith, was now tired of hearing the doctrine of the Second Coming of Christ. Other doctrines obnoxious to the Bible were also being talked by their ministers including the "Immortal Soul," "The burning Hell, and Endless Torment," "The Sky Kingdom" which does away with the necessity of Christ's coming etc.

Elder M. C. Pennell really thought that by being a member of that Church he could get out into the field and preach the gospel more than he

had been able to do before. But knowing well that he would not preach such doctrine as the above, and after a year's time, they had made no effort to use him in the work, only just preaching to the home church, which was not as you well know, carrying the gospel to those in darkness. When I arrived there he was just ready to go to the government Barracks near Battle Creek, to work by the day to support his family, and pay some debts that were pressing him, which were made through sickness. He is a man that has made a great study of the Bible, and is an able speaker, and such talent should not be wasted building barracks or in manual labor of any kind, when as you say there are many fields open in Michigan and untouched with the message. Why did the S. D. Baptists allow this? They were doing nothing to prevent it. They did not want him for an evangelist for he would not preach these old traditions, which are relics of the dark ages, some of which are named above. I arrived on the scene just in time to turn a talented man from worldly occupation, into the harvest field of God which is ripe for harvest, and instead of condemning me for it, anyone with the love of the message of truth at heart, would be glad of such a move. Please think over these things just a little more, and take the matter to God in prayer, with nothing in the world in mind, but God's message and the spread of the truth.

Just because of feelings of animosity toward certain brethren in the work, you should not allow this to detract your interest from the Lord's message in your state. The Lord is in the message of the Church of God, and it is going to go to Michigan in power, as well as to every other corner of the globe. It is the true doctrine of Jehovah, and the Almighty is in the move, and no power under heaven can stay his hand. It has got to go, and regardless of every obstacle it is going to go.

Trusting that you will view things in a little different light, and that we may finally all meet

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in the kingdom of God, where we will understand each other perfectly, and dwell in peace forever,
Your Brother in his name,

A. N. Dugger.

**AN OPEN REPLY TO A LETTER FROM BRO.
A. N. DUGGER, NOVEMBER, 6, 1918,
FROM DR. J. C. BRANCH.**

FOREWORD. The reader is invited, if interested to take up again *Advocate*, number 26 of October 29, 1918, and read what is purported to be a "Report of the Michigan Conference," on page 739, also in same number, on page 741, read the editorial under the caption, "Seventh Day Baptists Join the Federal Council," and notice the onslaught made on the Baptists, and the damaging statements made concerning the actions of the two Baptist Churches at White Cloud and Bangor. The reader will then turn to *Evangel of Hope and Bible Banner*, November issue, 1918, on page 3, and note how that every attempt at disparagement was answered, said reply being first sent to the *Advocate* in which the onslaught was made, but which was refused place in its columns. Next take up *Advocate*, number 51, December 3, 1918, under caption, "About the Federation, and Published by Request," (which was sent for publication by someone, I know not who) and which quotes from the Resolutions of the Conference of the Seventh Day Baptists, held at Nortonville, Kansas, in August, 1918, and which shows the true attitude of that people in their union with the Federation, and which completely refutes the intention and statements as made in the editorial of October 29th, as referred to. Though the answer made by me, was refused in the *Advocate*, the Editor did under date Nov. 6, 1918, write me a personal letter in which he stated that it was refused because he did not consider it wise to publish it in *Bible Advocate* because of the many new converts, and about 500 others who were not

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members of the church, but he did send it by letter postage to a good many readers of the *Advocate*, and in his issue of January 14th, 1919, advertises the letter on page 64, and asks for addresses of those wishing it (new converts or old I suppose) and says he will gladly mail it to them. References to the doctrines of the Seventh Day Baptist Church are also made in the January 14th issue, which will be mentioned in the following letter.

AN OPEN REPLY.

White Cloud, Michigan, Jan. 16, 1919.

A. N. Dugger.

Stanberry, Mo.

Dear Brother:—I have received yours of Nov. 6, 1918, have noted its contents, admissions, statements, etc., and now ask why, since you have admitted that the Conference held at Toquin was not the 57th Annual, but really the First Annual Conference, that this error may not be published in the *Advocate*, the same paper in which you made such erroneous statements? Would not new converts and others be glad to know that when wrong and misleading statements were made, that its Editor was willing to make proper corrections?

You state that I am not viewing things from a true light, but that I am no doubt honest in my convictions. Also mention something regarding Brother Pennell, which you say was reflected in a wrong light in my letter in the "Evangel." And (referring to Brother Pennell, I suppose) you say in paragraph 9, that just because of ANIMOSITY toward certain brethren in the work, I should not allow this to detract my interest from the Lord's message in our state. Animosity is a large word, and according to Webster is defined as "Violent Hatred." This is a serious charge, and if true would be fruitful of dire results, and it is but right that the truth be fully revealed, whether in word, act or deed. And you are hereby asked to meet me at Bangor, before the Church, and before

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Brother Pennell or anyone else to whom you refer, and present your charges with such positive proofs as you may have in the case, showing what you have said to be the truth. WILL YOU DO IT? Honest in my convictions you say, but working through ANIMOSITY, or violent hatred.

And now Brother Dugger, since it has become known that it was on that quiet little walk down in the woods with Brother Pennell, that arrangements were made that he work for the General Conference of the Church of God, when you were well aware of the fact that he was doing service in his local Church for the Seventh Day Baptists at Two Hundred Dollars a year (and which did not interfere or prevent him in his daily or regular work,) will you tell us what inducement was used to sever this agreement, other than the \$50.00 a month that you offered him for his services?

You speak of the Michigan Laws relating to the consolidation of uniting of two or more churches, and say that we should have advertised the matter in the religious paper of each church a certain length of time, but you do not state that the report of the proposed action of the church in Michigan, with a report of the doings of the Conference entire was sent to you for publication, and the columns of the Advocate closed against such report, which was true. Reference is made to the Annual Conference of the Church of God in Michigan, 1917, when a resolution was passed that provided for the union of the several churches in Michigan with the Seventh Day Baptists at a later date, each church to act separately in the matter, and I was appointed to meet with the several churches, take a vote on the matter with them, arrange a transfer of their property if consented to, after which the church would be known as Seventh Day Baptists. This report of Conference was refused a place in the columns of the Advocate. The report was later published in Evangel of Hope and Bible Banner, and I did go personally and meet the several churches who

were members of the Michigan Conference, and each for themselves, united with the Seventh Day Baptist Church. Thus, the very thing for which you criticise us, you are responsible for withholding from your readers.

You have admitted to me that the Conference held at Toquin was not the 57th Annual Conference of the Church of God in this state, but was the First Annual, so then, the business you transacted at that meeting as being of the 57th Annual Conference was illegal, as no such Conference was held, and all election of officers and other business done was also illegal and comes to naught, and your statement that members of the Church of God were taken into the S. D. Baptist Church against their will, and without any knowledge of the act, is without foundation. All your references to these matters are uncalled for, as everything done was open, except as you denied them space in the Advocate.

All the articles of faith of the S. D. Baptists were read and discussed separately at the 1917 Conference held at White Cloud, which was the 57th Annual Conference, and approved, and it was there understood that we sacrificed nothing in the proposed change, as we are asked to believe nothing except as we are taught from the Bible, which does not harmonize with your statements in Circular Letter, and in Advocate of January 14th, 1919.

It is a well known fact that since the year 1671, the Seventh Day Baptists have advocated in America, the true Sabbath of the Bible, and that they are to a large degree responsible for the progress it has made in this and other countries of the world, and because they have to a large extent made this their message to the world, it does not follow, and it is not a fact that they have not progressed in other truths of the Bible. I have positive proof that many of their members and their ministers as well, believe and teach the coming of Christ, Restitution, and other kindred truths which are now held in common among

Christians of various denominations, and I venture the statement here and now, that if a member of the S. D. Baptist Church, or every member of that Church should make application to you today for membership in the Church of God, that you would not place them under any test, except the following, which is quoted from Advocate of December 10, 1918, page 837, and reads as follows:

"Question.—Is the church covenant the only written test of church fellowship, with the Church of God.

"Answer. The church covenant reads, 'We do hereby covenant together, to keep the commandments of God, and the faith of Jesus, taking the Bible and the Bible only, for the manner of our counsel, and the rule of faith and practice in all things pertaining to God, our Father, and His Son Jesus Christ.' This is the only test of fellowship with the Church of God that we ever heard of.

"Question. Does the Church of God make any other unwritten doctrinal test of membership?

"Answer. No, it does not."

From the above we have positive proof that it is not regarded by you as so serious a matter as to the beliefs of the individual who makes application for membership, so long as they subscribe to the Church covenant as quoted above, and give their membership to the "CHURCH OF GOD"?

Is it not a fact that there are in the Church of God in your own, and other western states, a great variety of opinions on various subjects of the Bible? Even on some of the very subjects you have mentioned in your Questions and Answers in Advocate of January 14, 1919. I ask, are they united? These with many other subjects, as "Pre-existence of Christ," "Resurrection of the Wicked," "Flat Earth," "Day-line," "Two Horned Beast," etc., etc., etc., are the Church of God united? Are they, I say? And because they are

not, are you having any serious times and disrupted churches on this account? I hope not, surely.

I now quote from the Seventh Day Baptist Hand Book, page 35, which is the Church covenant of that people, and was adopted in 1880.

"ARTICLE 1st. We agree to keep the commandments of God, and walk in the faith of Jesus.

"ARTICLE 2nd. To take the Bible as our guide of faith and practice.

"ARTICLE 3rd. To watch over each other for good, to the intent that we may be built up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Saviour, Jesus Christ.

"ARTICLE 4th. To cheerfully attend the appointments, and bear the burdens and expenses of the church, according as God may give severally the ability."

The above is all there is to it, and does not in any material way differ from the one used by the Church of God as quoted by yourself, each asking of its members to keep the commandments of God, and the faith of Jesus, and to take the Bible as our guide of faith and practice.

Have you thought how easy it would be for all Sabbath keeping people to come together on these debated questions, if they were united in one bond of fellowship, and the love of God as the one guiding influence. The Church of God in Michigan had for five years, been working to this end, had confined the matter wholly within this state, believing then, and still believe, that it was God's work, acting in good faith, when lo, and behold, as thunder out of a clear sky, comes your issue of October 29, 1918, with repeated damaging statements then and since, which are only partly true, with no opportunity for answer, only as had by letter, or other printed papers.

I can give testimony, that my membership with the Seventh Day Baptists has been very cordial, and I preach the same doctrines as I have heretofore preached, and shall continue to do so,

*This means
invented so
is excluded*

unless these are changed by a study of the Bible, which is my rule of faith and practice. I am happy for the change I have made, and love, harmony and union flow together. Let no one think that salvation comes by securing a membership with this, that, or the other Church, but that a church membership can only help us, when used as a means of harmony, and fellowship. This I hope to do, by the help of God.

"Come holy spirit; heavenly dove,
With all thy quickening powers,
Kindle a flame of sacred love,
In these cold hearts of ours."

Yours in Christian love,
Dr. J. C. Branch.

(Evangel of Hope and Bible Banner, page 56, February, 1919.)

QUESTION CORNER.

Question:—What is the difference between the Seventh Day Baptist Church and the Church of God?

Answer:—There is as much difference between the two churches outside of the Sabbath question as there is between the Church of God, and the common First Day Baptist Church, and to give the difference in detail with the scriptural reasons would require much space. The following, however, are a few of the main differences.

The Seventh Day Baptists believe and teach that man is by nature immortal, while the Church of God believes and the Bible teaches that man is mortal, and that immortality is not a natural condition, but a condition to be sought for and acquired through the gospel at the resurrection. 2 Tim. 1:10; Rom. 2:1, and 1 Cor. 15:51 to 55.

The S. D. B. believe and teach that Judgment takes place at death, while the Church of God believe as the Bible says, "He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained: whereof he

hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31. And also that Christ will judge the quick and dead at His appearing and His kingdom." 2 Tim. 4:1.

The S. D. B. believe that when a good man dies he goes to heaven. The Church of God does not believe that good men go to heaven at death, for David was a man after God's own heart, and the Holy Spirit tells us in Acts 2:34, that David had not at that time ascended to heaven, and he had been dead over a thousand years. When Jesus was resurrected he went to heaven, and He told the apostles that where He went they could not come, John 13:33. As none of the apostles have ascended to heaven, we do not believe that anybody does.

The S. D. Baptists believe that the wicked sinners go to Hell when they die, the Church of God teach that this would be impossible as they are not judged until the appointed day when Christ comes, and if people were put in Hell before they were judged, innocent persons might be victims of unjust punishment.

The S. D. Baptists believe and teach, that all the wicked are finally tormented throughout all eternity in a burning lake of fire in which they will remain alive and conscious, and have eternal life, in agony, torture, and perpetual suffering. The Church of God believe "that the wages of sin is death." Rom. 6:23. And not eternal life in torment. That when the wicked are cast into the lake of fire after the general judgment it will be "the second death," as it says in Rev. 21:18, and not eternal life in torture. The Bible says also that the wicked will be left neither root nor branch, Mal. 4:1; they will be ashes under the righteous' feet, verse 3; they shall be devoured as stubble fully dry, Nah. 1:10; and shall be left neither root nor branch, Obadiah 16.

The S. D. B. believe that the Kingdom of God was established on the earth, the day of Pentecost 33 A. D., while the Church of God believe that it is yet a future event. Before Jesus ascended to

heaven he declared a series of events that would take place after he left, among which was the scattering of the Jewish people among all the nations of the earth, and that Jerusalem would be trodden down by the Gentiles, that there would be distress of nations and a troubled world, and that when these things came to pass we would know that the Kingdom of God was near at hand. Luke 21:24 to 31. Jerusalem has been trodden down by the Gentiles until Dec. 1917, and through great distress of nations, it has been reclaimed and the fig tree (The Jewish nation) is now beginning to bloom and put forth her leaves, therefore the Kingdom of God is near at hand.

The S. D. Baptists believe that the righteous ascend to heaven and remain there forever, while the Church of God believe as Christ said, "The meek shall inherit the earth." Matt. 5:5. That the righteous will never be removed, Prov. 10:31, and that "The kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27.

The S. D. B. believe that the righteous go to heaven at death, therefore they do not believe in the literal, personal, visible return of Christ to the earth, as they cannot comprehend its necessity and are not looking for His soon coming. The Church of God believe that Christ will come personally to the earth at the end of this age and that His coming is near, and they are watching the fulfillment of prophecy that they will not be in darkness, "Ye brethren are not in darkness that that day come upon thee as a thief." 1 Thess. 5:4. "If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3.

The S. D. B. do not consider the prophecies of Daniel or the Revelations of Jesus as important, and are not interested in the Signs of our Times. The Church of God believe and teach the importance of all of these prophecies, and according to divine admonition are endeavoring to prepare the

world for the Second Coming of Christ, as John the Baptist did his first coming.

The S. D. B. do not believe in the Restitution age or the reign of Christ upon the earth. The Church of God believe that Christ will reign upon David's throne, Luke 1:32, 33, that David's throne was on the earth, and that his throne never was in heaven, Acts 2:29, 34. The Bible declares further that Christ will reign one thousand years, Rev. 20:4, 6, and that he will reign on the earth, chapter 5:10. See also Isa. 9:6, 7; chapter 11:4 to 9, and 1 Cor. 15:22 to 28.

(Bible Advocate, page, 52, Jan. 14, 1919.)

A REPLY.

A thrust made by the Editor of *The Bible Advocate* of January 14, 1919. On page 52 Andrew N. Dugger presumes to become the exponent of the doctrinal belief of Seventh Day Baptists.

As his arguments upon points of difference are based upon the nature of man, we beg to remind him that the Bible nowhere intimates that man's salvation, or his spiritual welfare, in any way depends upon his belief or disbelief in so-called natural immortality. There are many who hold both views among Seventh Day Baptist, and they are living and working together in perfect harmony.

We would respectfully refer the Brother to the Seventh Day Baptist Hand Book, page 35 to 38 wherein the exposes of faith, adopted by the General Conference in 1880, in this he will find that his labored effort to create dissention falls flat, as there Seventh Day Baptists strongly express their belief in both the resurrection, and final judgment.

Any one with a smattering of the history of Seventh Day Baptists know that they have always believed in, and taught, the blessed, Scriptural doctrine of the Second Coming of our Lord.

Furthermore, no one has the authority to say, nor can truthfully say that Seventh Day Baptists do not consider the prophecies of Daniel or the Revelations of Jesus as important, and are not interested in the signs of the times.

As Seventh Day Baptist ministers, we protest against such misrepresentation.

(Signed:) M. B. Kelley,
C. W. Threlkeld,
H. D. Clark,
G. W. Lewis,
L. J. Branch,
J. H. Hurley,
J. T. Davis,
Henry N. Jordan,
J. C. Branch,
O. S. Mills,
M. A. Branch,

Ministers of the Seventh Day Baptist Church.
We herewith append the expose of faith as recorded in the Seventh Day Baptist Hand Book page 35 to 38.

COVENANT.

ART. 1st. We agree to keep the commandments of God, and walk in the faith of Jesus.

ART. 2nd. To take the Bible as our guide of faith and practice.

ART. 3rd. To watch over each other for food, to the intent that we may be built up together in Christ, grow in grace and a further knowledge of the truth, and be instrumental in bringing men to a saving knowledge of our Lord and Saviour, Jesus Christ.

ART. 4th. To cheerfully attend the appointments and bear the burdens and expenses of the church, according as God may give us severally the ability.

EXPOSE OF FAITH AND PRACTICE.

Adopted by the Seventh Day Baptist General Conference at its annual session in 1880.

I. OF GOD.

We believe in one God, self-existent, infinite in wisdom, power, justice, and goodness; the

Creator and Governor of all things. 1 Tim. 1: 1 to 17.

II. OF CHRIST.

We believe that Christ possessed both a divine and human nature, and was therefore both the Son of God and the son of man. Matt. 1:1; Psalms 2:7.

III. OF THE HOLY SPIRIT.

We believe in the Holy Spirit, whose office was to inspire the prophets and apostles, as the instructors of men, with knowledge of the mind of God, and who is the regenerator and sanctifier of men through the truth. John 14:26; 2 Peter 1:21.

IV. OF THE HOLY SCRIPTURES.

We believe that the Scriptures of the Old and New Testament were inspired by the holy Spirit, and that they are a perfect rule of faith and practice. Heb. 1:1; 2 Tim. 3:16.

V. OF MAN.

We believe that man possesses a two-fold nature—physical and spiritual, that he was created holy, but that by transgression he fell, and so came under condemnation: that in order to be saved he must be born again, and that this salvation is the gift of God. 2 Cor. 4:16; Rom. 7:22; Eph. 3:16; Col. 3:10; 1 Pet. 3:4; Gen. 1:26.

VI. OF HEIRSHIP AND ETERNAL LIFE.

We believe when one is constituted a child of God he becomes an heir of eternal life. Acts 26:17; Rom. 8:14 to 18; Gal. 3:29.

VII. OF REPENTANCE, FAITH AND BAPTISM.

We believe it to be the duty of all men to repent, believe in Christ the Saviour, and be baptized. Matt. 28:19; Luke 24:42; Acts 2: 38 to 41.

VIII. OF THE LORD'S SUPPER.

We believe the Lord's Supper an ordinance of religion to be perpetuated in the church. Matt. 26:26; 1 Cor. 11:23 to 26.

IX. OF THE SABBATH.

We believe the seventh day to be the Sabbath

Daniel B. Crandall
Phillips C. Crandall
Leroy Crandall
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Filed Jan. 1887

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The Backward Look

MEMORANDA

of the Seventh Day Baptist Church
of White Cloud, Michigan



By
Adelbert Branch

1937

Lest We Forget

TIME and conditions erase memories, and it is for this reason that I desire to write what I shall call a memoranda of what I can remember of the past, and what I have been told by those who were older than I, as I was born in the year 1862, and reference will be made to some things that occurred before that time.

TO HAVE KNOWN Elder Gilbert Cranmer at any time during his life, and especially in his earlier Christian ministry, is to have known one of the most powerful and eloquent ministers of his day. Though I was then very young, I have a vivid recollection of him and his early work in Michigan; and from what I know and have heard, I am sure that it was he who in a large way was responsible for the mission work in our State, resulting in the organization of churches in the following places, namely: Waverly, Alamo, Gobles, Bloomingdale, Hartford, Casco, Kibby's, Hamilton, West Olive, and other places where groups of converts were living.

Elder Cranmer was one who survived the shock and disappointment that followed the 1844 movement, when very many people believed and had taught that the Lord was due to come to earth in that year, and went out to meet him. Some of these gave up their faith, others like Elder Cranmer served themselves the more to know and understand the Bible regarding this and other important matters.

That the Lord did not make his visible appearance in 1844 as was taught by so many, did not hinder some from making other dates for his appearing, and I remember very well how my boy friend was affected by the talk of some who said that he was due to come in 1873, and the fear that I might (if he came) be the one who would be left out, and separated from the family; when the year 1873 had come and passed, there was relief from this fear. Our father died in 1873, and though not a time-setter for the Lord's coming, he died in faith of the literal coming of the Lord to earth, to redeem his saints.

Elder Cranmer was supported from the very first by such men as John Reed, Sylvester Baker, Hiram Goble, Philip Strong and his father, better known as Father Strong, Daniel Tufan, Joseph Perkins, and others who were his associates in the early work; and later such men with their families as James Watkins, Isaac Carr, Harvey Dilley, Joseph Stoughton, Isaac Newton, J. D. Brown, Greenwood Wate, Martin Shepherd, Erastus G. Branch, W. E. Field, George Starr, Thomas Howe, F. C. Pixley, many of these being also ministers; and such further helpers as R. C. Bouton, L. J. Branch, J. C. Branch, M. A. Branch and others.

It was about the year 1862 that Elder Cranmer and others were able to start a church paper. The church at that time was known as the Church of Christ, and the publication of that paper started with, and was known by the name of the "Hope of Israel", starting in a private house in Hartland Township; a short time later it was moved to Waverly, VanBuren County, Michigan, and reference is made now to a record that shows its publication.

The Backward Look

Main street of White Cloud was mostly of sand and sawdust, and the sidewalks were of plank, and breaking up. Large pine timber tracts were still standing, and the West Michigan Lumber Company were operating at both Diamond Lake and Woodville in a large way. Just a few people lived outside the village at that time, and the most of these were in the vicinity of what is known as the Fulkerson school house, now called the Brucker school.

My brother Charlie and I came to work in the woods in the winter just passed, and cut peeled hemlock saw logs on the land now owned by Everett Goyings, and we took our meals and lodging in a lumber camp on the land now owned by the James Goyings family. Mort came soon after we went home, bought 240 acres of land on a contract for us, and the four families soon came and lived the first year in a lumber camp joining the land we bought for our homes, two miles northwest of town. But few roads were laid out in the town at that time, and only a trail ran through our land; and as the Commissioner of Highways was one of the saloon keepers in the town, and none of us patrons of his wares, one can easily understand how hard it was to get even a promise of any public money for a road to our land; none was had until we had gone far toward the building of our road without pay.

Other people began to come, and others shared with us the pioneer life, and being young and sturdy, though very poor, we held out, and have seen many worth-while advances in town and county.

Comparing those days with the present, I am sure that for real hard times, the present has nothing on that time, and most people found some way to make a living without public aid. I have some very vivid recollections regarding those hard times, and **HARD TIMES THEY WERE.**

I am glad to have lived in Newaygo County, glad to have had the chance to come along with some of the finest and best people that ever lived, and glad now, after fifty years, to be able to look out with hope, that Newaygo County shall rank among the best, and always stand for the best things.

Adelbert Branch

SINCE it seems to me quite probable that we shall in the near future have a library or proper shelving for the books and records of our church, I am constrained to write a short history (as I can remember) of the church work in this locality, of what is now known as "The Seventh Day Baptist Church", formerly known as "The Church of God", at White Cloud, Michigan.

The four brothers, Mortimer A. Branch and family, Charles R. Branch and family, Erastus G. Branch and family, and Adelbert Branch and wife, came to White Cloud, Michigan, from Hartford, VanBuren County, Michigan, arriving on April 16th, 1864, being formerly members of the Church of God at Hartford, Michigan.

Jeremiah Hall, wife and a young daughter lived near White Cloud where these families came, they being Sabbath keepers, so that they and members of the Branch families met together the first Sabbath for worship. Not long after a church of ten members was organized, with M. A. Branch as Elder in charge of the services, and regular services were thereafter held in the homes of the members.

Elder Gilbert Cranmer made occasional visits, always giving instructive sermons, and Elders L. J. Branch and J. C. Branch also came and did protracted efforts as best they could, always meeting in the homes of the members (some being shanties) and in lumber camps, as school houses in the community were not as yet built. From memory I believe that between twenty-five and thirty such meeting places were used before we were able to build a church, which from the earliest was being planned.

It was February 11th, 1868, that the first public effort was made toward the building of a church, and the attached record sheet will show the feeble but earnest effort made toward such an undertaking. It was on January 1st, 1863, that dedication was had of the little church in the country, two miles northwest of White Cloud, the building being only 20x30 feet square inside.

But it was a glorious day for the church, a few fifty in cash being subscribed that day, but the greater part of the cost, both in labor and materials, being given by the members, both men and women.

The membership grew, and additions to the families came, so that in a short time both regular services and Sabbath School were held, and families from VanBuren County, Anegon County, and Midland County, and now and then one or more from other places came to strengthen our cause, so that with additions from the home field, we had a rather lively church.

The story of just how the little country church was built, and the sacrifices made to build it would make very interesting reading for many, but space will not permit its telling. Suffice to say that many who attended church walked long distances, and those who were so fortunate as to have teams, tied them in the bushes and among the trees across the road from the church. Near were in a hurry for the closing hour, so graciously did the Spirit of the Lord attend the services.

Later, and before the building of the church, Elder Gilbert Cranmer and wife (our mother) sold their holdings at Hartford, and came to live with us, his home being just one mile north of the present location of the Seventh Day Baptist Church in White Cloud. Elder Cranmer was a powerful preacher in his day, and was a tower of strength to the work, and the church grew and flourished.

Later J. C. Branch and family moved to White Cloud, and still later L. J. Branch and family came, which with the Browns, Youngs, Robinsons, Hogabooms, Deeds, Stockwells, Allrights, ~~Walters~~, Walkers, Dusenberrys, Ambles, Hepinstalls, VanNotts, Boss', Fields, Reynolds, and others already here, built up a strong church, known as the Church of God at White Cloud.

By this time quite a number of the membership were located in the town, and it became known that the church should be located there, and a movement was started to make a change. Meanwhile, there was an acquaintance built up with the Seventh Day Baptist church, then well organized at Battle Creek, Michigan, Rev. D. H. Coon being pastor of the Battle Creek church, which resulted a few years later in a union of the Church of God in Michigan with the Seventh Day Baptist church. This union was the result of several years of study and investigation, and was finally brought about at a Conference held in the old Congregational Church, which for a few years had not been used by that organization, and was being rented by the Church of God at that time.

I gladly give the names of Rev. M. B. Kelley and B. F. Johanson, who with others of the Battle Creek Church attended our services, and with Pastor Coon, joined in this annual meeting, which resulted in a union of these two churches, by an almost unanimous vote of all present, the date of this Conference, and of the union of the two churches, being September 27-30, 1917.

Ministers of both groups are shown in a half page photo, as they appeared on the front step of the church, in the "Sabbath Recorder", date October 24th, 1917.

Other additions were made to the membership, and I now list the names of others, many of whom are still living and are loyal members of the church today, namely: the Bakes, Reefmans, Sems, Babcocks, Cruzans, Towns, Ericksons, Slippys, Colliers, Culbers, Orcuttis, Phillips', Wentzels, Moffatts, Parsons', Cglas, Bunkers, Dawson's, and other names which I do not at this time recall.

When the Congregational Church was rented to the school district for a school, arrangements were made with the Swedish Mission people for their church, where regular services were held for a time, and we were most cordially received by the mission church. Opportunity came when we were offered a nominal price for the little church in the country, which was sold, and this fund became the nucleus for the new church building then being talked of. This amount was added to by the sale of a small church building at Bangor. Work of finding a location for the new church started, and the

present location, the southwest corner of Avilcox and North Avenues was selected, this for many years being the central location for a Jewish clothing store in the village.

This building was wrecked, such parts as were not used in the new building were sold, and the work started. M. A. Branch was put in charge of the building program, and the work from the very start progressed. Much of the labor of building was donated, and the present church building arose from this foundation, it being the first of its kind in the town, as having full basement, running water, toilets and a kitchen, and has served well for the people of the village, and for many church services.

When further money was needed, the Memorial Fund of the Seventh Day Baptist church was appealed to, and a generous allowance was made to aid in the completion of the church, which was done and dedicated in the fall of 1921. The large bell used for so many years in the Congregational Church was first loaned, as was also the seating, and all were later purchased, and became the property of the White Cloud Seventh Day Baptist Church, and have served well for our use.

White Cloud has enjoyed many seasons of refreshing, the State Conference of the Church of God having once convened here, and the Northwestern Association of the Seventh Day Baptist church held one of its annual meetings here; this being after the completion of the new church, and was largely attended, with representatives from several States present.

All of the following have acted in the capacity of Pastor during the years since the completion of the new church, namely: Mortimer A. Branch, Dr. John C. Branch, L. I. Branch, Edgar D. VanHorn, John Klotzbach, Robert W. Wing, and Rolla J. Severance, the present Pastor. James H. Harney was sent here, and served as a missionary for the State of Michigan, for a time. John Blake, licensee, has served well as an able class teacher, and when called upon has delivered valuable sermons; and Erastus G. Branch has served, and is serving as a Church Elder.

It is notable that L. J. Branch, besides aiding in so many ways, served as caretaker, both in the main auditorium and in the basement, for a period of fifteen years prior to his retirement at the age of 89 years.

There have been many sorrowful days for the church, as some have fallen in death whose memory time cannot erase, some have moved away, and others have in a measure lost their hold on church life, but the above will suffice to show that the Seventh Day Baptist Church at White Cloud has been active and aggressive, and has meant much to the surrounding communities, and to Newaygo County at large. This has been shown by the numerous invitations to our Pastors to serve in the homes of people, and of our church whose friends have died, by the many invitations to our singers at such occasions, and in many, many other ways.

With the hope that this feeble effort in bringing to mind some of the history of the past more than fifty years shall be read, that it may stimulate both old and younger members to further Christian activities, and win the

hope that the Seventh Day Baptist Church at White Cloud - some of whose members live fifteen to twenty miles away, and cover that distance to attend the weekly services of the church - may do its full share in the missionary activities, and that we shall in truth be lights to the world.

Submitted in love for the truth, and for the church of which I have been a member during all of the years, as above.

Adelbert Branch.

February 11th, 1937.



Feb'y 11th, 1893.

The church of God at White Cloud met at Elder Cranmer's to consider the propriety of building a house to worship the Lord in. Remarks from Elder Cranmer showed plainly that we were in need of such a house. After which all made manifest a desire to help in such a cause.

Moved and supported that father Cranmer act as chairman for the evening. Carried. Moved and supported that the house be built to be the property of the Church of God at White Cloud. Carried. M. A. Branch offers an acre of land as a church site. Moved and supported that we accept his offer. Carried.

Moved that M. A. Branch, George Hogaboom, and J. B. Young act as a building committee. Carried. Also that J. R. Young act as treasurer of the committee. Carried.

Moved and supported that the house be made 24x36 feet in size. Carried. Moved and supported that the committee receive donations from any that should be willing to help in building the house of worship. Carried. Moved and supported that we adjourn till the call of the building committee. Carried.

This is to certify that we as a body are willing to aid in building a house for worship, and do covenant together that we will we with the help of the Lord, aid as follows:

Gilbert Cranmer	-----	\$25.00
Charles Branch	-----	25.00
M. A. Branch	-----	50.00
J. B. Young	-----	10.00
E. G. Branch	-----	30.00
Sophia Cranmer	-----	5.00
Adelbert Branch	-----	40.00
Alice Branch	-----	2.00
Irving Shaul	-----	One keg of Nails.