

HISTORY OF THE CHURCH OF GOD  
(Seventh Day)

Submitted to  
Members and Friends of the  
CHURCH OF GOD

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## Important Ideas

“We call the churches Babylon, not because they covenant together to obey God . . . . The first step of apostasy is, it get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by it. The fourth, to denounce as heretics those who do not believe that creed. And fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed,” **Elder J.N. Loughborough** (1861).

“To have known Elder Gilbert Cranmer [1814-1903, founder of the Church of God in Michigan] 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.”

“At last I made up my mind I would not belong to a church that was ruled by a woman any longer. From that time the Bible has been my creed, with Christ at the head of the Church. I started alone, with my Bible in my hand. God has blessed my labors beyond my utmost expectations. We have some eight ministers, and some hundreds of members in the State of Michigan. God has manifested His power among us in a wonderful manner,” **Elder Gilbert Cranmer** (1863).

“We, the undersigned, do hereby express our wish to be associated together in Christian fellowship, as a Church of Jesus Christ, at Marion, whose covenant obligation is briefly expressed in keeping the commandments of God, and the faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline. . . . As it regards us being rebels, we boldly assert that we are not rebels. We have not rebelled against the constitution which we adopted, for we stand firm on it yet. We have not rebelled against Ellen G. White, for we never endorsed her; nor have we rebelled against any of the messengers, for we never acknowledged allegiance to them; so the charge of rebellion reflects with shame on them, who have made it, they being the ones who have departed from their first position, (the Bible and the Bible alone), and have adopted a new one,” from the Covenant of the **Marion, Iowa church**, adopted June 10, 1860.

“As far as we have been able to find out he was the first person to preach the seventh day Sabbath truth west of the Rocky Mountains,” **L.I Rodgers**, writing of his grandfather, **J.H. Nichols**, who preached at Santa Rosa, California in 1862.

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## INTRODUCTION

The history of the Church of God organization, as we know it now in the Twentieth Century, seems to be hard to trace accurately as to its origins. But if we look into various articles and letters, still available to us, which have been published in *The Review and Herald* (S.D.A. Church paper) and *The Hope of Israel* (Church of God paper) we can draw some conclusions regarding our faith and heritage.

Sabbath-keepers in America can be traced back to early colonial days. In 1620, when the Mayflower landed on American shores, it is evident that there were seventh-day observers aboard. Local congregations developed in several of the New England States, in some of the Eastern, Southern, and later even in the Midwestern States.

The earliest Sabbath-keeping churches in America were composed of local congregations, not formally incorporated or organized into conferences. The local groups went by various names, such as: Sabbatarians, Church of God, Church of Christ, Seventh Day Baptists, and even Independents. The Seventh Day Baptists were among the earliest ones to effect a General Conference organization (in 1802), and no doubt embraced the majority of the known Sabbatarians then.

Arthur Elwell Main, D.D., in *Seventh Day Baptists in Europe and America*. Vol. I, says that just when or how the Sabbath truth first came to America from England was not known. (We have learned since that there were Sabbath-keepers among the Pilgrims.) As early as 1646 the Sabbath was the occasion of much earnest discussion in New England. Just who, we may ask, were the folks that at that time engaged in much earnest Sabbath discussion?

This dates Sabbath agitation about eighteen years prior to the London Seventh Day Baptists' sending of Stephen Mumford to America. He arrived in 1664 at Newport, Rhode Island and through his teaching a number of first day Baptists embraced his sentiments, and accordingly, in 1671 they covenanted together in a Sabbatarian church organization. This group later, when the Seventh Day Baptists organized their General Conference, was considered a definite part of it. Some of this history may also be ascertained from Felt's *Ecclesiastical History*

of New England, Vol. I, p. 593.

Between the years of 1836 and 1844, William Miller, a student of prophecy, preached and stirred many thousands into believing that the Lord would return in 1844. His conclusions were largely based on **Daniel 8:13-14**, respecting the 2,300 days (mornings-evenings), which he believed were symbolic and stood for years instead of literal days. He believed that the earth was the sanctuary, and that it would be cleansed by fire when Jesus returned. The disappointment was great and caused much consternation.

Miller honestly admitted that he had made a mistake, but there were other first-day Adventists who insisted he was right with his figures. Thereupon they made a special study of the sanctuary question, comparing the earthly with the heavenly. They finally decided that Jesus at His ascension to Heaven did not sit down at the right hand of God in the Most Holy Apartment, but entered and remained in the first of Holy Place until 1844. That was when He entered into the Most Holy, there to cleanse the sanctuary, blot out sins, make final atonement, and also start the investigative judgment.

The little group of Advent people of Washington, New Hampshire, at about that time, had the Sabbath first introduced to their attention by a faithful Seventh Day Baptist sister, Rachel Preston. Nearly the entire church at that place became observers of the seventh-day Sabbath. Elder Joseph Bates, who had acted a prominent part in the time-setting Advent Movement, also had the Sabbath brought to his attention, and in 1845 took hold of this truth and began to set it before his fellowmen. Elder and Mrs. James White accepted this light a little later, and became the most prominent leaders of what later became known as the Seventh-Day Adventists. "An association was incorporated in the city of

Battle Creek, Michigan, May 3, 1861, under the name of the Seventh-day Adventist Association” (J.N. Andrews in History of the Sabbath). And according to the Seventh-day Adventist Yearbook, the “denomination was organized May 21, 1863, . . .”

It is quite evident that there were Sabbath-keeping groups (evidently independent), besides the Seventh Day Baptists, before and during the time of William Miller’s preaching and prediction of the end of the world in 1844. Elder Gilbert Cranmer of Michigan wrote in his memoirs that he received his first light on the Sabbath in 1843 from an article in the *Midnight Cry*, a Millerite publication, written by J.C. Day of Ashburhan, Massachusetts. S.C. Hancock of Forestville, Connecticut also advocated the doctrine in the same year.

Many isolated groups had sprung up in various areas, it is said, before the 1844 disappointment, that is, seventh-day groups and isolated individuals. This can readily be ascertained from things that were written by Elder James White (and by others) about their various trips he and his wife made to groups which they tried to get into their S.D.A. fellowship. When the Whites made their tours over the Eastern and Midwestern states, early in the 1860s, for the purpose of effecting cooperation and general organization, they found many independent congregations of Sabbath-keepers.

Articles appearing in the *Review and Herald* at that time, reveal that one of the disappointments of the Whites was the refusal of a number of local groups to cooperate and join their movement. Some refused because they could not accept Mrs. White’s “visions.” Others made the name for the church a “bone of contention,” declaring that it should be called “The Church of God.” Still others believed in no general conference organization at all.

Subsequent church history shows that although some of these independent Sabbatarian groups aligned themselves neither with the Seventh Day Baptists, nor with the Seventh-Day Adventists. Yet for logical reasons, as far as they were concerned, they actually desired cooperation and fellowship in order to propagate gospel truths as they saw them. Elder Gilbert Cranmer, who had received light on the Sabbath question as far

back as 1843, was instrumental in effecting an organization in Michigan in 1860, of which he was the first president.

In 1863 the Michigan brethren began publishing a periodical, called *The Hope of Israel*. The contents of this paper, together with some of the contents of *The Review and Herald*, reveal that at that time groups with similar beliefs existed in the New England states, in New York, in Pennsylvania, in Ohio, in Indiana, in Illinois, in Iowa, in Michigan, in Wisconsin, and even in Canada. Many conferences and campmeetings were held, especially so in Michigan, to which delegates were sent from groups in other states. Some of these people, including Elder Cranmer, had for a while associated themselves with the William Miller Movement, and some even with the Seventh-day Adventists. Later they banded with some of the independent Sabbatarian groups, and eventually took the name of “The Church of God.” Some of the independent groups joined neither the Seventh Day Baptists, or the Seventh-Day Adventists, nor even the Church of God (7th Day).

Perhaps the best way to learn the history of our Church of God movement is to glean extracts from the periodicals and literature extant in about the middle of the nineteenth century. Since the *Review and Herald* was published a few years before the *Hope of Israel*, we will use excerpts relative to these matters from the *Review* and possibly other literature. Then we will quote more extensively from the *Hope* and possibly other sources, for the reader’s information and appraisal.



## I. FORMATIVE 19<sup>TH</sup> CENTURY CHURCH OF GOD HISTORY

### “Reformation” Movement in Wisconsin

In regard to the church in Mauston (Wis.) and vicinity, it may not be duty to speak very definitely at present. Here is quite a body of Sabbath-keepers, and there are a goodly number in the vicinity. Bro. Stewart has ably defended the leading points of our position in this community, and shares the respect of his brethren and the community generally. But we judge that the brethren in this section are behind on the subject of church order and consecration of themselves and their property to the cause of God . . . . We think it our duty to state something of the appearance of this work here, which is called by some ‘The Reformation,’ but to us it looks more like a deformation. Many things, however, seem orderly, intelligible and beautiful . . . . This reformation as it is called, has passed some very important decrees. It is said that one or more have the spirit of prophecy, and that they have seen things of the deepest interest. For instance, the body of Sabbath-keepers sustaining the Review have been seen branded as follows: ‘Advent,’ ‘Babylon,’ ‘Fallen,’ ‘Organization.’ This is too significant to need comment. Also, that Sister White’s writings, except her first little tract, were all wrong. And many things of the like too numerous to mention (*Review and Herald*, Under “Western Tour” by James White, Vol. 16, November 13, 1860, p. 204).

### The Church Name Controversy

As there has been a feeling with some in regard to the name proposed at the Battle Creek Conference, by which we as a people should be known, I would say that I think the name ‘Seventh-day Adventist’ is the most natural and appropriate name we could

take. In Hillsdale I came across a handbill that was used there some four years ago when our brethren were going to have a conference there. It reads, ‘There will be a conference of Seventh Day Advent people held in Waldron’s Hall, etc.’ This name I suppose was used in the handbill because everybody would at once know who it meant. Again, it has been proposed that we be called the Church of God. While we were in Gilboa a friend attended the meeting from Findlay, and became much interested and bought some books. He had some talk with Bro. Waggoner after meeting. Bro. W. asked him what church he belonged to. ‘Church of God’ was the reply. What, Winebrenarians? No; ‘Church of God.’ Dunkers? No; ‘Church of God.’ But we had to find out who belonged to who, of somebody else; for the name ‘Church of God’ was not enough to tell us who he was. Neither would the name ‘Church of God’ alone tell others who we are (Under “Eastern Tour,” by J.L. Loughborough, Vol. 16, Nov. 13, 1860, p. 205).

### Resignation From the Church of God

C.W. Stanley from Wisconsin says, “So now we have a great reason to rejoice that the Lord will keep his own church pure.” On page 40, under resignation, we find, “. . . as I have so poorly filled the office of a good minister of Jesus Christ, in my ministration of the third angel’s message in the ‘Church of God’ during the eleven years past, I do this day resign holy office” (Vol. 17, Dec. 18, 1860, p. 39-40.)

### Secession in Ohio and Iowa

Under remarks by James White we quote:

Ohio was the first in the secession from the approved plan of Systematic Benevolences, at the Gilboa Conference, Oct. 28, 1860, and

with surprise we see the first steps taken in Southern Iowa to follow (Vol. 17, Jan 29, 1861, p. 85).

The prevailing spirit of the age seems to be secession and dissolution. In the hearts of the wicked and ambitious we cannot perhaps expect any better principle would rule (Feb. 12, 1861, p. 104).

### **Who Owned the Review Office?**

An article by J.H. Waggoner on Organization reads:

This person asked me how the Review Office was held, and by whom owned. I explained to him the circumstances. He appeared to be pleased to get correct information, and said that a man in the state of New York told him that Elder White was a designing man; that he had induced the friends of the cause to contribute funds to establish the office, they supposing that it belonged to the church; but it now turned out that he owned it all (March 19, 1861, p. 141).

It appears that because the church was not incorporated it could not hold legal title to property, and since Elder White had solicited funds and purchased the press and engine, the legal title was vested in him. Accordingly, a movement was started to organize a publishing association.

### **A Pillar in the Church of God**

No. 19, March 26, 1861, page 149 contains an account of a business meeting in Iowa for the purpose of putting the gospel tent in the field for the coming season, in which the name "Seventh Day Adventist" is not used. On page 151 (numbered 139) is an obituary of Bro. John Hall, Sen., aged 69 years, of whom it is said, "His house has been the home for the worn and weary for many years. As far as possible their wants were supplied. For many years he has been a pillar in the Church of God, sustaining the meetings by his presence, prayers, exhortations and Godly life."

## **Opinions on Creeds**

At the time of the Battle Creek Conference when a church covenant was proposed and adopted, we find a record of some comments as follows: Elder Hull says "We pledge ourselves only to do one thing, to keep the commandments of God and the faith of Jesus." Elder Loughborough says, "We call the churches Babylon, not because they covenant together to obey God. I am still of the opinion I advanced since through the Review: The first step of apostasy is, it get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by it. The fourth, to denounce as heretics those who do not believe that creed. And fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed." Elder Cornell, "The point in the covenant is to keep the commandments of God and the faith of Jesus." Elder White, "Making a creed is setting the stakes, and barring up the way to all future advancement." (1) "The Bible is our creed." (2) "We reject everything in the form of a human creed." (3) "We take the Bible and the Gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time" (Review No. 19, 1861, p. 148).

### **Ohio "Secession"**

From the Review and Herald of April 9, 1861, article "Secession":

Brother Smith: We conclude from present aspects that the name, 'Seventh Day Adventist' is being made obligatory upon our brethren. Without further light Ohio cannot submit to the name 'Seventh Day Adventist,' as either a test, or an appropriate name for God's people.

Being appointed a finance committee at the last conference, and having now on hand means for carrying on the cause in Ohio, we could not conscientiously expend these means in any other than the advancement and extension of the truth and the 'Church of God.'

If such means are expended otherwise it will be necessary for the churches in Ohio to assemble in conference, and to give instruction to that effect, and to choose some other committee to make the disbursements . . .

Signed, J. Dudley  
L.E. Jones  
J.P. Flemming  
Finance Committee of Ohio.

The Battle Creek conference, Oct. 1, 1860, voted 'That we call ourselves Seventh Day Adventist,' one brother dissenting. The brethren generally, as far as we can learn are adopting the name, and we never heard of, or thought of its being made a test until we read the above from Gilboa.

The Ohio finance committee were appointed to collect and disburse means for the extension of the truth and 'Church of God.' A good work indeed — why not go forward? The north electing Abraham Lincoln to the presidency is not a cause for Southern States to secede from the Union. Neither because the body of believers in the third message do not egotistically assume the name 'Church of God,' as though God had no other names in his great church book in heaven but theirs, is not reason why a few persons in Gilboa, or anywhere else, should stir up a secession movement to make the 'Church of God' a test. As this matter is not fully developed, we wait to see if our friends in Gilboa do call a convention and pass secession ordinances, making the name a test. Meanwhile it would be well for the old friends in the cause in Ohio to report themselves to the General Conference at Battle Creek.

We will add, that as a friend in Gilboa complains of the non-publication of an article from Gilboa, setting forth the evidence in favor of the name, Church of God, we wish to

say that at that time no one connected with the Review office objected to the name. The only objection to the article at that time was that it held up the views of worthy brethren in a false light. Signed J.W. (April 9, 1861, p. 164).

### **Opposition to Mrs. White's Visions**

Under "Remarks" by James White, we read, "Here I will give you an extract from a note from Brother C.W. Stanley of Lodi, Wis. 'I am acquainted with all those that were in the fanaticism, and not one to my knowledge as yet acknowledge Sister White's visions, or receive the straight testimony.' The tendency is to reject all gifts" (April 16, 1861, p. 175).

### **Seventh Day Adventist and Church of God Names Contended**

"From Green Springs, Ohio," we read, "We receive the name Seventh Day Adventist, because it contains the two leading principles of our faith: first, 'the second coming of our Lord,' and second, it sets forth the fourth commandment. On the other hand, the name 'Church of God' is not appropriate, because there are several churches by that name, and so many by the same name would make confusion" (April 23, 1861, p. 181).

### **Church of God Independent of SDA's**

"Meeting in Southern Iowa" thus reads "When it was suggested that certain action . . . be deferred till I should come to advise and assist them, as they were an independent church and could do their own business. Not only so, but some asserted that they were organized under the name 'Church of God' and therefore stood independent of the Seventh-day Adventists; that they had their own officers to transact business, etc. This was calculated to place me in an embarrassing position" (Vol. 18, August 6, 1861, p. 76).

The statement continues: ". . . Therefore to bring matters to a crisis, Bro. Bartlett moved that they organize under the name of Seventh-day Adventists. This of course drew the line between them that wished to stand with the body of advent believers, and them that wished

to stand independent—the very thing that had long been needed. About half of those present were very decided in the affirmative; others were not prepared to act, who, I trust, will yet see their way clear to unite with the body.

“The natural consequences of rejecting the Gifts of the Spirit were here seen. When it was said the gifts were necessary to perfect the church and bring them to the unity of the faith, Eph. 4:13, it was replied that such a state of things would never be before the Lord comes. If it is supposed that we can stand in the time of trouble and be translated without perfection, or gathered without unity, we can not wonder that they feel no necessity of the gifts of the spirit of God. It is to be deeply deplored that any should be found professing the faith of the Third Angel’s Message with such limited views of the work before us” (*Ibid.*).

### **Phelps Contends for Name, “Church of God”**

Under an article on “Organization,” James White quotes from Waterman Phelps as follows:

All this I most firmly believe, and I think it is not difficult to determine what name they will have, when we consult Rev. 14:1, ‘having his Father’s name in their foreheads.’ Chapter 3:12, ‘I will write upon them the name of my God.’ And with this agrees the apostle in all his epistles. They are addressed to the Church of God. Acts 20:28; I Cor. 1:2; 10:32; 11:22, 15, 29; Gal. 1:13; I Tim. 3:5. Now if we have the right to depart from the simplicity of the gospel in one instance, have we not in another? . . . If so, what does their confusion consist in? Surely not in the disagreement of anyone sect upon doctrine; for each sect is a unity, and have their name, discipline, doctrine and usages, from the Catholic Church down to the last sect organized . . . Does it consist in being incorporated by the government, and receiving the protection of the law, as Adventists have always believed and taught? If so, can we as a people do the same and not become a member of the same great family, or become one of the harlots? (Vol. 18, Oct. 1, 1861, p. 140).

### **Belief in Gifts of the Spirit Made a Test**

From “A Letter Answered” by J.N. Loughborough, we quote a part: “Q. ‘How do you manage in forming a church about taking in members who use tea, coffee, tobacco, and wear hoops, and some who do not believe in Sister White’s visions?’ A. ‘To this I simply reply, we do not take in any who use tobacco, and reject the Gifts of the Spirit of God, if we know it. One of the very objects to be accomplished by church organization is to lop off these things, and only have those come together who stand in the light. To take in those who are holding on to their sins and wrongs, would be to encourage the very things we are seeking to remedy” (Nov. 5, 1861, p. 181).

Under caption of “The Visions a Test” by Uriah Smith, we read: “And the principle applies to the subject of spiritual gifts just as it applies to every other. The perpetuity of the gifts is one of the fundamental points in the belief of this people and with those who differ with us here we can have union and fellowship to no greater extent than we can have with those who differ with us in the other important subjects of the coming of Christ, baptism, the Sabbath, etc. And this is the sum and substance, the length and breadth, the height and depth, of the great bug-bear which Satan has conjured up to frighten the timid about making the visions a test of fellowship . . . It is a fact that those who reject the gifts do not have true union with the body. From the very nature of the case, they cannot have it” (Vol. 19, Jan. 14, 1862, p. 52).

[And yet, in spite of this, some SDA’s claim that visions were not a test of fellowship.]

### **The Visions a Stumblingblock**

Brother Snook in his report speaking of Marion, Iowa says, “We next began meetings in Marion, Jan. 28 and closed Feb. 13 . . . The church here has been in a very unhappy state, but we think now it is entering upon better days. It was the opinion of all that we had better organize. We accordingly did so, believing that nothing could be gained by waiting. Twenty-seven came in, and a number of others will soon come. Those who have come in seem united and strong, and we hope

and think will get along well. The visions are a great stumblingblock to a number who stand off . . . . There is something wrong somewhere. Either a few are right and the whole church wrong, or the church is right and they are wrong” (March 4, 1862, p. 109).

Of Hillsdale, Michigan we read: “Some stood back, not being prepared to endorse the gifts, and follow their teachings . . . . Fourteen took the name of Seventh Day Adventists . . . . The church and society of Oakland (Mich.) met to reorganize, and called a vote to shut us out, but the vote was negative, so that we can occupy the house when it is not occupied by them” (April 8, 1862, pp. 148-49)

Elder Snook, under “Be on your Watch” warns the Iowa readers against those who are calling this conference and calls them the “Anti-organization Adventists.” Elder White in a note attached to Elder Snook’s writeup says, “A union of E.W. Shortridge with those in Iowa who have rebelled against the positions taken by the body, will work the shortest possible ruin of the influence of both him and them. The true friends of the cause in that state will be on their watch from the statements of Bro. Snook. We pity those who may be drawn away by false sympathy, but we can not help them. There is no cure for rebellion. It must run its short race, and land its unfortunate victims outside of the present truth. Then the honest, the humble and true, will see the true position clearly. These matters are shaping well for better days in Iowa” (Vol. 20, Oct. 28, 1862, p. 174).

### **“Rebellion” in Iowa**

In “The Last Call and the Message to the Laodiceans of the Third Angel,” published December 1903, in Chicago, Ill., under “Mrs. E.G. White’s Claims to Divine Revelation,” (Examined by H.E. Carver, 1870) we read:

I wish here to give a brief history of what is called the ‘Rebellion in Iowa,’ the object being to illustrate a point regarding the claim of divine inspiration for Mrs. White. In the spring of 1865 Elder B.F. Snook, feeling restive under the reign and regime of Battle Creek, and probably very doubtful of the visions, wrote a letter to Elder Ingraham proposing to him to act independently of the Battle Creek authorities in proclaiming the

truths of the Bible. This letter was placed in the hands of Elder White at a meeting in Wisconsin, who endorsed on the back, in substance, this: ‘Rebellion in Iowa,’ and immediately wrote to Elder Snook, informing him of what he knew and stating that his (Elder Snook’s) case would be attended to at the Pilot Grove conference, soon to convene. He also wrote to Eld. Brinkerhoff that he had evidence in his possession of Eld. Snook’s rebellion, wishing him to be present at the conference. In view of the anticipated trial, these two ministers prepared themselves for their defense by collecting evidence against the visions; and thus armed they attended the conference. It is not necessary to relate the incidents of that conference, or the influence brought to bear upon Elders S. and B., resulting in their surrender. Suffice it to say that although Elder White utterly refused to enter into a discussion of the merits of the visions until the other elders had capitulated, he solemnly pledged himself not to leave Iowa till every point of difficulty was made plain, and every objection to the visions removed, and thus the matter was temporarily arranged.

And then follows some discussion of matters relating to the suspicions aroused regarding the integrity of Elder White about the visions. We will here give only a short report of what Brother Carver’s brief history regarding the “Rebellion in Iowa” contains.

Elder and Mrs. White, having failed in their pledge given at the conference, the minds of the brethren and sisters were left in an unsettled and dissatisfied state after their departure from this state, and a very unkind contemptuous thrust of Eld. White’s against Eld. Snook just on the eve of departure being communicated to the latter, again aroused his opposition. The circumstances were this: The evening before they left, being at the house of Bro. Thos. Hare, Eld. White in the midst of a roomful of the brethren and sisters, in a contemptuous manner stigmatized Eld. Snook as nothing but a ‘church pauper.’ This remark unkind and unjust as all of the church then knew to be, was by some one reported to Eld. Snook, and convinced him that Eld. White’s pretended reconciliation and friendship was not real, but assumed, and of course this did not tend to calm the still troubled mind of the church. Bro. Hinton of Toledo, who was

present, afterward remarked that it make his blood run cold to hear Eld. White speak so of Eld. Snook.

All this time, however, the brethren were firm believers in the S.D.A. view or theory of the three messages, etc., and consequently felt no disposition to leave a church built upon that theory, but the expectation began to gain ground that the church would be relieved of the visions incubus that had been fastened upon it, and, thus freed, go on increasing prosperity and influence till the consummation of our hope at the Lord's coming. This expectation, however, was doomed to a disappointment, for it was not long till Eld. Brinkerhoff, who had been investigating the messages and two-horned beast theory, came out in opposition to it. This, of course, cause quite a commotion amongst us, which resulted in a public discussion between Eld. S. and Eld. W.W. Ingraham, supported by Elders Sanborn and R.F. Andrews. The discussion which elicited much interest outside as well as inside the church, was abruptly terminated by Eld. Ingraham refusing to continue it any longer, notwithstanding the almost unanimous request of the crowded auditorium that he should do so. Instead of this he called for a private meeting of all who were in sympathy with his views, when a new church was organized, leaving a majority of the old church out; and this is the way we became a distinct church.

### **The Marion, Iowa Church of God**

Early in the year of 1860 a man named M.E. Cornell made his appearance at Marion, Iowa, preaching the second coming of Christ, the unconscious state of the dead, and the observance of the Sabbath day. Who he was, what he was, or who sent him, no one seemed to know. His preaching made quite a stir, especially his preaching on the Sabbath question, to such an extent that the ministers of the various local churches began to oppose him.

The more the ministers fought him the greater the interest. A Disciples of Christ minister challenged Brother Cornell to a debate about the Sabbath and the state of the dead questions, which created a still greater interest. All the ministers were confounded, not knowing how to meet the arguments. The

result was the organization of a Church of Jesus Christ in Marion, by Elder M.E. Cornell. The group consisted of about fifty members who were gathered out of the different churches of Marion.

The compact that formed the basis of the new organization consisted of an agreement to keep the commandments of God and the faith of Jesus, taking the Bible alone for their rule of faith and practice. Shortly after that it was discovered that a change was to be made in the organization. Some were urging that a more perfect organization was necessary to hold church property. Finally the crisis came. The name was changed from Church of Jesus Christ to that of Seventh Day Adventists, and to the compact was added an agreement to accept the visions of Ellen G. White of equal authority with the Bible.

Fully half of the members refused to enter the new organization with its new conditions, but remained firm to the original organization. Those that remained were added quite a few persons who had been holding back. They now came forward and united with them, making them much stronger than the party that reorganized. Other churches in Iowa were organized, but were shortly disrupted, and then more or less associated themselves with the Church of Christ in Marion, later known as the Church of God.

As soon as it was discovered that some of the members of these neighboring churches clung to their original faith, a circular letter was written calling for a conference of the scattered believers. This was responded to by a meeting of such a conference at Marion, Nov. 5, 1862, when the above circular letter was ordered printed for the call of a conference of a more general nature. The church at Marion was without a pastor at that time. So one of their members, V.M. Gray, who was taking charge of the meetings, was voted in as elder of the church.

No Church of Christ ever came out from the Seventh Day Adventist Church, but they invariably separated themselves from the Church of Christ which they themselves had organized. (The foregoing information was largely contributed by Brother I.N. Kramer, deceased.)

## II. EARLY MICHIGAN CHURCH OF GOD HISTORY

The fact that we can trace Church of God ministerial work in Michigan back over a century ago, neither proves nor disproves the truths of our teachings. We are an organization today, not because of the heritage of time, but because we believe the Bible is our guide for Christian faith and practice, even as our forefathers did over a century ago. This was their foundation: “Whose covenant obligation is briefly expressed in keeping the commandments of God and the faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline.”

Before his death, Elder Gilbert Cranmer told his life-story to M.A. Branch of White Cloud, and we are indebted to him for much of this history. Elder Cranmer was born in Newfield, Timpkins County, New York, January 18, 1814. After his conversion he united with the Methodist Church at the age of seventeen. Two years later he joined the Christian Church, and they issued him license to preach, and he preached for them in Canada for some time, and finally in Michigan.

Brother Cranmer witnessed the falling of stars in 1833. It was early toward morning, while he stayed at his mother's place. Meteors like balls of fire flew crosswise and in every direction. He called his mother who, when she came, exclaimed, “Gilbert, the day of judgment has come,” and then fell upon her knees and began praying.

About this time William Miller began preaching the doctrine of the coming of the Lord. Brother Cranmer believed the message, including the setting of the date of Christ's coming. He, without his wife who refused to accept the doctrine, repaired to a school house to await His coming. The night passed, and the waiting folks were disappointed, and started for their homes. Some neighbors jeered, others smiled, and his wife met him at the door with a smile, saying, “I knew you would come back.”

Some could not endure the persecution and gave up the faith. Others, Elder Cranmer included, began to look the matter over. About this time the “visions” of Mrs. E.G. White began to appear, which explained that the transactions (regarding the sanctuary) took place in heaven, instead of here on earth. Many also taught that the door of mercy closed in 1844.

Although he already knew of the Sabbath by reading about it in 1843 in the *Midnight*

*Cry!*, a Millerite publication, he didn't start preaching again until he moved to Comstock after accepting the Sabbath fully in 1845. For a while he worked with Seventh-Day Adventists, with headquarters in Battle Creek, but because he could not go along with the “shut door” message nor with the “visions” teachings, he broke his connections with them.

Henceforth Elder Cranmer preached as the Spirit directed, and received quite a following, including several ministers. Persecution had to be endured. “While meetings were in progress at Hartford or near there, . . . they were served with a shower of eggs of no recent date, but the Elder came out of it unharmed, while others were not so fortunate. His wife had on a very nice dress which was nearly spoiled. The perfume of the eggs broke up the meeting that night . . . One more effort was made by the enemy; this time a large bucket of water was placed over the speaker's stand with a string attached. When Elder Cranmer was in the midst of his sermon the string was pulled and down came the water, but the trick did not work as the promoters had expected, for the Elder was unharmed, but a little child lying asleep nearby nearly drowned.”

“Organization was now discussed and was finally effected in the year 1860.” Other ministers united until there was a total of twelve. Father Cranmer was the founder of the Church of God in Michigan, and was the first president of the Conference. One writer stated: “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.”

### **History and Doctrines of *The Hope of Israel***

And now we have come to the time when *The Hope of Israel* began to be published, and we will quote interesting bits of history from same. Vol. 1, No. 1 was published at Hartford, Van Buren Co., Michigan, Monday August 10, 1863. Subscription price was seventy-five cents a year. Enos Easton was Resident Editor, and Gilbert Cranmer and John Reed were Corresponding Editors. In the "Introductory" it is stated that this was the first issue of Hope of Israel, and that Paul was the author of this expression, and what the editorial policy was to be. As principles they intended to maintain:

1. That "the Bible, and the Bible alone," contains the whole moral law; and that its precepts are sufficient to govern God's people in every age of the world, without the addition of any human creed or articles of faith.

2. "That sin entered the world and death by sin," and that as the "dead know not anything," death signifies neither more nor less than a total extinction of being.

3. That "sin is the transgression of the law," and that we cannot know sin but by the law; and furthermore that the law by which sin is known is the law of the "Ten Commandments."

4. That man having sinned, and sentence of death having been passed upon him, he can have no hope of eternal life, except through Christ; and that too, by a resurrection from the dead. This, Paul says, was his hope. For this he endured all his trials, all his afflictions and sore persecutions; and for this he finally laid down his life.

5. We shall contend that this was the hope of the twelve tribes of Israel, of the Fathers, and of the Apostles, and all the primitive church.

6. That God is about to set up His kingdom in the Earth. That Christ as King will sit upon the throne of his father David. That the twelve apostles will sit upon twelve thrones judging the twelve tribes of Israel.

7. That the reward of the righteous, as well as of the wicked will be on the earth.

8. That the faithful saints, with all Abraham's innumerable seed, will sit down with Abraham, Isaac and Jacob in the Kingdom of God, on the new earth, which will be the final abode of the righteous.

9. That God will dwell in the New

Jerusalem; that paradise will be restored; or rather that the earth will be restored to more than its Eden glory and beauty.

10. That there man will have a right to the tree of life, from which he was driven on account of transgression. That there, "there will be no more death, neither sorrow, nor crying, neither shall be any more pain."

These are in part, the principles we shall advocate; contending also that all the gifts and blessings that once belonged to the Church of Christ, belong to the same church in all ages. And in the maintenance of these, and other kindred principles, we solicit the hearty co-operation of all God's dear children. Enos Easton, Editor.

### More Preliminary Remarks

In 1963, the Church of God (7th Day) celebrated its 100th birthday of what is now called *The Bible Advocate*, official organ of the church. The history of our "Advocate," which was first called *The Hope of Israel*, includes much of the history of our organization in general. So we will take excerpts of various articles and letters, which, although will not give us a full picture of the church through the years, will, however, give us a glimpse of events that our church has experienced, and also what some of its beliefs and practices were, and are.

### Encouraged Other Believers in Other States

In Volume I, Number 1, of the *Hope of Israel*, is published a letter from Iowa, a part of which reveals that there were a number of groups of Sabbath-keepers scattered over the country. At that time, they evidently had not been associated with any denomination of Sabbath-keepers.

Eld. H.S. Dille,

Dear Brother:—Your letter to Bro. V.M. Gray, July 3rd, is received, and he handed it to me to write you a reply, he intended to write you next week.

The account you give of the churches of God in Michigan, looking for the appearing of the Lord; is to us very grateful information. We have often felt like Elijah, when he made



complaint against Israel, saying, 'I, even I only am left; and they seek my life to take it away.' We hope it may prove now as then, that the Lord hath reserved unto himself seven thousand in Israel; names that have not bowed the knee unto Baal, and every mouth which has not kissed his image.

It is very interesting to us to find, that unknown to each other, there are now found to be bands of brethren and sisters, and many individuals, isolated from each other, in several different States, who have believed the same things, taken the same position, set out to seek the same objects, by the same means; and, so far as now appears filled with the same spirit, and having the same hope of inheriting the Kingdom of God; looking for it as nigh at hand. Surely we shall see the hand of the Lord in this matter. He who saw His servant, the prophet, under the juniper tree, and had compassion upon him in his affliction of spirit, hath looked upon His afflicted people of these last days, and provided consolation for them in the wilderness. These things give us hope that he is about to gather the "many to be purified, and made white and tried," (as spoken of, Daniel 12:10) into closer bonds.

The churches of God in Wisconsin, looking for the appearing of the Lord, and the same class of churches in Iowa and some of the same faith in Illinois, have taken their stand upon the word of God contained in the prophets of Jehovah, and the apostles of Christ, Jesus Christ himself being the chief corner stone; admitting no other authority for their faith, practice and discipline; yet are we waiting for the latter rain, spoken of by Joel 2:23. If, as Peter said on the day of Pentecost, that which then was seen in the apostles was a fulfilling of the prophecy of Joel, surely it was but the former rain; and the latter rain is yet to come, attended with wonders in the heavens and in the earth and in the remnant whom the Lord shall call.

We are glad you are about to issue a paper for an advocate and correspondence of those who hold the hope of Israel, and we purpose to seek it prosperity. We think, however, that it

would be for our mutual profiting and the advancement of the cause to hold a general conference at some point easy of access to all the parties interested, either in September or October; and we take the liberty to suggest that you solicit correspondence upon that subject in your first issue, and after the matter is before you, decide upon time and place at the meeting of your next conference, Aug. 21, and then notify the churches, and faithful brethren of your decision, with an invitation to attend. In that way we hope you would be able to obtain much co-operation, and the brethren much confidence in each other.

Yours to serve in the truth,  
Samuel Davison.

In this same issue of the Hope, dated August 10, 1863, appeared the following:

#### THE CONFERENCE

The Church of Christ will meet, the Lord willing, in Conference, in Eld. John Fabins' neighborhood in CASCO, Allegan Co., on Friday August 21st. The meeting will continue over Sabbath and Sunday.

#### Elder Cranmer's Personal Experience

In this same issue was another informative letter by one of the Corresponding Editors, under the heading of MY EXPERIENCE, as follows:

I feel it my duty to inform the readers of the Hope of Israel, how I came to occupy the position that I now do, as a professed teacher of the Bible. About 34 years ago, I first made a profession of the religion of Christ. For one year I stood aloof from any creed, seeking for the true people of God. I then thought I had found them. I was baptized into the Christian Church, and remained with them until in 1842 when I became an Adventist. All know we met with a sad disappointment in 1844. Our Lord did not come as we expected, and we were left without a star to light our pathway, for some time. At last God removed his hand and light broke in upon our minds, and we discovered that our disappointment was in perfect harmony with the teachings of the prophets.

About ten years ago a Seventh Day Adventist minister, by the name of Bates, came to our town, and advocated the whole Law, the gifts of the Spirit, and many together glorious truths. The gifts belonging to the Church, I had believed in for over twenty years. Hence I felt to rejoice, supposing I had found the people I had been so long looking for. He told me that the gifts were realized among them, that they had the gift of prophecy and the gift of healing the sick. But as long as I was with the, I never knew of any being healed. I have known them to try but they always failed. In this I was disappointed. I also found that the gift of prophecy, with them, was confined wholly to a woman. By this time I became suspicious that I had got on board the wrong ship. I then commenced giving her visions a thorough investigation. I found they contradict themselves, and they also contradict the Bible. My doubts concerning the visions I have made known to the brethren. At once they gave me the cold shoulder, and I was held at bay. Not knowing any people I could unite with, I remained with them for years, hoping they would get sick of the visions of E.G. White, and that we could yet walk together in unity of spirit.

At last I made up my mind I would not belong to a church that was ruled by a woman any longer. From that time the Bible has been my creed, with Christ at the head of the Church. I started alone, with my Bible in my hand. God has blessed my labors beyond my utmost expectations. We have some eight ministers, and some hundreds of members in the State of Michigan. God has manifested His power among us in a wonderful manner. The eyes of the blind have been opened; the deaf have been made to hear; and almost every disease incident to the climate, has been cured through faith, to the number of about one hundred cases. We still feel determined never to lay down the two-edged sword, until the victory is gained, and we are called to exchange the armor for the crown.

GILBERT CRANMER, ELD.  
Comstock, Kalamazoo Co., Mich.

### **Cranmer Defends William Miller**

In this same August 10, 1863 issue is a SYNOPSIS OF A DISCOURSE, delivered by Eld. Gilbert Cranmer at the Conference in Bangor (Mich.), Sabbath, June 13, 1863. Some of the points discussed had to do with the Judgments of God, dealing in particular with the Three Angels' Messages of Revelation 14. Referring to Rev. 14:6, he stated that not the Mormons but William Miller and his co-adjustors fulfilled this prophecy. He defended (or tried to) William Miller, who had been accused of being a false prophet, yet also said that William Miller however did preach one untruth, and that was that judgment would sit in 1844, whereas Eld. Cranmer believed that the Judgment would last for 1,000 years (Revelation 20:4). Eld. Cranmer also believed that the Second Angel's Message was not given by the Protestant Reformers, nor by Miller, but that it is still future. And for the Third Angel's Message he claims it will be proclaimed during the "waiting time," and it will be only to those who are waiting for the Lord.

### **Napoleon III in Prophecy**

On other article of interest in this first issue was entitled "Napoleon III and his Schemes." It was composed of extracts from a sermon by Rev. E. Purdon, England. The author indicated that he believed that this Napoleon was destined for universal empire, — "A man whom raw beginners know to be identical with the Pope, but whom all but raw beginners know to be the supplanter of the Pope." The final sentence of that article states: "He fixes the last link to his throne — compresses it with relentless hand — and the world becomes his slave." — Proph. Times.

### **On the Immortality of the Soul**

By reading the Hope of Israel one learns of some of the doctrinal beliefs that the Church of God brethren advocated in those days. So herewith we present a short item from Vol. 1, No. 2, August 24, 1863.

Mr. Tanton Ham, — of Bristol,

Eng., in writing on the immortality of the soul says: 'Let it be registered as the genuine genealogy, that Pagan Plato was its father, and the profligate Pope Leo its foster father. Born and bred by Pagan philosophy, the protege of Popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which with a strange forgetfulness of its low lineage, openly declares it to be the honorable offering of a true orthodoxy.'

### **Another Conference Announced**

An announcement for a conference appears in this same issue, to "be held in ALAMO, at a place known as Liberty Corners, 7 miles west of Kalamazoo, in Kalamazoo County, in Michigan; to commence on FRIDAY, SEPTEMBER 25th and continue Three Days, A general attendance of all who 'love the appearing of our Lord Jesus Christ,' is affectionately, and earnestly, solicited. Among the preaching Brethren, we hope to see Eld. Waterman Phelps, Eld. E.S. Sheffield, Eld. Samuel Davison, Eld. E.W. Shortridge, and others from Wisconsin, Illinois, and Iowa."

### **Another Editor Added**

Already in this second issue, it was announced that H.S. Dille was chosen editor of this paper, at the conference held at Bangor in June. So Dille's and Easton's names both appear as Editors from then on.

### **Report of Another Conference**

This issue also contains a report of the conference that was held in CASCO, on the 21st, and it was referred to as one of the most glorious meetings of God's people, in these latter days. Among other things that were reported of this conference was that an 11-year old girl was baptized, and that the statement was further made that "Probably this comes a little nearer 'infant baptism' than anything of the kind that has ever taken place among Advent people."

Some other things that occurred at this conference were that while Father Fabins

spoke on the final doom of the wicked, he said, "They are to be made into carpeting for the New Earth." A man in the crowd shouted, "I would like to have you prove that," to which Brother Fabins replied, "And I will." So he read it from Malachi 4:3, and no further attempt was made to impeach the testimony.

While Bro. Wallen was preaching, on First-day evening, two young ladies were seized with convulsions. One of them said that the eyes of certain Spiritualists present, were fixed upon her just before the attack, and that she had no power to resist the influence, which she felt was getting control of her. God heard and answered prayer that night, and contrary to the boast of mediums present, the 'devils were cast out.'

### **News Items in the *Hope***

This issue of the *Hope* also has an article of Napoleon III, comparing him with Napoleon Bonaparte, and telling how many nations he had already conquered, including Mexico. "What his next movement will be God only knows; but we firmly believe that his career will end, only when 'the spirits of devils working miracles' that control him and other monarchs and presidents of earth, shall have gathered the nations together, and Christ and Anti-Christ meet in 'the battle of that great day of God Almighty'." D. (Dille)

News items in this issue include some referring to the Civil War, like these: — Lawrence, Kansas, was burned by Quantrells (Cantrell's) Guerrillas, Aug. 20th, and \$2,000,000 worth of property destroyed. Another, —The Federals gained 27 victories in July.

### **Concerning Fermented Wine**

Another notice in this issue was as follows: — "The trade in black-berries has been lively in our village this season H. Tamblin has bought 204 bushels, besides shipping seven barrels of 'pure juice.' Others are quite extensively engaged in the manufacture of wine. The trade is still as brisk as ever." This brought a letter from E.P. Goff, Cedar Rapids, Iowa, decrying the use of fermented wine, to which one of the editors replied (in a footnote printed in the next issue) that it is all right to

use wine for medical uses.

### **Paper Open for Discussion**

Evidently the Hope was open for discussion on points of which all did not see alike. Vol. 1, No. 3 contains an article on the Birth of the Spirit, advocating the idea that one is not born again until the resurrection of the dead. This was written by Eld. Cranmer.

Another thing one observes by reading articles in the old issues of the Hope, is that the Church of God people often referred to themselves as the "Advent People," or "Advent bands," or "Church of Christ."

Vol. 1, No. 4 contains a letter from Eld. Phelps to Brother Easton. He makes comments on the principles laid down by the publishers of the Hope, some of which refer to the organization, denominationalism, sectarianism, and the matter of a name. This all caused confusion among those who professed to be God's people. The organization of which Paul wrote, in I Cor. 12 is all-sufficient, he said.

Then Phelps further stated that he was with the Advent people prior to 1843. Upon moving West, where there were not many believers, he escaped the fanaticism through which the Adventists passed in the East. In 1850 he accepted the Law of God, and in 1851 identified himself with the "Review Adventists." However, after making a study of the "visions" of Ellen G. White, and the organization they went into, he could no longer associate with them.

### **Some Announcements and Advertisements**

"HYMNS FOR THE CHURCH OF CHRIST," containing 105 choice hymns; and a "CONCORDANCE TO SUBJECTS" 32 additional pages, for sale at this office. Price 45 cts. Sent by mail postage paid, on receipt.

— 'THE WORLD'S CRISIS, AND SECOND ADVENT MESSENGER,' is a large and beautifully printed weekly, containing 28 columns of choice reading, interesting to every Advent believer. It is edited by Eld. Miles Grant, assisted

by L.H. Hastings, D.T. Taylor, and H.F. Carpenter. It has able contributors in all parts of the country, and circulates over 5000 copies. Terms, \$2.00 a year, or \$1.00 for six months. Address, Miles Grant, Boston, Mass. Subscriptions received at this office.

### **No "Smiting Spirit" at the Conference**

This issue (No. 4) gave a short report of the late conference at Alamo, and a Brother Phelps is mentioned: "All hearts were cheered by the glad tidings from the West brought by Eld. W. Phelps of Wisconsin. He brought none of the 'smiting spirit' with him; we trust he found none here, and we know he carried none home with him, for he told us so. He is doubtless laboring for union among all who are endeavoring to keep all the Commandments of God, untrammelled by any sectarian organization."

### **Christian Perfection**

Bro. J. Carr, of South Albion, Mo., wished to know the editor's views on the doctrine of Christian perfection, and here is the reply:

We are not required to be perfect in wisdom as is our heavenly Father, nor in power, or knowledge; but we are required to be perfect in patience, faith and love; to be perfectly honest and virtuous; in short, to be 'free from sin.' It is sometimes objected that 'when we become perfect we cannot grow any more.' We are not prepared to grow up into Christ till we are perfectly free from sin. Because a child is a perfect one, in all its physical developments, we do not conclude that it cannot grow any more; but the fact that it is perfect is a surety that it will grow to be a MAN. So, when we become free from sin, we are just prepared to begin to grow up into Christ; and we continue growing so long as we keep from iniquity.

### **Another Civil War News Item**

Some more on the Civil War that was in progress in those days: "It is said that the preparations for the attack on Charleston cost one hundred and fifty millions of dollars! The fight lasted but half an hour, or at the rate of five millions of dollars per minute!"

### **More Time Setting**

Evidently the preaching of William Miller before the great disappointment of 1844 had a very great effect upon many people, so that even after folks knew that a mistake had been preached they still did not GET AWAY from all of it. In the Oct. 28, 1863 issue of the Hope is an article by James Watkins, entitled THE MIDNIGHT CRY. Therein he discussed the parable of the Ten Virgins (Matt. 25:1-13), and asks the questions:

When did these virgins go forth to meet the bridegroom? Answer, in the year 1844. William Miller, with certain others, had learned that certain figures, starting from certain dates, would end in 1844. The figures they used were the 2300 days of Daniel 8:14, starting from the restoration of Jerusalem, 457 years before Christ . . . . I understand that this was the very point of time Jesus alluded to in the 25th chapter of Matt . . . . Prior to 1843 and '44 they went out to meet Christ . . . . Seeing that Jesus has not come, where are we now? That is the question. I can tell you brethren, friends and neighbors, where we are. We are in the tarrying time, and slumbering and sleeping time, according to Matt. 25:5 . . . . The 'Midnight Cry' is yet in the future, not very far distant from this. It is just about to open.

This article was concluded in the next issue, Vol. I, No. 5, November 15, 1863. Therein he tried to figure the time of the end of the world, and by applying the time of the abomination of desolation, when it began, he used the year 538 A.D. To this he added the 1335 days mentioned in Daniel 12:12,13, which would reach to 1873, and then he added: "This is to be the end of the world, or

in other words, when Jesus will come the second time . . . Reader, this just leaves ten years to the end of the world . . . ."

### **More Interesting Announcements**

Eld. James Watkins is now ready to devote his whole time to preach 'the word.' Those desiring his services can address him at Bangor, Mich.

Eld. Neil A. Perry writes that he is preaching all the time. Address, Coloma, Waushers Co., Wisconsin.

Can the brethren forward what is due on subscription, without material inconvenience to themselves? We need to pay board, and buy paper.

We take the following item from a letter just received by Bro. Chankler Keely, and dated Monterey, Nov. 8th.— 'Well, the draft has finally gone off. In this town it has fallen on our of the Advent brethren. We are trying to raise money to buy them off; but in the draft in January, money won't buy us off.

DRAFTED.—The draft for the second time, has laid its heavy and relentless hand upon the little Church of Christ in Hartford. Bro. Eli Wilsey has lain for months in bondage for refusing to fight with carnal weapons . . . .

### ***The Hope of Israel Moves***

The first six numbers of Volume I of the Hope of Israel were published at Hartford, Michigan, or at least that was the address given. Beginning with number 7, we notice the address as Waverly, Van Buren County, Michigan.

### **Another Debate**

And this issue reported a debate which took place between Brother Stephenson and Mr. Whiting the Spiritualist, and was reported to have been a decided success.

It was held at Pleasant Hall in Grand Rapids, and paid the speakers each more than \$80 by a small entrance fee. The attendance was good, and the Hall crowded. I believe a good impression was made on the minds of the candid. The Spiritualists procured

the best man, but his arguments for the immortality of the soul were opinions of the ancient heathen, or Catholic dignitaries, quoting also some of Dr. Clark's expositions. Job and David he thought were in too much trouble to state the exact truth, when they declared that 'in death there is no remembrance of thee, in the grave (sheol) who shall give thee thanks?' 'In that very day (the day of his death) his thoughts perish.'" — E. Hoyt in a communication to the *Harbinger*.

### **Other Interesting Items—Testimonials**

Eld. Grant, editor of the 'Crisis,' speaking of a love-feast he recently attended, says — "There were fifty-six testimonies in less than forty-five minutes, and they were real, heart cheering ones." Brethren, that's the way to talk! There is no time for delay.

## **III. EVENTS DURING 1864**

### **Church's Attitude Toward War**

The cost of war.—There is no way, probably, in which a nation exhausts itself so quickly as by war. The exhaustion is as complete morally as financially. It works only ruin. It is Satan's harvest time; and when professors of religion and ministers join in and urge on the bloody strife, he is sure of a great ingathering to his ranks. This truth, perhaps, was never more applicable than in the present war.

In a lecture given by W.W. Beecher at Music Hall, Jan. 14th, he remarked as follows:—

'There has been \$1,200,000,000 of property sunk, worn out, annihilated. To be sure a little of it remains in forts, and ships, and other forms of property; but most of it has been lost beyond recovery. This is a gigantic sum, truly.'

### **Church Union to be Considered**

### **The Conference**

Will be held at Brandawine Corners, near this place. FRIDAY, APRIL 15th, 1864, (This appeared in the March 10, 1864 issue) and continue over Sabbath and First-day. Rally! Brethren, and pray God may grant us a heavenly meeting.

Bro. Waterman Phelps, Bro. S. Davison, Bro. N. Perry, Bro. E.N. Fuller, Bro. V.M. Gray, you are each earnestly solicited to come; and as many as you can get to come with you.

The Elders will get together early on Friday, to talk over, and settle any differences of opinion that may exist. Brethren, come, and sure as you are Christians, we will form a union; firm, sacred, and never to be broken!

Come by M.C.R.R. to Paw Paw. Write, and we will meet you there.

### **Advent Christian Periodical Advertised**

*The Voice of the West, and Second Advent Pioneer*, is published at Buchanan, in this State, by J.V. Himes, Father Miller's co-laborer and traveling companion. Eld. H. is the oldest Advent editor and publisher in America. The first four propositions he lays down we, as a people fully endorse. They embrace, Earth's restoration; reign of Christ; restoration of Israel; when Abraham and his seed, with all the righteous dead, will possess the new earth, &c. He says: — 'On the general doctrines and ordinances of Christianity, we shall maintain among others, the divinity of Christ, the atonement, the influence of the Spirit in regeneration, justification by faith, repentance toward God and faith in our Lord Jesus Christ, eternal life only through Christ, and the perdition of ungodly men, putting on Christ in immersion, and rising to newness of life, the fellowship of the saints in the primitive church order, the continuance in the apostles doctrine, breaking of bread and prayers, the sacred observance of the first day of the week [sic.] as the Christian Sabbath, in accordance with primitive usage.'

When Bro. Himes proves, by a 'thus saith the Lord,' that the first day of the week is the Sabbath, we will give him our interest in this office, make over a list of subscribers to him, go to work in his office for naught save board and clothing, and eternally thank him for having shown us the truth. In nearly every thing else we agree, and would say the 'Voice' richly deserves a place in every Advent family. Weekly, \$2.00 a year. \$1.00 for six mo.

### **Iowa Considered In Evangelistic Campaign**

We would say to the Brethren in the West, that we shall earnestly urge the necessity of sending one or two ministers into Iowa next summer. We intend to lay the matter before the coming conference, and don't mean to take 'no' for an answer. Can't one or two brethren from Fairfield be with us on the 15th?

Brethren, let's hire a good man to work

Bro. Cranmer's farm, and send the 'old soldier' to Iowa, this spring.

### **Elder Hull Becomes Mesmerized**

It appears from certain articles lately published in the *Advent Review and Sabbath Herald*, that Elder Moses Hull, formerly a member of the "Seventh Day Adventist Association," whose headquarters are in Battle Creek, Mich., has apostatized from the peculiar system of theology advocated in the columns of the *Review and Herald*, and has become a "Spiritualite." It also appears from the same paper, that Elder Hull did not thus fall into "the snare of the Devil" without being sufficiently warned of his danger. These warnings were given by Mrs. E.G. White, wife of the editor of the *Review and Herald*, and if we can have confidence in the pretensions of Mrs. W. they were given her by an angel while she was "in vision." Among other things, Mrs. W. says, "It was shown" her that "Bro. Hull" was mesmerized. The reporting magazine then goes on to say that Elder Hull, if he was mesmerized, had been accustomed to these mesmerisms through Mrs. White's "vision," which he classes with mesmerism also. (From *Herald of Life*).

### **Differences of Opinions of Waterman Phelps**

Dear Brother Dille: — I am still acting as agent for the 'Hope' as far as circumstances will admit. I want to have it sustained, for it is the only paper through which we in Wisconsin can speak, and although we differ very materially on some points from our brethren in Michigan, yet, we love the spirit manifested among them. And we shall try, with all our differences of opinion, ever to keep in possession the spirit of the Gospel.

Your brother in the patience of the saints, W. Phelps (Hope of March 24, 1864).

### **Good News From the East**

Union, Iowa, March 29th, 1864

Dear Bro. Cranmer:—

You will be glad to learn that the FREE Sabbath-keepers of the East, are

trying to unite their labors, for the cause of God and Truth. One of the brethren has written me lately, for information concerning the FREE Sabbath-keepers of the West. They had an interesting conference at North Berwick, Maine, in February. They chose a committee of two, to write and ascertain the state of things in the West. I was the only one they knew by name, and they wrote me.

Their next General Conference is appointed to be held at PORTLAND, Maine, on the 5th day of May next.

They estimate that nearly one fourth of the Sabbath-keepers of New England, are not fellowshipped by the 'Review.' And they feel the need of a paper, "through which God's FREE Sabbath-keeping children can speak freely." (To use their own words.) That while we are "contending for the life and Power of Real, Vital Godliness," we 'CAN SPEAK FREELY.' I was happy to inform them that just such a paper, called the 'Hope of Israel,' has already been started. And I gave them the names of Bro's. Cranmer, Reed, Dille, etc., with P.O. Address. I have not yet learned of the names of Brethren in Iowa, at Marion and other places. (This is an extract of a letter written by father Everett to Bro. Cranmer.) In answer for further information concerning the brethren in the West, it was stated, "Address Eld. SAMUEL DAVISON, Norris, Ill., V.M. GRAY, Marion, Iowa, and W. PHELPS, Busseyville, Wisconsin. (Hope, April 10, 1864, Vol. I, No. 11).

### "Cranmerites"

Dear Brother Dille:—I wish to say a few words to the Brethren, through the 'Hope of Israel.'

I feel to rejoice many times, to think that I was ever induced to fall in with the little despised company called Cranmerites . . . C.S. Bullock

### Belief in the Latter Rain

Brethren:—I feel this morning that our religion should be our constant theme, and its duties the chief business of life. No earthly calling should stand between us and our God . . . Watchman, looking for the 'latter rain,' to ripen the last great harvest, are you preparing to receive a baptism more glorious than that received on the day of Pentecost? . . . Editor

### Apology by Brother Dille

—Brethren, I own I feel grieved over the very many defects in our little paper. But you must remember that one lone individual acts as editor, sets the type, makes up the form, reads and corrects the proof, is both roller body and pressman, makes up the mail, distributes the type again, does all the chores of the office, reads and answers all the letters, keeps the accounts, makes out the reports, and preaches every Sabbath. I will try, however, to take a little more pains. Many errors in print on the first side of this sheet, were noticed too late to correct them. But I am thankful that my brethren and sisters are the most patient people in the world, and do not belong to the class known as 'fault-finders.' Father, help me to labor yet a little harder, that I may be more worthy of the confidence of thy children. EDITOR

### The Conference a Success

We live in a day when 'lying spirits' and 'false prophets' abound. We meet them everywhere, prophesying evil of those who love the truth. But, though the prediction was uttered against us, and the prophecy went forth that troubles such as we as a people had never known, would be seen at the Brandawine Conference, we have reason to thank God that it was not spoken by a truth-telling spirit. The conference was one of the most harmonious ever held by any people. Not one discordant note was heard. Speculation was set aside; the Bible defended, the law vindicated, and the plan of salvation shown so plainly that none could fail to understand.

### When to Begin the Sabbath



A letter in No. 12 of Vol. I, by E.S. Sheffield indicates that there was a difference of opinion as to when the Sabbath-keeping should be commenced, at sundown or at six o'clock. It also indicates that the S.D.A.'s originally commenced the keeping of the Sabbath at time other than sunset. A portion follows:

More than ten years ago (which would have been before 1854), a little band of brethren at Koskonong, Wisconsin were keeping the Sabbath, through the labors of our beloved Bro. Phelps. But as the subject of commencing and ending of the Sabbath, with no other explanation than 'the evening and the morning' made the first day, we in our simplicity of Bible teachings, understood the Sabbath to commence with the setting sun, and so observed it from then till now. Bro. Phelps, on his return to our neighborhood, discovered that he then believed to be our misapprehension about the commencement of the Sabbath. And, like a faithful servant, went zealously to work to correct our heresy; preached three discourses on the subject for our better understanding of it, which elicited replies from us; and with his preaching and our replies, after convincing us that 'the seventh day is the Sabbath of the Lord,' he convinced himself that he, with all the supporters of the 'Review' for aught we then knew, began the day at the wrong time.

Several of us wrote articles on the subject but, as the conductors of that paper believed us to be in error on this point, our articles never appeared in the 'Review.'

### **On the Nature of Man and the Image of the Beast**

Vol. I, No. 13 of the Hope of Israel has an interesting article by E.S. Sheffield, on "Our Position," an extract of which follows:

Some of our brethren in Albion Wis., once were members of the Seventh Day Baptist Church, and while such, listened attentively to our view on the nature of man, and life eternal only through Christ. After embracing what they then, and still believe to be the truth of the living God on this point, the [S.D.B.] Church took up a labor with them, for denying the immortality of the soul. But, Pilate like, the

Church could find no fault with them, as their character stood untarnished. Thus they were at a loss to know what to do with them, till finally an aged veteran in their Church, told them it was the duty of the Church, according to Paul's testimony, to reject 'a heretic, after the first and second admonition.' And they deciding that it was heresy to deny the natural immortality of the soul, these brethren were finally expelled from church fellowship, on the charge of heresy.

Others of us have been denounced, and denied fellowship, by some of the Elders connected with the 'Review,' because as they publicly told the people, we, though professing to keep the Sabbath, did not develop moral characters.

We therefore, demanded a public statement of what our immorality consisted, when the Elder simply replied that he had not been personal in his remarks. This puzzled us still more, as in his remarks on our immorality, he stated, 'these professing to keep the Sabbath' living in a certain direction and distance from the place of meeting, which pointed out, definitely, the locality in which we lived. We were thus rejected professedly for immorality UNDEFINED!

We doubtless hold opinions concerning the word of God, that are in opposition to each other. Consequently, some of us, and perhaps all to some extent, have, on some points, embraced error. This was the case with many, on the commencement of the Sabbath. And we felt assured ten years since that the Lord would come along before this time. We expected the Image Beast would before this time fill up his history, and run his career of persecution, compelling men on pain of death to receive 'the mark of the beast,' his 'number,' or 'his name.' But I fail to see a fulfillment of these predictions, hence I am still looking for a fulfillment of them; for it is impossible for a class of men to go through the terrible ordeal predicted of this 'Image,' and no person know when they have passed through, or any be able to look back on past history, and point out the events when, in the Revelator's description of the first resurrection, and final triumph of the saints, there is no class spoken of more fully, of their past sufferings and steadfastness, than those that come in contact with this likeness of the

beast that has been wounded and healed again, carrying out the same principles, by binding men's consciences. Let us endeavor to take heed to these things, that we drink not in this same spirit, remembering that to our own master we stand or fall. Leicester, Wis.

### **Communication With the Brethren of the East**

The Free Sabbath-keepers, East, are organized under the name of 'The Church of the First Born.' We like that.

Spiritualism received a severe check, in the late debate between Elds. Grant and Hull.

The rapping devils are creating some excitement in Pine Grove, in this Country.

To the Brethren who are expected to meet at the Brandawine Conference, April 15th—(now follows a portion of this letter)

Let us make a sacrifice to sustain the paper, by sending it to Sabbath-keepers of our acquaintance at a distance, and not yet informed of our paper, and thus introduce it. If the brethren East unit with us, I hope they will, to patronize the 'Hope of Israel,' we will soon have it doubled in size, and a little better quality of paper. But this, and all our efforts depend on the blessings of God. He does not despise 'the day of small things.' Let us be humble, Humble, HUMBLE! Pray! Pray!! Pray!!! And the God of peace be with us.

I am your Brother in love, S. EVERETT

And now a small portion of a letter from Chelsey, Mass., April 23, 1864, addressed to the Editor Brother Dille:

I have just finished reading Bro. Everett's letter to Bro. Cranmer, in the last 'Hope,' and I am led to exclaim 'What God hath wrought!' Here we have been 'scattered and peeled,' without any means of communication, whereby we could know the state of the cause, and communicate one with another. We have felt very much the need of a paper. We have thought it over, and talked it over; but without any real, decided action upon the point. But, in our last Conference, held at North Berwick, Maine, there was some move made, in appointing a committee to ascertain, as far as possible, the state of the cause in the West and elsewhere, and to see if there could not be

come means of communication by which the wants of the scattered Church could be met. And, on writing to our dearly beloved Brother Everett, of Iowa, we found to our joyful surprise, that just such a means of communication had been set in motion by the dear brethren in Michigan . . . . O, how many poor, disconsolate, lone pilgrims there are, scattered among the hills and vales of the East and West, who would hail with joy this little paper; those who have been cast off because they have dared to express their doubts as to the inspiration of E.G.W.'s Visions, and have planted their feet upon the sure word of God, which is undoubted accuracy . . . . From thy Brother in Christ, J.C. Day

### **A Staunch Free-Sabbath Keeper**

In this same issue is a letter from a Sister of Keene, N.H., written April 23, 1864, a portion of which follows:

Dear Brethren:—I received three No.'s of your little paper, entitled 'The Hope of Israel,' a week ago tonight. Glad to hear from all the free Sabbath-keepers, especially from Bro. Samuel Everett, with whom we are personally acquainted. I like the aspect of your little paper, thus far, well, and think I should like to take it as long as it stands on Bible truth. I call 'no man father or master,' acknowledge no inspiration but the Bible; hence, I reject all modern revelations, believing them all to be from the same source, even from the 'father of lies.'

I have seen so much degeneracy among Advent papers, that it makes me afraid of them all. Instead of being advocates of truth they are fast become advocates of 'damnable heresies.' Look at the 'Review and Herald,' published by James White, in which he advocates the Mesmeric visions of his wife; and requires us to receive them as inspiration; and if we refuse to do so, we are denounced and anathematized . . . . Editors seem to expect everything from them, to be received about the same as inspiration, forgetting that they (Editor's note) are

not inspired men . . . .E.G. Whitcomb

Editor's Note:

—We hope our sister will not be disappointed in our little paper. She must, however, remember that editors, like other people, sometimes differ in opinion; and not being inspired, they may sometimes be mistaken. If you find us, or any of our correspondence, teaching error, we will kindly thank you, if you will, in the spirit of Jesus, show us the truth. Different views will be expressed by different individuals, as our columns are open for honest investigation. Write again.

### **A Miraculous Healing**

Galesburgh, May 26, 1864

My beloved brother Dille:—I have just returned from Trowbridge. We had a glorious meeting. I preached 4 discourses, to a large audience. The last discourse was on the 'Law.' I baptized 1, and some 8 or 10 confessed the Sabbath, and the most of them said they should keep the whole law, for time to come.

The Lord manifested his power in a wonderful manner. Sister Carter, of Otsego, attended the meeting. She had been deprived of her speech for a long time. On the Sabbath, in the midst of a large Congregation, her speech was perfectly restored again. Glory to God! There was a Methodist woman present, who arose in the congregation, and said, 'This is the power of God! I know there is no deception with Sister Carter, for she stayed with me last night, and I know that she could not speak a word.'

Brethren, be of good cheer! The Lord is for us, who can prevail against us!

Yours in hope of eternal life, when the Life Giver comes.

GILBERT CRANMER

### **Conference Announcements**

The following items are from Vol. I, No. 15, June 15th, 1864:

A General Conference of Commandment-keepers will be held in Bro. Branch's neighborhood, near Hartford, Van Buren Co.,

Mich., commencing Friday, June 17th, and continue three days. Come one, come all!

The Lord willing, a Conference of God's free Commandment-keepers will be held at NORTH BERWICK, Maine, commencing Thursday Evening, and continue over Sabbath and First-day.

### **Publishing Policy Set by the Church**

Brethren must know we often publish communications we cannot endorse. We do this by order of the Church. By the 'powers that be' the paper is held open for communications from all candid enquirers. Please, therefore hold the Editor responsible for whatever he writes, and no more.

Call for a General Conference

— East and West

Bro. S.C. Hancock and Bro. J.C. Day are still acting, by authority of the Portland Conference, as a committee to correspond with the Brethren in the West, and Bro. H. writes:—

'In pursuance of our duty we have consulted together, and feel it desirable that at your coming Conference, you try to devise means for having a General Conference called, in some central locality.'

He suggests that the meeting be held at some place in New York or Pennsylvania, as the distance to Michigan is too great for the Brethren in Maine.

He also says, 'Furthermore, we want some brother full of faith and the Holy Ghost, well nourished up in the Word of Truth, to come and labor among us. Send us help in Jesus name!'

More Remarks on the Civil War

BUTLER BESIEGING FORT  
DARLING! GEN. GRANT'S BATTLE  
WITH LEE! LEE ADMITS THE 'LOSS OF  
30,000 MEN'!

Great God! Is this a lesson for the Lambs in the flock of Christ? To fill the heart with war, revenge and murder, and tell them it is glorious news! 50,000 homes dressed in mourning! Wives made widows; children

made orphans; homes made desolate, and the lambs of the flock called upon to rejoice at the glorious news! May the Lord save the brethren and sisters from such a spirit! . . . John Reed, Allegan, Mich.

### **More on East and West Co-Operation**

The foregoing appeared in Vol. 1, No. 16, July 6, 1864 of the Hope, and the following is from the same issue:

There was a Brother P.E. Armstrong of Celesta, Pennsylvania, who published a paper called the Day Star, which was advertised in The Hope of Israel several months previously. Brother Armstrong wanted the Michigan Brethren to combine their paper with his. However, at the Hartford Conference the assembled Brethren decided that they wished him success, but since they had already purchased a press, they preferred to keep it in Michigan for the time being.

It will be remembered that there was some correspondence between the Michigan and Maine brethren in regard to working together. At this Hartford Conference a letter from the Brethren in the East was read, in which the Eastern Brethren expressed their sympathies and interest in the work and the platform of the Brethren in the West. A portion of this letter follows:

We have to say for ourselves that all the truths of the gospel are precious to us, and that he abundantly blesses us in obeying and contending for them; and we can also testify to a proving of the promises of the 'gifts,' to our great comfort and rejoicing, even to the casting out of devils, healing the sick, speaking with new tongues, with prophecy, to this very day. And would farther say, we are believing in, and striving for, entire consecration to God, as the result of which we are hoping for the fullness of faith, in which the Church will come behind in no gift, while waiting for the coming of our Lord Jesus Christ.

We would further add, that in associating ourselves into a church, as begotten by 'the first born from the dead,' we have adopted the name of the 'Church of the First Born' and we recognize the last invitation, in the parable of the 'supper,' Luke 14:23, as being now given.

Approved by the Conference convened at Portland, Maine, May 8,

1864.

### **The Western Response**

TO THE BRETHERN OF THE EAST, organized under the name of the 'Church of the First Born,' greetings:—

We thank the great God and Father of our Lord Jesus Christ that, in his good Providence he has raised up numbers at the East, 'of like precious faith' with us in the West, who are keeping 'the commandments of God, and the faith of Jesus,' and claiming all the gifts and blessings that God has promised to his people.

We can say that we know by happy experience, that God can, and does bless us with the gifts of his Spirit, as he has the true Church in all ages of the world. We enjoy all the gifts we live for. We enjoy all you have named, save the gift of tongues, and the interpretation of tongues. These we believe will be developed among us, whenever God sees that we need them. These we think should be received with caution, and thoroughly demonstrated before being endorsed. One member of this committee, years ago, supposed he had the gift of tongues, when under what is called 'spirit influence;' he now knows it to have been a Satanic delusion. Yet, we believe if those gifts are needed in your community, it is your privilege to enjoy them. But, we are waiting for the 'latter rain,' to ripen up the world's great harvest. The 'former rain' was received on the day of Pentecost. The latter rain is yet to be poured out, and then the ministers of Jesus will go with the 'compelling message' of Luke 14:23.

Approved by the Conference convened at Hartford, June 17, 1864.

### **Shouting at a Baptism**

On First-day, at the very spot where, about eighteen months ago, we put on the Lord Jesus, we had the blessed privilege of burying two willing souls in baptism. They both shouted 'Glory to God!' with the first breath of the new life upon which they just entered.

### **A Change of Attitude**

## **Towards Bro. Armstrong**

Bro. Armstrong writes from Celesta, — ‘We step right out on simple faith in God, and cast all human machinery of creeds, conference voting, to the winds. And I am sorry to see you trying to know the will of God through a conference.’ . . . Other extracts we would like to make, but we see our little sheet is nearly full. Brethren we can’t help bidding the newly rising ‘Day Star’ God speed. (Hope, July 6, 1864)

## **More Conscientious Objectors**

The recent draft has fallen heavily on our little bands. Thrice the relentless hand of conscription has been laid upon the dear ones of the scattered flock of Israel, in Michigan. And we fear these ‘are but the beginning of sorrows.’ The unfortunate ones are Eld. James Watkins and Job Dunham. Elliott Baker is also among the conscripts.

The President has called for 500,000 more men to be in the field by the first of September.

## **History of Marion, Iowa Conference**

The following extract is taken from a ‘CIRCULAR LETTER,’ published by order of the Conference convened at Marion, Iowa, Nov. 15, 1862, published in the Hope of Israel, Vol. 1, No. 18, September 7, 1864.

We here give a sketch of our history for the last two years and a half. On the 10th day of June 1860, something over 50 of us adopted a form of a Church Covenant, drawn up by one of the approved messengers, (to-wit, M.E. Cornell) of the truths we had recently adopted. The following is a copy of the covenant—

‘We, the undersigned, do hereby express our wish to be associated together in Christian fellowship, as a Church of Jesus Christ, at Marion, whose covenant obligation is briefly expressed in keeping the commandments of God, and the faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and

discipline.’

Near a year and a half afterwards, the same Messenger held up, publicly, some other volumes by the side of the Bible, of a recent date, and averred that these recent publications were of equal authority, and binding forever with the Bible, and urged us to adopt their teaching also, as a rule of faith and discipline. A portion of us were unwilling to accept these new planks in the platform of our Church. Certainly not until we had time to test their soundness and fitness. The result was, about one half of the Church decided to receive these volumes as valid Scripture, and drew off from us, or rather repelled us from them, denouncing us as rebels, &c., &c., distinctly intimating that they no longer desired, nor would tolerate our company in their religious meetings, otherwise than as spectators.

We now discovered that the cry for our organization, had been made under false colors; and that while the plea of holding Church property, and securing the Church against impostors was held out, the real object was to put the visions of Ellen G. White on the same eminence with the Bible, and secure the recognition of Elder James White as the latter-day Moses.

As it regards us being rebels, we boldly assert that we are not rebels. We have not rebelled against the constitution which we adopted, for we stand firm on it yet. We have not rebelled against Ellen G. White, for we never endorsed her; nor have we rebelled against any of the messengers, for we never acknowledged allegiance to them; so the charge of rebellion reflects with shame on them, who have made it, they being the ones who have departed from their first position, (the Bible and the Bible alone), and have adopted a new one, Committee: V.M. GRAY, E.P. GOFF, M.N. KRAMER

## **General Announcements**

A Conference at Alamo, Michigan, October 14th. A Conference was appointed to be held at Portland, Maine, Nov. 3rd. Elder Cranmer expected to attend.

At this time, with this issue of the Hope, Sept. 7, 1864, Eld. Gilbert Cranmer became editor. Bro. H.S. Dille resigned, and stated that he did not feel worthy to occupy the position, but his main reason for resigning appears to have been ill health.

### **Reports on Conferences Proceeding in Maine and Michigan**

The ex-editor reported the proceedings of the Conference at Bangor, in Vol. 1, No. 18. He wrote that in the social exercises after the evening discourse, it was remarked (in reference to the forenoon, afternoon, and evening messages that had been given) that Brother Fabun's sermon had fallen upon us like a shower of heavenly manna; that while Bro. Wallen was speaking the Divine presence seemed to descend and overshadow the mercy seat, and that with Bro. Cranmer's discourse the cloud seemed to rise to lead the waiting host on toward the land of promise.

The next morning on First day, August 19, the Brethren met for business. After getting organized for the conference session, an address from the Brethren in the East was read. The Eastern Brethren were glad that those in the West were waking up and taking hold of God's work. It was further wished that they would be brought into the fullness of the gospel and come behind in NO gift, endorsing their position to test the gifts as they are manifested. They also asked for Brother Phelps or Brother Cranmer to come to the conference at Portland as a delegate, and then stay to work for a while in the East.

Then the conference in session at Bangor chose to send Brother Cranmer as the representative to go to the East. It also chose members for the Executive Board, consisting of JOHN L. STAUNTON, President; H.S. DILLE, Secretary; and HIRAM GOBLE, Treasurer.

The 'Report' and 'Circular Letter' of the Conference of the Seventh Day Adventists, convened at Marion, Iowa, Nov. 15, 1862, was read, and it was voted that the Executive Board select such portions of said Report and Circular as they see fit, for publication in the 'Hope.'

In this same issue of The Hope of Israel

appeared a report by Brother S.C. Hancock, about their Conference at North Berwick, Maine, August 4th. He reported that it was truly a delightful one. The ministers who preached were Brothers WESTON, HOWARD, and HANCOCK. The conference was a profitable one, the power of God was manifest, to the healing of the body also, to the subduing of the back-slidden, and causing them to cry for mercy. A number of the meeting were largely attended, and the already increasing interest in the community was deepened.

In closing his letter, Hancock exhorted:

Come Brethren and Sisters, in the name of the Lord, let us at once set about the work of raising our little paper, from a little sheet, not able to contain one half the communications that belong to it, to a good, readable, substantial paper. What say you, generally? Will we? Are there those that use tobacco: Give up the poisonous weed, and help spread the truth. Yours for the Kingdom, S.C. HANCOCK

### **Hull Deceived By Spiritualists**

It will be recalled that Moses Hull left the Seventh Day Adventists and joined with the Spiritualists (Hope, March 24, 1864). In the Sept. 7, 1864 issue, ex-editor Dille reported further of what took place in Moses Hull's life. He left the Spiritualists, and confessed that he had been deceived by Spiritualism, and yet he acknowledged that even then he was not delivered from its influence. Brother Dille then quoted from the Progressive Age, to show that Moses Hull was still under the influence of the spirits of devils:

... At the close of the circle, we were invited by what purported to be the spirit of Owasso, an Indian Doctor, to go with the Medium to Mr. Winslow's to stay all night. There we had the promise of more manifestations. Being anxious to see what could be done, we accepted the invitation and took our chance of sleeping in the same bed with the medium; but we got no sleep that night, for we had no more than got comfortably situated in bed, when loud raps

were heard on the head, then on the foot of the bed, then on the door, floor, washstand, &c. Next, a boot was placed on the bed behind us, then another, then the wash bowl was turned bottom side up and placed on our side, then the bed lifted,—we would suppose three or four inches from the floor— moved entire across the room. We got up and moved it back, but had hardly got back into it when it was moved and turned so as to stand cornering across the room in front of the door. Thus the manifestations went on with but little cessation until daylight. The medium slept a portion of the time while the manifestations were going on. At other times he was wide awake and pled earnestly with the spirits not to disturb him in his sleep.

The next morning at the breakfast table, in the presence of five persons, Owasso gave more evidence of life and intelligence beyond this mundane existence. — Raps were produced on the table, the table shaken, questions were answered, &c.

Finally the unseen power got hold of Mr. Slade's boot and pulled it off and threw it across the room, notwithstanding Mr. Slade's resistance . . . . With all these facts before us, how can we deny a super-mundane existence? . . .

### **New Arrangements in Printing the *Hope***

The 'Hope,' if it be God's will, will hereafter be published regularly, and soon as sufficient help can be obtained, it is to be issued weekly. Our readers will notice the change of terms. This does not affect those who have already paid. (The new subscription now was to be \$1.00 for 26 issues.)

### **Brother Hancock on Church Order**

The Brethren in the 'Sixties were in the formative years of organizing a church at large and in developing doctrinal points. We notice that there were differences of opinions (even as there still are) on how the Church was to function, etc. On June 14, 1864, Brother Hancock wrote from Bristol, Connecticut to the Brethren in the West concerning their stand

on organization.

A little church had just been established at Bristol. With the elder being present, all arose to join hands, and the leader then proceeded to give them the right hand of fellowship, placing in their hands a Bible, which was passed from one to another, as the covenant, creed, confession of faith, and every needful thing for their guidance, under the enlightening influence of the Holy Spirit. This was they way they became organized.

The church then proceeded to choose her officers. They were to be men full of faith and of the Holy Spirit, and their characters must meet the qualifications as set forth in the 3rd chapter of I Timothy. They were set apart by prayer and the laying on of hands.

Brother Hancock further mentioned that they repudiate organization and legislative cooperation. It seemed a strange inconsistency to them, to think the governments of earth rising up in persecution against them, and at the same time the church seeking to have the government establish corporate bodies by legislation. They also believed in rejecting all man-made creeds or covenants, or anything calculated to bind the conscience of the believer. Yet, they considered church order necessary in order to discipline the members according to the Savior's teaching, Matthew 18:15-17.

No one church holds jurisdiction over another. While each church was to act for itself freely, it was felt a privilege to meet together and hold counsels, relative to the prosperity of the cause.

### **Three Days and Three Nights**

In this issue of the "Hope," (fall of 1864) for the first time, appears an article on the time element in reference as to how long the Saviour was in the grave or tomb after His crucifixion. It shows that the Brethren then had the light on the matter of His being in the grave three days and three nights. This short article was written by Luther L. Tiffany, Lansing, Iowa.

### **What Constitutes the Image of the Beast**

In some previous issues of the 'Hope,'

there appeared several articles on the image of the Beast. One of these Brethren took the stand that the doctrine of the immortality of the soul is the image of the Beast. In this present issue of the 'Hope' another writer opposes this idea. He contends that the two-horned Beast of Revelation 13, which caused an image to be made, was not present in the Garden of Eden when Satan introduced the doctrine of the immortality of the soul. He takes the stand that the image is a government on earth. If the (papal) government of Rome, in all its characteristics brought in all the false doctrines, then it is here in America where the image of these things can be seen.

### **Hope of Israel Published by Church of Christ**

The 'Hope of Israel,' published October 7, 1864, has in its masthead these words: "Published on the 10th and 24th of each month BY THE CHURCH OF CHRIST, Terms \$1.00 for 26 numbers." A little below this is advertised "The Little Preacher," a little paper published monthly for the children, for 25 cents per year.

### **Everett on Christian Unity**

We reproduce a part of the following article on Christian Unity, which appeared in the November 2, 1864 issue:

1. One Body, the Church belongs to God. It is redeemed by Christ, and in His body, of which he is the Head . . . As far as the name is concerned, "The Church of God, — God taken collectively . . . We should beware of all sectarian parties and divisions.

2. One Spirit. As the Spirit of God, the spirit of Christ, and the Holy Spirit, is one, so every member of the one Church is a temple of God, and must be holy. . .

3. One Hope. True Christians have fled for refuge to 'the hope set before' them in the glorious, which hope we have as an anchor of the soul, both sure and steadfast, which

entereth to that within the veil, whither the forerunner is for us anchored.'

4. One Lord. He is Lord of all. He is the Lord from heaven, ever all God blessed forever. . . 'Ye call me Master and Lord; and ye say well; for so I am.' 'Every knee shall bow, and every tongue confess that he is LORD, to the glory of God the Father.'

5. One Baptism. How much division, discord, and unholy controversy, would have been saved the Church, if all believers and no others had been immersed into the name of the Father, Son and Holy Spirit. Happily for those who are looking for the second coming of Christ near, they have 'one baptism.'

6. One Faith. The faith of God's elect is fixed on His word of truth. I think the holy Scriptures contain God's word to us, making due allowance for a few slight mistakes of transcribers, and the imperfection of translation . . . In a word, faith is a primary requirement of the gospel, and a most excellent grace . . .

7. 'One God and Father of all, who is above all, and through all, and in you all.' Thus we come to the eternal and glorious fountains of all good!

I am your brother, in peace and love, S. EVERETT, Union, Iowa.

### **Change in Page Size**

With this issue (November 2, 1864), a change was made in the page size of the 'Hope.' It was considerably smaller than previously. "The Hope will hereafter be published in its present form, and fair print. Its prospects were never so bright."

### **Cronk Drafted**

Brother William Cronk, of Casco, who was drafted on the last call, passed examination, but was declared exempt from field service on account of his religious principles. He is in government service in the hospital.



## Cranmer Travels to New England

The Brethren will be glad to learn that Brother Cranmer has buckled on the armor, and intends to spend the Winter in the field. He is holding meetings this work at Bloomingdale.

Brother Cranmer has gone on his mission to New England. May Israel's God go with him, and may the old soldier never more lay off the armor till the war shall close with victory over death and the grave!

### My Visit to Portland, Maine

To the brethren scattered abroad, I would say, after three days and three nights travel on Nahum's chariots, I arrived at the place of destination, and received a cordial welcome from brethren, and delegates from several states. A more consecrated company of Advent believers I never met with, than I found there; or farther advanced in 'Spiritual gifts.' Truly, it was good to be there!

During the Conference there was not such an elevation of feeling as I have witnessed at some other times; yet the preaching was very instructive, and the exhortations, prayers, and singing were strengthening and comforting.

In the midst of tears, we gave them the parting hand, in full assurance if faithful, to greet each other again at the general resurrection of the 'Church of the First-born, whose names are written in heaven.'

After another three days and three nights ride I arrived at home, and found all things well. Thanks be to the good Lord! G. CRANMER

### More on the Crucifixion and Resurrection of Christ

(The foregoing was published in the November 16, 1864 issue.) In the same issue is an article on the time of the resurrection of Christ, written by Brother Horace Cushman of Flushing, Michigan. He asserted that the Saviour was crucified on Thursday, and resurrected about one hour before sunrise Sunday morning. Here is another example of the paper being open to discuss conflicting views.

## E.W. Waters From Hubbardsville, New York

Dear Brother H.S. Dille: Some kind friend unknown to me has sent me 'The Hope of Israel,' Numbers 13 & 15, for which I am truly thankful.

Myself and wife embraced the Advent faith in '42, '43, and passed through our experience with the Advent body up to the passing of the time; but could believe nothing less of our experience, than that it was of God. Our next move was to believe in the Advent proclamation. The next step as 'the commandments of God, and the testimony of Jesus Christ.' And by degrees the 'testimony of Jesus Christ' became the Visions of Ellen G. White, or the Visions of Ellen G. White became 'the testimony of Jesus Christ.' We fully endorsed the Visions as being of God: and, apparently, all things moved on safely until I received a paper called the 'Messenger of Truth.' At first I felt much hurt at the thought of daring to question Ellen's visions being of God, but thought they would shine all the brighter for scouring them with an investigation. So at it I went, comparing the 'Visions' with the unerring 'word,' and with facts. And to my great astonishment, the visions of that much loved sister White were 'found wanting.'

I then confessed my errors, and wrote my confession to Bro. and Sr. White, requesting them to publish it. But they refused to do so, but have added error to error, and have not ceased to publish and brand me as wide as their circulation extended as a bad and dangerous man. And yet they have not been willing to grant me a trial of any kind. Yet I never felt any unkindness towards them for I always loved the name of the Advent people. And if they have erred, I can forgive them and still love them, but their organization I have no sympathy with.

My wife and myself, since the death of the 'Messenger of Truth,' have mourned our way up to about 2 years ago, when we believed the time was at hand when the Lord was about to revive His work. And our faith in the prospect revived us some; and now behold 2 Nos. of the 'Day Star of Zion,' and 2 Nos. of 'The Hope of Israel,' both breathing the same original Advent spirit. I will praise the Lord for the

privilege of reading 2 Nos. of these two different papers. Nothing short of Bible truth, and the love of God shed abroad in the heart can feed and satisfy the torn remnant of these last days. And now, as light is bursting forth all around us, showing that the fields are ready for the harvest, we have been praying the Lord to send more laborers into the harvest. And as the work has begun, I will not be faithless but believing. I do not intend to be actuated by the fears of man but to act in solemn fear of Him whose name alone is JEHOVAH; and in the fear of Him who is revealed in the Bible as "KING OF KINGS AND LORD OF LORDS," soon to come thus crowned. Hubbardsville, N.Y  
 E.W. WATERS

### Publishing Problems

The issue dated November 30, 1864 contained an article by Brother H.S. Dille, entitled "Shall the 'Hope' Live?" After leaving a better paying job, Dille had labored for three and a half years to publish the Hope of Israel. The financial situation had become very severe. He had even thought of ceasing to publish the paper. However, at the conference in Bangor, it was decided to continue with the publication of the paper, even though sufficient funds were not coming in to support Dille or to print the paper. He made another appeal for help, and again asked "Shall the 'Hope' live?"

### A Band of Pilgrims in Wisconsin

Dear Editor: —Permit me to say that when the S.D. Adventists, in this place, took their 'Advance step in organization,' a little company of us were left 'outside,' because we dared not endorse Mrs. E.G. W.'s visions.

We have continued our meetings for prayer and conference, on the Sabbath, weekly, to the present time . . . Mrs. Diana Tickner Marquette, Green Bay Co., Wisc. (Hope, No. 23, Nov. 30, 1864)

### Crusade Against the "Visions"

A letter dated December 15, 1864, to

Brother Dille, states that some folks in the East were offended because of the crusade published against the "visions." We will quote a part of this letter from Brother S.C. Hancock.

In No. 13 the last volume of the 'Review' we are set forth as a company of disaffected Sabbath-keepers, whose object is to raise a crusade against the 'visions,' some of our brethren and sisters in the East have felt really hurt at some things which have appeared in the 'Hope'...

On the other hand, as far as the use of tobacco is concerned, I am happy to say the Church of the First Born, at the East, regard it as a dirty, loathsome, expensive, unhealthy practice, from which every disciple of Christ should abstain; though one thing is certain, and that is that more persuasion will do far more in affecting this change than coercion will. . .

I don't know that the Lord has anywhere given a rule to our brother for ruling us out as 'rebels,' and 'sesesh,' and 'wandering stars,' and 'fanatics,' and picking up some foible they have known of a dozen or fifteen years ago; and failing thus to destroy our influence, and build up themselves on our ruins, and not only so, but even resorting to vile falsehood for the same purpose. But, if we are called to bear this, we must do so with Christian forbearance and fortitude, and pray, 'Father forgive them for they know not what they do.' S. C. HANCOCK

The Editor's Answer:

To Brother Hancock and others we would say, the 'Hope' was not started for the purpose of raising a 'crusade against a certain class of visions,' but as an organ through which God's scattered children could communicate with each other. Circumstances called out the little I have said on the subject, and I would not have been true to my trust had I said less. . .

In regard to tobacco, I don't use it; and never have, reports to the contrary notwithstanding. More anon. H.S.D.

"Church of the Firstborn"  
 Name Supported in the East

To the Children of the Lord  
 Scattered Abroad; called to be  
 members of the church militant,

greetings; —Whereas, the Lord's children associated together in church relation in different parts of his vineyard, are known by different names, as 'The Church of God,' 'Church of Christ,' 'Christians,' 'Disciples,' 'Seventh Day Adventists,' & etc.; and whereas such differences of names is not convenient, and often leads to confusion.

The brethren assembled in conference in Portland, Nov., 1864, feeling an earnest desire that the difficulty may be removed; and that a name may be adopted that all may be free to unite under; a name, if possible, free from all reasonable objections, appointed a Committee to prepare an address to the church to be published in the 'Hope of Israel,' giving the reasons for the adoption and preference of our own name, (Church of the First Born) and inviting suggestions for the accomplishment of this object.

Our name was adopted as one of the names given to the church in the Word; and that PARTICULAR NAME, because of its suggestiveness of that great act in the plan of redemption, in which the church and believer see the hope developed in the person of our great Head. As, while we contemplate man in his lost and ruined condition groaning under the curse, with the grave waiting to receive Him; with nothing around him to raise his mind to contemplate the hope of glory and dominion provided for him; the name, Church of the First Born, naturally suggests the idea—Who is the First Born whose the church is? And Why is he the First Born? And we are led to behold our risen Lord, our elder brother, now victor over death and the grave, crowned with glory and honor, and by beholding him we see our own hope.

Now it seems to us, that as we thus look abroad upon the face of the earth and find nothing but what falls a prey to the curse, that a name suggestive of the rays of immortal light and glory that now beam forth through the gloom of decay and death, even streaming

from the grave itself; is the name of the church. With these few remarks concerning our own feelings in the matter, we earnestly invite a free expression of the views of the different churches, that if possible the differences of opinions may be removed, and all unite under one name. May the Lord guide us into all truth, and prepare us for his heavenly kingdom. J.C. Day

O. Davis  
G. Cranmer,  
Committee  
Portland, Nov., 1864

### **Wants the 'Hope' Weekly**

Dry Creek, Linn Co., Iowa, Dec. 28th.

Brother Dille:—We were happy to receive your kind letter a few days since, though we were pained somewhat at the remark with regard to the closing of your labors for the 'Hope.'

It seems to me that such an event, at the present at least, would be attended with disastrous results with reference to our paper. I hope you may not be compelled to such a

course, through want of support. It should not be expected that you should saddle the responsibility of the paper yourself, nor should we expect that it should be sustained alone through your sacrifice. I look at the paper as of vital importance to our existence as a religious body. Consequently we all should feel mutually interested in its support.

Yours in hope of eternal life, M.N.  
KRAMER

### **The "Branches" in the Work**

One of the pioneer names in the early work of the Church, is that of Branch. The Branches were leaders in the Church of God work for a number of years near Hartford, and later at White Cloud. At the present time, these groups seem to be associated with the Seventh Day Baptists. Anyway, the following letter is one of the first letters from a Branch, in the Hope of Israel:

Hartford, Mich., Dec. 29th, 1864

Dear Brother:—WE are all as well as usual, and trying do the best we can. Our meetings are kept up every Sabbath; and of late the interest increases, though we have no preaching. What has become of Dr. Cranmer? Where are the watchmen, Bro. Dille? I would like to have a talk with you once more in the flesh, before Jesus comes. From your brother, seeking for truth, as for a hidden treasure. May God bless us in my prayer. E.G. BRANCH

Bro. Branch:—Bro. Cranmer is doing a good work in Trowbridge. We made him a New Year's visit, and can truly say we never heard the old soldier preach better. You will soon hear from him over his own signature. He intends to visit Hartford before long. Thank the brethren for their 'freewill offering.'—Dille.

#### **IV. Events During 1865**

##### **Growing Pains of the Pilgrim Band**

THE HOPE OF ISRAEL Vol. 1, Waverly, Van Buren County, Mich., Jan. 11, 1865, No. 25. Published once in two weeks. Terms \$1.00 for 26 numbers. Gilbert Cranmer, Editor. John Reed, Corresponding Editor. Executive Committee JOHN L. STAUNTON, President. HARVEY S. DILLE, Secretary. HIRAM GOBLE, Treasurer.

Letters and communications for the "Hope" should be addressed to H.S. DILLE, WAVERLY, MICH.

##### **A General Conference Mentioned as Early as 1865**

BROTHER DILLE:—As we have not had use for any of our quarterage, we send the whole amount to the disposal of the Conference Committee, for the quarter ending with this year. We shall endeavor to carry out the resolution passed by the General Conference in this matter. Enclosed you will find \$8.50 paid in by the following persons — (and here follows a list of names and amounts.)

##### **Reed Quits Tobacco**

Allegan, Jan. 8, 1865

Dear Bro. Dille:

I have been making some new calculation for myself, and I want to tell you about it. I want to tell you, my dear Brother, what the Lord has done for me.

In years gone by, I tried to leave off the use of the weed,— TOBACCO. But I had no strength when the appetite came, the craving of which no one known but he who has it to contend with. The Lord has given me strength thus far; and if he continues to give me his aid, I shall be able to help the 'Hope' live. If I use ten cents worth of tobacco per week, it amounts to \$5.20 per year. Certainly this would help the Hope to live, if applied to that purpose.

But stop! Let us see. I used at least twenty cents per week. That makes \$10.40! Surely, the 'Hope' can and MUST live! Better \$10 to the support of the 'Hope' than for tobacco.

(In paragraphs which followed, he tells how he overcame the use of the filthy stuff, as he calls it. The letter was signed JOHN REED.)

### **Close of the Volume**

Yes, Volume 1 of 'The Hope of Israel' is at last closed! Our voyage has been a long and stormy one. But as we look back upon it, we see much to be grateful for. At every port we have entered new passengers have come on board. Among these are some who, before acquainted with the Hope, were strangers to God, and aliens from the commonwealth of Israel . . . Our list of passengers is not quite numerous, and are as respectable disciples of Christ as ever shipped for Mount Zion . . .

#### **Interesting Letter from Bangor**

South Haven, Jan. 16, 1865

BROTHER DILLE:—The Brethren from Hartford and Casco, last Sabbath, met at Bangor to commemorate the death and suffering of our Lord and Saviour Jesus Christ; and resolutions were made by the brethren and sisters, to prove more faithful than ever yet we have done. May God help us to carry them out.

The Brethren took into consideration the coming Draft, and are going to try and raise money to clear all the brethren who may be drafted, by paying \$300. We have appointed a meeting, to be held at BRANDAWINE CORNERS, Jan. 29th and 30th. We hope to meet as many as can come and enjoy a refreshing season. May God help us to come praying. We hope the brethren will come from every quarter, and come prepared to say what they will do to raise the money.N.

WALLEN

R.C. HORTON

### **Editorial Difficulties Then, as Now**

There is perhaps no task more difficult than that of rightly conducting a religious paper. There are hundreds of different tastes to please. One wants to deal alone with facts, and would like to have the entire paper filled with articles on "The Sabbath," "The Sleep of the Dead," "Baptism," etc. Another finds a mine of truth in some obscure passage in Revelation, and feeling that it is given to light the pathway of the Church, he forwards it for publication. One requests us to publish no more poetry, as long as we can find anything else to fill the paper. Another is better fed with a song, then he possibly could with a sermon.

In conducting a meeting, we usually have one sermon, and many cheering testimonies from those who truly love our Master's cause; with songs of praise, coming warm from the heart, ascending like a sweet incense to the throne of God. And who, among God's people, does not love to meet where sermons, prayers and praise to God, together help to instruct and elevate the soul? Like just such a meeting we wish each number of the little 'Hope' to be Brethren will you help us make it so? (Who wrote this? When?)

### **Suggestions on Naming the Church**

Marion, Iowa, Jan., 1865

DEAR BROTHER DILLE:—It appears that the time has come when we are called upon to express ourselves in regard to the taking a name, to distinguish us from other religious sects, or denominations. And it appears conclusive to my mind, that if such name is adopted, that the name itself should be indicative of our faith. And as suggestions upon this subject are invited by the Committee appointed at the Conference at Portland, upon this subject, I feel free to suggest that the name FREE SEVENTH-DAY ADVENTISTS would be indicative of our peculiar views, and religious tenets. The name Adventist must necessarily attach to us a religious people. It matters not what name we take, we are in fact Seventh-day Adventists; and it is in this blessed hope of the soon coming of the great Head of the Church, that we rejoice continually, day and night, before the throne. . .

Brethren, speak out on this subject. Let us have a general correspondence before we adopt any name. And let us live humbly before God, so that he will give us a free, or an abundant entrance into his everlasting kingdom, at the advent of his dear Son. V.M. GRAY

The question of a name for the church seems to have been a problem for some time. Previously we had a suggestion to call the church “The Church of the First Born,” and another suggestion to call it “Free Seventh-day Adventists.” Next we have an article, first giving all kinds of texts which referred to God’s people, by many appellations, and then adding, “Let us be living members of the church of God, by a living faith in Jesus; and by the hope of being ‘GATHERED into the general assembly and church of the firstborn,’ when Jesus shall come, and by his angels, gather the children of God now scattered abroad, into one glorious, pure and perfect society, to dwell with God in Christ forever”. . . This was suggested by SAMUEL EVERETT.

Luther L. Tiffany of Lansing, Iowa was quite vehement, in an article which appeared in Vol. 2, No. 3, March 22, 1865, against adopting any name at all for the saints. He wrote against Bro. V.M. GRAY’S suggestion, and also denounced the Advent people for adopting a name in 1860 and following years.

Another who wrote against the idea of adopting a name for God’s people was E. ROWLEY of Leicester, Dane Co., Wis. It was written March 16, 1865.

Bro. Harry Marsh, of Lapear, Mich., wrote:

I see the subject of a name to be known by, is being agitated. Hope the name for convenience may be a short one. Christian, Disciple, or some such, with Seventh day attached, to distinguish it from others, thus, — ‘Seventh Day Disciples,’ or such other name as may be suitable; but name it the shortest that may be.

Another voice that was raised against adopting a name for the church was that of Moses J. Dunham of Dowagiac, Mich., published in the Hope of Israel, April 9, 1865. The Editor’s position on the name issue was published as follows:

My Position.—Christians need no party names to distinguish them from brother Christians. Their daily walk is sufficient to distinguish them from partisan professors, and from the world. H.S.D.

### **Something More on Tobacco**

Colomo, Wis., March 12, 1865

Dear Brother Dille:—No. 2 of Vol. 2 of the Hope is received, and I am glad to hear of your prosperity. But I am much interested with No. 26 of Vol. 1, especially with ‘Church Order,’ and the ‘\$1000 letter’ (on tobacco). Of course we all pray for Bro. Reed, and for all others that use ‘the weed,’ that they may be cleansed. I stopped smoking the 5th day of last April, and quit the

use of tea the 15th day of June. Now I drink nothing when I eat and my health is much better. I see, by the 'Review,' that our beloved Editor, Bro. Cranmer, uses tobacco; (I have used it for 30 years) but I love him, and I would be glad to see him and preach, pray, exhort and talk with him, no matter how much error I may think him in, while I and truth may be free to combat it. . .

NEIL A. PERRY

### **President's Lincoln's Death**

On April 15, 1865 President Abraham Lincoln died from a shot fired by William Booth the night before. The Hope of Israel, Vol. 2, No. 5, published at Waverly, Michigan, April 23, 1865, carried several quotations from other magazines or newspapers, about the President's death.

We thank God that President Lincoln, kind and feeling as he was, and pious too, according to his idea of piety, did cause to be made such laws as would deliver God's saints from participating in war. To this end let us still pray for our future rulers, as a law abiding and devoted people, to the end that we may be able to lead quiet and peaceable lives to his honor and glory. The scene of the President's death-bed is described by one who witnessed it as most affecting. It was surrounded by his cabinet ministers, who were all bathed in tears, not even excepting Mr. Stanton, who, when informed by Surgeon-General Barnes that the President could not live until morning, said 'Oh, no, General, no, no,' and with impulse natural as it was unaffected, immediately sat down on a chair near his bedside, and wept like a child—Senator Sumner was seated on the right hand of the President's couch, near the head holding the right hand of the President in his own. He was sobbing with his head bowed almost on the pillow of the bed where the President was lying.—Harbinger

We consider the murder of Abraham Lincoln the greatest crime that ever stained human history.—Progressive Age.

### **More on the Name of the Church**

Union, Rock Co., Wis., Apr. 3rd.

BRO. DILLE:—I remember my pledge, and I remember the 'Hope,' and I remember you, and the 'church of the living God,' 'the pillar and ground of TRUTH.' For years I have felt that the name, 'Church of God,' had a power in it that no sectarian name ever had, or ever could have. And I feel there is no name so appropriate . . . POLLY G. PITTS.

### **Quite Strict!**

Bro. John L. Staunton, having enlisted in the U.S. Service, the church in Waverly has withdrawn from him the hand of fellowship. He says his principles are unchanged, and himself advised the course we have pursued. He desires our prayers, and as large a place in our affections as we can give him. We can hold none but non-resistants in fellowship, in Waverly.

### **Further Publication of**

### **the Hope in Question**

In April of 1865 the Hope of Israel, H.S. Dille, apparently the office editor, wrote that for a time the paper must sleep. He had worked for the low wages of \$4 a week, until the church owed him between \$60 and \$70. His board bill was unpaid, and he needed rest because of ill health. The Brethren were not supporting the paper with finances like they should have done, and some had not even paid for their subscriptions. Brother Dille then asked that letters be directed to Hiram Goble, Waverly, Mich., who was the treasurer, while he himself was going to do something else, or rest, hoping that he could soon greet the Brethren again through the Hope.

Further, Brother Dille made an offer, that if the Brethren were willing to raise \$400 to buy a

press and materials for enlarging and improving the Hope, that he would be willing to have a part in raising the money, and as soon as preliminary arrangements could be made, he would announce it by publishing another number of the Hope.

The next issue of the Hope appeared nearly two months later, and it reported that at their last conference arrangements were made to again publish the Hope, with some alterations. Hiram Goble was Treasurer; H.S. Dille, Publisher; and S. Everett, Editor. The Conference took a vote, which declined a former plan of making the Hope of Israel a free oracle of everything written for its columns.

The new editor, Samuel Everett, wrote that he and his wife were enclosing \$5 for the subscription, and the rest to be applied to improve the paper. He also wrote:

I want to write an exuberant shout of AMEN to Brother Reed's resolution against tobacco, and his 'new calculation about it' — aid to the Hope. I have long esteemed those habits (slavery to tobacco, &c, &c.) as idolatry in one of its most dangerous forms, and naturally felt a good deal discouraged as to the 'vital piety' of any church which ignored or repudiated the fact. With God's blessing I hope to be able to write something before long for the readers of the Hope, touching 'Idolatry.'

This was in June of 1865 when Brother Everett became editor. Then in August of the same year Brother Dille became both editor and publisher. In his editorial he stated that the "*Hope* is waked out of sleep, having been revived by the conference at Waverly." During October of the same year the editor again made a plain talk to the patrons. He was at work without pay, and pled with the readers to do their part in supporting the paper.

### **Ordained Elders in Michigan**

The October issue of the Hope of Israel, Vol. 2, No. 13, 1865, contained a list of the regularly ordained elders in the state of Michigan, as follows:

Gilbert Cranmer, Galesburgh, Kalamazoo County  
Daniel Tiffany, Kalamazoo, Kalamazoo County  
H.S. Case, Samuel Everett, Enos Easton, Erastus G. Branch, Hartford, Van Buren County  
James Watkins, Isaac Catt, Bangor, Van Buren County  
Newton Wallen, South Haven, Van Buren County  
John Fabun, New Casco, Allegan County

## **V. Events During 1866 and 1867**

### ***The Hope of Israel Moves to Iowa***

You will recall that Brother Dille pleaded for better support to keep the Hope going, and it may be added here that he even contemplated taking on another job. That issue (October) seems to have been the last one issued at Waverly, Michigan. The next thing we find is that when the paper was revived, it still went by the name of The Hope of Israel, but was published Semi-Monthly by The Christian Publishing Association, at Marion, Linn County, Iowa, with Brother W.H. Brinkerhoff, Editor. It was dated Tuesday, May 29, 1866, making a gap in the publication from October 1865 to May 1866. The new editor, Brother Brinkerhoff, wrote in his introduction:

We, for the present, retain the name, 'Hope of Israel,' but have increased its size, and for the time being, publish it semi-monthly.

Another thing, it apparently started all over with its numbering, for it became Vol. 1, No. 1. The price was now to be \$1.50 per year, and it contained 16 pages each issue.



The President of the Christian Publishing Association, Brother Henry E. Carver, wrote an article in this first issue at Marion, entitled, "The Christian Public, and Especially to the Brethren of the Seventh Day Adventist Church." He stated reasons why the publishing association was formed, namely because he and Brothers B.F. Snook and W.H. Brinkerhoff had been cut off and disfellowshipped from the S.D.A. Church, primarily over the "visions" and over their interpretations of Revelation 12th and 13th chapters.

To the former subscribers of *The Hope of Israel* we would explain the reason why the paper we send them is published here. Our delegate to the late conference at Waverly, Michigan, was instructed to urge the necessity of a paper, and to pledge our support if the Hope should be resuscitated in Michigan. It was thought best by the conference that we should publish it here, and for that purpose the press, type and fixtures were generously donated by the conference, and have been received by us, for which we invoke the blessing of God upon them.

### **The Ministry of J.H. Nichols**

Soon after the Hope of Israel moved to Iowa, in the summer of 1866 began to appear letters and reports of labor from Elder J.H. Nichols. According to his writings, he seemed to be a man who pressed the idea of holy living. Elder L.I. Rodgers, a grandson of Brother Nichols, a member of the Church of God since 1913, and who is now (1963) living in Arkansas, reports the following:

My grandfather Nichols was born in Canada, and from there to La Porte, Iowa. Grandfather Nichols (Elder J.H. Nichols) began preaching for the Church of God in 1861. His first sermon was in a community in Iowa where he did not know a person. His text was Job 21:2, 3 (very appropriate as the crowd were jeering, mocking and making fun of him until he read this text.) He held three weeks meeting at this place.

From this time on he continued to preach as the Lord gave opportunity until he fell asleep in Jesus in January, 1916. He preached in many states, I was just reading a report from him written at Bald Knob, Arkansas in 1893, where he held a meeting and baptized Sister Mary A. Adams and her daughter Olive, at the close of the meeting.

In 1862 he made a visit to California and preached at where Santa Rosa now stands. As far as we have been able to find out he was the first person to preach the seventh day Sabbath truth west of the Rocky Mountains.

After his marriage he lived in Iowa, Kansas, Missouri, Oregon, and California, preaching at every opportunity. I am not sure when nor by whom the work was started in Iowa. Grandfather Nichols started preaching in Iowa in 1861, but there was already a work there at that time. S.W. Mentzer accepted the truth in 1860 and joined the church in 1864. In 1876 he was ordained to the ministry.

#### Trichinosis Spurs Anti-Pork Teaching

In the first issue of the Hope published in Iowa, was this item:

That dreadful disease known as 'Trichinosis,' which has been claiming its victims in Germany and in different parts of the United States, has made its appearance in the midst of our own beautiful city, and at present writing, (June 4) two have fallen beneath its destroying power, and six others are suffering from the same disease.

Through the kindness of DR. BARDWELL, we examined, by the aid of a microscope, a portion of muscle in which Trichinae in large numbers were easily discovered. There is no known remedy for this disease, when once it fastens upon its victim. The only manner in which we can be certain to escape its ravages, is to abandon the use of swine flesh entirely, and those

who have not been in the habit of eating pork in the past, will now have no fears. For full particulars see the 7th page of this No.

#### Cranmer Receives "New" Two-Horned Beast Idea from Brinkerhoff

BRO. BRINKERHOFF: The first number of *The Hope of Israel* has come to hand. I am happy to see that it has again revived, and hope it will be sustained so long as the Lord wants to make it of use, and may it ever advocate the truth and breathe forth the spirit of Christ. I feel anxious to see the subject of the Two Horned Beast fully brought out, for the idea therein is new to me. I claim that the Two Horned Beast is the entire Protestant world, and am looking for great persecution from that direction, yet the truth is what we want on all these subjects. I deeply regret that I was deprived of the privilege of seeing you at our Michigan Conference. At that time I was severely afflicted with sore eyes, and in consequence, could not be present, yet my spirit was with you. May the Lord speed on the good work. Please give notice of our next Conference at Hartford, Van Buren county, Michigan, commencing June 27th, and lasting over Sabbath and First day.

Yours, in hope of eternal life, Gilbert C.

#### A General Review of the Work

*The Hope of Israel* during 1866, contained many articles on prophecy, letters from readers, news items, both of local and general nature, books and tracts for sale, advertisements, and articles and editorials in regard to the relations of the editors and leaders, with the Seventh-Day Adventists from whom they had been disfellowshipped. There were also reports published of work done in the field by the ministers, announcements of conferences to be held, and one article was written on the Christian Home Missionary Society that was formed for the purpose of advancing and spreading the Gospel. Many letters expressed joy and thankfulness to have the *Hope* again come to their homes. There were some very encouraging reports, as well as drawbacks and disappointments.

#### Dille Becomes Mormon, is Disfellowshipped

At the Conference held in Hartford, Michigan, commencing June 29, 1866, the Ministers and Elders considered the case of Bro. H.S. Dille.

They considered that he pursued an unfair and unchristian course before he left us, and having learned that his course since has been reproachable, (he having joined the church called Mormons) we feel it to be our duty to withdraw the hand of fellowship from him as a Minister of the Gospel in connection with us, and that this notice be published in the *Hope*.

By order of the Ministers and Elders.  
S. EVERETT, Clerk

(In a later issue of the *Hope*.)

We have received a communication from Eld. Dille in reference to the recent action of the church in Michigan in his case. The article is too lengthy for insertion, but we deem it an act of Justice to him to state that he denies having acted in an unfair and unchristian course, as charged upon him. He says that he was at heart a Mormon before his connection with the church in Michigan; was a firm believer in the perpetuity of spiritual gifts among the people of God in all ages, and because he found a portion of the church opposed this doctrine, and were getting controlling influence he left them and joined the Mormons not however that class who with Brigham Young, believe in and practice

Polygamy and its kindred evils, but those who hold to the original (Mormon) faith. He expresses no ill will or hard feelings towards those who have disfellowshipped him, but wishes to part with them in the spirit of love.

### **Marion, Iowa “Church of God”**

According to previous appointment the Church of God in Marion, Iowa, convened July 14 (1866), for the purpose of electing church officers, and transacting other business. (This shows that by this time they called themselves the Church of God. Previously they went by the name of Church of Jesus Christ.)

### **Business Note Respecting the Paper**

To those who sent money for the Hope, when it was published in Michigan; Bro.—We could not tell from the book, the amounts that were paid, and the length of time the paper should be sent. When the materials with which the paper was printed was tendered to us, we asked the question, ‘What about those who have paid for more numbers than they received?’ The answer was, ‘That, as the means had been expended in publishing the paper in Michigan, they would not ask of us to make up the deficiency.’

### **Disputes Between S.D.A.’s and the Church of God**

Last winter the S.D. Adventists of Marion, Iowa, owned a meeting house, a two story brick, but owing to a majority of the church not being willing to swallow visions coated over with a United States two-horned beast, and that the colored people were part human and part baboon or something else, the meeting house was sold, and now the Christian Publishing Association publishes the HOPE OF ISRAEL in the upper story. A short time since, we learned that the S.D. Adventists of La Porte City, Iowa, had also sold their meeting house, as their membership was reduced so low that they did not need it.

By this time (fall of 1866) there had been quite a battle fought between the Seventh-day Adventists and the Church of God, and especially by those who had left the Seventh-day Adventists. Some of the fighting (and even mud-slinging) was done through the papers. The biggest points at issue were the “visions” of Mrs. E.G. White, and who represented the two-horned beast. The October issue of the Hope told that the editors of the Review commenced publishing on the two-horned beast, and expected to review the statements made by Brother Carver, as given in the Hope.

The Editor has at least broken the silence, and mentioned that there was such a paper published as the Hope of Israel. Thank you Bro. Smith (Uriah Smith was the editor of the Review and Herald), hope you may become well acquainted with its teachings, and obey the truths it advocates, and find a home in the Kingdom of God.

### **Iowa and Illinois Hold Conference**

The Conference that was held at Marion, Iowa in November, 1866, was quite well attended, folks being present from several churches in Iowa (from La Porte City, Marysville, Lisbon, Moscow, Keokuk County and Fairfield, Iowa, besides Keithsburg, and Mt. Carroll, Illinois); and letters were received from Wisconsin, Michigan, and the New England States.

Bro. E.W. Shortridge of the Maple Grove Church, Ill. presented credentials from said church approving him as delegate to this conference; and upon motion, Bro. Shortridge was received into this conference.

## **The Jews and the Holy Land; Spiritual Gifts**

Back in 1866 the Brethren were already teaching that the Jews would return to Palestine and become a nation once more.

Earlier in this series of extracts from the Hope of Israel, we observed that the Brethren believed in, and exercised, the gifts of the Holy Spirit in their midst, but now (1866) articles were appearing in the Hope, disclaiming any gifts at the present time. It seems obvious the reason some opposed the gifts was because they were against Mrs. White's visions.

### **More on the Trichina Question**

Our readers will remember the cases of Trichinosis reported in the Jordan neighborhood, of this county last summer. One of the afflicted persons, Miss Joda Jordan, aged 14 years, after a lingering illness of five months, died last Monday at 10 p.m. She was the daughter of Mr. Moses Jordan. Marion Register.

Thus another victim has fallen before the destroyer death, and that under one of its worst forms . . . O, what a death! The life forces destroyed by an innumerable amount of Trichinae in the human muscles. Reader, would you be safe from this little, but terrible destroyer, let not 'hog' find a place on your table either 'cooked or raw.' Swine was unclean to the Jew, and you had better regard him thus to the Gentiles.

### **When did Christ enter the Second Apartment?**

About this time (1866) began to appear more articles on the subject of the Sanctuary, in opposition to the S.D.A. view. S.D.A.'s contended that Christ went into the Most Holy place in 1844. Church of God folks contended that He entered the second apartment at His ascension.

### **Something on "Time-Setting"**

Some folks seem to have set the time for the Lord's return in the year 1868, only two years from the time that this was referred to in the Hope of Israel during 1866. Based upon the book of Daniel, it was thought by some that the prophecies were running out in 1868.

### **Meetings in Missouri**

In 1866 J. Millard of Horse Creek, Barton Co., held meetings in southwestern Missouri where he drew large crowds. He had calls from every direction, and the people seemed to be especially interested in hearing about the second coming of Christ and the kingdom. He found the people more willing to investigate than in the North. He did not have the visions of E.G.W. to contend with.

### **Hartford, Michigan, Conference**

The Conference assembled according to appointment at Hartford, in the school house at Stoughton's Corners, March 22, 1867. After the meeting opened, among the resolutions presented and passed were these:

Resolved, that we invite Bro. Brinkerhoff, and all others who keep the commandments of God, and are lovers of Jesus, to participate with us in the present Conference.

Resolved, That a committee of three, consisting of Bro. Everett, Kibbee, and Wallen, be appointed to solicit means to sustain the home missionary work, by which we can send

out laborers into the field; and that said committee act as soon as possible, and report through the clerk of this Conference, to the general Conference to be convened at Marion, Iowa, so that they may know what we are doing.

We would recommend to those who have the charge of the different churches, to have their membership so arranged that they can know the standing of each member in said churches.

On motion, Conference was duly adjourned. E.M. KIBBEE, Moderator SAMUEL EVERETT, Clerk

### **Proper Time for Celebrating Lord's Supper**

It was observed in former news items or reports of meetings that the Brethren in various places observed Communion at various times. Now, in the *Hope of Israel*, published Tuesday, April 23, 1867, is an excellent article by Samuel Cronce, Mt. Carroll, Illinois, contending that the early church, to the time of Constantine, observed the Lord's Supper annually at the beginning of the 14th of Abib, and then we should now show His death until He comes, by also observing it at the beginning of the 14th.

### **What Kind of Wine?**

An article by the pen of Thomas Hamilton advocated fermented wine to be used for the Lord's Supper emblems. He argued that it was used in drink-offerings, and also at the time of the Passover, as well as at the time of the Lord's Supper.

Very shortly after Dr. Hamilton's article, another appeared, signed E.P.G., in which he stated that it was with deep sadness of spirit that he reviewed the subject with the above quoted caption. He did not think it wise to use fermented wine to represent "His blood which was shed for our redemption."

### **Debates**

The name Elder B.F. Snook was much in the news. He was out holding meetings in many places and often engaged in debates with First-day ministers. Apparently he was not successful to engage S.D.A. ministers in debates, although he often challenged them for same — and so did Elder W.H. Brinkerhoff, but without success. In the *Hope of Israel* for August 27, 1867, there was a short editorial or news note as follows:

The name of Eld. N. Summerbell is doubtless familiar to many of our readers, as his debate with Eld. Flood can be found in their libraries, in which he boldly, successfully, and in a christian manner refuted the doctrine of the Trinity, as held by Eld. Flood. Eld. Summerbell in an article in the *Cincinnati (daily) Gazette* comes out decidedly, and takes strong grounds in favor of the 7th day Sabbath. Read it in Bro. Snook's report. We rejoice that another able advocate has raised his voice in honor of God's law; and although our party was not the instrument by which the attention of Bro. S. was called to this question, and notwithstanding he was not ushered in through the so-called third angel's message, yet we thank God for what is done, and our hearts are made glad, we welcome Bro. S. as an advocate for the Law of the Lord.