

THE FIELDS ARE WHITE ALREADY TO HARVEST John 4: 35.

VOL 1:

STANBERRY.

MISSOURI, FRIDAY, SEPTEMBER 23, 1921

NUMBER 6-

CHURCH OF GOD

Mrs. Ella Nugent
Church of God, put on thine armor,
Gird thee quickly for the fray.
Hearst thou not thy Captain calling?
Satan's host in war's array.

Stands in battle line before thee,
Ready, eager, for the fight.
Faint not, fail not, stand ye steady,
Onward then in God's own might!

Soon thy warfare will be over,
Day will come, be past the night.
All thy foes shall flee before thee,
See on eastern hills the light,

Of the glad millennial morning.
In that day all strife shall cease,
When in majesty descending,
Comes thy King, the Prince of Peace.

-†-†-

NO RESPECTER OF PERSONS

God has repeatedly told us in His word that He is no respecter of persons, and that a person of one language or race, was just as precious to Him as that of another, and of course the territory in which they live makes no difference with God. The preaching of the message is of just as much importance with God, in one field as it is in another, and the people in one state are just as much in His sight as those living in another state. Tithes and offerings are used to preach the message in new fields to sinners, and just where the fields are should not so much concern the people of God, if the people are being warned and results are being accomplished.

The funds sent to headquarters are used in various fields of labor. State conferences are assisted with their evangelical work, until they can become self supporting, and carry the burden themselves, and ministers are enabled to go to many fields of labor in many states.



Elder S. W. Mentzer and wife

We know the readers of the Field Messenger will be pleased to see the likeness of our highly esteemed Brother and Sister S. W. Mentzer. While the above picture appeared in the "Bible Advocate" last spring, we have many readers of the Messenger who do not read the "Advocate" and it is for these we are printing the above picture.

Elder Mentzer has been a minister of the Church of God for many years, and for sixteen years has held the position of President of the General Conference, paying his own expenses to the general meetings, and during his entire ministry and term of office, he has never received one cent from the church for any service rendered. The office of Presi-

dent he has filled with honor and credit to himself and to the cause of our Master.

For several years he has expressed a desire to be relieved of the duties of his office, but in spite of this has been unanimously elected each time, until this year when the burden, at his request was removed and placed upon another, who is younger in years.

Brother and Sister Mentzer have been pillars in the church, and all that they have done for the promotion of the great cause of truth in the earth, will not be known until the heavenly records are unrolled and revealed. We all join in wishing them, many more years of health and labor in the Master's vineyard

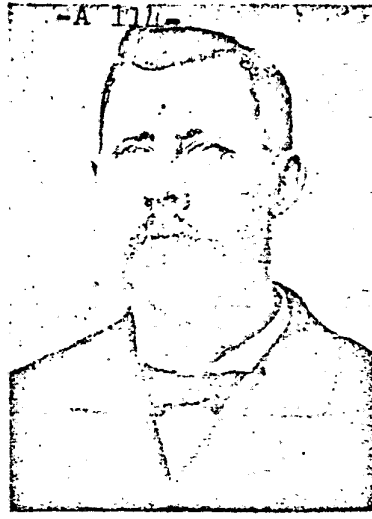
\$900.00 A MONTH

The General Conference now has a responsibility of expenses to meet totaling nine hundred dollars each month, or about \$30 00 a day. Then as the reports in this paper will show, they should furnish financial assistance to other young ministers who are starting in the work, and we feel certain that the Lord will prompt enough more of the brethren

to pay their tithes to enable this to be done, so they will not have to stop their labor in the Lord's vineyard and take up other work for the support of their families. If every member would pay their tithes, ten times the number of laborers could be out proclaiming the precious truth, and saving sinners, than are now in the field.



A. N. Dugger, President.



Elder G. T. Rodgers, Vice President.



P. C. Walker, Secretary.

THE GENERAL CONFERENCE OFFICERS.

On this page are the photographs of the officers of the General Conference of the Church of God, who together with the Executive Committee, make the board of directors of the work. All of these except Eld. G. T. Rodgers are regularly employed in the Bible Advocate Office where they spend six days in the week full time at hard work. Bro. Rodgers lives on a farm near town, assisting at the church services each Sabbath, and does some preaching besides. Sister Smith spends a certain period each day receiving money on the books, and performing her duties as Treasurer, but the most of her time is spent operating our typesetting machine, as she does all the typesetting for the Advocate, Missionary, and Field Messenger, and has been a constant and faithful worker in the Advocate Office for thirteen years. Brother Walker in connection with his office as Secretary does all our printing at the

Advocate office, working ten hours each day, and is a careful and faithful workman. The Editor in connection with taking care of a volume of correspondence each day, has many manuscripts to read, and the general oversight of the Publishing and field work, also spends considerable time each year out preaching the word.

We believe firmly and resolutely in the scripture, "If any would not work, neither should he eat." 2 Thess. 3: 10. This was a divine regulation in the Church of God (1 Cor. 1: 2, 1 Thess. 2: 14) at Corinth and Thessalonica, and so is yet.

The work of the Church of God is rapidly increasing in every way, and the officers knowing the responsibility placed upon them, ask an interest in the prayers of all of God's people, that the divine hand may ever guide each of them in performing their duties as it would please Him best, and that the messages of divine truth intrusted to us as a people, in this last time, may go forward with ever increased power and effect.



Esther Smith, Treasurer.

BRANCHES OF WORK WHERE FUNDS ARE BEING USED TO GOD'S GLORY

This is the Lord's Work and Not Man's.

We are preparing to print several hundred thousand leaflets containing the ten commandments on one side, and some special attractive statements with scripture on the other side, to be handed out to school children everywhere, calling their attention to the fourth commandment, and that Saturday not Sunday is the seventh day. The young people and children as well as the older ones will help to scatter these. WHO will assist the Lord in this branch of service?

We have organized and systematic work started among the Hebrew people to carry to them the true Gospel of Christ. The time is here for

their blindness to be removed according to the prophecies of the Bible and we rejoice to see it being accomplished. We know that many will assist in this important work.

We print and send out literature on the subjects of the Sabbath, Unconscious State of the Dead, Destruction of the Wicked, and Soon Coming of Christ, free to persons who are distributing literature and doing personal work, and to ministers and workers everywhere, to hand to interested persons who say they will read. This is a branch of service, worthy of support, through which much good is accomplished, and many thousand dollars could be used in this branch alone if it were available.

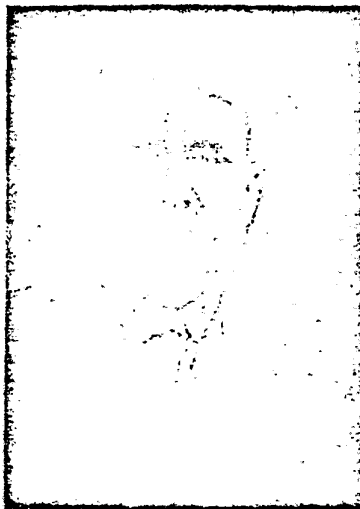
Then our general campaign by our ever growing force of general evangelists, and Bible workers, who are taking the messages of divine truth for our time, to thousands of people

who have never yet heard, is no doubt the most powerful means of sending forth these divine messages.

The evening following the first Sabbath of each month, is the appointed time set apart remembering the Lord with an offering or the tithes for His work. The Lord's work is of far more importance than our own, and the true followers of Jesus everywhere are getting a burden for souls as never before, and lending a helping hand to the message. Your tithes or offerings will be thankfully received, and reported in the Messenger next month, and used in the work, according to your instruction, in any of the above funds. The time is now almost here for you to remember God, with an offering. God and Christ are our greatest loved ones, and we must not see their work languishing neglected.



Elder L. L. Presler
Orafino, Nebraska



S. A. Moore
Stanberry, Mo.



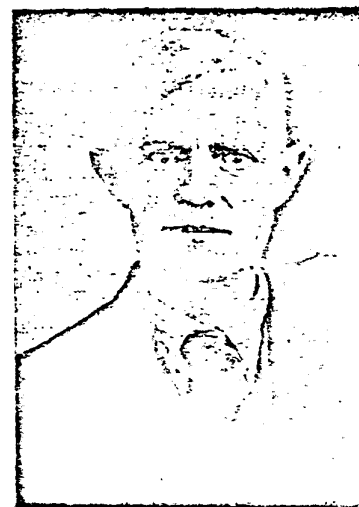
Roy Davison
Fairview, Oklahoma

THE EXECUTIVE COMMITTEE

We are pleased to print the pictures of the Executive Committeemen of the General Conference of the Church of God in this issue, and know that our people everywhere, and the supporters of the cause will be glad to see them. These four brethren audit the Treasurer's books each year, noting carefully all sums of money paid out, and that which is received, comparing the Treasurer's books with the bank books, and with the receipts of funds paid in, as is printed in the papers regularly, seeing that all balances are correct. Together with the other officers of the conference, they direct the work in all of its branches, specifying the amount of money to be allowed each minister, and worker, during the year, according to their needs. They carefully investigate all men who come among us to know for sure if they are worthy of assistance and qualified to preach the message.

We are also pleased to state that

all of these brethren are tithe payers, who regularly turn into the same fund that they direct expended, the Lord's portion. They are all successful farmers excepting Elder L. L. Presler who spends the most of his time in the ministry, and receive no compensation whatever for their service. Elder Presler is also a farmer, and in former years has supported himself many years from his farm, while laboring much of the time in the ministry. He is highly educated and a capable man. We want the supporters of the work everywhere to have confidence in them as men of sound business ability, praying Christians and honest in every way. They are kept in constant touch with the work, and workers, and are highly capable of directing the expending of all funds turned into the Treasury in the very best possible way for the advancement of the cause we all love. The Lord's money is precious, and every precaution is taken by them to see that it is not wasted, or spent unnecessarily.



W. E. Carver
Marion, Iowa

GLEANINGS FROM THE HARVEST

Never before has the Church of God in North America launched such a drive for winning souls to the narrow way with Christ as now. The goal has been set and "everybody has a mind to work." By doing personal work and assisting to send messengers to preach the gospel we enliven and revive our own souls, by helping to save others.

Reports come in from all over the field of increased activity among our people everywhere, and never before were people so anxious to come and hear the word as now. The church houses are not large enough to accommodate the crowds, and from most of our meetings, on certain evenings, there is only seating room for the women, and the men are standing up and on the outside.

Elder M. W. Unzicker laboring in Oklahoma reports 11 already having

stepped out for the truth with a prospect of many more, in his meeting at Crowder. Elder J. C. Bartlett reports seven baptisms, and six others taking their stand for the commandments of God and the faith of Jesus. The meeting conducted by Elder Hosteter at South Gifford was closed Sunday night with five additions to the Church, and four others keeping the Sabbath. A Sabbath School was organized. Elders J. W. Crouse and L. I. Rodgers in their meeting at Milan report five converts, with the best of interest, and a prospect of the meeting continuing at least another month. Eld. Ward's effort at the Pleasant Hill church closed last week with four additions to the church. Elder B. Correa reports four converts at the close of a six weeks meeting just finished in Old Mexico. This is Brother Correa's first meeting with us. Eld. Miles reports very large crowds still attending his meeting regardless of the fact that he is now preaching the

true Sabbath, the Bible teaching the state of the dead, with other dred truths. He will continue definitely. Elder J. T. William another general evangelist who that God seems to be with him in present meeting at Johnson City more than ever before, and while has only been preaching in his present field about three weeks, large crowds are attending. Union church house there closed against him at the first voted to be opened with only dissenting votes, which shows the Lord has softened the heart of the people. Elder Thorp's effort in Arkansas was reclosed with several converts to truth. Before going to the new converts have also been received from Russel F. Barton in Vert Elder W. N. Davis of Hico, T and Elder J. M. Rodriguez, of I co. A number of others have received into the church through

Continued on page 28

THE FIELD MESSENGER

THIS PAPER IS THE OFFICIAL FIELD ORGAN OF THE SEVENTH DAY CHURCH OF GOD, WITH HEADQUARTERS AT STANBERKY MO.

Entered as second-class matter May 13, 1921, at the post office at Stanberry, Missouri, under the Act of March 3, 1879.

JESUS IS COMING SOON. BLOW THE TRUMPET IN ZION, AND WARN THE PEOPLE OF THE SINNER'S DOOM. PREPARE TO MEET THY GOD IS THE ONE ABSORBING QUESTION OF THE DAY.

PICTURES OF THE COMMITTEE

The pictures of the Board of directors and Church officials were to have been printed in this issue of the Field Messenger, but we did not receive the pictures in time to have the engravings ready, so will postpone their publication for the next paper.

LAST YEAR

Continued from page 23

teaching, and are not of the kind that act through momentary feelings caused by the telling of death-bed stories, or narrating graveyard scenes, but their feet are on the rock; they are acting through sound judgment based on a definite knowledge of the blessed word, and are recruits enlisting in the service of God, as minute men and women for life. Other devoted ministers have accomplished noble service also during the past year, by the presence and help of the Lord.

TITHES AND OFFERINGS PAID INTO THE GENERAL TREASURY DURING THE PAST THIRTY DAYS.

TITHES

Table listing names and amounts for tithes: Elder S. W. Mentzer 150.00, Mr. and Mrs. L. M. Childs 100.00, C. F. Hoefs 20.00, C. W. Allen 25.00, J. W. Crouse \$ 5.40, L. I. Rodgers 3.00, Bessie Leach 1.00, Nora Patty 2.30, Reuben Arthur 17.00, Sarah Corbett 7.50, H. Miles 6.00, Mrs. A. Bennett 3.00, E. W. Sheffield 14.55, Cora Best 1.80, G. E. Rayner 3.30, P. C. Walker 4.80, Mrs. W. A. Cure .50, F. M. Lippincott and wife 4.83, A friend .60, A. D. Youngs and wife 11.00, M. T. a friend 2.50, H. C. Fairbank 5.00

Table listing names and amounts for offerings: Leona C. Merrill 2.50, Mrs. George Crowe 2.50, S. E. Price 1.00, Hannah Ayers 5.00, Martha Ayers 1.00, Wilda Ayers .20, Milford Ayers .12, A friend .50, James West 4.50, Mrs. Levi L. Davis 4.00, B. F. Hamilton 2.00, A friend 1.00, Victor Haffner .50, F. Bokenkroger 2.00, Mrs. M. J. Gunter 1.00, Mrs. J. C. Dine 3.50, Mrs. Myrtle Yarborough 1.00, Mrs. Minnie Campbell 1.00, Mrs. Annie Kelly 30, F. L. Summers 25.60, Malinda Summers 1.10, Mrs. E. Joseph 5.00, A friend 10.00, Ira E. Johnson 2.00, Matilda Whisler 8.70, Russell F. Barton 1.00, Anna McElvain and daughter 4.85, A friend 2.89, Charlotte Bossert 5.00, Addie L. Wait 3.65, Mrs. M. C. Pierce 3.00, Mrs. R. S. Rodgers 5.00, J. W. Nelson 5.00, Mrs. D. M. Black 1.00, Lucy A. Brewer 1.00, Mrs. Lucinda Lynch 2.00, Edith Childs 4.00, Mrs. Sarah Corbett 1.50, Mrs. Andy Bennett 1.50, Mrs. V. A. Wheelock 5.00, Mrs. Cora McDowell and Mrs. A. G. Ellis 2.50, Mrs. A. G. Ellis 5.00, Mr. and Mrs. E. M. Blenis 9.75, L. A. Munger 7.69, James Merriam 5.37, Phoebe Wilkinson 3.16, Clarence Wilkinson 1.00, A friend N. B. 1.00, Mrs. H. L. Walkley 3.21, Mary R. Merriam 2.60, Chancy Hart 4.26, G. L. Hart 4.00, G. H. Bennett 7.36, E. M. and C. A. Blood 2.62, E. F. Thorp 1.00, C. M. 8.89, Jane Childs 2.00, Dorothy Carver 15.00, Sarah A. Stillson 5.00, A friend 5.00, F. L. Summers 11.55, Kate McArthur 14.00, Mrs. W. W. Roberts 2.00, Lovina Shoemaker 10.00, Mrs. Mamie Close 1.00, Leota Neal 1.80, Mr. and Mrs. E. M. Blenis 8.75, Cora W. Carver 15.00, Mrs. Mary J. Pike 1.00, S. A. Moore and wife 5.75, Phoebe Wilkinson .40, Clarence Wilkinson 1.25, James Merriam 9.15, Edson Merriam 4.56, Walter Wilkinson .50, L. A. Munger 84, Mrs. H. L. Walkley 5.10, Bert Sheffield 20.00, Lillie Pierson 3.00

Table listing names and amounts for offerings: D. B. and C. A. Farnham 5.00, M. B. Adams and Florence Landrum 11.85, Mrs. R. E. Faircl 5.00, E. F. Thorp 3.10, Lillie Manning 9.00, A. S. Manning 13.00, Mrs. Ellen Leard 5.00, L. M. Shulz 14.00, A. N. Dugger 5.00, Mrs. Addie L. Wait 5.00, Alice Lippincott 9.50, L. L. Manning 4.00

OFFERINGS

A Long \$5; Mr. Hubbard \$1; Mr. Wats 50cts; Eld. J. W. Crouse colored work in K. C. \$5; Alice Lippincott birthday offering 61cts; Alda Pritchard 30cts; Mrs. James Poff \$2; Mrs. E. E. VanNostrand \$5; Mrs. S. E. Walker \$1; Julia Presler \$5; a friend \$5; John Haffner \$15; M. E. Greenley \$5; Virgil Christenson 50c; F. L. Summers \$1; Mrs. F. L. Summers \$1; a friend \$8; Magdalene Littleton \$10; Paul Smith \$1; Mrs. O. A. Smith \$1; M. T. a friend \$2.25; Mrs. G. T. Rodgers \$1; Mr. Long \$1; Alford Parker 50cts; D. R. Stone \$5; W. B. Gearhart \$50; I. N. and Adelaide Kramer \$2; John Bagwell \$3; a friend \$1; V. W. Wilbran \$1; Tom Green \$1; Bertie Zarnes \$1; Earnest Gill \$1; E. L. Diamond \$1; Myrtle Maddox \$1; Jennie McCance and Ora Haerber \$5; Mr. and Mrs. J. B. Denham \$5; John Graybell \$5; Harley Robinson \$1; E. A. Williams \$1; Virginia Johnson 50cts; Clara C. Hanson \$5; Mrs. Alice Lippincott 50cts.

MONEY PAID OUT

The tithes and offerings paid into the general treasury, are not handled and paid out by one man, but there is a committee of brethren who have the oversight of the matter in full. They direct the paying out of all funds, audit and examine the treasury books, comparing with bank deposits, and it is their desire to have the entire confidence of the entire church, that every member may know that their tithes and offerings paid to the General Treasury will be faithfully handled, and wisely expended to the Lord's glory relying upon divine guidance in all matters of vital consequence.

TO WHOM ARE THE TITHES PAID?

No officers of the church, or members of the Board of Directors receive pay for this service. They willingly donate what time this work requires, and the tithes are used exclusively to ministers who are laboring in new fields, and apportioned to them according to their several needs. Tithes in Bible times, were used exclusively for the ministry of the word, and they should be used for no other purpose. We must strictly follow the word of God at

126 total
-59
67

Names without marks are ordained, recognized and credentialed ministers.

Names marked thus (*) preceding the name are licensed ministers.

Names marked ML following the name are Missionary workers.

Adair E. M.
(* Alexander W. M.

Blair C. W.
Barnes R. A.
Baker William
(* Bartlett, J. C.
Barton R. F.
(* Bryce W. C.

Berry B. ML
Black Z. V.
Browne E. ML
Buchtel Lewis

Bogg J. S.
(* Benson E. J.
(* Codrington, J. E.
Phillippe S. ML
(* Cramer Charles C.

Carlisle M. S.
Crouse J. W.
Coronado, J. M.
Carillas P. A.

(* Conrad, Peter
Davison S. S.
(* Davis W. J.
(* Davis W. N.

(* Davison, Roy
Dickinson, M. N.
Dugger A. N.
Dummond E. L.

Dugger A. F.
(* Echevaria E.
(* Flo Theodor J.
Fay Hiram

Frazier J. D.
(* Grotz Milton
(* Gatchell, O. I.
Gueveara Daniel

Gilstrap J. G.
Hayden George S.
(* Howe P. H.
Hayes, A. J.

Howe Thomas
Hesteter R. E.
(* Hipolito Solo
Hunter M. J. ML
Hinds J. H.

Howard Mrs. Elizabeth ML
(* Horton Harry
Jensen J. F.
(* Jacobs A.

Jackson L. B. ML
(* Jones W. T.
(* James J. J.
Kennedy E. P.

Lewis C. ML
(* Lee, B. M.
(* Marrs T. J.
(* Lewis Daniel C.

Marrs Burt F.
McMicken W. W.
Mossey G. H.
(* Morre Harry

Mentzer S. W. ML
Murray James A.
Munger L. A.
(* Murray Edmond

Massey R. ML
(* Nielson, N.
(* Neal A. L.
(* Nelson, Victor A.

Oru Nerum Y. M.
Osborn J. W.
(* Parnell Elder
(* Porter Audley D.

Pennell M. C.
Plumb D. C.
Presler L. L.
(* Poff S. R.

(* Pearson Thomas
(* Rawson A. J.
(* Raymond V. P.
Riggs J. A.

Richards G. W.
Robinson F. C.

Rodgers L. I.
Rodgers M. M
Rodgers G. T.

Rodriguez J. M.
Ramirez B. L.
Ross Mary M
Ramirez G.

(* Schaepe John
(* Stanley W. A.
Salkeld C. W.
Sarber G. W.

Severson Ed
Slankard J. G.
Smith Calvin
(* Skinner S. W.

Stith A. H.
(* Synder H. L.
(* Sheafe Lewis C.
Smith M. F. M

(* Smith A. A.
(* Smith D. O.
Thorp E. F.
Torres V.

Unzicker M. W.
Ward Hiram
(* Walker R. K.
(* Ward R. C.

Williamson J. T.
Williams Andrew J.
Wilson George P.
Williams Andrew B.

Williams S. E.
Wilbur Jacob
Williams Amzy
Williams J M

(* Williams E. A.
Winnett R. E.
Williams T. B.
(* Williams T. M.

(* Williams T. L.
(* Young A.
(* Youngs James
Dorothy Carver

Committee: W. C. Bryce
D. P. Moore

Shoes! Shoes!

Brother E. P. Martin of Massachusetts has made a very liberal donation to our Commandment Tract Fund. He has donated several pairs of childrens' and babies' shoes.

The shoes are all patent leather vamp and sole with heels, sizes 3 1/2, 4, and 4 1/2, price per pair.

Without heels, sizes 2, 2 1/2, and 3 at 50cts per pair.

Postage extra, 10cts per pair.

Moved to accept the report and discharge committee. Move carried. Move carried to all prefixes to our church name, after which a motion was carried to amend the question as it deemed necessary for the purpose of distinguishing us as a people from the other Churches of God place the words, "seventh day" in parenthesis under our name, Church of God, in all our publications and our stationery.

It was moved and seconded that a subscription paper be circulated for the purpose of soliciting funds for the Mexican work as the present needs of the Mexican work were placed before the conference by Elder J. M. Rodriguez and Elder M. Grotz. Move carried. Motion carried to adjourn to the call of the chair.

the money now to the church for which the church will give them an income while they live, the money to go to the Lord's work at their death. Hundreds of thousands of dollars

lected. One tenth, or more should be left to the Lord, when there are children and immediate heirs.

All funds thus left are receipted in the papers, deposited, accounted for

at the end, through simple neglect, fail their Lord in this matter. Let us be true, diligent, and profitable servants, not slothful and neglectful of the Lord's business. Editor

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worker
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Jesus' n

MINISTERS YEARLY REPORTS.

NAME OF MINISTER	CHURCHES ORGANIZED	SABBATH SCHOOLS ORGANIZED	CHURCH HOUSES BUILT	SUBSCRIPTIONS TAKEN	NUMBER OF CONVERTS	BIBLE HOME INSTRUCTORS SOLD
J. T. Williams	1	1		7	30	Not reported
R. K. Walker	Only in	work short	time	3	8	
A. H. Stith	1	1		7	8	0
Lloyd Shanklin	3	3	1	0	55	12
Ed Severson		1		1	10	0
W. H. Stanley				7	7	
J. M. Williams		1		0	Not given	
George Ramirez	1	1		12	44	0
H. Miles			1	0	38	
F. C. Robinson				1	4	0
L. Fultz	2			0	14	0
J. D. Frazier	No yearly	report			12	0
L. I. Rodgers	1	1		11	8	
Burt F. Marrs				8	19	
Audley D. Porter	Laboring	during year	to pay off	incurred	debt.	
R. A. Barnes	3	3	1	4	41	5
M. C. Pennell	part time			0	4	0
Robert Lee		1		0	Not given	
W. W. McMicken	1	1		6	24	
E. F. Thorp		2	2	0	32	
R. E. Hosteter		2		6	22	
J. W. Crouse	2			2	14	0
W. T. Jones				5	Not given	6
J. G. Gilstrap	1	1		0	17	0
E. L. Dumond				2	6	0
J. S. Beggs		1		2	Not given	0
A. N. Dugger	1			15	46	
M. W. Unzicker	2	2		8	31	2
W. A. Matthews		Not given		Not given	61	
R. A. R. Johnson		Not given		Not given	110	
J. M. Rodriguez	Reported	Mexican	work		210	
Total (31 reporting)	21	24	5	107	875	25

Some of the following ministers spent full time in the gospel work the past years, and all others part time, but we have failed to receive their

yearly report, as to the results of their labor. You have heard from most of them at various times during the year through the Field Mes-

senger of successful ministering of the word.

- Wm. Baker
- J. C. Bartlett
- R. F. Barton
- E. J. Benson
- J. E. Codrington
- Roy Davison
- Theo. J. Flo
- George S. Hayden
- Thomas Howe
- Harry Horton
- A. Jacobs
- J. J. James
- Daniel Lewis
- T. J. Marra
- G. H. Morsey
- Harry Morne
- James A. Murray

- D. C. Plumb
 - Thomas Pierson
 - A. J. Rawson
 - C. W. Salkeld
 - J. G. Slankard
 - Lewis C. Sheafe
 - M. F. Smith
 - A. A. Smith
 - H. Ward
 - Andrew J. Williams
 - George P. Wilson
 - Andrew B. Williams
 - S. E. Williams
 - J. M. Williams
 - E. A. Williams
 - T. B. Williams
- (33 not reporting)

As we are launching out on another year of service proclaiming the "Harvest Message", of Rev. 14: 9, we hope and pray that God will crown the efforts of each with greater success than ever before. May they all pray earnestly for God's Holy Spirit to guide them continually and give them power and wisdom, making all of them real fishers of men.

Dear
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all the
God.
rifice of
our sins
and ear
the nan
kings a
lujah!
We th
unto us
grace to
be His
the vict
is contin
souls be
the glor
days ag
Board S
The pre
when th
Glory to
Holy Sp
are hav
good S
about 4
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out to
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bread in
sorry to
of sin a
help it.
so that
eyes on
and kee
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God alo
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IV (Oct, 1923), 11-2

THE FIELD MESSENGER

Report Of Local Churches

nceville. In the cause M. William.

DER E. J. BENSON

al Conference:--Greet dear name. Grace and Lord and Savior Jesus...

DER SEVERSON

ed meeting going on late with a Sunday two covenants. Bro. T. J. Maars is now holding a debate...

EASTERN DIVISION

he heat of a glorious Sharon, Pa. There is manifested among us the city on the...

furniture, therefore we earnestly ask all of our friends to please send something to help clothe them for the winter.

The church in New York is spiritually alive, and doing well. Elder R. A. Coleman of 1912 N. 11th St., Philadelphia, Pa., reports great success, have one for baptism in the name of Jesus Christ.

The saints in the east are on fire of the Holy Spirit and we are expecting great things to happen for God and His Christ this conference.

FROM MONTANA

We should recommend the Bible Home Instructor where we go because it is a good book for beginners, as everybody is after one who commences to keep the Sabbath.

Your brother in Christ. Good by until we meet again. Hiram Ward

FROM OKLAHOMA

Dear Brother Dugger:--I will write as Bro. Moss is writing. The meeting is fine. I baptized five today.

Table with columns: NAME OF CHURCH, NUMBER OF MEMBERS, ACTIVE MEMBERS SUPPORTING THE MESSAGE, and a column with letters A, P, C. Lists churches like Alabama City, Anderson, Atoka, etc.

We have no reports of other churches to date, or of the churches in Texas, Arkansas, California, Michigan, Mexico, or the Eastern Division.

In the above column giving the membership of local churches, we have no late record, checked up to date, therefore are not sure if the number given is exactly correct.

hope to have a report soon and corrected, and will much appreciate it if the clerk of each will furnish us with the same. Figures given above are to represent only resident members.

Matters of Grave Concern.

Dear Brothers and Sisters of the Faith, and the "Third Angel's Message:"--

We hope each one will weigh with importance

or Treasurer of the General Conference. Write one of these what you have done, so they expect the paper, at your death will see that it is forwarded

**CHURCH OF GOD PUBLISHING HOUSE
(Seventh Day)**

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ANDREW N. DUGGER EDITOR
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A Dying Church

O. R. Osman, Secretary of General Missionary Department

A church that is doing nothing for the public is on its way to the cemetery. All its members who are doing nothing are acting as pall bearers. All who are so busy with their own affairs that they've no time to devote to the Lord's cause are making the mourning wreath. The brother who says nothing at all is driving the hearse. The ones who are constantly drawing back when moves are to be made are throwing flowers on the grave. The brother who is continually talking of the hard times in the church is preaching the funeral sermon and singing the burial hymns. And thus lies the church buried, free from all cares. Brother, which of these acts are you performing?

At the close of the campmeeting the following ministers left for different territory: Elder J. T. Williamson for the country near Appleton City, Mo., Elder J. F. Jensen for Nebraska and the Dakotas, Elder L. I. Rodgers left, in answer to a special call, for Colorado, Elder R. E. Hosteter left for Michigan, Elder O. R. Osman remained in this vicinity, having charge of the colporteur work. Elder Burt F. Marrs left the camp after delivering some able discourses, before the meeting was ended, going to his home in Oklahoma, and Elder Theodore J. Flo left for Chicago.

The Michigan conference will convene at Jenison, Michigan commencing Sept. 12th, and by request of the Michigan delegation at the General Conference, and others from that state, the Editor is planning to be at this meeting, and spend two weeks in that state. We will be very glad to meet as many of the good brethren as possible at this meeting, but on account of our time in Michigan being limited we cannot hope to visit many people at their homes

Elder A. H. Stith writes requesting that be sent to Nampa, Idaho, instead of Meridia

All brethren in Texas are requested to send tithes and offerings to the state treasurer, B. St Clair of Carlton, Texas.

NOTICE

Members of the Church of God in Iowa will send tithes and offerings to the treasurer, J. Carver, Route 4, Marion, Iowa.

W. E. Carver, Pres.

Brother and Sister C. H. Munro, formerly Smith, Ark., are spending a short time at St. since the close of the campmeeting, with a locating with us. We hope conditions will be here that they may decide to do so.

The Mission Special Field Messenger, will be sent to our readers this week, and each one should receive a copy. It is a beautiful magazine filled with excellent news, and food for spiritual thought and growth.

NOTICE

The Michigan Conference will be held at Jenison as published in the Advocate. Notice does not state what direction it will be to Jenison. Elder R. E. Hosteter lives four miles west of Jenison on the river road. The place known as the Hubbard farm. The writer lives three miles west of Jenison. John DeVos
Route 2, Bo

The following brethren have sent in new subscribers for the Bible Advocate the last week: Mrs. W. A. Cure, J. W. Osborn, Mrs. Ella S. and Mrs. A. R. Upton.

RECEIPTS

Mrs. W. A. Cure 60cts quarterlies. \$1.80 new subscribers; J. W. Osborn \$2, \$7.10 Publishing 90s new subscriber; Mrs. E. Sanders 90c new C. Crouse \$2; Mrs. A. R. Upton \$1.80 new subscribers; Mrs. E. Buck \$5 printing debate; Mrs. B. Bearden \$1; Mrs. C. O. Frye 10cts tracts; I. G. Walker \$2; P. P. Kiesz 5cts tract, \$1.50 for C. Robinson 25cts tracts; W. S. Ward \$8.50 for R. E. Hosteter 25cts envelopes.

THE BIBLE ADVOCATE

AND HERALD OF THE COMING KINGDOM

THY WORD IS TRUTH

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

VOLUME LVII

PRINTED AT STANBERRY, MISSOURI, U. S. A.

NUMBER 48

ISRAEL'S COMING

Eph 5: 14; sa. 60: 1; ohn 5: 25, 29.

Awake! Thou that sleepest, arise from the dead—
Israel is coming, with Christ as her HEAD.

Chorus—

Awake! Awake! Why art thou sleeping?
Awake! Awake! And cease your weeping.
Israel is coming with Christ as her HEAD.
Israel is coming with Christ as her LIGHT.
Israel is coming with Christ as her King.

Awake! Thou that sleepest, Come out of thy night—
Israel is coming with Christ as her LIGHT.

Awake! Thou that sleepest, rejoice now and sing—
Israel is coming, with Christ as her KING.
—Selected.

True Representatives of The "Church of God"

OUR GREAT COMMON BURDEN

Evelyn L. Long

"Bear ye one another's burdens," is the command that comes to us today from Christ, the great Burden Bearer, Who bore the burden of the world upon His heart until He gave up His life for it, and Who still bears upon His heart each individual burden. He looks down into the millions of burdened hearts each day.

Therefore if we are followers of Christ the true Pattern and Example we must heed the command and bear each others burdens.

The one great common burden of every professed child of God today should be, that we may be true representatives of the Church of God and that each individual life as we profess membership in that

tative of the name we profess, an above all else, be accounted by God as a member of His church, that we might therefore have (in your community and in my community) a united body of people forming a church true to its name, "The Church of God" and a worthy representative of the last remnant church which must stand before the world a peculiar people without spot or wrinkle fully representing the character of Christ in the individual lives of its members, for the character of the body is only represented by the character of its individual members. So also is the general organization only represented by the individual churches which form it.

The members of the Church of God will be united in Christ and have "love one for another" for by this only shall all men know that ye are My disciples." If indeed we are true to our name, "The Church of God", and to our trust, the pure and unadulterated truths of God's word, which we profess to believe and teach in a purer sense than any other. He can and is making of us a body of people, who will stand before the world as a light, and can lift the standard of truth and cunning deceptions in the world, that all may discern the true from the false even in these last days when sin and error are clothed in a cloak of righteousness, in which we see Satan working as an angel of light to deceive if possible the very elect. The words of the apostle Peter are truly applicable to the Church of God today. "Ye therefore, beloved, seeing ye know these things beware lest ye also being led away with the error of the wicked fall from your own steadfastness." 2 Peter 3: 17. If we heed this admonition we need not fear for the glory of God as a pillar of fire by night and a pillar of cloud by day shall overshadow His truth and His people as of old, and the glory of God shall fill His tabernacle, thus confirming His approval, His blessings and His presence.

But we must have on "the whole armor of God" "that we may be able to withstand in the evil day.

For if we cannot give proof that we have all the characteristics of the last remnant church and that we are of one accord in presenting to the world the truth of God as He reveals it in His word, we indeed have no excuse for being, for many another church through the ages has laid claim to being the true Church of God, but most of these, as well as the world, know they did not reach the standard. They failed in one way or another to present the whole truth or else they failed to represent it in their lives, thus proving they had only the letter of the law and not the law and the truth written in their hearts.

But the true Church of God has reached in the past and will reach this standard and this ideal which God Himself has set for His church. Whether or not you or I will reach it depends on us individually.

The same admonition and choice that Joshua presented to the children of Israel remains ever the same to the Church of God today. "Now therefore, fear the Lord and serve Him in sincerity and in truth And if it seemeth evil unto you to serve the Lord choose ye this day whom ye will serve." Joshua 24: 14, 15. With this choice before us let us each say with Joshua as of old, "But as for me and my house we will serve the Lord.

We can give proof of our claim as true members of the remnant Church of God, "looking for and hastening unto the coming of the day of God," only by purifying ourselves even as He is pure," for every man that hath this hope in him purifieth himself even as he is pure." 1 John 3: 3. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace without spot or blameless." 2 Peter 3: 14. The apostle Peter tells us how this may be done. "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to your former lusts in your ignorance. But as He which hath called you is holy so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy." 1 Peter 1: 13, 16. So let us each one strive thus to be and to do, both in the teaching of the word and all truth, and in all manner of daily living, that, "according as He hath chosen us in Him we should be holy and without blame before Him in love." Eph. 1: 4.

For God is purifying unto Himself today a peculiar people zealous of good works. "Looking for that blessed hope and the glorious appearing of the great God and our Lord Jesus Christ." Titus 2: 13.

Whether or not you and I will be among this peo-

lives and our teaching to God's standard of truth and purity.

Glendora, California.

The Two Sabbaths

WHOSE SERVANT ARE YOU?

W. R. Peterson

Rom. 6: 16, Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?

In the christian world of earth today, there are two Sabbaths being observed. Saturday, the seventh day of the week, and Sunday, the first day. Between the two companies that keep these days there is much dispute as to which day should be kept; and is most acceptable to God, the King of the universe, Creator of this earth.

There is no question but what there are two sabbaths, but the point is, who is the author of each Sabbath. When this is found out then the choice can be made, whose servant you will be.

Exodus 20: 10, The seventh day is the Sabbath of the Lord thy God. Who is the Lord? Ex. 20: 11. Gen. 1: 1, God created heaven and earth, and all that in them is in six days. When did God make the seventh day to be the Sabbath? Gen. 2: 1-3. When in six days the work of God was done, the seventh day He rested, blessed the day, set it apart from the six days of the week, made it holy, as memorial of His work of creation.

Thus far we have found that the seventh day, Saturday, is the Sabbath of God, King of the universe, that it was made the first week of this earth's life, was set apart then and made holy. The days were made for man's benefit, six days to work in, then the seventh day to rest and keep holy: there are only seven days in a week, and the Sabbath marks the end of the week.

The command of God to man is, Remember the Sabbath day to keep it holy, the seventh day is the Sabbath of the Lord thy God. Ex. 20: 8-11.

We have found out about one Sabbath, the seventh day; that it is God's Sabbath. Now we want to know whose Sabbath Sunday is.

There are two powers in the earth; one God, the King of the universe; the other Satan, prince of the powers of evil, or disobedience. His seat is on the earth.

Matt. 4: 1-8, Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Again, the devil taketh him up into an exceeding

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Seven Churches Of Revelation

J. T. Williamson

Revelation is something revealed, not concealed. Jesus Christ is the revelator Who reveals, from God unto His servants, things to come, and promises a blessing for those who read, or hear the words of this prophecy. Rev. 1: 1-3. John who wrote this prophecy was banished to the Isle of Patmos in the Mediterranean Sea, by the Roman government; and as long as this prophecy relates to this great power and its horrifying oppression, it is given in symbols.

The servants (church) to whom this prophecy is addressed, Rev. 1: 1, symbolized by a "woman" in 12th chapter never goes out of existence, even during the 1260 years of papal (pope) supremacy, though compelled to worship in secret under God's protection. Rev. 12: 6, 14, 17. Therefore, to properly describe the conditions of this church, from Christ's first advent until His second coming, this entire period of time is subdivided into seven periods as seven seems to suggest completeness. God divided the weekly cycle into SEVEN days; seven of every clean beast were taken into Noah's ark. Gen. 7: 2. God said, "for yet SEVEN days will I cause it to rain upon the earth." V. 4. Why did Noah wait seven days after the dove returned? Gen. 8: 10. Then after land was viewed he waited just seven days more? V. 12. Why did Abraham set seven ewe lambs by themselves as witness to Abimelech concerning the well? Gen. 21: 30. Why did God instruct Joshua to select just seven priests to compass the city of Jericho with seven trumpets for seven days? and on the seventh day blow the blasts seven times? Josh. 6: 4. Why did God require just seven dips in Jordan to cure Naaman's leprosy? 2 Kings 5: 10. Seven years was Jacob compelled to serve Laban for each of his wives. Gen. 29: 20, 28. Again we may ask, Why did God alternately bless the land with plenty for seven

years; then a seven year famine? and symbolized these periods of time by seven kine and seven ears of corn? Gen. 41: 26, 27. Likewise Rev. 1: 20 explains that the seven golden candlesticks, symbolize the seven churches. In other words, the "Church of God" in each of these seven periods of time, like a lamp or candlestick illuminates the life of Christ (light to the world) also "the seven stars are the angels of the seven churches." Had the translators used the word agent, minister, or messenger instead of angel, it would perhaps be more easily comprehended.

I have before me a Bible Encyclopedia which says "The word angel imports something empowered or commissioned to execute His (God's) will." And as the symbol is a star, which is to reflect light; so we observe that in each of these seven periods of time there were individuals who had the oversight of the church as a comforting angel.

The first period or apostolic age is called, "Church of Ephesus," not because of its location, but because of its Etymology. Ephesus means desirable. And certainly it would be the most desirable period of the church when Christ and the apostles were in it. Its early purity is shown in chapter 2: 2, 3. "I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil; and hath tried them which say they are apostles and are not, and hath found them liars; and hath borne, and hath patience, and for My name's sake hath labored and hath not fainted."

The deeds of the Nicolaitanes which Christ says He hates, which also they hate (V 6), is said to refer to a sedition among professors of christianity, led by one Nicolas who maintained that meats offered in sacrifice unto idols were just as nourishing and palatable as any meat, and that ceremonies

dedicating these meats in idol worship could not desecrate the meat, so making them unfit for christians' use.

Dear reader, this should teach us that similar dedication of the measure of time (Sunday), to the worship of the sun, ought not to be honored by christian people, which Christ says "I also hate.

Verse 8 introduces the second church or the Church of God in the second period, called "Smyrna" because Smyrna means myrrh, a pleasant odor, and odor in prophecy signifies the prayer of the saints. Rev. 5: 8. And certainly this period represents a time when their prayers were fragrant because of their fervency and earnestness; for he says, "I know thy works, and tribulations and poverty, (but thou art rich)". Rev. 2: 9. Then in verse 10 He tells of their extreme persecution. "Fear none of these things which thou shalt suffer. Behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life." All acknowledge the fact that a day is the symbol of a year in prophecy. Num. 14: 34; Ezek. 4: 6. Then let us appeal to history and see if there were just ten years of extreme persecution at this time. I quote Myers' General History, pages 330, 331. "The persecution of the church took place by an imperial decree. The churches of the christians were ordered torn down, and they themselves were outlawed. For ten years the fugitives were hunted in forest and cave. The victims were burned, were cast to the wild beasts of the amphitheater, were put to death by every torture and in every mode that ingenious cruelty could devise but nothing could shake the constancy of their faith." This was under the reign of the Roman Emperor Diocletian, ending A. D. 304.

Verse 12 introduces the third period called Pergamos which signifies, height, or elevation. Now it can be clearly seen how such fervency of devotion and constancy of efforts as characterized by the church during the 10 years, which marked the close of the preceding period could elevate the standard of christianity to its height, and history shows that it was maintained in this third period, notwithstanding wolves got among the flock. Emperor Constantine professed christianity "not entirely from conviction, but partly from political motives." Myers' General History, page 333.

Hodgkin's history says, "He was half convinced of the truth of christianity and wholly convinced of the policy of embracing it." This shows that the extreme persecution greatly affected public sentiment. Gibbons says, "He artfully balanced the hopes and fears of his subjects by publishing in the same year two edicts: The first of which enjoined the solemn observance of Sunday." Decline and

Fall of Rome, Vol. 2, Page 161. The bringing in this false doctrine is shown in Rev. 2: 14, 15, the doctrine of the Nicolaitanes and of Balaam.

This period continues till the pope is enthroned shown in verse 13. "Thou holdest fast my name and hath not denied my faith, even in the day wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth." The cause of this martyrdom is shown by the word "antipas". Anti means against; pas equa's pope. They were martyred because they were against the pope. The expression "where Satan dwelleth," also shows that the martyrdom was committed in the realm of the pope. See Rev. 12: 9-13. This dragon is the leopard beast his power and his seat. Rev. 13: 2.

Verse 18 introduces the period of the church called "Thyatira," signifying "sacrifice of contention." He says, "I know thy works, and charity and service and faith, and thy patience; and thy works; Notwithstanding, I have a few things against thee, because thou suffered that woman Jezebel, which called herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." 20.

Note, a woman in prophecy is a symbol of a church. Note also that she does not represent her servants, that she pretends to be, and seduces her servants teaching "my servants. Yes, her great seductive power is shown in the 17th chapter. Christ first fault for suffering her to mislead His servants. Let us put on the armor named in Eph. 6: 10-17, and guard the flock against the seduction of Jezebel's churches who do not discriminate against those dedicated to worship of idols.

Rev. 3: 1 introduces the fifth period of the church called Sardis which signifies "that which remains" indicating the remains of the reformation or the concluding period of papal supremacy ending 1798. Indicated also in verse 2, "Be watchful and strengthen the things which remain that are ready to die."

The seventh verse introduces the sixth period Philadelphia (brotherly love) since the pope was taken captive by General Berthier in 1798 the door has been opened to public worship which was closed for 1260 years. He exclaimed, "I know thy work behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hath kept my word, and hath not denied my name." V. 8.

The seventh and last period, in which we now live is introduced in verse 14 called Laodicean to signify "judgment of the people." The third angel's message is being heralded. The call is, "Come out of her (mystery Babylon) my people, that ye be not

partakers of her sins." Rev. 18: 4. "For strong is the Lord God who judgeth her." V. 8. This truly is the period which ends in judgment and he asked, "When the Son of man cometh shall He find faith on the earth?" Luke 18: 8. We realize there is a proneness to apply the sad condition of the Laodicean church to nominal professors; but brethren, this is addressed to the Church of God in this period. Are we lukewarm? Do we say we are rich and have need of nothing? and are ignorant of the fact that we are wretched, miserable, poor, blind and naked? I believe this condition has existed in the immediate past; and many of us today need our eyes anointed with eyesalve that we may see. Many of us have a charge and are failing to do our duty because of lukewarmness; living at ease. Possibly we will not awaken to the sense of our duty without being chastened. This is what we may expect, "As many as I love, I rebuke and chasten; be zealous therefore and repent." Verse 19.

The wicked are punished after Christ comes, so are the righteous to be rewarded then. But this scripture warns the church, the ones He loves, that rebuke and chastening are due them for neglect of duty. Let us hear Paul concerning this, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits and live? For they verily for a few days chasten us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12: 5-11. Yes, He purgeth the tree that it may bring forth more fruit. John 15: 2.

Appleton City, Mo.

HAVE YOU A TRACT OR BOOKLET YOU WANT PRINTED?

This is a critical time, when the light of God's word should be sent out far and near. If you have some printing you wish done right away, and in first class shape, write us for our prices on the job. We are equipped for good service in this line of work, and shall appreciate your patronage.

FROM CALIFORNIA

To the Readers of the Advocate:—In sending the following letter, I will only say it is with much hesitation that I do so, for I always shrink from telling the personal experiences of my own life to other unless I feel or know there is something in that experience of my life that can help them in their own experience. Then I am only too glad that I can pass my experience on to others. That is my only reason for sending to the Advocate this letter that was read at the Ordinance Meeting held last spring in Pasadena, California.

Letter Read At Ordinance Meeting

Though I cannot be with you tonight I can join in giving thanks to God for the blessed privilege you have, for I can hardly express my joy at knowing there is a little company of the Church of God gathered together for this sacred annual occasion far out here in California where for so many years mother and I have lived almost alone, longing for yet without this privilege. But with each recurring year as this sacred season has approached, no matter where or what our condition, our prayers have always ascended to God on this evening in recognition of that sacred event, as we bowed alone in prayer at our family altar, and asked God's blessings on those assembled.

Many times as I remember, it has been while lying upon a bed of sickness, and often far away in the mountains in search of health, and at other times amid more pleasant conditions and surroundings. Yet I believe its sacred hours have scarcely ever been forgotten or intruded upon.

One bright spot stands out in these years, when in our little apartment in East Los Angeles, where we had spent the winter, Sister Templeton, Sister Parkinson and Sister Sherill met with us on this occasion. We all decided that it was only appropriate that we should meet together as opportunity had offered. This, I believe is the first and last time the occasion has been observed here by the Church of God until last year.

So in my heart and mind are mingled tonight many reminiscences and emotions, some of sadness some of joy. For this commemoration of the death of our Savior, and the ransom He paid that we might have life, has always been one of the most sacred occasions, both in my life and in our home since my earliest remembrance.

A most sacred impression was left on my mind with my first remembrance of this occasion, when as a child of five years I was present when it was

LIX (May 19, 1925)

THE BIBLE ADVOCATE

-A 126-

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(Seventh Day)

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The Bible Advocate, And Church of God

The Church of God has a message today that must go, and is going to the world, and there is no power under heaven that can, or will stop the onward move. For many years in the past we have spent much time talking and discussing openly many Bible themes of importance dear to the heart of every christian. Many people have been thus benefited, and the church through this long course has truly received much light and discarded error, but there was no forward advancement made, not much effort put forth to reach out into new fields with the gospel of salvation, but the periodicals were used to discuss pro and con important issues before us, while others not so important were also freely and openly discussed. Brethren of local churches also took up the same discussions, and divided on different sides taking issue with one another. ~~Fifteen and twenty years ago~~ some churches were broken up and scattered while the same topics that caused the contention were still freely put forth through the Bible Advocate just to please some one that made the request.

Brethren, we have through this period of debate, truly arrived at the blessed truth, which is exactly in line with that sought out by brethren scattered here and there all over the world, who have never received the light from us, but from the Lord through their own investigation. Now we have come to the time when Zion is being restored, and when the Lord declares his people will see "eye to eye," and when as a whole, our people are united in one solid front, going forward with a definite message, to save. And we do not have time to stop and longer contend with one another over some certain doctrinal point, which the scriptures do not make emphatically clear. Forward is the word, and onward to victory, carrying the truths the Lord

has entrusted with us, and which He is giving to people of all nations, forth to all the world.

Our ranks will never again be disrupted by taking issue through our papers on debatable questions, and thus spreading contention and strife to churches here and there. We have something more to do. We have a battle against sin to fight: we have a definite message of salvation to carry out to the Lost: a warning of coming destruction and its terrible consequence to sin and sinners: and the great truth we have when put into operation, through the guiding power of God, will save the lost, and this is our mission and our work.

May the dear Lord by the power of His spirit, continue to lead us onward as one mighty band, not forgetting our objective, not laying to one side our greatest duty, not allowing Satan to beguile us, and detract our steps from the forward move against sin, but keep us humble at the feet of the Master, continue to take away from each heart the spirit of contention and strife, magnifying in each mind the great central themes upon which we are agreed, and minimizing the trivial things as non-important. Let the Lord spur us onward, enlivening our very being to activity against sin, pushing us forward against the barricade of darkness and impelling each one to reach out with loving hearts filled with tender compassion to rescue the perishing souls speeding onward to destruction. Editor

INVITATION TO CAMP MEETING IN EUREKA, SOUTH DAKOTA

Dear Brethren and Sisters and all the Advocate readers:—Love, grace and peace be with you all. We are inviting you cheerfully to come to our Camp-meeting the 9th of June till the 14th. Brother Dugger will be here, and also German ministers. Come all, you are all welcome. May God bless His people. Your brother, Christ Kiesz.

1905-1910

THE BIBLE AND VOCATION

AND HERALD OF THE KINGDOM

THEY IS WORD TRUTH THE COMING

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

VOLUME LX

PRINTED AT STANBERRY, MISSOURI, U. S. A.

NUMBER

History of The "Church of God".

We all fully realize that God has always had a people living on the earth, and these special people were always keeping the commandments of God. In Revelations 12th chapter, a woman is used as a symbol of the true church against whom the dragon beast made war, and of whom it is said that God carried her away into the wilderness, where He fed her for a thousand two hundred and sixty days, or 1260 years. Those acquainted with prophecy understand that this spanned the period between 538 and 1798. The name of this woman or church was "The Church of God" when she was carried away into the wilderness, and it is evident that she held to the name during the 1260 years; yes, and on to the very end, for when Jesus returns, His people, as a chaste virgin, are to be presented to the Lord. 2 Cor. 11: 2. She will not have had union with the world, or things worldly, but remains in her virgin purity, to be espoused to Jesus the Bridegroom when He comes.

When the Lord declared the name of the church to be the name Church of God twelve times in the New Testament, and also promised that He would protect His church 1260 years in the wilderness, bringing us down to 1798 we may quite naturally expect to find something even in secular history vindicative of this divine promise to identify the people of God. We are not disappointed in making this research, for many authentic histories speak of those very pious christian people known from the viewpoint of the world as Waldenses, Hugonots, etc., and we learn from various sources that they were observing the seventh day Sabbath, and baptizing by immersion, as well as holding to other points of faith in common with the Church of God today, there being much history of the deepest interest connected with their sojourn for 1260 years in the wilderness, in the caves, and dens

of the earth, and the name "Waldenses" having its origin from "Valley-dwellers". Although P Waldo, at one time became a noted man among them as a leader, their name, however, of "Waldenses" seemed to have antedated that of his life.

It has been stated that the Church of God traces their history only back to about 1860 to our Elder Cranmer, and other brethren formerly Michigan, and then on through the Seventh Baptist people, but this is true only according to what follows which will be willingly conceded.

From Fox's Book of Martyrs, as well as other histories, the term "Baptist", referring to a company of christian people, had its origin in the term "Ani-baptist" which was applied to the world called "Waldenses", because they were against the most popular mode of baptism, sprinkling. This was practiced not only by Catholics, but by Luther and his followers, and practically all of the early reform bodies came out from the Catholic Church. The term "Ani" means against, and because these simple Bible people were strongly opposed to sprinkling as a distasteful rite, they were called "Ani-baptists", which meant "against baptism". The truth of the matter, however, was that they were not opposed to baptism, but were "ani" or against what the world at that time called baptism, and many people even today think sprinkling is baptism, when it is not.

It is quite true that John the baptizer is not John the Baptist, but nowhere do we find the followers of Christ spoken of as the Baptist Church and it would have been just as easy for the Holy Spirit to have mentioned these early churches as the Baptist Churches, as it was for them to be spoken of as the Church of God in the New Testament, therefore it is logical as well

Feb. 9, 1911

Biblical to conclude that the name Baptist, as applied to a denomination of Christian people did not have its origin with John the Baptist, or even with the apostles themselves, when Paul so frequently addressed the church as a whole, and using the name Church of God, instead of Baptist Church or any other title.

As previously explained the term "Baptist" as applied to a company of Christian people had its origin this side of the reformation, being applied to the opposers of "sprinkling" for use as a baptismal rite, and those who ignored it, and rebaptized their converts by immersion being called "Anti-baptists", and later "Baptists".

As proof that the term Baptist, as now applied to the Seventh Day Baptist Church did not have its origin as such, with John the Baptist, and was not applied to the Waldenses during the 1260 years of papal persecution, at least, exclusive of any other official title as now, will be willingly admitted by those best informed in Baptist history.

Our first insight into the facts of this matter was given by our dear brother, Robert B. St. Clair at the time of our first meeting, when he was making a tour of the country in company with the prince of Ethiopia. Learning that the Ethiopian church were Sabbath keepers, and dated their origin from seven hundred years before Moses, and also that they called themselves the Church of Christ and Church of God, we became the more interested in the name for the church, whereupon Bro. St. Clair informed us that the Seventh Day Baptist Church also called themselves by this title during their early history in America, and cited me to certain books where his statement could be, and later has been verified as truth.

It is a fact that the denomination known exclusively today as Seventh Day Baptists, have the title on some of their very old churches in the East "The Church of Christ", and I have been told by reliable authority that the name Church of God is also found even at this late date on some of their old church houses in the Eastern part of the United States, and that this title was used for their congregations during their early evangelical work in this country, it being evident from their own books that the name "Baptist" was not exclusively used with their people even during the past one hundred years. Hence it follows from the foregoing, that the Church of God does not date its history back to 1861 and then follow through the Seventh Day Baptist channels, but rather through that company of people who held to the same name we hold today and consequently our history is perpetuated without a break.

While we understand full well that the name

merit that exalted title divinely given, neither do we affirm that Sabbath observance will save us without the other Christian attributes, but because of these facts our duty in advocating the truth of the Sabbath is not lessened, neither is our responsibility minimized in teaching and practicing the truth relative to the church name. We are to grow in grace and in knowledge, and accept the fulness of heaven's truth: revealed in God's word.

With the highest regard for the good Seventh Day Baptist people among whom are many noble and consecrated Christians whom we love, still facts are facts, although stubborn they may be, and without casting any reflection on these people or even that of the S. D. A. denomination, still we have a divinely given prophecy that "In the last days some would depart from the faith, refusing to marry and commanding to abstain from meat which God created to be used, etc. 1 Tim. 4th chapter.

This prophecy cannot apply to the Catholic Church as some have attempted to apply it, for they were not in the faith in the last days or at any other time; neither does this prophecy apply to some insignificant departure of one or two here and there, but such predictions when noted by holiness, refer to some general movement of consequence and significance, therefore we must look for it sometime during the period after knowledge began to increase, which ushers in last day conditions.

Prior to 1861 there were two Sabbath keeping bodies of people represented here in America and through the world, known as the Church of God and Church of Christ, and especially was this true of the Seventh Day Adventist people between 1844 and the above date 1861 for a period of seventeen years. There were probably a few congregations also holding to the name Seventh Day Baptists.

In October 1861 the S. D. A. company held the conference at Battle Creek, Mich., a record of which we have here in our office, contained in the old volume of the "Review and Herald" for that particular year, and at this meeting their name was selected, "Seventh Day Adventist" instead of the name Church of God, they commanded their people not to marry, which will be verified by old ministers now living, including Elder R. F. Barton, Waterbury, Vt. and J. J. Kolvoord, Irvindale, Battle Creek, Mich., and others we could give. They so commanded abstinence from meats which God created to be received, as well as those not so created, consequently there was a departing from the faith: the true name was dropped; they began giving heed to "old wives fables" and thus were led to accept other doctrines not Biblical as well, and there was a departing from "the faith once deli-

ered to the saints,"but here were a few here and there who remained loyal and went forward.

Since that time the breach has been growing wider and wider from the true faith of Jesus once delivered to the saints, and worldliness has been gradually creeping in, and we say with regret, that a large portion including many of the main leaders of the Seventh Day Baptist denominations have drifted away from the simple childlike faith and trust in God and His precious word, until they are teaching Evolution and socalled "Higher Criticism" in their colleges and church periodicals. We are still praying and hoping that by some turn in providence they will retrace their steps, and return to the fundamental principles upon which christi-anity is based.

Those of experience know the danger of the first drink; and so it is with any departure from truth and righteousness, the first step is the vital one, and others are more easily taken, until before one comes to their senses there is a great breach made which is extremely difficult to recross. It is just as true with a church as with an individual, the first step in departing from the faith is the vital one, and when this danger line is crossed the difficulties and dangers multiply and deepen. This has been true since that prophetic declaration of Paul met its fulfilment in 1861, and the true followers of the Lord Jesus Christ "Departed from the faith." choosing another name, on the grounds of the old familiar story, "It doesn't make any difference", (doctrine of devils,) which had its origin in the Garden of Eden, and is still so repeatedly used by Sunday observers relative to the true Sabbath of the Lord.

We trust the reader will solemnly and prayerfully consider the foregoing, written as it has been, in love and good will to all, hoping that God's professed people, whoever, or wherever they may be, will be found of Him in the last day, a holy people to be received into the pesence of a Holy God. and who have learned well the lesson, that His ways are always best, and His councils will stand.

At some future time we expect to go more into detail regarding the History of the Church of God with a view of drawing God's true called out ones closer to Him by knowing the trials and persecutions endured by our former brethren, when holding to the same faith, which was delivered to the saints in all of its purity and simplicity. Let us each one pray for a closer walk with God and more of His Holy Spirit to guide, and more power to serve.

Editor

The book for the children, containing all the simple stories of the life of Christ, very interesting and helpful. Paper bound 80c, cloth \$1.00

Prevailing Prayer

Mrs. Alice Barton

Prayer has been the mighty power, has not moved God, but man. Abraham was a man of prayer, angels came down from heaven to converse with him. Jacob's prayer was answered thus: "I will be with thee and will bless thee." The child Samuel was given in answer to Hannah's prayer. Elijah's prayer closed up the heavens three and one half years, again he prayed and the heavens gave rain. On another time, Elisha brought fire down on Mt. Carmel, a token of God's answer to his prayer. Elisha prayed and life was restored back to a dead child. Many of our children are dead in trespasses and sins so let us remember that the God of Elisha still lives.

Look again at Samson; he prayed and his strength came back to him and we see him a conqueror, still he had power with God. Job's prayer and his captivity was turned. Three times a week we read that prayer was made without ceasing, an angel was sent that delivered Peter. So let us see all through the Scripture believing prayer answered.

It is a most wonderful study to go through the Bible and learn what happened while God's people were on their knees calling on His name. So let the study should strengthen our faith. Let us look at Paul and Silas in prison at Philippi. Moses and Stephen while at prayer, how God's light of heaven shone on their faces. We read that Christ prayed to His Father for every one. Christ prayed at His baptism, and we read in John's Gospel of Jesus praying at the grave of Lazarus.

In the 12th chapter of John, the saddest chapter of the Bible we see Jesus praying to His Father while almost under the shadow of the cross. The iniquities of mankind about to be laid on Him, and one of His twelve disciples about ready to deny Him, another was to sell Him for thirty pieces of silver, all were to forsake Him and His heart was so sorrowful, so heavy, that He prayed again in the Garden of Gethsemane. He in prayer also when the Greeks desired to see Him. He cried to His Father in the midst of His agony. We see Jesus praying on the Mount of Transfiguration and God speaking to Him and we always remember our Master's prayers very short when offered in public. How short the publican's prayer was, "Be merciful to me, a sinner." Then the thief on the cross was short, "Lord, remember me when Thou comest into Thy kingdom."

in side notes, from the ones he has read, and it will take considerable time yet, to complete the investigation. Personally, I have made a good strong donation to this work, and is all I can do, now. Will you also make one? Can you not send in an offering that we may write to this brother to continue the investigation?

If some of the funds on hand were appropriated for this work, by the executive committee, it would not be enough to carry it through, and would take it to the other channels where its use is needed, so we appeal to the brethren in general to come to this need with an offering. We need a pamphlet or a book on "The History of the Church of God", which can be printed, after the investigation is made and all records revealed. This will add great weight, force and strength to the message, and we hope the ministers will also get back of it, and take up offerings among the brethren for the work. If any funds are left over from the needed amount in making the investigation, it will be used in getting out the book, just as soon as possible, to meet the need and demands of the day. Trusting to hear from you.

EDITOR.

Helping The Lord In The Day of Battle

By W. R. Peterson.

Curse ye many, said the angel of the Lord; curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord; to the help of the mighty Lord. Judges 5: 23.

By the waters of Megiddo, a battle raged; The might of Canaan, led by Sisera, came down upon Israel. Israel gathered to defend their land, but the inhabitants of Meroz, came not up to help oppose the invader; Because of this, the angel of the Lord commanded to curse Meroz, bitterly.

The work of God, is to be carried on through human agencies, or messengers. ye are lights, let your light shine, says Jesus. The battle against sin is raging fiercely in these last days. Satan is hurling forth seas of deception, to engulf the world of God: everyone who makes a choice of serving God, is required to do God's work; to proclaim the message of salvation. Failure to do so, brings the curse of God upon the slothful servant. Matt. 25: 24-30.

Jesus calls all, who do nothing in His work, unprofitable servants. The human race is under sentence of death, a result of disobedience to God, for sin is transgression of the law, and the wages of sin is death. 1 John 3: 4, Ezek. 18: 4, Rom. 6:

23. Facing death, man needs saving, and God has provided a way of salvation: The efforts of God, of Jesus and the angels are directed to the salvation of man, but strange to say, man, whose life is at stake, goes on his way, careless, and ungrateful of the efforts made in his behalf.

The only reason Jesus gave His life, was to open a way of escape from eternal death. The only reason man dies, is because of disobedience to God, for the wages of sin is death. The gift of God's eternal life in the earth made new, by a resurrection from the dead, at the last day, when Jesus comes to execute judgment, and reward every man. Rom. 6: 23. John 6: 40. Psa. 37: 29. Matt. 16: 27.

The message of salvation. God sends to perishing man, is the gospel of the grace of God, or the mercy God offers to disobedient humanity, on condition of repentance toward God, and faith in the atonement of Jesus on the cross, that He died to satisfy the penalty incurred by disobedience. Acts. 20: 24,21.

To repent towards God is to ask His pardon for disobedience, and pledge oneself to keep his law, faith in Jesus is faith that his atonement cancels our past, Rom. 8:24,25. If mercy is granted, and the one to whom it is extended, will obey God's law, then the gift of God, which is eternal life, will be given by Jesus when he comes at the last day.

Salvation from eternal death, is open to every mortal person. God desires every human being to accept salvation, but it must be upon the conditions God has laid down. Every person accepting salvation is required to tell his fellow men about it, for human life is at stake. Failure to do so makes the sinner guilty of neglect, and a consenting partner in the crime of sin, and the blood of the sinner lies at the door of the idle servant. Ezek. 3: 17-19.

So, as with Meroz, in the time of need, when lives are at stake. God's curse lies on the slackers. Standing in the closing days of this earth, preceding the judgment day, there is urgent need for every effort to be made to save those in sin. God demands diligent work from his servants. Each one may rightly enquire of themselves. "What can I do for God"

Whether it be a word to a friend or neighbor, or a sermon preached before few or many, everyone can do something to help save those in sin. No one need be idle. Faithful service, earns the reward of eternal life when Jesus comes. Let everyone who loves the Lord, be not as those of Meroz, but be up and doing, for to day is the day of salvation. Jesus soon is coming, and how will he find you?

The pamphlet, Resurrection of Christ, Which Day Did it Occur? containing eleven pages, is ready for the public. Price postpaid hats.

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(Seventh Day)
Stanberry, Missouri.

Issued Weekly

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Lewis Charles Sheafe, Associate Editor.

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The Church of God

IMPORTANT.

Dear ones of like faith, - We have long believed the words of God to be true, and had faith that the true church of the New Testament was called the Church of God, all through the gospel dispensation, for God declared that the woman of Rev. 12th chapter, whose name was "The Church of God," was carried away into the wilderness where God had a place prepared to feed her there a thousand two hundred and three score days, which is proof that the name would be preserved there.

Many inquiries have come to us and are constantly being received for a leaflet setting forth our church history. For several years certain records have been gone over, and important findings discovered, but not as far back in history as we would like.

About three months ago we wrote to a brother in England to make an investigation from records compiled in the library at London, and we personally sent him money for the investigation, hoping that sufficient findings would be made to answer, and his investigation has revealed some remarkable facts, vindicating the word of God, and proving his care and preservation of the sacred name, "The Church of God."

In his last letter he writes that he has made thirty-seven trips to the library and other places of investigation, and that he was out of funds.

Revelations.

He writes in the last letter, 'John Tombs, in his

work of 1653, mentions the "Church of God," twice on pages twelve and thirteen. In the early records of three S. D. Baptist churches, giving pages and files of records, frequent mention is made of the "Church of God". He writes, "Confession of faith, and other public documents of the Baptist churches of England, in the 17th century, edited by E. R. Underfield, makes special mention of the 'Church of God,' I give one extract, "The humble petition of several 'Churches of God' in London -1649- commonly though falsely, called anabaptists."

In Peter Allis, Church of Piedmont, 1821, page 23 and 249 mentions the 'Church of God.' And chapter 25 page 288, says: "Frederick the second, emperor of the Holy Roman Empire, about 1230 A. D. in his proclamation against heretics, uses the term "Church of God".

This brother has already found many important historical sketches, besides those above. We will only give one more, as follows, "In the work of Shem Archer, by F. Bampfield. The only copy of this book now in existence, is in the British Museum library, on page 28, mentions the 'Church of God', and declares Jesus Christ to be the supreme head of the church.

The Situation.

Here is the situation: The Catholics claim to be the oldest church in the world, and that all other churches sprang from them. We have the evidence compiled of Sabbath keeping people, down through the dark ages, and now we want the history to which direct reference can be made, proving that the name, "Church of God", was also applied to these people. This brother is doing fine work, but as he makes the investigation, the book enlarges.

He finds many other reference books mentioned

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History of The Remnant Church

Through the investigation we are having conducted in the two libraries of London, as to the history of the Church of God, some very striking revelations are coming to light, long hidden through the mist of centuries.

The Waldenses are especially being investigated at this time and it is not only learned that they observed the Lord's Supper yearly, and kept the true Sabbath, but also that they held to the name "Church of God". As the investigation proceeds, with these people as well as others whom history has affirmed were Sabbath keepers, there will, no doubt, be given out, some facts that will add great weight to our message, further than has been revealed, and while enemies to the truth would love to have these things remain covered up, and hid from view, still here are thousands to whom it will bring great rejoicing, as well as entuse them to greater service for God, when it is definitely known that the Church of God of today is actually the remnant church, cared for in the wilderness, and preserved for a definite purpose in the end of this age.

The following revelations of history will be of interest, to which more will be added as the present investigation is enlarged.

The elect, or true Christians, have existed under different names at different times, viz.: the Novatians Donatists and Paulisians in the Middle Ages. The Albigenes, Cathara, and Waldenses, were the most prominent societies who seperated from the

Catholic church. They resembled each other very much in their doctrine and life. They were all agreed about the principle of the gospel.

Peter Waldo gathered together a church in the year 1160. The Waldenses existed before the time of Waldo. Already in the year 1120 they had published a work against the papal antichrist, in which they pointed out the false doctrines of the Catholic Church. They presented this as one reason why they had separated from the church. But Waldo did much to increase their number and activity. He was a rich merchant from Lyons, France. As he was reading the Holy Scriptures, he was seized with a holy longing after the apostolic church. He sold his property, distributed the money to the poor, and preached a pure, practical Christianity. Many left their homes, and become teachers. At first they did not think of separating from the Roman Church, but they were at last compelled to do so, seeing they would in no wise agree with it.

In 1532 they seperated themselves fully from the papal church, adopting a short confession of faith. This common faith contained, however, the same doctrines which they had believed and followed for four hundred years. They were subjected to persecutions, in 1532, 1400, and 1478.

THE LATEST LETTER FROM LONDON ON RESEARCH FOR CHURCH HISTORY.

London, England,
Monday, June 28, 1926

Dear Bro. Dugger:-

I have at last got that book on the "Antibaptist", by David Russen, London, 1703. I can't see anything in it that is of deep interest to you; It is

A 133-
practically a tirade against the baptizing of his day, and of baptism in general.

A work that might be of use to you is that of D. Urbane. 1592. London. Title. "Consolation of God's Church in the Latter Age." I can't find this work in the British Museum Library, but I will inquire further, and see if it can't be found.

Tuesday, June 29, 1926.

The "Collection of the Dorchester Antiquarian and Historical Society. (U. S. A.) 1850." published several works that might be of use to you, and comparatively easy of access for you. The two works of these, I saw today in the British Museum were very interesting, they are chiefly concerning the Churches of New England; their faith and church government, by R. Mather, 1643, probably one of the "Pilgrim Fathers." He refers to the Church of God, frequently. Page 66. He speaks of those that were joined to Abrahams family, and the Church of God in his seed. Also refers to Melchisedeck as being under the "covenant of grace." A singular parallel to Francis Bampfields ideas, that Melchisedeck was a priest of God's church.

Journal of Richard Mather. Pub. 1850. by his Son, Increase Mather.

Page 99. This son of R. Mather says in a sermon preached at Boston, April 11, 1714, on the death of his wife 'Maria Cotton', says "She was a great blessing to me, and to my family, and to the Church of God."

A Model of Church government, Frame and government of the House of God. by John Dury. 1647.

A truly splendid work on the Government of the Church; frequently mentions the Church of God. Chap. 1. Church of the living God. Page 45. In speaking of the improper use of the Lord's Supper, says, "By this means, you make the Church of God contemptible, you dishonour the House of God."

June 30, 1926.

John Canne's Necessity of Separation. 1634.

On further search of this work, I see he mentions the Church of God on pages 216, 222, 228, 256 270 and on page 265. He calls it the Church of Israel.

This book and the Confessions of Faith, I think I can get for you if desired. Please let me know about various books I have mentioned, and I will get them, if possible.

J. H. Vane.

Friday, July 2, 1926

Dear Bro. Dugger

I now get the "Bible Advocate", regularly, and properly addressed, for which, many thanks. I have not been able to devote so much time, this week, but still have done something. I hope you have stopped payment of that cheque for \$15.00

which was extracted from your letter of April 26th as someone might attempt to cash it even now.

I will try and finish this letter, tomorrow, as may hear from you this week, Saturday being today your letters generally arrive. No mail for you this week, so will post this today, and see how more I can do this coming week.

Wishing you and yours every good

Yours Sincerely and faithfully,

Geo. H. Vane.

General Conference Notice

The General Conference of the Church of God will convene this year, according to the time arranged by the executive committee, during the last session, which will be the last Friday of the Missouri Camp-meeting. The first session is called for 1 o'clock, P. M. Friday, Aug. 27th. Only the organization will be made on Friday, giving the committees on Membership, and credentials until the following Monday, to prepare their reports, and the General Conference will then be resumed, when much important business will be transacted, for the glory of God, and we especially desire a good representation.

Each organized local church has one vote at the meeting, through a delegate to be chosen that church, and all credentialed ministers in good standing, at the time of conference, are members.

We especially request that all delegates and ministers, come with the expectation of remaining to the middle of the week, following the camp-meeting, it may require this much time to finish up business. If you cannot remain away from home long enough to attend the camp-meeting, and the General Conference, plan to come for the last day of the meeting, and remain until the middle of the following week, for Conference, and we trust the plans will be made to this end, as delegates are chosen to represent the various churches.

A. N. Dugger, Pres.

HOW TO STUDY YOUR BIBLE.

Study it daily, - not too hasty.

Study it with prayer.

Study it with mind and heart.

Study it for growth

Study it for character.

Study it for power.

Study it to find Christ, and to lead others to Him
Alice Barton

The pamphlet, Resurrection of Christ, Which Did it Occur? containing eleven pages, is ready for the public. Price postpaid 5cts.

X(Oct 30 1933), 13-A 134-

THE FIELD MESSENGER

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FRANK WILLIAMS

Stanberry, Mo.

We were glad to see those young people having a part
in the service thus learning to carry on the work,
in a greater measure, when they grow older.

October 23th we met with the church at Stanberry,
which is a good live church, and we believe we will
enjoy working with them while we are here.

Yours in the Faith,

NOTICE

WHEREAS there is being sent out a
pamphlet and circular letter under the signa-
ture of three men: (Namely A. N. Dugger,
C. O. Dadd, W. W. Micken) calling for The
Restoration of the Primitive Organization of
THE CHURCH OF GOD
Salem, W. Va., U. S. A.,

or

Jerusalem, Palestine,

be it known that these parties attended the
last General Conference, and were defeated in
election; after trying to dominate the con-
ference by intimidation and otherwise, are
now calling for means to finance another or-
ganization and whereas statements are
made which we believe to be unfounded and
untruthful, we hereby affirm that the prin-
ciples of the Primitive Church of God have
not been altered.

These men teach in said pamphlet that our
General Conference has fallen into the hands
dissenters who deny the Holy Spirit,
sanction the use of unclean meats and tobac-
co, and want the Bible Advocate opened to
the discussion of these topics.

Furthermore, they teach that peace and
harmony is no longer known in the Church
of God, and the Lord's blessings have been
withdrawn.

Brethren, do not be alarmed at these asser-
tions as they are untrue. The Church of
God is built upon the Rock, and cannot be
shaken by human agencies.

Regarding the statements made relative
to the financial condition, please read the
financial statement in the Bible Advocate as
made by bonded auditors and shows the con-
dition of affairs when the new board took of-
fice.

We are accused also of using tactics in
getting delegates to the General Confer-
ence which are untrue. They telephoned
and went after delegates after the confer-
ence was in session—still they could not con-
trol the conference.

These men were disappointed, and are now
trying to draw away disciples after them;
but the Church of God is going on victorious
into the kingdom.

It is furthermore stated that each General
Conference for the past nine years has been
a place of strife, confusion, discord and de-
bate.

Brother Dugger has published good re-
ports of the conferences in the Bible Advo-
cate for many years past, and we feel sure
that if he had been elected to the office he
aspired to no criticism would be heard at this
time.

We deem it unnecessary to go into detail
regarding each statement made in the circu-
lar letter and pamphlet for we believe the
brethren who have been supporting the work
will continue to do so.

There may be a few who will be deceived
by their call, but let all earnestly pray God
that these men will see the error of their
way, and again join us in laboring for lost
souls.

A. S. Christenson, Pres.

Roy Dailey, Secy.

EXCHANGE OF VIEWS DEPARTMENT

Note:—This department is for an exchange of
views and thots on points of doctrine that have
not yet been decided by the Church of God as its
teachings or beliefs. All personalities and sarcasm
will be refused. Articles must of necessity be brief
and to the point, and within the bound of reason.

WERE ENOCH AND ELIJAH HUMAN BEINGS?

J. T. Williamson.

A fact is recorded in Heb. 11:5 that one Enoch was
translated that he should not see death. We admit
that inference would naturally be drawn that he was
a human being, though the text does not say so.
Such inference does, however, cause us to inquire
which Enoch is here referred to if a human. The first
mentioned Enoch is in Gen. 4:17, "And Cain knew his
wife; and she conceived and bare Enoch." No refer-
ence is here made to the fact that Enoch was a righteous
man much more worthy of translation. The
next mentioned Enoch was the son of Jared. Gen.
5:18. This Enoch being the seventh from Adam is
probably the one mentioned in Jude 14 who prophesied
saying the Lord cometh with 10,000 of his
saints. Gen. 5:22 declares that this Enoch walked
with God after he begat Methuselah three hundred
years and begat sons and daughters and no doubt he
did so righteously; for the next verse says, "And
all the days of Enoch were three hundred sixty and
five years." This was meant by "all the days"?
If God meant all of the days of Enoch's life on earth,
then why did he not say so? Are we permitted to
add this qualifying phrase and say God's word is not
complete?

Verse 23 says, "He was not: for God took him."
Some seem to think that we should add to this by
saying, "He was not on earth: for God took him to
heaven." See John 3:13. The word "not" connected
with the verb "was" shows that he ceased to live.
Jer 31:15 speaks of Rachel weeping for her chil-
dren and refused to be comforted for they "were not."
Were not, here means that they died. Proof text—
Matt. 3:18. This also verifies the fact that all of his
days were 365 years; for God took him from among

THE BIBLE

AND HERALD
COMING



ADVOCATE

OF THE
KINGDOM

VOLUME 83

Stanberry, Missouri, Monday, October 3, 1949

NUMBER 39

UNITED WE STAND!



THE EXECUTIVE BOARD OF THE GENERAL CONFERENCE OF THE CHURCH OF GOD
(7th Day)

Lower row: Left to right are, Elder Otto Haebler, of California, Treasurer; Elder A. E. Lidell, of Michigan, Chairman; Elder E. A. Straub, of California, Vice-chairman; Elder Charles E. Adams, of West Virginia, Secretary; Standing, left to right are, Elders L. I. Rodgers, Nebraska; William Alexander, Missouri; Archie B. Craig, Oklahoma; K. H. Freeman, West Virginia; Ennis Hawkins, North Carolina; R. E. Burge, Arkansas; Christ Kiesz, South Dakota; and W. W. McMickin, West Virginia. The background shows the picture over the baptistry in the new chapel at Stanberry Missouri.

IN THIS ISSUE

OUR PLACE IN THE CHURCH

UNPARDONABLE SIN

is spreading in Europe and causes every Christian government to have a fearful heart. England and America love liberty, and teach their people what liberty is. They also give them the Holy Scripture, which is the Word of God. As it is written, "the Lord gave the word; great was the company of those that published it."

We are warned to "let every soul be subject unto the higher powers." For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13:1-4.

When anyone rises up against the government

to overthrow it, they are generally put in heavy punishment. They may even be banished from the land, just as Lucifer was cast out of heaven, never to return.

We also learn in Titus 3:1, "Put them in mind to be subject to principalities and powers, to obey magistrates to be ready to every good work." The God of Israel said the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. The British and the American laws are based on the commandments of God. Theirs are laws of liberty. Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance. Psalms 33:12.

Dear reader, don't you know that Communism bars all its members from the spiritual work of the Lord? To be with that party you would be rejecting the kingdom of God. Is it any wonder that Paul said "for he must reign till he hath put all enemies under his feet"? 1 Cor. 15:25. Reader, Communism is not of God, therefore "choose ye this day whom ye will serve."

What The Church of God Believes

FOREWORD

This pamphlet is compiled and set forth as Articles of Belief of the Church of God (Seventh Day) in answer to those seeking such information.

Should the answer to these inquiries be left to an individual it would be difficult to give full information. Also there might be a tendency to insert personal ideas and opinions.

It is therefore deemed fitting and proper that we set forth the following Articles of Belief which were agreed upon by a convention of ministers, church officers, and leaders of the Church, as being a representative cross-section of the essential doctrine of the Church.

1. The Holy Bible, including the divisions commonly known as the Old Testament and the New Testament, is the divinely inspired Word of God. No other writing is so inspired. The Bible is infallible in teaching, and contains the complete will and revelation of God to man. 2 Peter 1:19-21; Isa. 45:23; Heb. 4:12; Matt. 24:35; 2 Tim. 3:16, 17.

2. The Supreme Deity of the universe is God. He is the Almighty Creator and Sustainer of the heaven, the earth, and all things therein. Acts. 17:24-28; 14:15; Gen. 1:1; Rev. 14:7; Psalms 124:8; Neh. 9:6; Isa. 40:28; Isa. 44:24; Psalms 55:22.

3. Jesus of Nazareth is the only begotten Son of God, conceived of the Holy Spirit and born of the Virgin Mary. He is the Christ or Messiah, sent from God to be our Saviour and Redeemer. John 3:16; 1 John 4:9; John 1:18; 6:65; 4:25, 26; Matt. 1:18-

25; 14:33; 16:16; Isa. 7:14; Luke 1:26-36; 2:6-32; 4:14-21; Acts 4:12; Titus 2:14.

4. The Holy Spirit (also called the Holy Ghost) is the Comforter promised by our Lord, who will abide in the hearts of those who diligently seek Him; and who will guide us into all Godly truths, and give us power to witness for Him; evidence of whose presence is manifest both in word and in "Fruit of the Spirit," and keeping the Commandments of God. John 14:15-19, 26; 16:13; Luke 11:9-13; Acts 1:8; Romans 5:5; Gal. 5:22-26; 1 Cor. 12:7-11.

5. Satan is "that old serpent, which is called the Devil;" he is the adversary of God and His people. Rev. 20:2; 1 Peter 5:8; 2 Cor. 11:14; Matt. 13:39; Eph. 6:10-12; Luke 10:18; John 8:44; Rev. 12:9; 2 Cor. 11:14, 15; Rev. 20:10.

6. Man was created a perfect being, but through disobedience, fell, bringing imperfection, death, and God's curse upon all mankind. Gen. 1:26-31; 3:8-20; 1 Cor. 15:21, 22; Romans 5:12.

7. The Plan of Salvation was made by God the Father as the way of escape for man from the results of the fall. In this plan, God gave His Son Jesus, who paid the penalty for mankind, and made possible our salvation and redemption to eternal life. 2 Peter 3:9; 2 Thess. 2:13; John 3:16; 10:1, 7; Acts 4:12; Romans 5:11; 1 Peter 1:18, 19; 2:24; 1 John 2:2-4; Heb. 9:13, 14; 9:28.

8. The blood of Christ was shed for the remission of sins, and the atonement was made on the Cross.

Matt. 26:28; 20:28; Romans 5:6-13; 3:25; Luke 24:7; Acts 10:43; Phil. 2:8-12; Col. 1:19-23; Titus 2:13,14; 1 Cor. 15:1-5.

9. To secure the benefits of the Plan of Salvation, each individual must believe on the Lord Jesus Christ and accept Him as his personal Savior, obey the terms of the Gospel, and pattern his life after the example of Christ. Acts 4:12; Luke 24:47; Romans 10:6-10; 1 John 5:10-14; Romans 6:16-18; 1 Peter 2:21; John 13:15.

10. The terms of the Gospel include faith in God, and in His Son, Jesus Christ, repentance and confession of sin, including restitution where possible; baptism by immersion in water, signifying the burial of the old life of sin and the arising to a new life of obedience to God. Heb. 11:6; Romans 10:9, 10, 17; 6:1; 1 John 5:10-14; 1:9; Gal. 3:26, 27; Luke 13:3; 24:47; 19:8; Acts 2:38; 3:19; Ephesians 4:21-25; Col. 2:12.

11. The Ten Commandments are the eternal, constitutional Law of God, and are to be observed by the people of God in this age. Ex. 20:2-17; James 2:9-10; 1 Cor. 7:19; Matt. 5:18; 19:16-23; 1 John 2:4; 3:4; John 12:50.

12. The fourth commandment enjoins the observance of the Sabbath, the seventh day of the week, commonly called Saturday. It is to be kept as sacred and holy time, from sunset Friday until sunset Saturday. It is given to all the people of God as a memorial of His creation. Gen. 2:2,3; Ex. 20:8-11; Isa. 58:13; Heb. 4:4-11; Luke 4:16; 23:56; Matt. 28:1; Acts 13:14, 42, 44; 16:13; Mark 2:27, 28; Lev. 23:32; Mark 1:32.

13. The Lord's Supper is an ordinance given to the Church as a memorial of the death of Christ, and it should be observed annually on the beginning of the fourteenth of the Hebrew month Nisan. Unleavened bread and unfermented grape juice should be used in this service as emblems of the broken body and the shed blood of Christ. Lev. 23:5, 27, 32; Matt. 26:26-29; Luke 22:7-21, 29, 30; 1 Cor. 11:1, 2, 18-31; 5:7; John 19:14, 15, 31.

14. The ordinance of feet washing was given by Jesus as an example for us, to teach humility, and is to be practiced in connection with the observance of the Lord's Supper. John 13; Luke 14:11; James 4:10; 1 Peter 2:21; 1 Tim. 5:9, 10.

15. Salvation is through faith in Christ, but for the purpose of co-operation in the proclamation of the Gospel, and the upholding of true Bible standards and doctrines, and for the fellowship of the believers, the Church should be organized in accordance with the Bible plan. Acts 6:1-8; 1:23-26; 1 Cor. 12:27-30; Eph. 2:19,20; 4:10-17; 1 Tim. 5:17; 3:1-5; Heb. 13:17; Titus 1:5-7.

16. The organization of the people of God should be known by the Bible name, The Church of God. Acts 20:28; Eph. 3:14,15; John 17:11,12; Dan. 9:19; Jer. 15:16; 1 Cor. 15:9; 1:2; 11:22; 1 Tim. 3:15;

17. The Bible plan of financial support for the Gospel work is the paying of the tithes and offerings, by the members of the church. The tithe is one-tenth part of the increase, and should be paid as a part of the Christian obligation. Offerings are also a part of the Christian obligation to the Lord, and should be given liberally as one is prospered of Him. Matt. 23:23; 1 Cor. 9:13,14; Lev. 27:30; Mal. 3:8-10.

18. The people of God and the followers of Christ in this age are to use for food those things which were given by God for that purpose, as distinguished from those things designated as unclean for human use. Gen. 7:1, 2; Lev. 11:4-20; 1 Tim. 4:5; Isa. 66:15-17.

19. The body is the temple of the Holy Ghost, and God's people should be clean, refraining from any practice which would defile their bodies. Therefore, the smoking, chewing, or snuffing of tobacco; the drinking of intoxicating liquors, and the habitual use of narcotic drugs, are not to be practiced by the members of the Church of God. 1 Cor. 3:16-17; 2 Cor. 6:16-18; 7:1; 1 John 2:15-18; James 1:14,15; Gal. 5:19-21; Prov. 23:21,22,29-32; Eph. 5:18; 1 Tim. 3:3.

20. Since Christians are to love their enemies and work for the salvation of mankind, we stand opposed to carnal warfare. Ex. 20:13; Matt. 5:44; Romans 12:17-21; 2 Cor. 10:4; Eph. 6:12.

21. God's people are to pray to Him, through and in the name of Jesus, their Mediator and High Priest at the right hand of God in heaven. We believe in the efficacy of prayer in the name of Jesus for all our needs, and that answer will be given in accordance with God's will for us. 1 Tim. 2:8; Phil. 4:6; John 14:13-14; Heb. 7:25; 12:2; 4:14-16; Romans 8:34; 1 Tim. 2:5; 1 John 5:14; Luke 18:1; Matt. 7:7-11; 6:5-9; James 1:6.

22. The Bible teaches both individual and collective prayer for the healing of the sick, and also the calling for the elders of the Church to anoint and pray for the sick and that God hears and answers the prayer of faith. James 5:13-16; 1:6; John 5:14,15; Psalms 103:1-3.

23. Jesus Christ, the Son of God, existed with the Father before His birth of the Virgin Mary; He was the Word spoken of in John 1:1, 2, and His birth of the Virgin Mary was the fulfillment of "And the Word was made flesh and dwelt among us." John 1:1, 2, 14; 8:57, 58; Gen. 11:7; John 17:5; Col. 1:16-18.

24. The Bible teaches that Jesus was crucified on the day of the week commonly known as Wednesday, and He was in the tomb three days and three nights, arising therefrom in the end of the Sabbath, thus fulfilling the prophecy of His sign as recorded in Matt. 12:39-40. Matt. 12:39; 28:1-8; Dan. 9:27; 1 Cor. 15:3, 4; Mark 16:1-6; 15:42; John 20:1-10; 19:14; Luke 24:1-8; 23:54-56.

25. At the second advent of Christ, He will estab-

lish His kingdom on the earth, and the redeemed will reign with Him on the earth for a period of one thousand years. This reign of Christ is a part of the Plan of Salvation, and will bring the plan to its completion. During this millennial reign, the throne of Christ will be at Jerusalem, and the law and teachings of the Lord will go forth from there. This is the "regeneration" (Matt. 19:28), and also the "times of restitution" (Acts 3:21). At the close of this Millennium, Christ will have "put all enemies under his feet," and will deliver up the Kingdom to God. . . . that God may be all in all. 1 Cor. 15: 24, 25, 28; Zech. 14:4, 9; Rev. 11:15; 20:4-6; 21:1-5; 19:16; Matt. 25:34; 5:5; Psalms 37:11; Rev. 5:10; Dan. 7:27; Isa. 2:2-4; Micah 4:1-5.

26. At the close of the Millennium, the restitution will be complete, and the earth will have been made new; the New Earth will be the eternal home of the saved. Rev. 21:1-8; Prov. 10:30; Isa. 45:8, 9.

27. The Kingdom is divided into three phases: (1) The Spiritual Kingdom of Grace, (2) The Millennial Reign of Christ, (3) The Eternal Kingdom of God. We are now in the Kingdom of Grace during which Christ reigns in the hearts of the believers, through the Holy Spirit. During the Millennium, Christ will reign on the throne of His glory, literally, and jointly, with the redeemed for one thousand years. Following the Millennium will be the third phase, The Eternal Kingdom of God, in which God will be all in all. Heb. 4:16; Matt. 25:31; Rev. 20:6; 1 Cor. 15:24-28; Romans 12:2; Col. 1:12-14; 1 Peter 2:5,9; Acts 26:18. Please see scriptures under Articles 25 and 26.

28. The regathering of literal Israel to the land of Palestine, as portrayed in the prophecies, is in process of fulfillment, and is the sign of the soon coming of Christ. Jer. 31:9; Isa. 61:4; Luke 21:24. Ezek. 21:25-27; 37:21-28.

29. The personal and visible return of Christ to this earth will be to establish His kingdom. He will come in the clouds of heaven in the same manner as was His departure into heaven. Acts 1:10, 11; John 14:1-3; Rev. 1:7; Acts 3:20; Job 19: 25-27.

30. "Prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost," and it is given to us to study that we might watch, as we travel the highway of time, for the prophetic signboards, showing us where we are living in respect to the second coming of Christ. 2 Peter 1:19-21; Romans 15:4; Matthew 24; Psalms 119:105.

31. Considering the fulfillment of the signs in the political, religious, physical, and social world, we believe that we are living in the time of the end, and that the second advent of Christ is very near. Luke 21:25; 17:26-31; Rev. 11:18; Matt. 24: 6, 7, 36-40; 2 Tim. 4:3, 4; 3:1-7, 13.

32. When man dies, he is unconscious, and in the grave awaits the resurrection, at which time the righteous will receive immortality, and the wicked,

eternal death. Psalms 146:4; Ecclesiastes 9:5, 6; 1 Cor. 15: 42-56; Job 17:13; Rev. 20: 11-15; Job 14:13-14.

33. The wicked dead will be resurrected at the end of the thousand-year reign of Christ, to receive final judgment, and be cast into the Lake of Fire which is the second death, and their complete destruction. Rev. 20:5, 11-15; Mal. 4:1.

34. The scriptures condemn worldliness, which includes the lust of the flesh, the lust of the eye, and the pride of life. Attendance at the movie theatres, pool halls, dances, and the excessive use of jewelry are of the world, and should be eradicated from the lives of the people of God. 1 John 2:15, 16; John 17:16; Roman 12:2; Gal. 5:17-26; 1 Peter 3:3, 4; 1 Tim. 2:9; Romans 8:12-14; Col. 3:1-10.

35. The days commonly known as Christmas, Lent, Easter, Good Friday, and Sunday are of Pagan origin, and are not Biblical; therefore should not be observed by members of the Church of God. (In addition to the Scriptures, please see profane history and other reference books for origins of the above mentioned days.)

36. Since the Bible teaches that the people of God are to grow in grace and knowledge of our Lord and Savior Jesus Christ, we do not regard the foregoing Articles of Belief as a closed creed. Ministers and members of the Church are admonished to study the Bible. Suggested new light may be presented to the Ministerial Council for its consideration. Col. 1:9,10; 2 Tim. 2:15; 3:15,16; 2 Peter 1:19-21; 3:18; John 5:39; James 1:5; 1 Peter 2:2; Isaiah 34:16.

A BETTER TOMORROW

The Christian lives not only for today; he anticipates a better tomorrow. His outlook is found in Paul's words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10).

Too many people quote the first part of this text and leave off the latter portion, failing to recognize that God has given to us in His Word a wonderful revelation of things to come. Of course, we cannot fully comprehend what God has in store for His children, but that which we do receive makes us an optimistic people. The Bible is the vocabulary of the Spirit and if we would know the mind of God we must turn to the Book.

We are living in a world of doubt and uncertainty. Men grope in darkness, not knowing whither their steps are tending. Great problems confront the nations. There is darkness and confusion, but the picture is not altogether dark. The conditions of fulfilled prophecy which we see about us indicate the dawn of a better day.

The first license to sell beer issued by a city to a church was recently given by the Miami authorities to St. Mary's Catholic Church there. A nearby Protestant Church entered a protest, but the city attorney's office ruled that the license was legal under recent court decrees which allow the sale of beer and wine in restaurants where food is

served within 300 feet of a church.

—Prophecy Monthly

He who has conferred a kindness should be silent. He who has received one should speak of it.—Seneca

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The Sabbath in America

All who are familiar with American history remember in A.D. 1620 the Puritans or Pilgrims landed at Plymouth Rock, coming to the New World primarily to escape religious persecution which prevailed in Europe. The Puritans had zealously endeavored to purify the Church of England, and the result was that those who felt they could not remain with the established church went afterwards by some such names as Non-Conformists and Separatists. Were there any Sabbatarians on the Mayflower which brought the Pilgrims to America? This question has been considered and pondered for a long time. The evidence seems to be in favor of their presence in the Plymouth Colony.

In the month of December, 1934, Hugh Sprague, editor of the St. Joseph Gazette, Missouri, wrote an editorial on this very matter, as follows:

Strange as it may seem, in the early history of America there was an attempt at suppression of the Christmas spirit. The stern Puritans at Plymouth, imbued with the rigorous fervor of the Old Testament, abhorred the celebration of the orthodox holidays. Their worship was on the Sabbath (Saturday), rather than Sunday, and Christmas in particular they considered a pagan celebration. Later immigrants attempted to observe Christmas as a time of joy, but were suppressed. Governor Bradford, Elder Brewster, Miles Standish and other leaders were firm against the yuletide spirit as we know it today.

In a private conversation between Elder A.N. Dugger and Mr. Hugh Sprague, after this editorial appeared, the latter stated that the Pilgrims were his direct ancestors, and that he very well knew their religious beliefs and practices. And in addition he stated that all his grandparents and great-grandparents knew that the Pilgrims of the Mayflower days were strict Sabbath-keepers on the seventh day of the week, instead of Sunday.

Chief Rabbi Kohn of Budapest, Hungary, in a work entitled, Sabbatarians in Transylvania, says of the Puritans:

Several leaders and preachers of the Puritans have re-transferred the rest day from Sunday to Saturday (1554 ed.). (And of the Bohemians and the English he said): In Bohemia Sabbatarians sprung up as early as 1520. Such Sabbatarians, or similiar sects, we meet about 1545 among Quakers in England (1894 ed.).

What does appear evident is that among the Puritans, both in England and in America, were conscientious Sabbatarians.

(copied from "History of the Sabbath and Sunday," by Nathan Lawson, page 53.)

ENRIGHT'S 1000 DOLLAR OFFER

In the year 1900 A.D., the following statement was issued by a Roman Catholic priest by the name of Enright. A paper in Harlan, Iowa, the "Industrial American," printed this statement. From that paper, it is quoted here.

My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There's but one of the face of the earth--the Catholic Church that has the power to make laws binding upon the conscience, binding before God, binding under pain of hell fire. Take, for instance, the day we celebrate--Sunday. What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath according to the Bible and the record of time.

Everyone knows that Sunday is the first day of the week, while Saturday is the seventh day, and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered 1000 dollars to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show any scripture for it, I will tomorrow evening publicly acknowledge it and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A.D. 364, anathematized those who kept the Sabbath and urged all persons to labor on the seventh day under penalty of anathema.

Which church does the whole civilized world obey? Protestants call us every horrible name they can think of--anti-Christ, the scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church.

The Bible says: 'Remember the Sabbath day to keep it holy.' But the Catholic Church says, 'No, keep the first day of the week,' and the whole world bows in obedience.

(Copied from "History of the Sabbath and Sunday," by Nathan Lawson, page 12.)

Rt. 3 Box 707

Junction City, Oregon 97448
November 23, 1971

Richard C. Nichols.

R. 3. Box 57A

Mc Minnville, Oregon 97128

Dear Christian Friend;

You will remember me as the party you talked with about the Church of God (7th Day) there on the Safeway parking lot in Junction City, Oregon.

In accordance with your request for some names of ministers out of the early days of this century or off the early history of the Church; I am listing some of the names which I have in the Memory Album that I compiled. Obviously many of them are deceased.

I would appreciate very much to receive a copy of the Dissertation when you have completed your work on the same. I would even be willing to give you a reasonable price for a copy if necessary.

I submit the following names. And as you may be aware our ministers title is - Elder - - - - -

Jacob Brinkerhoff.
— Whitcomb.

John A. Nugent
— Bartlett

A. C. Long

Herbert Miles

J. P. Long

S. W. Mentzer

D. M. Kramer

S. J. Rodgers

Alexander F. Suggs Sr.

S. L. Dawson

() Roy Larson
 Jacob Walker
 Andrew N. Ryger
 T. L. Preeley

J. J. Williamson
 R. H. Walker
 J. F. Jensen
 A. H. Stahl

Angie Williams
 Robert J. Morse

() Mitchell Mason

C. H. Munro
 Michael Myrskes
 Fred Shaskan

Fred Robinson
 C. R. Roman
 C. J. Hunt

Christ Hayes
 Will Rodgers
 T. D. Rodgers
 William Alexander

W. W. Mc. Wilson
 Ed. Stevenson

J. A. Riggs
 J. H. Anderson

Fred Zoller
 J. H. Stahl
 A. S. Christman
 Mat Spencer

J. D. Bagwell
 Thomas Carter

Alphus Ryger Jr.
 John King
 E. A. Straub

() Here are several names in the list who are active in the ministry yet at the time you have these names in your notes I feel confident.

If I can be of any real help to you please feel free to write me.

Sincerely
 Rudolph Stauffer