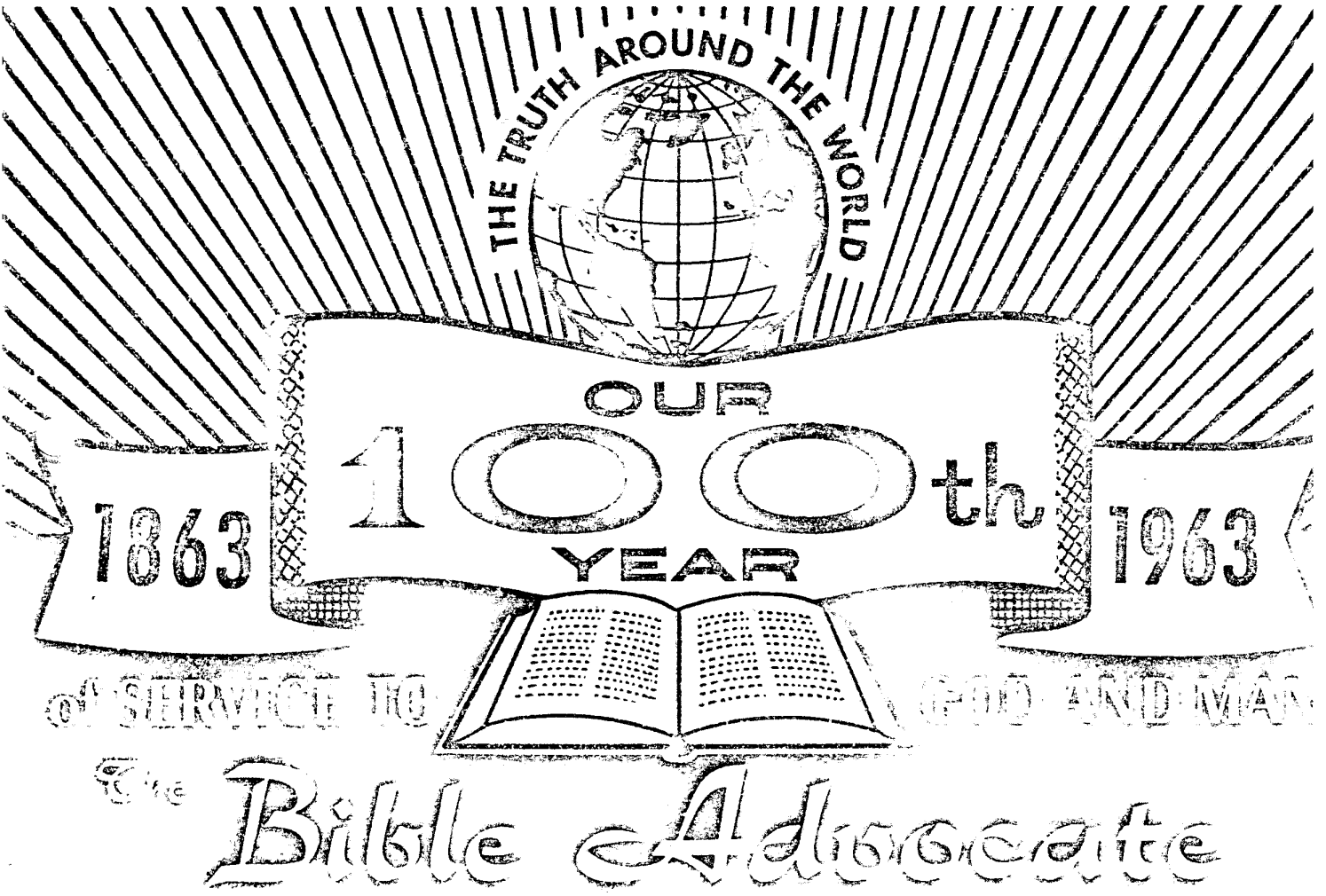


August 12, 1963

100th Anniversary Issue



AND
HERALD OF THE COMING KINGDOM

August 10, 1863 -- August 9, 1963

A small beginning

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THE HOPE OF ISRAEL.

VOL. I HARTFORD, VAN BUREN Co. Mich., Monday, August 10th, 1883. No. 1

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Letter from Iowa

Mr. J. S. Dana,
Dear Brother:—Your letter to Bro. V. M.
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BAMEL DAVISON

My Experience

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GILBERT GRANMILL, Ed.
Custerock, Michigan Co. Mich.

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MANIFESTANT & A ROMANCE

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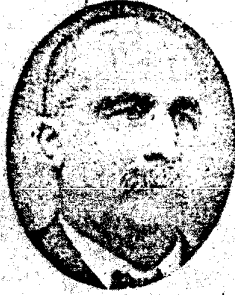
The front page of the first issue

A

A. C. Long
1887-1888

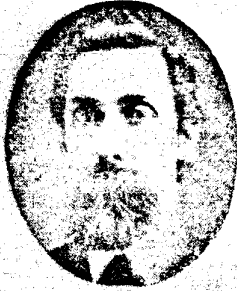


W. C. Long
1888-1900
1900-1905*



Jacob Brinkerhoff
1871-1887
1907-1909*
1909-1914

N. A. Wells
1900-1903

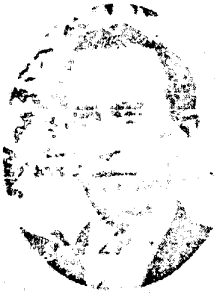


A. F. Dugger, Sr.
1903-1909

August 10, 1863 --

August 9

Century



A. N. Dugger
1914-1932



Gilbert Crar
1864-1865



John Kiesz
1931-1933*



William Alexander
1932-1933



Roy Dalley
1933-1935
1943-1945

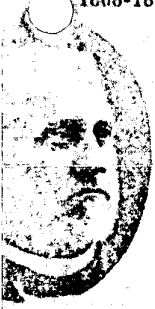


W. C. Rodgers
1936-1937



S. J. Kauer
1935-1942*

B. F. Snook
1868-1871



W. H. Brinkerhoff
1866-1868



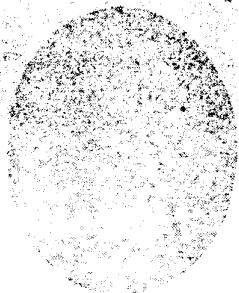
Max M. Morrow
1957-1959*
1959-



An asterisk (*) indicates the years when the pictured brothers were doing the editorial work, under the title of Office Editor, while the editor was unable to give full time to this work.

963

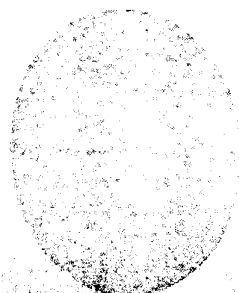
Samuel Everett
1865



Horace W. Munro
1957-1959



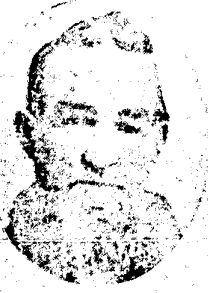
H. S. Dille
1864-1865*



Charles E. Adams
1956-1957



Enos Easton
1863



of

Clayton L. Faubion
1953-1956



Davison
1943



Ray E. Benight
1950-1953



A. S. Christenson
1945-1950



A. B. Craig
1942-1944*



Editors

Scenes of Yesteryear

RECALLED BY L. I. RODGERS

JUST 100 YEARS AGO the printing of *THE HOPE OF ISRAEL* was started in Michigan. It was continued for about two years before it halted for lack of support. Not long after that, Elder Cranmer, one of the chief sponsors, learned of a group in Iowa that believed as he did, and having contacted them he sold the paper to them. The *HOPE* was then moved to Marion, Iowa. At that time my Grandfather, Elder Joseph H. Nichols, lived at La Porte City, Iowa. (He had started preaching for the Church of God in 1861.) After a little over 20 years, the paper was moved to Stanberry, where it has been published ever since.

The first publishing house in Stanberry stood where the cap factory now stands, about two blocks west of the present publishing house. It was a two story building with a basement coming out on the ground at the back. The first story came out on the ground at street level. The type cases, editorial office, etc., were on the ground floor. The press and other machinery were in the basement. The second story was used for church meetings and the annual General Conference meetings.

In 1907 this publishing house burned down. They bought a building on First Street and moved the publishing equipment into it. About the same time an old church building was bought on Fourth Street where church services were held until the present church edifice was built.

The building on First Street was a one-room structure to start with. The press was an old flat-bed press, run by a gasoline engine. The type cases were near the front of the building with other machines, tables, desks, etc., scattered over the room. (The picture on page 19 shows the arrangement.) In 1915 a cylinder press took the place of the flat-bed press and the first linotype was bought in 1916.

As the publishing work expanded, more room was needed so another building was erected next to the building with an arch between them, allowing for a private office to be partitioned off for the editor. It was soon after this addition was built that the first edition of *The Bible Home Instructor* was published. It was bound at St. Joseph, Missouri. To save the expense of hiring the book bound, it was soon decided to put in book binding machinery, which would in turn call for more space so another addition was built on the back, the width of both the front buildings.

In the summer of 1942 at a meeting of the Executive Board of which I was a member at the time, we voted to build the present building that is in use. The publishing department with offices, store room, linotype room and press room are on the ground floor of the main part of the building. Midwest Bible College occupies the upstairs of the main building. The beautiful chapel occupies the west wing built off the main building.

If time should last and my life is spared I hope to see still more progress made in the future of the Publishing Department. We are proud of what we have but we should never be satisfied.

EDITORIALS

Reprints

This editorial by W. H. Brinkerhoff was in the May 29, 1866, issue. This was the first issue published from Marion Iowa.

With a feeling sense of the responsibilities resting upon us, especially when such duties partake of a religious character, we accept the trust placed to our care by the Christian Publishing Association, as its editor. Hoping for that divine aid, without which we can do nothing, and pleading for wisdom that we may move aright, and trusting that the brethren will remember us, and our efforts to do good, at the throne of divine grace, we thus may be enabled to have these pages prove a blessing to many a wayworn traveler on his journey to the better land.

By an examination of that word of "prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts," we are satisfied that we are living amid the perils of the last days, and that Jesus "will soon come the second time without sin unto salvation." And as we love this doctrine and think it "meat in due season," "present truth," it shall find a large and welcome place in these columns.

Jesus is soon coming! Glorious thought, and yet, how solemn! The end of all things is at hand: the Judge standeth at the door. (Continued on page 20)

In promulgating the peculiar tenets of our faith, and especially the law and Sabbath, we are confronted on every hand by the untrue statement that it makes no difference what we believe, only so we are sincere in believing it. Thus are covered up some of the most monstrous and ungodly opinions of men. If such is the logical sequence, why has not God said somewhere in His revealed will to man, "It doesn't make any difference what you believe," or in the absence of such a declaration, an intimation that such was the import of His Word?

As we have neither such a statement nor implication, is it not very unwise and likewise unsafe to take such a position? "To the law and to the testimony," God's Word should be our guidance in believing that which God has commanded, we are all right; but if on the other hand we are sincere in believing and practicing what He has not commanded, we are all wrong; for it is an utter impossibility to be Scripturally wrong and religiously right. It is God's prerogative to command and ours to obey.

The natural law is a very good type of the divine or Scriptural law. Violate natural law and it makes no difference how ignorant or sincere we may be, we will have to suffer the consequences.

... What shall we say? Shall we find it different (Continued on page 11)

"It Makes No Difference" is the title of this editorial by W. C. Long in the first issue to be printed in Stanberry, Missouri. It bore a June 26, 1888, date.

"In Spirit and Truth" apparently was the last editorial written by Jacob Brinkerhoff before he fell victim to a lingering illness that claimed his life. It was in the issue of May 12, 1914. Brother Brinkerhoff holds the record for having served in the editorial office for the greatest number of years, a total of 23 years.

It is very important that we have the truth in our religious theory and doctrine. God is true, and would have His people follow Him in truth. It is our privilege to know the true God, and serve Him in righteousness and truth.

True religion consists in worshiping the true God; and yet, while the true God is known and professedly followed, there is much error mixed up with the truth, so much so that the majority of professed Christendom have their creeds and their religious beliefs abounding in error, teaching for doctrine the commandments and traditions of men, and by these offer to God a religion and worship of their own devising, instead of that which has been divinely appointed.

It is important then that we have renounced these errors of faith and practice, that we offer to God a service of His own appointment, and that we have clear views of our relation to Jehovah and of the future inheritance for us, and also of the great event that puts us in possession of that inheritance and Kingdom.

Our Saviour said to His disciples and to the Jews who were there to hear Him, that the truth shall make you free. This was very important to them, and the disciples of

that day had a blessed privilege: that of having the personal companionship and leadership of Him Who was truth, as also the way and the life. By accepting the truth, the disciple was made free—free from error, free from sin, free from the everlasting death which is the penalty for sin, by being relieved from death and standing justified before God when the Saviour comes to receive His people to Himself and establish His Kingdom and reign of righteousness.

While in this life it is our privilege to have a life of faith in hope of that better world, rejoicing in truth, free from theological error and from sin against God. It is important to us to have truth—truth in our lives to live by and render acceptable service to Him Who is the source of all truth.

Our Saviour prayed that His disciples might be sanctified through, or in, the truth. To sanctify is to set apart to a religious use or service, and when an individual turns to God to serve Him, his sanctification commences and he has the Holy Spirit to be his companion with God. But he can not be sanctified in error, neither will our Father accept a service made up of error. He has given us His Word of truth, and it is our duty to know the teaching of that Book of truth. It is also a great possession when we have learned and stored our minds with divine truth.

We may often repeat the statement that it is very important to us to know what is truth. But it is not enough that we have a theory of truth in our own religious faith and service, though it be true in every particular. It is not enough that we understand the Bible in all its teachings, its histories, and its prophecies—the way of salvation—and have professedly given ourselves to the Son of God. The worship of God must go deeper and further. Jesus said that they who worship God must worship Him “in spirit and in truth,” and that such the Father sought to worship Him. This teaching applies to the disciples in all ages, as well as in the days of Jesus on earth. To add the service of the Spirit with that of the truth is to have our lives so permeated with the Spirit of God that our highest delight will be in His service, to do His will, to talk of divine truth, to flee the very appearance of evil, to be separated from that which

is simply worldly or belonging to the ways of the world. The spirituality of believers consists in their so reflecting the Spirit of God in their lives that it is manifest to those we are associated with, that others may be attracted by the divine life and light, and may turn to serve God, also.

A spiritual Christian is a beautiful person; a beautiful intellect shines out from such a mind, and his words are seasoned with grace. As Paul said, they are “known and read of all men.”

How may the believers obtain the Spirit of God so as to serve God in Spirit and in truth, and to have the spiritual life which crowns the Christian's life? By asking God to bestow it upon him, and by putting himself in harmony with the will of God, and His way toward the people of earth. If you love God with your whole soul, spirit, mind, and strength, He will give you His Spirit to seal you as His. If you believe in the gospel that He has given for your salvation and act as though you believe it—that is, keeping or practicing His holy law—God is ready to give you His Holy Spirit. By that Holy Spirit you will feel that you are His child and an heir of glory.

This Spirit of God permeating the life changes it from its natural state to the spiritual life: that is, a life of conformity with, or according to, the Spirit of God. This consecrated life of the believer reflects the light it has received from heaven, and so other believers can recognize it, and also unbelievers can distinguish it, too, and see that it is something above the worldly and sensual lives of others.

It is important that we offer to God a spiritual service. Besides our having a knowledge of His truth, He would have us possess due measure of His Spirit so that we may serve Him “in spirit and in truth.” Then, being sanctified in and through the truth, and being possessed with the Holy Spirit of God, we may offer acceptable service: we will enjoy the Christian life, and though we may lack in some worldly advantages, we have a greater gain in being heirs of the Kingdom of God, and enjoying His approbation at the present time. Then we will value a spiritual service offered to God, and by it “grow in grace and in the knowledge of the truth.”

EDITORIAL

(from page 10)

in things pertaining to the Scriptural or divine laws? The Scriptures say, “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” Paul said the woman was deceived; yet, Eve was sincere. See the result of the expulsion of our first parents from Eden in the curse fixed upon their posterity. Did it make no difference what they believed, only so they were sincere? Doubtless Paul was as sincere in persecuting the people of God, as after his conversion. He did it “ignorantly.” Did it make any difference? Is there no difference between the great persecutor of the church and the zealous apostle of the Gentiles?

Christ told His disciples that some would think it doing God's service to kill them. Quite a difference in receiving a disciple in the name of Christ and slaying a disciple; yet, sincerity is claimed in the latter, as well as in the former. If Sunday-keepers are justified in rejecting the true Sabbath on the plea of sincerity, why other articles of faith or practice could be disregarded in the same manner; hence, God does not care whether we believe Him or the devil, if we are only sincere in believing one or the other, for what is not of God is of the devil. It must be conclusive if God does not care which we believe, He does not care which we obey, for obedience emanates from faith.

If the idea we are trying to refute be true, why did He turn Adam and Eve out of the Garden and follow them with penalties? Why did He not accept their sincerity? If that doctrine be true, why did God send His Son into the world to die for the redemption of man, if simply being honest in any kind of belief and conduct is sufficient effort upon our part to be accepted of Him? Why did Christ pray that the disciples might be sanctified through the truth, if this sincerity argument is true, for they could be sanctified through a lie as well?

“He that committeth sin is of the devil,” and “sin is the transgression of the law.” No one need be deceived by this argument; yet many will be, for we read, “Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I pro-
(Continued on page 32)

IT is with great joy that we have prepared this special centennial issue for the readers and friends of THE BIBLE ADVOCATE. We hope and pray that it will be a blessing and inspiration to all who read it.

One hundred years seems like a fairly long period of time in our limited way of thinking. However, the existence of THE BIBLE ADVOCATE covers only one-nineteenth of the time since Christ was here on earth the first time; and barely one-sixtieth of the time since creation. Of course, only the last few centuries of time have been acquainted with the printing press and its work.

Due to the fact that THE BIBLE ADVOCATE started very small in number, and never did grow to a vast circulation, it never has been on a self-supporting financial basis. And since support in offerings from brethren always has been necessary, there also have always been struggles to meet the business obligations.

During the first few years the brethren faced numerous dire circumstances. The April 23, 1865, issue of the publication contains this comment by Brother Dille, the printer of the publication at that time: "Brethren do not seem to realize that the expense of running a printing office must necessarily be heavy." He mentioned that the publishing work had run into debt because brethren had not paid their supporting pledges. He also mentioned that some readers had not yet paid their subscriptions for the first volumes. Although it is not heartening to read such reports from the pioneer brethren, it does help us to realize that possibly the brethren of our present generation may be no more lax in this respect than those of earlier years. It is unfortunate, however, that this hindrance has been a continuous companion of our printing work. Through the years the work somehow was carried through difficult times by the faithful ones who trusted the guiding, sustaining arm of their Master.

It is interesting to compare the printing costs through the years. The yearly subscription price was 75¢ when the publication first started in 1863. In 1866 it was \$1.50; in 1915, \$1.00; and presently it is \$2.50. In one issue of 1865 a notice was printed stating that the printer estimated that \$600 would pay for the printing costs for an entire year. As the present time \$600 only pays for the paper stock for about six months—to say nothing about the salary expenses of the editor, office workers, printers, and numerous other expenses. (The cost of some artwork and the engravings of pictures used in this special issue, for example, cost well over \$100.)

In 1865 the printer was paid a salary of \$4.00 per week; in 1915 the top wage of any publishing house worker was \$12.50 per week; presently the top wage is \$67.50. All of these wages are considerably less than what the workers might have acquired in some secular printing shops—but the work has always required the hands of those who are dedicated to this work.

Hardships Through the Years

FROM THE BUSINESS VIEWPOINT

By LEROY DAIS, Manager

The church publishing work has grown from its original single publication to a number of other publications and literature items. Other publications include "The Harvest Field Messenger," our denominational newspaper; "Aim," a magazine for young people; "Sabbath School Missionary," a children's paper; adult, youth, intermediate and junior Sabbath School Quarterlies; a large volume Bible instruction book (presently out of print); several small books, and several dozen gospel tracts. The "Sabbath School Missionary" is presently in its 78th volume.

Our printing work also involves stationery and other printing needs of ministers, churches, schools, and the various other phases of the Church of God work. Our equipment includes a linotype, four printing presses, one stitcher, two folders, a saw, plastic binding equipment, addressing equipment, and several smaller items. Several of these machines

are completely up-to-date, and make possible efficient production; several others are old and in need of replacement when funds will permit.

The members of our present staff are: Elder Max Morrow, editor of THE BIBLE ADVOCATE and "The Harvest Field Messenger;" Brother Gilbert Tuller, linotype operator; Sister Gina Tolbert, secretary-treasurer; Brother George Tolbert, printer; Brother Edward Lewin, assistant shop worker; Sister Pearl Lewin, mailing clerk; Elder S. J. Kauer, tract work; Sister Donna Faubion, editor of "Aim;" Sister Hope Dais, editor of the "Sabbath School Missionary;" and I, as printer and manager. Several others help out as they are needed for wrapping papers, proofreading, etc. During the present summer months six of our employees are full-time and the rest are part-time workers.

All of us can rejoice in the fact that the Lord has blessed our printing work for 100 years. It is only through His blessing and directing hand that His work could have been carried on this long. We also owe much to the brethren who started this work with less than 40 subscribers. Their faith and devotion should be an inspiration to us today. Although our subscription list did not grow to any great extent during the years, we can still realize that a mountain of good has been accomplished as thousands of readers have been taught and inspired by the ADVOCATE through the years.

Today's average wage earner can earn the subscription price of \$2.50 in about one hour; there have been times when a whole day's wage was required. So the low circulation is not a result of insufficient funds to subscribe. Many today admit they can afford the subscription price, but say they would not have time to read the papers. Anyone who really lives up to this excuse is simply cheating himself out of too many blessings.

How about you? If you are not presently a subscriber to THE BIBLE ADVOCATE we heartily invite you to subscribe and become a regular reader.

History of THE BIBLE ADVOCATE

A significant point was reached on August 10, 1962, when THE BIBLE ADVOCATE entered its 100th year. But a more memorable milestone was reached on August 9, 1963—the completion of 100 years of publication! Thus, our 100th anniversary issue!

The first issue of this magazine was printed under the date of August 10, 1863. Since that time many things have happened in its history that we believe will be of great interest to all friends of THE BIBLE ADVOCATE.

Very few people are now living who were living before the magazine now called THE BIBLE ADVOCATE was started. Yet, in one sense this magazine is not old, for the Lord's work has been going on for many, many more years than that. But in comparison with all other periodicals—and especially religious publications—it will be found that THE BIBLE ADVOCATE is among the oldest of those that are published at the present.

The history of THE BIBLE ADVOCATE reveals a great deal about the history of the present organization of the Church of God. However, it is not our purpose to take up the history of the true Church of God through the ages. We believe God has always had a true people, and that in due course of time some of these true people established the magazine known as THE BIBLE ADVOCATE.

The materials contained in this history have been taken from the original copies on file at the Church of God Publishing House in Stanberry, Missouri. To begin our review of the old copies, we turn back the pages of time, and place ourselves back in the Civil War days. We begin with the very first issue, which bore this front-page heading:

It will be noticed at once that the magazine was not started with its present name. (Other changes in name were also made before the present name was adopted.) It may also be observed that 1863 is more than 97 years ago, which volume number our present issues bear. This is because THE HOPE OF ISRAEL was able to continue for only about two years, and then was discontinued for a while. THE BIBLE ADVOCATE numbering does not start with this first issue, but with an 1866 date when THE HOPE OF ISRAEL was revived and published, beginning in May, at Marion Iowa. Since the original paper had been discontinued for a time, a new volume number was taken, but this original issue which was published in Michigan was the real beginning of the work; and so it is fitting that the history of THE BIBLE ADVOCATE should include these first two pioneer volumes.

The masthead of the first issue is of interest:

THE HOPE OF ISRAEL

PUBLISHED, on the 10th and 24th of each month.

TERMS, Seventy-five Cents a year.

ENOS EASTON, Resident Editor
GILBERT CRANMER, JOHN REED
Corresponding Editors.

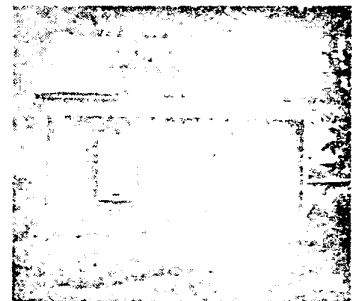
The little four-page paper (each page about 9½ x 13 inches) was packed with evidence of enthusiasm and zeal for the Lord on the part of the people. Scattered believers wrote from Michigan, Iowa, and Wisconsin of their joy and high expectations for this printing venture. And this enthusiastic spirit continued to thrive despite the crisis within the country, as new men took up the

torch and became instrumental. In issue number 2 the masthead read,

H. S. DILLE & ENOS EASTON, Editors

This co-editorship continued until issue 8, when H. S. Dille was listed alone as editor, and the paper began to be published from Waverly, Michigan. He continued with the burdens of the work through issue number 17, all this time putting out a four-page paper on the 10th and 24th of each month, except when emergencies arose that caused delay.

With the September 7, 1864, issue (No. 18) Elder Gilbert Cranmer was announced editor with Elder John Reed as corresponding editor. It was possibly at this time that the paper began to be printed in one room of Elder Cranmer's own home. This building is still standing on the original site. A picture appears below, showing how the present structure looks today.



Early issues of the HOPE were printed here in Elder Cranmer's home.

The first change in format came in issue number 21, dated November 2, 1864, when the paper reduced in dimensions, but grew in pages: eight pages, each about 7½ x 10¼ inches. The printing was small and rather poor, which is explained by this note which appeared in the issue:

"THE HOPE IS BEHIND HAND—Yes, because we got out the 'Little Preacher' [a children's paper], changed the form of the 'HOPE' and went to

THE HOPE OF ISRAEL

Vol. 1 Hartford, Van Buren Co., Mich., Monday, August 10, 1863 No. 1

conference. Lay the blame to the executive editor, and he will try to do better.

"BUT IT IS BADLY PRINTED— Yes. That is because the parchment on the tympan of our little press is like Hoods' army, 'all cut to pieces.' We went to Kalamazoo and Chicago, but have thus far failed to get any. We shall try, however, to get it without further delay."

As we study through the yellowed pages of the very early issues, we cannot help but admire the courage and consecration of those whose names appear in connection with articles and letters. The following is a sample of one such interesting bit:

"Permit me to say a few words upon the subject of sustaining the little sheet which is especially devoted to the advocacy of those precious truths which are so dear to our hearts...."

"Like every publication which has attempted to advocate vitally important truths, the 'HOPE' is very unpopular and hence, must be supported, if at all, by the generous contributions of the despised few who are awaiting the coming of the bridegroom. If we would have the world know our reasons for cherishing the hope which gives us such comfort amidst the distracting cares, and perplexing trials of life, how can we better inform them than by placing before them this sheet, so that they can have no excuse for being ignorant of what we believe and teach?"

Though Elder Cranmer was listed as editor of THE HOPE OF ISRAEL, beginning with issue number 21, it appears that Brother H. S. Dille was the office editor who actually assembled the material and did the printing, as well as the mailing of the papers. Brother Cranmer spent much of his time in the active ministry.

The following item by Brother Dille in the November 30, 1864, issue outlines the history of the paper from its beginning to that time:

"Brethren:—Three and a half years ago I resigned an office that afforded me more than a living income, to embrace the principles that I then and still believe to be true.

"At the conference in Waverly, one year ago last spring, I urged the brethren to contract for the use of one column a week in one of our county papers, through which we may communicate with the world and with each other. The motion was lost, the brethren thinking it better to make arrangements as soon as possible to purchase a press of our own.

"At the conference in Bangor, in

June following, Brother James Greenman offered to advance \$100.00 to purchase a press and material for an office. With that sum we purchased an Adam's Cottage Press (13 x 18) and other material. There still being a deficiency, Brother R. W. Hastings generously supplied it.

"We hired a printer, who, though a good compositor, had never made up a form. I had had some experience as editor and publisher, but scarcely any as printer. We went to work and got out a sorry looking paper, but it was the best we could do.

"After the second number I ran the paper alone. Since that, I have had no help save a few weeks by a boy who knew nothing of the business. Poor fellow! he worked for nothing and did chores for his bread. The brethren at Hartford were poor, but they did the best they could for me. Father and Mother Stoughton provided as good a home as I could ask, and others contributed to supply my other necessities. If I have been ungrateful, Heaven forgive.

"Six numbers had been published, when many supposed the paper must stop. A conference of elders was called, who decided it must go ahead. But means were not provided. We supposed the paper in reality dead. I therefore got the consent of most of the brethren to use the little press for another purpose.

"Having met with no opposition the business concluded when a couple of brethren from Waverly called upon me and proposed to purchase the paper and start the 'HOPE' again. Father Hiram Goble offered board and office FREE, for three months. Since that he has boarded me at \$1.50 a week, though board in the neighborhood is \$3.50! He and his family are making many other sacrifices, I have not space to enumerate. Suffice it to say I am perfectly suited with my home.

"We commenced with less than 40 subscribers, knowing nothing of brethren abroad. First, we heard of Brother E. W. Shortridge, and of Brother V. M. Gray; then of Elders Davison, Phelps, and other loyal soldiers of Jesus Christ in the West. And now our little sheet circulates in 18 different states and Canada West. Letters of cheer reach us from far west of the Mississippi and the Atlantic coast. Good is being done."

The heroic struggle of Brother H. S.

Dille to keep up the paper must surely be commended. But like many today, brethren will talk of sacrificing, but expect the ministers and workers to do all of it. As a result Brother Dille was forced to print in the April 23, 1865, issue the following notice under "Not Dead, but Sleepeth" as a title:

"For a time the HOPE OF ISRAEL must sleep. I have worked at the low wages of \$4.00 a week until the church owes me between \$60 and \$70. My board, too, is unpaid. We are out of paper. Besides all of this, my health is poor, and I need rest.

"Brethren do not seem to realize that the expense of running a printing office must necessarily be heavy. But few of the churches have carried out the resolutions adopted at the Bangor conference. We pause, but it is only to give the brethren time to make up what is due, and renew their pledges of support. Several have not paid for Vol. 1, and numbers have advanced nothing on Vol. 2.

"If my health will admit, I shall seek employment elsewhere. If not, I shall try and visit the churches in Michigan. As letters directed to me will not be opened in my absence, send money and pledges to Hiram Goble, Waverly, Michigan.

"Hoping it to be the wish of the brethren, soon again to greet the readers of the 'HOPE', I subscribe myself your brother. —H. S. Dille

The next issue of the HOPE was two months later, June 29. It contained the following announcement:

"To the brethren, subscribers of our paper, known as 'THE HOPE OF ISRAEL'—Dear brethren in the Lord:—Having been requested by the brethren who attended our conference held in Waverly on June 9, 10, 11, to assist Brother Dille in the editorial department while he publishes the 'HOPE as heretofore, I shall endeavor to perform the service as well as I am able...."

It was signed, Samuel Everett, who was listed as editor in the masthead.

In that same issue a letter from M. N. Kramer of Dry Creek, Lynn County, Iowa, was printed. Here is a portion of it:

We are indebted to Elder S. J. Kauer for much of this information. While he was in the editorial office, he compiled and published in 18 installments (during 1937) a comprehensive "History of THE BIBLE ADVOCATE" under that title. Since the time of his work, the Lord has blessed with additional improvements.

Sister Alma Ward Rodgers is to be credited with this condensed history, for she compiled these facts from Elder Kauer's history.

"We must not let the HOPE go down. Our enemies would rejoice over its downfall. No, let us disappoint them. I will be one of 30 to pay \$10 each, annually, in quarterly payments for the purpose of supporting the paper. Now, Brethren, that is only about 20 cents per week or 3 cents a day. Any of us can pay that much. And I will double it sooner than let the paper go down."

In the August 9 issue of that year, Brother Everett, the editor, had this short message:

"Dear Brethren.—Taking the suggestion of the brethren in Marion, Iowa, if we can obtain 30 shares of (\$10) ten dollars each, to be paid quarterly, and thus raise (\$300) three hundred dollars for a year, this with the paying subscribers would support the HOPE for that time... We have published for the two months past, 336 copies each issue, and received but a few dollars. The committee and those who voted with them must be responsible for Brother Dille's pay. Myself and wife charge nothing for what aid we have been able to give. The Lord will reward us in due time."

Then in the August 25 issue, Brother Dille had this to say:

"The 'HOPE' is waked out of sleep; having been revived by the conference at Waverly. In accordance with resolutions adopted at that meeting, four numbers have been published.

"The late conference at Hartford instructed Father Everett and myself to make an estimate of the probable expense of publishing the paper one year; and then to call on the brethren for the necessary means. For that purpose, we were to issue the present number, and then discontinue the paper until the brethren responded, and report to the conference at Alamo.

"But the share-holders present, proposed that I take the office into my own hands, and publish the paper on my own responsibility. I concluded to do so, and immediately informed the conference of my determination, which seemed to be approved by all present.

"I have therefore determined to try and get 30 of the brethren to unite for the purpose of carrying out Brother M. N. Kramer's plan for raising \$300 over and above the income from our present subscription list. This will put the paper on a firm basis."

The struggle to keep up the interest and find sufficient means to publish the HOPE continued, and many good articles and encouraging letters appeared. But it was a time of financial crisis, being just at the close of the Civil War. The brethren had faith and worked hard, but received little money; and

it was—as it is today—impossible to publish a paper without continued financial support. The last issue of the Michigan series was number 13 of volume 2, dated October 18, 1865.

For a time the paper was discontinued, but the spirit of the work did not die. Brethren continued to correspond with one another. Others joined with them and arrangements were made to revive the paper again, this time in Iowa.

Volume 1, Number 1 of this new series was issued from Marion, Iowa, May 29, 1866. The paper was arranged in three columns (rather than the two-column layout that had been the format previously) and was somewhat larger in dimensions than the present ADVOCATE, but there were only eight pages. Elder W. H. Brinkerhoff was editor, and the paper was published by the "Christian Publishing Association" which had been formed with Brother Henry E. Carver, President. The subscription price was \$1.50 per year; free to those unable to pay.

Brother Brinkerhoff was the editor until May 1868, when he was succeeded by Elder B. F. Snook. Brother Snook continued as editor, putting out the 8-page HOPE semi-monthly on the same format, until the spring of 1871, when Elder Jacob Brinkerhoff became editor.

Through all the history of the HOPE, the title line on the front page had remained the same. Then with the January 16, 1872, issue the front page took on a new look. The title type was bold old

English style instead of the light outline style that had been used. The appearance of the paper remained the same otherwise.

In the March 12, 1872, issue appeared a short report of the Third Annual Conference of the General Conference of the Church of God. Included in the report was the decision to change the name of THE HOPE OF ISRAEL to THE ADVENT AND SABBATH ADVOCATE, AND HOPE OF ISRAEL. Not long afterward, THE HOPE OF ISRAEL was dropped from the title.

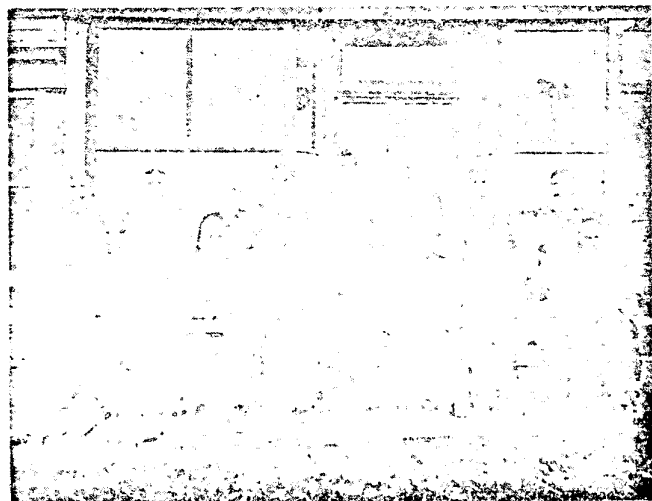
In the December 25, 1876, issue there was a note announcing a plan for cutting the paper to four pages, but enlarging the page size. This evidently continued for four years, until around April 5, 1881. (These volumes are missing in the publishing house files.)

With the April 5, 1881, issue the paper became a weekly, being laid out on the format that had been used through the early 70's. This plan of publication continued for many years.

The next change in the paper came with the issue of November 3, 1885, when it was announced that the paper was being published by "The General Conference of the Church of God," the place of publication remaining at Marion, Iowa, with Elder Brinkerhoff still as editor.

In the issue of November 15, 1887, Elder Brinkerhoff's retirement was announced, and Elder A. C. Long's employment as editor was made known. The publishing work was still done at

(Continued on page 18)



This group of ministers was gathered in front of the old publishing house on second street in Stanberry. It was taken in the 1890's.

HISTORY... (from page 15)

Marion, Iowa, where it continued to be done until 1888 when Elder W. C. Long purchased the equipment and moved it to his hometown, Stanberry, Missouri, where the publishing house has remained since. Elder W. C. Long also became editor at that time.

Since the same equipment was used, the paper presented much the same appearance. However, one significant change was made: the name was again changed. A new, large heading with decorative letters arranged above an open Bible read, "SABBATH ADVOCATE AND HERALD OF THE ADVENT."

Evidently, previous to this time the ADVOCATE had always been printed by hand power, but in the October 1892 issue it was announced that a "modern power press and engine to run it" had been secured along with some good type. The paper continued under the same name with Brother Long as editor, the same large 12 x 16 inch page size being used, until 1900.

The first picture of any type to appear in the ADVOCATE was printed in 1894. It was a cut of "Little Jim," a dwarf who was a member of the Church

of God and to aid in making his living was selling a booklet—"Hard Times."

During those first several years in Stanberry, the ADVOCATE was printed in a two-story building that was located two blocks west of the present publishing house location. It was situated on a side-hill so that the basement had a walk-in entrance on the south, and the first floor had a walk-in entrance on the north, the street side.

It was an old building, as the picture below illustrates, and in the June 29, 1897, issue there was an appeal for help to raise \$200 to put a brick foundation under the building. The presses were on the upper floor, and the floor was in danger of collapsing and letting the presses and engine fall through. (Later a partial basement was built and the printing equipment was moved to the basement.) Completion of this project was announced in the issue of October 26, 1897.

In the October 16, 1900, issue appeared a notice that the old steam engine, used to run the press, had been replaced by a gasoline engine. (Some of the readers will no doubt remember this step toward modernization.) Then

in the December meeting of the General Conference, which was held in the same building as housed the presses (the building also provided a meeting place for the Stanberry congregation), the General Conference voted to change the name of the paper to THE BIBLE ADVOCATE AND HERALD OF THE COMING KINGDOM. Today it holds the same name.

With the December 18, 1900, issue Elder N. A. Wells became editor, having been appointed in the December General Conference meeting, while Elder Long continued as office editor and business manager.

For a few issues after the name of the paper was changed, the title was printed in plain, large, handset type. But beginning with the issue of January 8, 1901, the attractive title that continued in use until January 1, 1943, was used.

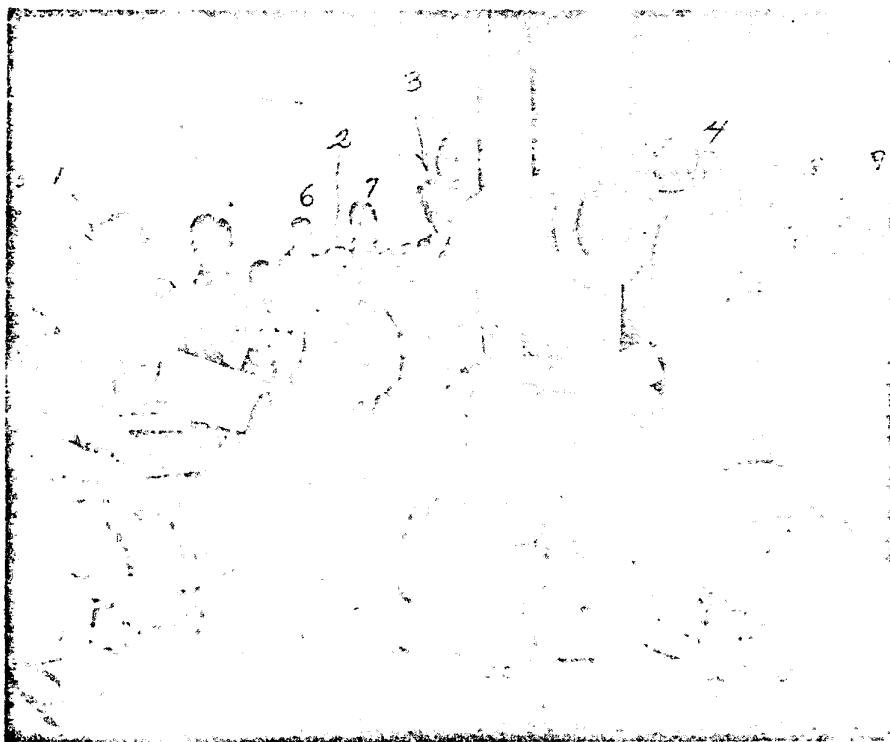
During the December 1903 meeting of the General Conference it was decided to name Elder A. F. Dugger, Sr., to the editor's office and have Elder W. C. Long continue as office editor and business manager. This arrangement continued until early in 1905, when Elder Dugger was able to be in the office to take charge of the editorial work in full.

In March 1907 Elder Dugger was retired from the office duties of editor, but retained the title with Elder Jacob Brinkerhoff taking the work of office editor. During the time of this editorial arrangement the ADVOCATE office was hard hit by a fire.

The January 7, 1908, issue reported the fire that swept through the building during the night of December 20, destroying the roof, the second story, and much of the ground floor. The basement, which contained the printing presses, engine, and other machinery, was flooded with water which damaged the equipment.

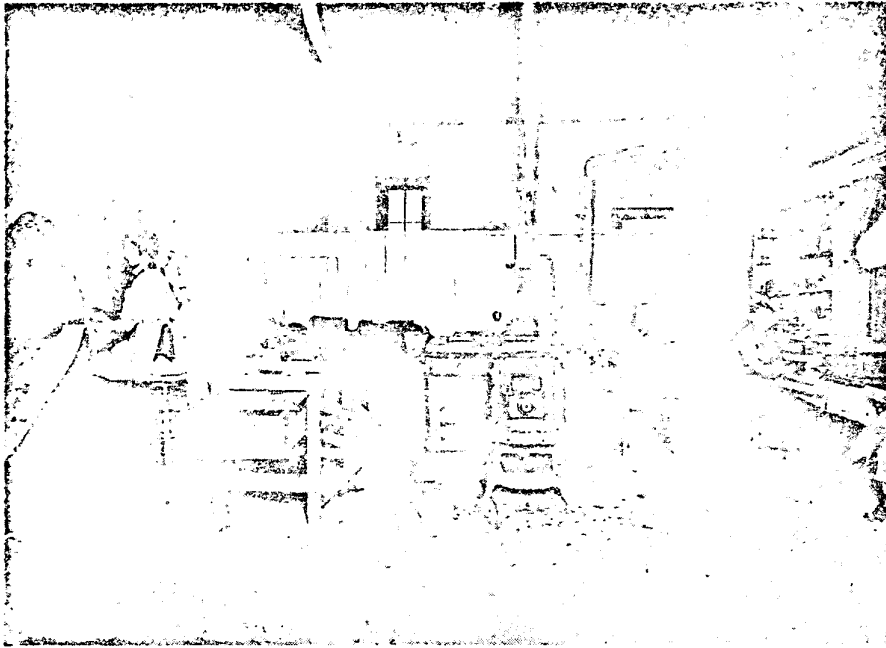
With strong determination to take new roots, the brethren moved the equipment to another building, located on West First Street, just west of the city park. This building, with several remodelings and enlargings, continued to be the home of the ADVOCATE until the present plant was occupied.

As there was only partial insurance coverage, it was quite a blow to the publishing work. But by the help of God the brethren were able to continue the work with only one issue omitted



This picture shows the interior of the old publishing house in Stanberry that burned. Those numbered are: 1. D. M. Spencer, 2. W. C. Long, 3. A. F. Dugger, Sr., 4. G. T. Rodgers, 5. James Schofield, 6. Zelotes Black, 7. Mrs. Black, 8. Lamuel Branch, 9. Irvin Long. It was taken in the 1890's.

This scene inside the shop on first street in Stanberry shows (l to r) Mabel (Lippincott) Rodgers, Minnie (Walker) Neal, Esther (Smith) Hughes, Andrew Dugger, F. C. Robinson. It was taken in 1914.



since most of the printing type and cases were carried to the street, escaping the fire, and subsequently were relayed to the new building for use.

In the 1909 General Conference meeting Elder Jacob Brinkerhoff was named editor of the *ADVOCATE*. Then in December of 1910, the General Conference voted to change the form of *THE BIBLE ADVOCATE* to a 16-page magazine. When this was effected the format was changed considerably, but the front-page title design remained the same, only reduced in size. The dimensions were cut to 8½ x 11½ with the columns being two to the page. (This is the size that has been retained to the present.)

Elder Brinkerhoff continued as editor of the *ADVOCATE* until May 25, 1914, when due to ill health he had to retire. His long years of editorial work remain as a symbol of his untiring devotion to the Creator and His way of truth. In 1874 he had used the

money with which he planned to purchase a home to buy the fixtures and equipment of the *ADVENT AND SABBATH ADVOCATE* in order to save them from being sold for the debt against them. In March 1907 he was again called to the editorial work and continued until illness hindered, making his the longest period of service given by any editor.

When Elder Brinkerhoff became incapacitated, Elder A. N. Dugger was called to the editor's office where he remained until September 1932. The interior view of the *ADVOCATE* office, which appears above, was taken during his editorship. It illustrates without need of comment that the facilities were hum-

ble; yet, with the Lord's blessings they were adequate.

When Elder Dugger left the office, Elder William Alexander was named editor with Elder John Kiesz continuing as office editor as he had been from October 1931.

Following the General Conference in 1933, Elder Roy Dailey became associate editor and later, editor. This was during the depression; so in order to cut expenses, the office editor was released in November 1933 to enter ministerial work in the field. This necessitated cutting the issues to one in two weeks, since the editor also had other duties.

In February 1934 weekly publication was resumed, but the number of pages was reduced to eight. By August 1934 conditions were such that the 16-page weekly was restored.

At the 1935 General Conference Elder Dailey asked to be relieved, and Elder W. C. Rodgers was named editor with Elder S. J. Kauer as office editor.

In February 1937 Elder Rodgers passed away and Elder Kauer continued in charge until the General Conference meeting that August when Elder Roy Davison was named editor. Elder Kauer remained in the editorial office until September 1942, when he vacated his post.

At that time Elder Archie B. Craig was appointed office editor. Through the tense days of World War II, Elder Craig kept his hand to the plow continuing to publish the message of truth in weekly installments.

Beginning with the November 1, 1943, issue, Elder Roy Dailey was again named as editor, but it was not until the following spring that arrangements could be completed for him to take up the edi-



The publishing house offices and shop are on the ground floor in the wing to the right. This view is taken from the west.

torial work. In November Elder Craig left the office to enter ministerial work. From then until Elder Dailey arrived at the office, Elder A. S. Christenson, who was then business manager of the publishing house, took charge of most of the editor's responsibilities with periodic assistance from Elder Burt F. Marrs.

Following the General Conference in August 1945, Elder A. S. Christenson became editor. He continued in this position until he retired in 1950. During his time as editor the present building was erected and occupied. The picture below clearly shows the advancement made over the facilities of previous plants.

Elder Ray Benight, who had been appointed editor at the General Conference in August 1949, then took over editorial duties, as well as management of the publishing house.

In 1953, at the General Conference, Elder Clayton Faubion was appointed editor, and beginning with the October 12 issue his name was listed as editor. He continued at this post until 1956.

Elder Charles E. Adams was then called to the editor's office in June. His editorial ministry blessed the ADVOCATE

readers until August 1957. During this time the ADVOCATE was made a monthly for a short time and then established as a biweekly beginning with the September 3, 1956, issue. It continues to be printed every other week with a Monday date.

In the fall of 1957, Elder H. W. Munro was named editor, being already business manager of the publishing house, and Elder Max Morrow was called to serve as office editor. For two years this arrangement was continued until 1959 when Elder Morrow became editor. To date he remains at this post.

Through the century the readership has grown from the 40 subscribers that THE HOPE OF ISRAEL had at its birth to the thousands who now receive the biweekly issues, from a paper of four pages to a magazine of 16 pages, from a coverage of three states to a worldwide circulation reaching every continent.

But these achievements are only the beginning. THE BIBLE ADVOCATE must continue to grow and progress until the Lord comes to set up His Kingdom. May it be that its intended mission will be completed before that day so no one will be called to face the Master unprepared.

EDITORIAL

(from page 10)

Life, life, eternal life, just before the weary pilgrim. A few more stormy days and conflicts here, and then, the haven of rest. But this happy place is promised to them who by "patient continuance in well doing seek for glory and honor and immortality, eternal life."

Therefore we shall ever try to impress upon our readers the necessity of holy living, godly walk and conversation, and of "purifying your souls in obeying the truth, through the spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently."

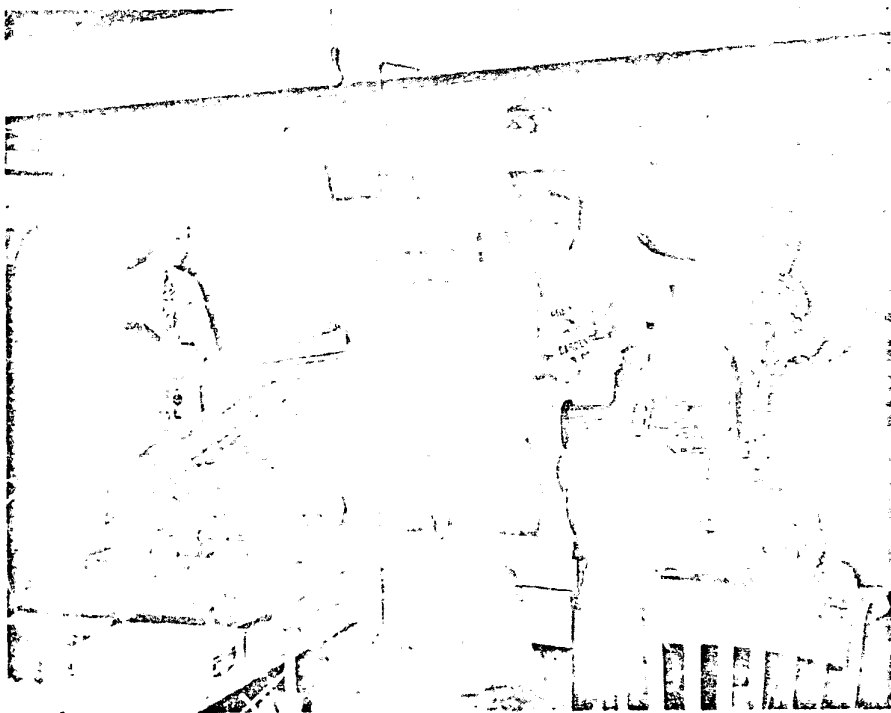
Believing that the law of the Lord, which was spoken in the hearing of all Israel on Mount Sinai by the Lord, and then written by Him upon two tables of stone, is of binding force still, and that those precepts are immutable in their nature and perfect in their character, and that God requires of us to keep His commandments, we shall, in a spirit of kindness and love, invite the attention of our readers, from time to time, to the claims of that law, which is spiritual. "holy, just and good."

That "book of books," the Bible, is our only rule of faith and discipline. It shall be our textbook, and we hope to be able to follow out and obey its requirements and thus be actuated by the principles it inculcates.

Our aim shall be to have the "HOPE" cultivate a Christian disposition and breathe a spirit of love upon its pages, and thus go forth laden with the precious truths of God's Word. To this end, we invite the friends of and lovers of the soon-coming Saviour to aid us by sending us good spiritual articles for publication.

We need your help in making this paper useful and instructive. Write, tell us of your joys, victories and advancement in the Christian warfare.

...In conclusion, we send out this "HOPE," with our prayers for its well being, into a cold and wicked world, trusting that it may find congenial places in many a family circle, and there grow and propagate the truths it contains; and as the waymarks in the sands of time that point the lonely pilgrim to the haven of rest, are fast disappearing in the distance, may the "HOPE" ever hold up to the view, the precious promises of God and the saints' sure reward.



The shop looked much the same in 1955 as it looks today, except for personnel. Pictured here are (l to r) H. W. Munro, Clarence Githens, Lawrence Christenson, Clayton Faubion, Elaine Christenson, Gladys McCoy. Hardly distinguishable in the background are Lawrence Meier and Kenneth McCoy.

Molding A Denomination

AN EVALUATION BY ALEX. F. DUGGER

This church grew!

ONE HUNDRED YEARS OF AGE!
ONE HUNDRED YEARS
OF USEFULNESS!

Born in the midst of the great Civil War when the national economy was at its lowest ebb and when men were surrounded by uncertainty and almost intolerable hardships. Who can fathom the indelible imprint upon its readers? God only.

Let us praise the Lord for the men of faith who sacrificed so much to launch it—for determined men whose venture twice failed financially and yet succeeded. Brother Jacob Brinkerhoff was one of these men who so loved the gospel work that he was willing to put his all into it. It is recorded that he and his good wife sold their home in order to buy at sheriff's sale (in 1874) the equipment of the second publishing association. From this date the publishing equipment remained in private ownership until the General Conference was incorporated.

During the Civil War, groups of seventh-day Sabbath-keepers, known by various names such as Christians, Church of Christ, Church of the First Born, Church of God, etc., united in a cooperative organization and sponsored a publishing plant operated by a publishing association. Those from these groups who could not conscientiously go along with the Whites in their organization (in Present Truth as they called their

movement) of the Seventh Day Adventists, were the sponsors of our early publications. It is doubtful if any one of these had all of the truths now taught by the church. Brother Brinkerhoff, as individual owner, held each contributor responsible for his or her views of the Scriptures.

Early numbers of THE HOPE OF ISRAEL contained articles on the various church names as held by the various groups sponsoring the publication. "The Bible Student's Assistant" was advertised in 1871. This tract gave Bible references on each of the following subjects: The Kingdom of God, The Millennium, The Triumph of the Saints, The Second Advent, The Saints' Inheritance, The Hope of the Church, The Resurrection, The Signs of the Times, The Law of God, The Sabbath, Ceremonial Sabbaths, Time to Begin the Sabbath, First Day of the Week, The Christian's Law Giver, Faith, Repentance, Baptism, The Covenants, Sanctuary, Soul, Spirit, State of the Dead, Destiny of the Wicked, Hell, Restoration of the Jews to the Land of Palestine, Whom the Promise Is To, God the Father and Jesus Christ His Son. The Church (including scriptures on the Church of God) and references on The Metallic Image of Daniel. The introduction to these subjects gave advice on how to study the Bible and on how to use the "Assistant."

"The Bible Sabbath Defended" was first printed about 1880 and

is still available today. Beginning in the 1890's tracts were published regularly under the heading "Bible Truth Series."

One of these early tracts is entitled "The Two Kingdoms." This tract deals with the Kingdom of Grace (called by some the Spiritual Kingdom) and the Kingdom of Glory or the Kingdom to Come. This tract is mentioned for the reason that a long-time member of the church recently remarked that the church had not taught a Spiritual Kingdom until in recent years.

Around sixty to seventy years ago, the paper advertised thirty or thirty-five tracts on as many subjects. All tracts were printed first in the ADVOCATE, then run off and bound in tract form. Thus, each subscriber had access to the reasoning and the scriptures in every tract printed.

Changes were made in the name of the paper at times, until THE HOPE OF ISRAEL emerged as THE BIBLE ADVOCATE. For one hundred years the paper has poured forth a steady stream of good articles on the subjects found in the Bible. For years it carried a Letter Department where testimonies and ideas of subscribers were presented. From time to time reports of protracted meetings and of local conferences appeared. These with the General Conference reports gave the readers a glimpse of the progress of the work.

In the early years the world did not have the many attractions of our day to offer to the populace and people generally acquired good reading habits and were more interested in Bible literature. Thus, the scriptural material distributed by the ADVOCATE with the zeal and good work of the ministry amalgamated the various groups that sponsored the early work into the church of today.

May God bless His church and its members and give it much fruit for the Kingdom. May each one of us be loyal to it and support it as God would have us. May each one of us study to show himself approved unto God and beware lest we offend the Church of God.

Centennial News

► Our Oldest Readers

Listed throughout this issue are short items by and about our senior readers. These, we know, represent only a very small minority of such elder brothers and sisters. However, they are worthy of special mention. Some of these "honorable" did not list their ages. The oldest age reported was 91 years young. This is the age of Sister Chambers (whose testimony appears on page 22) which merits our heart-felt congratulations and wishes for continued blessings.

► Longest Readership

The notes from "The Seniors Among Us" indicate that there are a few readers who trace their acquaintance with the ADVO-CATE back beyond the beginning of the 20th century. Sister Victoria Persons and Sister "Toby" Summa tie for the longest number of years (see pages 22 and 26). They both are 85 years old and were reared in homes where the ADVO-CATE was a regular visitor. Their readership could reach back more than 75 years. Elder A. F. Dugger (79) and Sister Isabell Smith (78) may both have been reading the ADVO-CATE for as many as 70 years since they were reared in Church of God homes where the parents set the example by reading it to them.

► Gift Subscriptions

Top honors for the number of gift subscriptions given during the centennial year go to Brother L.K.C. who sent in 37 one-year subscriptions. His testimony is listed with the others on page nine.

Next in line is Brother P.A. who sent in 24 one-year subscriptions.

A missionary-minded sister, Mrs. A. B. M., actually sent in more subscriptions than both of the brothers combined, but her 81 gift subscriptions were for six months.

One church group in Oregon sent in 74 gift subscriptions; some of these were for "The Harvest Field Messenger" and "Aim."

(All names are being withheld at the request of the folks involved.)

► Lifetime Subscriptions

The following list of readers have qualified for lifetime subscriptions. These folks wrote that they have been reading the ADVO-CATE for as many as 50 years. No doubt others qualify, too; but these are the ones who wrote. (Notify us if we accidentally overlooked your letter.)

Sister Ruth (Spencer) Selleck
Sister Nora Sheffield
Elder A. F. Dugger
Sister Victoria Parsons
Sister Isabell (Wilkinson) Smith
Sister Florence Presler
Sister Laura Presler
Elder L. I. Rodgers
Sister Zella M. Stewart

► Unusual Discovery

Accounts on how brethren first came in contact with the ADVO-CATE are very interesting. Several of them appear in this issue.

Sister Bertha Hoffman's (Mich.) account was judged by the publishing house staff to be the most unusual one. Therefore, she will receive a specially bound copy of the centennial-year issues as promised in the first issue of the centennial year.

► Centennial Souvenir

A thousand lead pencils with a gold imprint ("The Bible Advocate—100 Years of Service to God and Man—1863-1963—Stanberry, Missouri") have just been received. These will be available at General Conference, but if you will not be privileged to attend so you can get your souvenir pencil, you may order direct from the publishing house. The price is just a nickel per pencil.

► Bilingual "Advocate"

The history of this publication is all in English. But there have risen sister magazines in other languages. On page 31 it is reported that an ADVO-CATE was published in the German language for a time. Presently there is one published in Mexico City in the Spanish language and another published in Anhadra, South India, in one of the native dialects.

Faith for Our Time

BROADCAST SCHEDULE

CHWK	Chilliwack, B. C., Can.	1270 kc
	5:30 p.m. Sunday	
KALN	Ioia, Kans.	1370 kc
	9:15 a.m. Sabbath	
	9:15 a.m. Sunday	
KAYE	Puyallup, Wash.	1450 kc
	9:30 p.m. Thursday	
KBRN	Brighton, Colo.	800 kc
	9:00 a.m. Sunday	
KBTO	El Dorado, Kans.	1360 kc
	9:30 a.m. Sunday	
KEXO	Grand Jct., Colo.	1230 kc
	7:00 p.m. Sunday	
KHAK	Cedar Rapids, Ia.	1360 kc
	9:00 a.m. Sunday	
KMO	Tacoma, Wash.	1360 kc
	9:30 a.m. Sunday	
KNIM	Maryville, Mo.	1580 kc
	9:15 a.m. Sunday	
	12:45 p.m. Sunday	
KRLW	Walnut Ridge, Arkansas	1320 kc
	6:45 a.m. Sunday	
KSJB	Jamestown, N. Dak.	600 kc
	9:45 a.m. Sunday	
KTRB	Modesto, Calif.	960 kc
	9:00 a.m. Sunday	
KVAN	Vancouver, Wash.	1480 kc
	9:45 a.m. Mon.—Sat.	
KXEN	St. Louis, Mo.	1010 kc
	10:00 a.m. Sunday	
WEAQ	Eau Claire, Wisc.	790 kc
	8:30 a.m. Sunday	
WJBL	Holland, Mich.	1260 kc
	4:45 p.m. Sabbath	
WROS	Scottsboro, Ala.	1330 kc
	7:15 a.m. Sabbath	
WTND	Orangeburg, S. C.	920 kc
	12:45 p.m. Sunday	
XIBO	Monterrey, Mex.	1050 kc
	10:30 p.m. Monday	

Nearly two thousand years ago the promised Messiah appeared on earth in the form of a human being (Phil. 2:5-8), to bring the gospel of salvation to a fallen humanity. Christianity found its roots in Judaism, so one would naturally expect the gospel to be a continuation of the terms carried out under the Old Covenant, with the exception, however, that the New Covenant was made upon better promises and actually brought about redemption and deliverance from sin (Heb. 8:6-12).

Besides bringing the gospel of salvation from sin (Matt 1:21), He also sent the Holy Spirit down from heaven to enable His followers to overcome the wicked one. Truly converted people are new creatures (2 Cor. 5:17), and compose the church which He purchased with His own blood (Acts 20:28). Our Saviour built His Church on a good foundation, and promised that the gates of hell would never be able to prevail against it (Matt. 16:13-18).

Satan has kept busy ever since that day in order to destroy the true people of God, either by persecution and martyrdom, or by bringing in heresies and ungodly practices. The apostle Paul predicted that after his departure grievous wolves would enter the flock, and that there would be a falling away from the true teachings of the sacred Scriptures (Acts 20:28-30; 2 Thess. 2:1-7). Peter also prophesied of this departure (2 Peter 2:1-3).

Ecclesiastical history avers that before the last apostle (John) was dead forty years, the "mystery of iniquity" was beginning to get a good foothold in the Church of God. Supposedly converted Pagan philosophers brought along their perverted philosophies, and many of the barbarian converts brought with them their Pagan rites and ceremonies, which eventually brought about a church system very different from that established by the divine Head of the Ecclesia. Upright men tried to stem this ungodly tide, but to no avail.

Some of the gradual changes in the teachings and practices of the primitive gospel church to that of the apostate, known as "MYSTERY BABYLON THE GREAT," were man-made traditions which were added to the holy Scriptures. Some things were sub-

The Continuity of the Gospel

Analyzed by John Kiesz

stituted, and in some cases the Scriptures in many places were disregarded altogether.

The second commandment was dropped altogether from the decalog, and the fourth commandment was changed from seventh-day Sabbath observance to first-day Sunday observance. Pouring, sprinkling, and infant baptism, were substituted for baptism or immersion. The time element of the crucifixion and resurrection of the Messiah was changed in order to enhance Sunday as a day of rest. Mass was substituted for the Lord's Supper, and Easter for the Christian Passover. Purgatory and prayers for the dead were invented to undo the state of the dead; the soul became immortal, and folks went either to heaven, hell, or purgatory at death, instead of waiting for their rewards at the time of the great judgment; and inheritance in the Kingdom of Glory, as was promised to Abraham and his seed, became a matter of going to heaven.

Parallel with the Babylonish church, all through the ages, however, were those groups of despised saints who continued to contend for the faith that was once delivered to the saints (Jude 3). Through ecclesiastical history we have been able to trace seventh-day Sabbath observance in every century since the apostolic church, but it is understandable that even among them were some deviations from the truth during the terrible Dark Ages. Within our last century or two many of the forgotten truths have been restored within some of the Sabbatarian groups, however, for which we are thankful.

During the formative years of our own Church of God within the last

century or so, we find that some of the scriptural truths which we hold dear now, were already believed by our pioneers more than a century ago. Among these were a belief in the second coming of Christ, the perpetuity of the moral law of God and the seventh-day Sabbath, repentance, justification by faith, water baptism, personal holiness, and the Bible and the Bible alone to govern the lives of God's people in every age.

Most of the brethren observed the Lord's Supper or Communion and feet-washing at various times, although a group in Philadelphia began practicing the keeping of the Christian Passover in about 1845, and a brother in Illinois advocated the commemoration of the Lord's death at the beginning of the 14th of Abib in about 1867. Before the turn of the century, all of our assemblies had come to the conclusion that Communion or the Lord's Supper should be observed annually on the 14th day of the first month of the Hebrew year.

Some of the Michigan and New England brethren had the gifts of the Holy Spirit operating in their midst, so that many healings occurred and some miracles were performed. Our pioneering brothers and sisters also believed in what they called social or testimony services, in which all were able to take part. According to published reports, their exhortations and testimonies were often very fervent and telling.

Astringent articles were written and published in our church papers against the use of tobacco by the saints, practically all through the years. In 1866 articles began to appear against the eating of pork, which seems to have

been prompted because a number of folks died from the "dreadful disease known as trichinosis." Tithing apparently was not much advocated and practiced in general among our people before 1881.

During the Civil War in America, some of our brethren suffered persecution, or imprisonment, because they were conscientious objectors to war. But the brethren were thankful for President Lincoln, who caused laws to be made which brought alleviation to the saints.

Other tenets that were dear to our brethren a century ago were: the return of the Jews and the re-establishment of their nation before the second coming of the Messiah; the millennial reign of the saints with their King on the throne of David. As early as 1864 articles began to appear in THE HOPE OF ISRAEL on the matter of the Messiah being three days and three nights in the tomb (Matt. 12:38-40).

As to the nature of man, the brethren from the very beginning taught that man was created mortal, that the dead know not anything, that the wicked would be annihilated after the judgment, that the righteous would be rewarded with immortality after the resurrection of the just, that eternal life came through Christ alone, and that Paradise will be restored (in what is called the new heaven and the new earth). Spiritualism was very prevalent in those days, so the brethren often had to rebuke it with the Word, when it tried to make inroads on the church.

Since some of our pioneers in the Church of God were at one time much influenced by the preaching of William Miller, especially in regard to the second advent, they often referred to themselves as "Advent people." Some liked to call themselves "Free Sabbath-keepers" because they refused to acknowledge the "visions" of Ellen Gould White and the Seventh Day Adventist organization. In Michigan and Iowa in particular the brethren went by the name of "Church of Christ," while in the New England states they called themselves "The Church of the First-born." However, all along during those years there were those who advocated that our people go by what they considered the scriptural name "Church

of God," and eventually the time came (about 1884) when every local group associated with the General Conference, that had not done so previously, accepted the name of "Church of God."

A hundred years ago our people did not stress church organization as we know and practice it today, but they did have fairly strong local church government. Even while they were without a strongly organized general conference, they had many conferences and camp meetings in the various states, to which delegates were often sent. Elder Cranmer reported that a group of the churches in Michigan effected an organization in 1860, and he was the first president of that conference.

From the foregoing report, gathered from our old files of our official church papers, it is seen that most of our cherished present beliefs were the beliefs and practices of our brethren a century ago. But we must also consider and remember that they have been formative years as well as formative beliefs and practices. Some of the present beliefs which we cherish have been added over the years as light came to the church. In fact, we are still open to more light and truth, as expressed in the foreword of our "Doctrinal Beliefs."

We do not have a closed creed. "The Church of God holds itself open for spiritual growth and for new and better understanding of the Bible as the Lord sees best to reveal same." But we hold firmly to that which has been revealed to us in the past.

This author keeps H.D.'s (and).

By Clayton L. Faubion

THE MINISTRY of the gospel is a many-sided enterprise. The multilateral aspect of this great profession is not often recognized, so that the term, *ministry* often connotes just the preaching of the Word from the pulpit. Yet, even to one who serves as a pulpit minister, the work has many different forms and responsibilities.

The ministry of the spoken Word began with John the Baptist. Actually he adapted the method which had been employed by the prophets before him. His voice was heard proclaiming the coming Messiah. The Saviour and His disciples gave us the example of a verbal ministry, although it is conducted much differently in our churches of the present time. In olden times the preacher sat among his listeners and "dialogued" to them.

Today we have specialists in evangelism, both pulpit and personal. We have also expanded the ministry of the spoken word to the media of radio and television. And in our day of superlatives and "big thinking," the more glamorous aspects of the ministry attract attention, while the more humble activities of the

Seniors . . . (from page 22)



"I am sending a picture of my mother, Victoria Parsons, aged 85 years, April 20. She has been a member of the Church of God (7th Day) for 74 years, the longest of any member now living in the state of Michigan. She is a granddaughter (the only grandchild now living) of Elder Gilbert Cranmer. She was about 75 or 77 in the picture.

"There are about a dozen of the great grandchildren living, four of whom are members of the church. I (65 years old) have been a member the longest—54 years. Sylvia Alexander and her sister Alta Wilkinson (wife of Elder Clarence Wilkinson) are members, and Irene Henry.



"I loved the MISSIONARY as a child, but do not remember about the ADVOCATE. I presume my mother read THE HOPE OF ISRAEL."

—Lena Moffatte, Mich.

tunity and means to make money. Thus, attention was given to creating eye appeal, so that a reverting-back trend to the type of printing Gutenberg started could be detected.

Then came color-printing, and this caused an all-out drive to create the most attractive printed work possible. Editors and publishers of religious periodicals and other printed material also found it necessary to follow the trend in order to be competitive with secular material and to catch the attention of the color- and design-conscious public.

Also, as greater emphasis began to be placed on education, and requirements were placed on obtaining it, it became necessary for journalists to give closer attention to the construction and grammatical correctness of written material so as to impress the reader with that which was published, for if thoughts are illiterately expressed there is the tendency to discount them on the basis that the writer must be ignorant or stupid and that care should be exercised in placing credence in that which such a person writes or says, even though truth and facts are presented.

Some religious journalists were slow to respond to this trend because of the feeling it was too modernistic or worldly or that it just was not necessary—that it was sufficient just to print truth. Others recognized the need to follow the trend but lacked the finance to provide the equipment and material needed to keep up with the times. Both suffered a lack of public acceptance because of this.

The Church of God has found itself involved in both of these categories, but by vision, desire, and God's blessing we are now able to publish printed matter that commands greater attention both from the standpoint of eye appeal and quality of contents. However, there is yet a need for additional equipment and material if our publishing work is to become fully competitive with that of other religious institutions, and our productions are to have the maximum influence and effectiveness.

As we think of journalistic trends, it is interesting to note changes that have been made in the appearance and composition of THE BIBLE ADVOCATE. Early numbers of this magazine show little

thought given to layout, and no cover page was used. One article began where the other ended, and little consideration was given to balance of contents. Small type was used set in long lines. Articles were often written so that there would not be a paragraph break in an entire column, or on an entire page. This makes for very tiresome and monotonous reading by present-day standards. Also articles were very poorly written from the standpoint of proper sentence structure and grammatical correctness. No illustrations were used, and little if anything was done to create eye appeal.

Gradually, though, changes were made. Now we have a publication that gives evidence of careful thought in editing, makeup, and design. An attractive cover is used. As many illustrations and art work are used as finance will allow. An endeavor is made to provide a balance in the paper so that articles do not all pertain to the same subject.

Care is exercised in the makeup of each issue so that they do not look alike. Larger more easily read type is used set in short columns for better readability, search is made for interesting items to use as fillers, and new features are added from time to time.

Being able to employ color in the makeup of our magazines would make them much more appealing and interesting to read, but we do not have the equipment to do this regularly. However, we are now equipped to print very attractive tracts, using colorful artistic designs on the covers, which are proving to be more effective than the older type. Seeing how helpful this is, we must not be satisfied until we can give all our published matter the same treatment.

We believe we have the best gospel message in the world. Thus, we must determine to leave no stone unturned in an effort to present it in the most attractive and appealing way possible and with such journalistic quality that people will be impressed that we are a spiritually enlightened group of Christian people, and that the truth we proclaim will be recognized and accepted as such.

The need, then, is to set our journalistic standard high—to match the quality of the gospel message we feel commissioned to give to the world.

Seniors . . .

(from page 28)



"My father and mother were both raised in the Church of God and read the church papers all their lives. It was in their home when I was born in 1895, so I have been reading the ADVOCATE for around 60 years and have always enjoyed it so much. For many years we were isolated from church, and THE BIBLE ADVOCATE and the SABBATH SCHOOL MISSIONARY were especially enjoyed during those years.

"My father was editor of the ADVOCATE at the time of his death. Mother worked in the office when 'The Bible Home Instructor' was being printed. My wife and I have both worked there, so it is very dear to us."

—Elder L. I. Rodgers, Ark.

"I am past sixty-five—I'm sixty-seven now. Have been a member of the Church of God nine years. First became interested through a neighbor in Mesilla Park, New Mexico (Sister Melba Horine). Went to church with that group for some time. Sister Edith Puffer Thera was ninety-three years old on May 18, and still goes to church some and has read the ADVOCATE as long as I have known her. I have been taking it for over ten years now."

—Ada M. Mullin, Okla.

ABOUT 65 YEARS AGO, back in 1898, there were several families in the Dakotas who felt y bound to live and believe as much as possible according to the Bible, and felt that it was necessary to be known as the Church of God (as it says in Acts 20:28). We believed in keeping the Sabbath from Friday at sunset until sunset Sabbath afternoon. We believed in a real change of life through repentance, conversion, and being born again of God through the Spirit and water (John 3:1-5). We were taught through the Word of God if we were to follow the Bible we would have to make restitution and make peace with our fellowmen, regardless what was involved. After repentance and conversion, we were baptized in the open water in the name of Jesus Christ. We were taught to live a clean holy life—no one used tobacco.

The brethren had Sabbath school and preaching every Sabbath day, and we had much singing and praying. The preaching was given by all the brothers, changing off every Sabbath so that all had opportunity to speak; we had no pastors at that time. I still remember my text when I preached my first sermon. It was Matthew 3.

The meetings were held in the homes. In all, there were about 35 homes and places where the brethren held meetings in the Dakotas and Montana. In 1910 a revival took place in our own home, where we fell on our knees and repented, confessing our sins. A number of young married couples got converted and were baptized. My brother David and I were baptized, too, though we were still single.

By 1918 the homes were too small to hold all the people, so the brethren built the first Church of God building five miles north of Eureka, South Dakota. There were about 18 families who labored together on the church. Each family was taxed according to their property. With this advancement, a lot of people came from miles and miles to the Sabbath services.



Recalled by Christ Kiesz

Mission Accomplished



At that time we did not know anything about the Church of God General Conference. But then Brother R. P. Bossert, who lived in Montana, somehow got acquainted with the people in Stanberry through THE BIBLE ADVOCATE. And through Brother Bossert we here in the Dakotas got acquainted with the ADVOCATE, too, and with the people in Stanberry. Oh, how glad we were to hear the good news that there were others who were also called the Church of God and kept the Sabbath. This was in 1924 if I remember correctly.

Soon after this Brother A. N. Dugger arranged to make a trip to Eureka because he was the editor at that time. We were so anxious to find out whether or not we agreed in doctrinal points with the Stanberry people.

Because the older people here could not understand English, we younger ones translated the discussion into German. I still remember how in our own home we would sit around Brother Dugger with each of us having his Bible, and we would question him about the doctrinal points. Indeed, it was an interesting time together!

That fall the Eureka Church of God decided that Brother John B. Brenneise and I should go to the camp meeting in Stanberry. Brother Brenneise could not go along when the time came because his mother was very ill; so I went alone. That was when I first got

acquainted with many Church of God members from various states. In 1925 we had our first camp meeting five miles north of Eureka with quite a few ministers of the Church of God present. That was something to repeat, and so it has been done nearly every year since at one place or another here in the Dakotas.

Soon after that Brother John B. Brenneise and I were voted in as elders from the Eureka church. We also both received ministerial license from the headquarters, which was in Stanberry then. Because we were now ministers, we were called away from home many times to conduct meetings in many states in this country, as well as in Alberta, Saskatchewan, British Columbia, and Manitoba. Canada. Kulm, Alfred, and Cleveland, North Dakota, were great mission fields for the leading brethren at Eureka; also, Fellon and Glasgow, Montana.

Soon after we got acquainted with the Stanberry Church of God, the German Church of God decided to start a BIBLE ADVOCATE in the German language into which many German brothers and sisters wrote articles and testimonies. And quite often articles were translated from the English ADVOCATE.

I was the editor of the German ADVOCATE, and Brothers R. P. Bossert, John B. Brenneise, and John Kiesz were contributing editors. The ADVOCATE was usually wrapped and sent out from our

home with the help of others.

We also translated the English quarterlies for use among our people, and the German brethren wrote some by themselves.

Our church building five miles north of Eureka was soon too small because for quite some years we had as many as 75 and 80 young people besides the adults in our Sabbath school and services. Later on some moved away.

In 1948 the brethren sold the church in the country and built another one in town which is still in use. The Alfred church has also put up their second meeting place. Also, the Kulm people have their own church building now. And the Devils Lake, North Dakota, folks have Sabbath school in the homes.

By Stanley J. Kauer

The good Lord through His Spirit and through the services of the people in this district, called 10 or more brothers into the ministry from our midst.

This is the mission that was accomplished by THE BIBLE ADVOCATE. And it is still growing to this day.

[Who knows how Brother Bosseret came in possession of his first copy of the ADVOCATE? Was it given to him as a gift subscription? Was it handed to him by a Christian witness—friend or a stranger? Was it left on the magazine stand in some reading room? Did some minister encourage him to subscribe after being converted? Whatever the method, it has been a lingering blessing to the Lord and His people.—EDITOR]

EDITORIAL

(from page 11)

fess unto them, I never knew you: depart from me, ye that work iniquity." Their sincerity will not save them, however great their claim to good works. Pilate asked the great question, "What is truth?" Truth saves; sincerity does not. Truth will save us, but falsehood will damn us.

May all cling to the pure uncorrupted Word of truth, be found walking in strict obedience to the same, and then in the great day of the Lord's coming we will hear the joyful "well done, good and faithful servant" ring upon our ears. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father..."

By doing so, we will be on the side which is infallibly safe.

Influences of Christian Education

THE HISTORY of the Church of God and of THE BIBLE ADVOCATE during the past 100 years has been a story of gradual progress. Sometimes it has seemed that the progress has been very slow.

As the world came into the increase of knowledge and the scientific age, the Church of God was slow to modernize its methods. Our church groups were small and most of them met in private homes or country school houses. The ministers were, for the most part, self taught. They had a strong faith in God and in the Bible, and with the guidance of the Spirit of God they accomplished much during the few months of each year when they preached. But far too many of the young people of the church drifted away because of a lack of a continued and well organized program in the church.

The publications also did not present the best appearance. THE BIBLE ADVOCATE and the tracts were printed on poor quality paper and the print-

ing and general appearance were not attractive. This was partly due to lack of finance and partly to lack of an understanding of the best methods of writing and publishing the message.

The progress of the church has been much greater in recent years. This has been due to a number of things but one of the most important is Christian education. Midwest Bible College and Spring Vale Academy have been very stimulating to the work of the church. Several of the graduates of the college are now active, progressive, successful pastors of churches. The present editor of THE BIBLE ADVOCATE is a 1956 graduate of Midwest Bible College. The business manager is also an alumnus of Midwest Bible College, and students from both Midwest Bible College and Spring Vale Academy have contributed to the over-all improvement in the quality of contents. An article by a 1963 Spring Vale graduate appears in the next issue.

The progress of the church should continue until the coming of the Lord. The speed of our progress will depend

largely upon the support and success of our schools. The more trained, qualified, spirit-filled personnel available, the better will be the carrying on of the work.

Midwest Bible College presents courses in writing and journalism. In these and other subjects, training is given for progressive Christian work. Spring Vale Academy, likewise, gives instruction in composition work, giving students opportunity to gain experience (under guidance) in writing articles.

As we review the 100 years of publication of THE BIBLE ADVOCATE, we should not do so with a feeling of complacency, but rather of urgency. We are so much nearer to the coming of the Lord than when the work first began. The opportunities for the rapid expansion of the work are very great, but in order to take advantage of them we must have zealous and qualified workers. Christian education is the answer to the present need and the key to the future progress of the church.

Result of a Hundred Years

Though a century ago the publishing work consisted of printing one paper—THE HOPE OF ISRAEL—today this work entails several periodicals and other items.

The Bible Advocate

This 16-page biweekly is our general missionary magazine. It contains articles of inspiration and instruction. The subscription price is \$2.50 per year.

The Harvest Field Messenger

This is the official news organ of the Church of God. Its 32 pages, plus cover, are printed each month and mailed about the 15th. The subscription price is \$2.00 per year.

A combination subscription for these two is \$4.25 per year.

Aim

"The magazine for young people" is a compact 32 pages, plus cover. It is mailed monthly at the beginning of the month. The subscription price is \$2.00 per year.

Sabbath School Missionary

Children love this sectional paper with a 4-page section for each week. There are stories, Bible lessons, puzzles, quizzes. The subscription price is \$1.00 per year.

Sabbath School Quarterlies

These graded lesson guides are printed with 13 lessons per issue. Single yearly subscriptions are:

Adult	\$.80
Youth	\$.80
Intermediate	\$.80
Junior	\$1.20

Club orders of six or more to one address come at special rates. Write for a listing.

Materials for classes under Juniors (ages 9-11) are supplied through us from the Scripture Press supplies. Complete information is available upon request.

Gospel Tracts

All our leaflet and pamphlet tracts are free to the inquirer. Here is a partial list:

The New Birth—Bible Baptism—Has Time Been Lost?—Tithes and Offerings—The Only Way Out—The Doctrinal Beliefs of the Church of God (7th Day)—The Signs of Our Times—Which Day Is the Lord's Day?—Danger of Counterfeits—About Face—Two Appointments with God You Must Meet—The Bible and Man's Food—The 1,000-Year Reign with Christ—The Resurrection of Christ Not on Sunday—The Destiny of the Earth... Destroyed or Restored?

The Church of God Publishing House, Stanberry, Missouri

The Sabbath Through the Ages

The Sabbath In America

All who are familiar with American history remember that 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 Sabbathkeepers on the seventh day of the week, instead of on 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 retransferred the rest day from Sunday to Saturday (1554)", p. 38. And of the Bohemians and the English he said: "In Bohemia Sabbatarians sprung up as early as 1520. Such Sabbatarians, or similar sects, we meet about 1545 among the Quakers in England" (1894 edition).

What does appear evident is that among the Puritans, both in England and in America, were conscientious Sabbatarians. The earliest Sabbathkeeping churches in America were local congregations, not formally incorporated or organized into conferences. The local groups went by various names, such as: Sabbatarians, Church of God, Church of Christ, Seventh-Day Baptists, and even Independents. The Seventh-Day Baptists were among the earliest ones to effect a General Conference organization (in 1802). The Seventh-Day Adventists, and the Church of God (Seventh Day) effected theirs in the 'sixties.

Arthur Elwell Main, D. D. in *Seventh Day Baptists in Europe and America* Vol. I, says that just when or how the Sabbath truth first came to America from England was not known, but that as early as 1646 it was the occasion of much earnest discussion in New England. This dates Sabbath agitation about eighteen years prior

to the London Seventh-day Baptists' sending of Stephen Mumford to America. That situation may also be ascertained from Felt's *Ecclesiastical History of New England*, Vol. 1, p. 593.

As far as historical records go, it appears that the first organization of Sabbathkeeping Christians in America was that of the church at Newport, Rhode Island, in 1671. Isaac Backus, the historian of the early New England Baptists, recorded the following:

"Stephen Mumford came over from London in 1664, and brought the opinion with him that the whole of the ten commandments, as they were delivered from Mount Sinai, were moral and immutable; and that it was the Antichristian power which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week. Several members of the first church in Newport embraced this sentiment, and yet continued with the church for some years, until two men and their wives who had so done, turned back to the keeping of the first day again" (*Church History of New England*, from 1783 to 1796, Chap. XI, Sect. 10).

Mumford attended the first-day Baptist church in Rhode Island, and for several years taught the Sabbath truth among them. As a result, a number of them embraced the Sabbath in 1665, and in 1666, but their intention was not to sever their connection with the Baptist Church. They soon learned, however, that even in the Church of Roger Williams, where liberty of conscience was supposed to prevail, it was not possible to have close communion on such drastic differences in beliefs as the Sabbath and Sunday brought about.

Accordingly, the seventh-day ob-

servers left the Baptist church on December 7, 1671, and sixteen days later, on the 23rd of December, they covenanted together in a church organization. Those entering the church covenant were William Hiscox, Stephen Mumford, Samuel Hubbard, Sister Mumford, Rodger Baster, Sister Tacy Hubbard, and Sister Rachel Langworthy. William Hiscox was chosen to be their pastor.

Other Sabbathkeeping centers that were established shortly after the Newport, Rhode Island group, were the group located near Philadelphia, Pennsylvania, through the labors of Able Noble, who came from England about 1684; and the group located at Piscataway, New Jersey, which was organized in the early years of the eighteenth century. Edmund Dunham was chosen pastor of the latter-mentioned group, and was sent to Rhode Island to receive his ordination. From these centers, streams of Sabbatarian emigration flowed westward and southward until there were not less than twenty churches and settlements of Sabbathkeepers, in nine of ten colonies or states when the General Conferences of Seventh-day Baptists was organized in 1802. Their headquarters are at Plainfield, New Jersey.

There is also in the State of Pennsylvania a small body of German Seventh Day Baptists, who have a very interesting Sabbathkeeping heritage. It dates approximately from 1728 when Conrad Beissel, a native of Germany, became the real leader of an independent Sabbathkeeping group, established in the Ephrata Community. In those years it was largely a monastic movement, comprised of the "Brotherhood of Zion" and the "Spiritual Order of the Roses of Saron," one of the most celebrated establishments of its kind in the country. Because of their unusual manner of life, and because it was feared that through their influence the whole State of Pennsylvania would be affected with their Sabbatarian teachings, they were at times persecuted.

It is said that the hymnology in-

troduced there (responsive singing into the services), and which attracted the attention of the music critics of the Old World, developed rapidly and came into use among the Brethren and the Sabbatarians from then. They also established and successfully maintained a Sabbath school at Ephrata, their headquarters, forty years before Robert Raikes introduced the system of Sunday schools.

Because of the circumstances of the times, no doubt, they had some associations with William Penn, Benjamin Franklin, and George Washington. Franklin did some of Beissel's printing. Peter Miller was a close friend of the Penn family. He was personally acquainted with George Washington, also. When the Continental Congress sought a trustworthy and loyal man to conduct its diplomatic correspondence with the governments of Europe, it was this recluse of the Ephrata Community who translated the Declaration of Independence into seven different languages. During the Revolutionary War the Cloister was converted into a military hospital for the sick and wounded, shortly after the Battle of Brandywine in 1777. A monument on the site marks the place of several hundred buried soldiers.

Between the years of 1835 and 1843, William Miller, a student of prophecy, preached and stirred many thousands into believing that the Lord would return in 1843. His conclusions were largely based on the prophecy of Daniel 8:13, 14, respecting the 2300 days, which he believed were symbolic and meant years instead of literal days. When the Lord did not return in that year he set another date for October 22, 1844, saying that he had made a mistake in his figures of about a year's time. When the second disappointment came, it caused great consternation. Miller honestly admitted that he had made a mistake, but there were other first-day Adventists who believed that he was right with his figures. So they made a special study of the Sanctuary question, comparing the earthly with the heavenly, and decided

that Jesus, at His ascension, did not sit down at the right hand of God in the Most Holy Place, but entered the first or Holy Apartment until October 22, 1844, when He entered into the Most Holy, there to cleanse the sanctuary, blot out sins, make the final atonement, and also to start the Investigative Judgment.

The Advent people at Washington, New Hampshire, at about that time, had the Sabbath first introduced to their attention by a faithful Seventh-day Baptist Sister, Mrs. Rachel Preston. Nearly the entire church in that place, consisting of about forty members, became observers of the seventh-day Sabbath. Elder Joseph Bates, who had acted a prominent part in the time-setting Advent Movement, also had the Sabbath brought to his attention. In 1845 he took hold of the Sabbath truth and began to set it before his fellowmen. Elder and Mrs. James White accepted this light a little later, and became the most prominent leaders of what later became known as the Seventh Day Adventists. "An association was incorporated in the city of Battle Creek, Michigan, May 3, 1861, under the name of the Seventh-day Adventist Association" (J. N. Andrews in *History of the Sabbath*). According to the Seventh Day Adventist Yearbook, the "denomination was organized May 21, 1863. . . ." They are by far the most numerous and widely known Sabbathkeepers when it comes to membership.

It has been previously noted that Sabbathkeepers in America can be traced back to early colonial days. Local congregations developed in the New England States, and in several Eastern, as well as Southern, and later even in the Midwestern States. As far as is known (as indicated earlier), they went by various names, and were definitely independent congregations, although some of them associated with each other long before the Seventh Day Baptists were formally organized in 1802.

(Continued on page 8)

cerning the strange absence of her loved ones, now busy in the marts of trade, ecumenism, unity-councils and places of worldly amusements.

"Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organizations, socials, contests and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with a lack of faith, heartfelt religion and general support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power."

—*The Crusader, Christ-Nagar Mission, India*

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Subsequent history reveals that not every individual Sabbatarian assembly became a part of the Seventh Day Baptist denomination.

When the Whites (leaders of the Seventh Day Adventist denomination) made their tours over the Eastern and Midwestern States, in the early 1860's for the purpose of effecting cooperation and general organization, they found many independent congregations of Sabbathkeepers, and it is evident that some of those had developed before the 1844 disappointment. A recent Yearbook states that when the Seventh Day Adventist denomination was organized in 1863, it was with a constituency of 125 churches. Articles appearing in the *Review and Herald* at that time, reveal that one of the disappointments of the Whites was the refusal of a number of local groups to cooperate and join their movement. Some refused because they could not accept Mrs. White's "visions." Others made the name for the church a "bone of contention," declaring that it should be called "The Church of God." Still others believed in no general conference organization at all.

At the same time, there were some of the groups who did not unite with the Seventh Day Adventists, nor with the Seventh Day Baptists, but for logical reasons as far as they were concerned, did actually desire mutual fellowship and cooperation in order to propagate gospel truths as they saw them. Elder Gilbert Cranmer, who had received light on the Sabbath truth as far back as 1843, was instrumental in effecting an organization in Michigan in 1860, of which he was the first president. In 1863 the Michigan Brethren began publishing a periodical, and the contents of those papers show that at that time groups with similar beliefs existed in the New England States, in New York, in Pennsylvania, in Ohio, in Indiana, in Illinois, in Iowa, in Michigan, in Wisconsin, and even in Canada.

Many conferences and camp meetings were held, especially so in Michigan, to which delegates were sent, and eventually a General Conference was organized. Some of those people, including Elder Cranmer, had, for a while, associated themselves with the William Miller movement, and some even with the Seventh Day Adventists, before they finally banded together and eventually took the name of "The Church of God" (Seventh Day). There were others, however, also independent, who did not come into this organization either.

Although an organization of the churches in Michigan was effected in 1860, as well as in several other states soon afterward, it was not until 1884 that a General Conference of the Church of God was actually formed in Michigan. In 1889 the body was incorporated in Gentry County, Missouri, and the headquarters were established in Stanberry. At the present time (1965) the General Conference headquarters of the Church of God (Seventh Day) are located in Denver, Colorado. The Publishing House remains at Stanberry, Missouri. Fundamentalist doctrine and theology prevail here. The

church believes in the infallibility of the Scriptures.

There are several other Sabbath-keeping groups, who consider themselves the "Church of God," besides a number of Seventh Day Pentecostal assemblies, Assemblies of Yahvah, and several others who carry on more or less independently. Theological differences in most of the cases, and church policies in others, are among the main factors which so far have been the cause of these variant societies, even as it has also been among Sundaykeeping and "No-day" church associations. One element that is common among all the Sabbatarians is the keeping of the "Commandments of God, and the testimony of Jesus Christ."

Concluding Remarks

We have seen from our investigation of both the Scriptures and ecclesiastical (and even profane) history that the controversy concerning the day of worship is, indeed, an old one. The records have revealed that both the seventh day and the first day of the week (besides other days of the week) have been kept by various peoples in various fashions and forms, dating almost back to the beginning of the human race. Those who worshiped the Creator honored the seventh day of the week which He Himself instituted and called it the Sabbath. Those who later worshiped creation (the sun for instance), worshiped the sun on the first day of the week, hence it was called Sunday or the "day of the sun." Those who worshiped the moon honored the second day of the week, hence "moon's day."

When the Son of Man came and built His church upon the solid Rock, the Hebrew people were still worshiping on the seventh day of the week. Many of the Pagans were still worshiping on the first day of the week, and when they became Christian converts they brought over many of their pagan ideas and practices, among which was Sundaykeeping. This

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became very evident about the middle of the second century. From then until now there has been a continual controversy over this matter.

What we have further learned is that side by side there have always been Sunday keepers as well as Sabbathkeepers, and the outlook is that this state of affairs will continue until the second coming of the Messiah. It is very likely that, as at other times in the past, laws regarding Sundaykeeping will be legislated, and the confusion be augmented. On the other hand, there is a definite moving of the Holy Spirit at the present time, leading many people to investigate this subject, and many are taking the matter seriously enough as to make a change to biblical Sabbathkeeping.

The Sabbath is an inseparable part of the Creator's moral law. To ignore or transgress any part of His law is sin (James 2:8-10). Is it possible that many of the preachers are to blame for the present terrible disregard for all laws? It has been preached so long that we need no laws, that people finally have believed the ministers. Should we wonder at all why there is such a lack of obedience to the laws of the land, as well as a lack of obedience to the laws of the most High? The great Law-giver is definitely displeased with all the violence, swearing, lying, killing, adultery, riots, bloodshed, stealing, disrespect for authority, juvenile delinquency, and Sabbath-breaking that is so very prevalent today. Declared His prophet:

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4:6). See also 1-10.

The importance of the Sabbath as a memorial of creation cannot be overemphasized. The worship of Yahvah the Creator is based largely upon the fact that He is

the Creator of all other created beings. The Sabbath, in a sense, lies at the very foundation of divine worship, for the fourth commandment is the only one of the ten which points out the Creator and distinguishes Him from other gods.

The future is outlined, at least in part, in the prophetic Scriptures. From them we learn that our Saviour will return to this earth, and establish the Kingdom of Glory. During the reign of a thousand years of peace on earth, when the whole earth will be filled with His glory (Rev. 20:4; Psa. 72:7-11, 18, 19), the Sabbath will be observed, not only as a millennial rest, but weekly. Notice:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66:22, 23).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Prayer Requests

Please remember the continuing needs of the foreign work and the faithful workers, each in their respective fields.

The Youth Tour Team is currently on tour. Pray that their earnest efforts shall bear much fruit.

Earnest and thoughtful prayer is asked in behalf of our coming General Conference and Camp Meeting.

Milton Haeger (Ore.)—healing from mononucleosis.

Brother DeRoy McGill (Ore.)—healing from glaucoma.

Sister Hazel Howard (Calif.)—healing from heart condition.

Sister Durden (Calif.)—healing from diabetes.

A bill presented by Senator Jacob K. Javits and others, would, if passed, allow federal employees to have time off for special, non-religious holidays, but would require them to make up the time later by special arrangements with their agencies.

Sabbathkeepers who are, or may be employed in civil service, or any other interested parties should write their senators and representatives, asking them to give this bill favorable consideration.

Please Note:

The General Conference and Camp Meeting of the Church of God (7th Day) will convene at the Assemblies of God Campgrounds, 5700 South Broadway, Denver, Colorado, August 13 through 21. The first meeting will be Friday evening August 13.

These are momentous times. The things of God should take precedence over all else. Pray for this gathering and, if at all possible, plan to be present.

The first session of the 1965 Ministerial Council is called for 9:00 a.m., Thursday, August 12, at the Church of God, located at North 44th and Clayton Sts., Denver, Colorado. All ministers should be present, if possible. Credentialed ministers are especially reminded that a quorum is necessary for this session as well as throughout the Council.