

Reform and Planning Association

We accept this opportunity to extend special greetings to members and friends of the Church of God, 7th Day, and to express appreciation of interest, favor and general support. We also present further information of the Council Meetings and aims, purposes, goals and work of the Reform and Planning Association.

Please allow me to remind those who attended the Council Meetings to send in comments on experiences in the meetings.

Upon the election of the Association Committee, it immediately became the servant of the people composing the Reform and Planning Association. Of this, more will follow.

This association and its committee replace the Advisory Council and Laymen's Research Committee according to plans and harmonious consent. A standing expression of appreciation of the LRC for the foundation work it had done, was given by the assembly.

The Co-operative Association of churches of God and other Sabbath-keeping groups was formed. This was done in sincere effort for general unity which is taught in the Bible, and should be the burning desire of every real Christian. A committee of three was selected by the assembly in session, including representatives of the Bible Church of God, Meridian, Idaho. Of this too, there will be more later.

These efforts certainly are not indicative of any attempt to "split the Church." They are efforts however, for Bible reform, unity and work. It has never been the purpose of the Reform Movement to "split the Church."

Please notice the announcement of the change of post offices and direction of mail. Be sure to use the zone number.

Council Meetings

The joy and success of our council meetings in Denver, December 22-26, 1960, are made evident by minutes and testimonies appearing in this, and succeeding issues of the Reform and Planning Bulletin.

Publishing details of this important work is conclusive it is not a "secret

order," and should prove as false such a charge. Details of our work of reform, planning, unity, and missions are not to be kept secret, but disclosed. Such precious and important philosophy and work are worthy of far more than secrecy. By understanding purposes and aims, may there be even greater appreciation of their value. Our purpose is, and has been to publish and teach them; not to keep them under cover.

We therefore publish details for

ANNOUNCEMENT

Our post office address has been changed to Box 688, in the main Post Office Building.

Please address mail as follows:

Reform and Planning Association
P. O. Box 688
Denver 1, Colorado

It is necessary to use the zone number so as to identify the post office.

Our business and publishing office remains at 16 West 13th Avenue, Denver.

inspiration and encouragement as space and time allow.

Static and retrogressive conditions in the organization are among important factors causing establishment of research and reform work. The foundation work being finished, it was necessary to enter the next phase of this important and noble work, without personal malice or hatred, but with positive teaching and action in the Lord's vineyard.

We present the results, work, purposes and aims of our council meetings as a clear example of democracy at work under Spiritual guidance. Hence details of discussion groups are presented regardless, along with the ultimate, peaceful solutions to problems.

Please notice specifically the work (goals, purposes and aims) of the Reform and Planning Association. Your suggestions for improvement will always be appreciated.

Now, for example, take
(See Page 2)

A LOOK AT THE MINUTES

As you look into the minutes, it may be clearly seen how different, sincere ideas were reconciled through love, respect and democratic techniques high lighted by group discussions.

The council meetings of December 22-26, 1960, now being in the past, we glance at the minutes in reviewing what happened.

Brother Samuel C. Maynor, Chairman, opened the first session on the evening of December 22, with the singing of hymns, followed by prayer led by C. E. Adams. Bro. Maynor spoke on dedication of the group, mentioning goals to be reached.

Elder Roy A. Marrs, pastor in Los Angeles, was selected as temporary secretary, in which capacity he served faithfully throughout the meetings.

A period for testimonies and identification was enjoyed when delegates became better acquainted.

The LRC acted as the Steering Committee and invited questions, to be answered privately so as not to consume time unnecessarily.

Elder Roy Marrs spoke on purposes and aims of the sessions, expressing the need to remain steadfast in pursuit of our goals, not to be sidetracked by involvement personality disputes or excessive efforts of self justification.

Prayer led by Elder M.S. Marrs ended the first session.

The second session opened at 8:55 A. M., December 23, with prayer led by Elder Emmett Samson, after which "Onward Christian Soldiers" was sung.

Elder M. S. Marrs read from Phil. 4th chapter. Several prayer requests were made, followed by prayer led by Elder Leo Merriam.

Elder C. E. Adams spoke briefly on maintaining the unity of the Spirit in progress to unity of faith.

The chorus, "Make Me More Like Thee" was sung.

Elder Adams acted in temporary absence of Brother Maynor. He reported on interest in New Zealand and Australia, including the completion of a nice, new church building and increased attendance in Australia.

Group Discussions

It was suggested that the delegates and some visitors meet in groups to discuss proposals and proposed results of the council meetings. This technique of democratic consideration worked wonderfully well and was really enjoyed. It was marvelous how unity of thought resulted.

Four discussion groups were formed: "A"- "B"- "C"- "D". Each group selected its chairman to report the summary of its conclusions to the entire assembly.

We would publish all group reports in this issue but space seems to forbid it. However, representative samples follow:

Group "B" reported first:

1. Local congregations should have more authority.
2. Local congregations should employ, dismiss if necessary, and pay their pastors.
3. There is no need of a super-church government or of district overseers.
4. Local churches know their own needs better than anyone else.
5. Present district overseers have not shown proper interest in local churches. One overseer reportedly had not visited one of his local churches for more than two years, or thereabout.
6. Tithes should be usable by local churches.
7. One big problem has been the draining off of funds and stifling local growth.
8. A greater spirit of freedom should be fostered.

Group "C" reported the following conclusions:

1. Any organization can be ruined by selfish leaders.
2. Organization is not as important as to have proper leaders of the group.
3. The organization should make leaders more responsible to the people.

(Continued on Page 3)

RPA promotes church reform, planning, unity and missions.

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Group "D" reported these items of discussion:

1. Whether an effective reform ever took place within the frame work of the Church.
2. A statement of philosophy should be expressed that we are not leaving the church, but are clarifying the concept that the conference is not the church, but that the church is made up of saved individuals.
3. We should carry on a work that others would wish to participate in, not organizing a competitive conference.
4. Push for local autonomy.
5. Organize something called a council.
6. Work toward a joint camp meeting next summer.
7. Licensing of ministers by local churches as well as by the main group.
8. Whether the council should have delegates, or whether anyone who wishes should be able to attend and discuss the work.
9. Whether ministers should preach freely what they believe, or confine their teachings to doctrines agreed to by the group.
10. To erase the name, "LRC," and that it be disbanded--that the Advisory Council decide where to go and what to do.
11. Two goals:
 - a. To adopt certain philosophical objectives to teach the people, and plan to use a few years for this.
 - b. To proceed with certain, necessary evangelistic or missionary objectives which cannot wait.
12. That we do not adopt a separate name and organization so as to be able to continue working with the conference.

By viewing the above reports one may easily detect freedom of discussion. Different ideas were expressed without restriction, but with good will and tolerance toward the views of others.

Now, please notice the

Specific Results of Group Discussions

Results:

1. Reform and Planning Association.
2. Co-operative Association.
3. Aims, goals and purposes.

Reform and Planning Association:

Harmoniously resulting from preceding, democratic discussions were the following approved resolutions and motions:

No. 1: Be it resolved that we form an association known as the Reform and Planning Association of the Church of God (7th Day), for the purpose of finding and advocating better ways to do the work of the Church.

Motion was made to elect six members to form the committee; geographical consideration to be given to nominations. Amended to include both laymen and ministers.

Motion made to vote by ballot.

Motion made to elect the chairman by ballot, from the six members elected.

The election resulted in the following being elected as members and chairman of the association's committee:

Burton Rodgers, Missouri.
 Johnny Westfall, Kansas.
 Bryan Burrell, Oklahoma.
 Sam Maynor, California.
 Harvey Otto, Michigan.
 Charles Adams, Colorado (Chairman).

(This committee has already been mentioned as being servants. Each member is to assert himself in servicing and leading. Position means nothing worthwhile and is detrimental except it fulfills its humble mission of service and leadership.)

(Continued on Page 4)

Co-operative Association:

Resolution Number 3 was discussed, amended and approved in the general assembly in which delegates from Meridian, Idaho, and others took part. Mary Sue Burrell was selected as temporary secretary. She turned the minutes to the committee of the Co-operative Association. This committee will, no doubt, be publishing important parts of these minutes which include Resolution No. 3. However, the essence of it follows:

Be it resolved that we form an association known as The Co-operative Association of Sabbath-keeping Churches of God, for the purpose of co-operatively entering into activities of mutual benefit, membership being open to any Sabbath-keeping body or individual who wishes to support the activities into which we enter.

A committee of three was elected composed of:

Lee Roy Stucker, Iowa (Chairman).
Floyd Merriam, Colorado.
Emmett Samson, Oregon.

Faye Stucker was chosen secretary-treasurer.

Aims, Goals and Purposes:

Again the assembly was divided into groups "A," "B," "C," "D" for discussion of specific aims, goals and purposes of the Reform and Planning Association. These group discussions indicate the value of previous discussion groups, and came up with the following reports:

Group "A":

Our goal is to work within the organization of the Church of God (7th Day) with a purpose to expedite the cause of local church autonomy, and where ministers may use more liberty to go when the Holy Spirit calls without undue restraints, hoping yet that we may receive more sincere consideration by the church at large.

Group "B":

The aims, purposes and goals of this association include the following:
To advocate a more representative and democratic form of General Conference organization; to advocate a definite voice of the people in district decisions; to advocate a more congregational or autonomous form of local church administration; to devise ways of freeing ministers from clerical or administrative functions not necessarily reserved to the ministers; to devise and advocate more effective forms of promulgation of the message of the Church; to work in co-operation with the leaders of the church in considering the wisdom of proposals; and to work through the regular channels of the church to effect the adoption of the proposals we make.

Group "C":

Aims, goals and purposes by Group "C" were:

1. To educate church members to our ideals of a properly functioning church, and for the ultimate unity of all brethren of like faith.
2. To undertake a greater missionary effort at home and overseas, through inspiring volunteer response to carry out Christ's Commission.
3. To promote higher ministerial standards. We believe that freeing the ministry from vested interests; making him subject to his direct calling or local pastorate; and providing him training and educational facilities, helps and aids are very necessary.
4. Recognize the experience of those who have come through the ministry the hard way, and who will aid and promote better training for our youth.
5. Opening the doors to volunteer missionaries, at home and abroad, which will in itself, provide a great training "school."
(Correction: "and hasten His return," goes at the end of Number 2.)

See the change of address announcement on Page 1.

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Group "B":

The aims, purposes and goals of this association include the following:

To advocate a more representative and democratic form of General Conference organization; to advocate a definite voice of the people in district decisions; to advocate a more congregational or autonomous form of local church administration; to devise ways of freeing ministers from clerical or administrative functions not necessarily reserved to the ministers; to devise and advocate more effective forms of promulgation of the message of the Church; to work in co-operation with the leaders of the church in considering the wisdom of proposals; and to work through the regular channels of the church to effect the adoption of the proposals we make.

Group "C":

Aims, goals and purposes by Group "C" were:

1. To educate church members to our ideals of a properly functioning church, and for the ultimate unity of all brethren of like faith.
2. To undertake a greater missionary effort at home and overseas, through inspiring volunteer response to carry out Christ's Commission.
3. To promote higher ministerial standards. We believe that freeing the ministry from vested interests; making him subject to his direct calling or local pastorate; and providing him training and educational facilities, helps and aids are very necessary.
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Group "D":

To return church government to the people by these methods:

1. Encourage local church autonomy in
 - a. Pastoral choice.
 - b. Finance.
2. Provide for election of officers in local and associative groups by popular vote.
3. Inform the membership on matters of
 - a. Business.
 - b. Finance.
 - c. Consensus of opinion by pole on major issues.
4. Promote the New Testament, Bible Plan in organization.

In a separate report Brother Martin gave his version:

1. To make a more composite group of the Church.
2. To make a more democratic church government.
3. To perpetuate the most democratic form of church government possible.

Approved Composite Statement

A committee was appointed (authorized by resolution) to formulate a composite statement of aims and purposes, with due consideration of preceding committee reports on same.

The committee report follows as approved:

Our ultimate goal is to work within the organization of the Church of God (7th Day) for a properly functioning church, and to fellowship and unite all brethren of like faith---through local church autonomy and liberty of ministerial action under divine inspiration.

Foreign Missions

A discussion of foreign missions was conducted in the last session where much interest was manifested in the subject.

A motion was made and approved "that the association offices furnish individuals or groups information as to foreign workers needing or receiving help, the Association Office to receive and disburse funds, or funds be sent directly by the donor; and that those co-operating keep up-to-date in supplying the office with information as to whether support is begun or ended."

The idea is to place the initiative on the local churches in organizing their own programs, and that they furnish the General Office information so as to prevent unequal distribution or excessive duplications.

If you as a local church, or individual, are sending funds to foreign mission fields, please send us information as to what field you are supporting and how much. This will help to distribute our support to the best advantage of our foreign mission work. If it is found that several are supporting the same field, it could then be suggested that some be shifted to other fields. It is felt that the office might be able to direct you wisely in this respect since there is a personal acquaintance with the fields and workers.

May it be emphasized however, that the local church should exercise the initiative in its support and activities in foreign missions.

Publications

A committee on publications was appointed to consider publications for the Reform and Planning Association. Its report follows:

We recommend that we issue a publication for the membership (conference), with subsequent publications as needed. This publication to be monthly to begin with, and for the purpose of educating the membership as to our goals and ideals, with regard to mission reports, both at home and abroad.

(Continued on Page 6)

It is evident that an editor-manager is to be chosen to do this work. He may need an assistant.

After some clarification, the motion was approved.

Due to the fact that many matters relative to publicity and publications have not been worked out, this "Bulletin" as such, is being used temporarily to serve the purpose of publication during this period of change from one phase to another in the work of research, reform and planning.

A Glance at the Mail:

"I send you greetings in the name of Christ Jesus. In commenting on my experiences in the meeting of the Advisory Council, I am at a loss on how to begin. There will be no end of the impressions made upon me there.

I believe that every one there had the same impressions that I had, that we were in the presence of God. I felt that every person there was either my brother or sister in Jesus.

I want to ask the same question here that I did the last few minutes that I was in the meeting:

Was there ever a meeting of God's people since the Upper Room where the people were so in one accord? I was never in one.

I believe that there was a sincere and earnest desire on the part of every one present to accomplish nothing except God's will, and every motion or resolution that was made was expressed with an over-whelming sincerity to aid the Church of God, 7th Day, in its campaign to gather the harvest of souls to God's great glory.

I was at home among the brethren. I want to thank them for their hospitality and fellowship, and may God bless them every one. I would feel hurt, not offended, to know that any of them was in this vicinity and did not call on us. That would indeed be a disappointment."---Owen L. Martin, Illinois.

 "I want to give my testimony as to the wonderful council meeting we had here in Denver from the 22nd through the 26th.

I do not believe that I have ever attended a better meeting in my life. There was a love and earnestness manifested at every session. We all felt God's presence with us.

All the past was laid aside, and a striving to promote in the future a better way to bring the Gospel to more souls than we have been doing, and to have more brotherly love toward all God's children who keep His commandments and the faith of Jesus.

I left the meeting feeling that much had been accomplished, and that now we are ready to go forward as never before. It was mentioned in the meeting that we have to be a dedicated people if we want to win for Christ.

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May God bless you all is my humble prayer."---Morten Pedersen, Colorado.

 "...I shall long remember the friendly co-operation of all those attending the Advisory Council meetings.

We shall be praying for the Reform and Planning Association and the Co-operative Association of Churches of God, that we might some day have a united Church of God (7th Day)."---Jay J. Carlock, Oregon.

 "I was very thankful for the privilege of attending the meetings at Denver, from December 22nd to the 26th, 1960. I was very much impressed by the love and charity shown in a co-operating spirit, by the brethren of different states of our nation.

I never attended a meeting like this one before. Much desire was expressed for the working together of commandment-keeping people everywhere, and for the winning of souls for the Kingdom."---Willard A. Stucker, Oklahoma. (Continued on page 7)

Support church reform, planning, unity and missions by helping the RPA.

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"I came to Denver to attend our Advisory Council meeting, eventhough I felt there wasn't much I could contribute except my presence.

Arriving by train the morning of December 23rd, I was met at the depot by my niece, Mrs. Floyd Merriam. The next day (Sabbath), we attended the Westside Denver Church of God (Eld. Adams, pastor), and met the local brethren and other visitors attending the Council meeting.

On Sabbath afternoon, a large group of about 40 met at the home of Brother and Sister Charles Adams for a visit among brethren and an evening meal together.

The business meetings of the Council began that night and continued through Tuesday. I didn't attend them all but I was very happy to see what was being accomplished. I rejoice to have my name listed as attending this wonderful meeting.

I must say that it has been many years since I was with a group which showed so much Christian love and friendship for one another."---Mrs. Maggie Crawford, Missouri.

"The harmonious attitude shown in the recent Advisory Council and the LRC, together with those from Idaho, was inspiring indeed. May the sweet spirit manifested continue, and may future events show that a wise, forward step has been taken toward the advancement of the Cause of Christ, and in uniting believers in one purpose, and in plans to the accomplishing of that purpose.

The meeting was the best of its kind I have ever seen."---Glenn Willhelm, Colo.

"May the Lord be praised, the brethren be encouraged, and may we all renew our strength in memory of the spirit of dedication observed in efforts of the Advisory Council to look forward, instead of on things behind us, with a prayer for eventual unity of all truly concerned for the Cause of Christ and His church.

I was indeed gratified by the report of the Meridian brethren present, and that they and all others who came only to observe, were willing, when asked, to express themselves freely concerning betterment of the work ahead for all of us; and that some progress was made toward a co-operative action among all Sabbath-keeping churches and individuals who care to participate.

I was glad to know that all present were of one consent in desiring to have more authority vested in local churches, more freedom for inspired ministerial action when the Spirit says 'Go,' or 'Send,' with less hindrance from the 'Overhead.'

Let us pray for grace to find favor of all who sincerely desire peace and unity wherein all may be happy." ---M.S. Marrs, Oklahoma.

"We are thankful we were privileged to attend the Council meeting in Denver. It was indeed a meeting where we all were aware of the presence of the Spirit of God. We greatly enjoyed the fellowship with other Church of God members. It was a reminder

As is quite noticeable, one of the main goals in reform and planning work is UNITY--unity of Church of God groups and other Sabbath-keeping people everywhere. Bible support makes this goal most noble.

You are assisting in the attainment of this goal when you support the Reform and Planning Association and the Co-operative Association.

Address your letters to the Reform and Planning Association, P. O. Box 688, Denver 1, Colorado.

There is, and will be need to support ministers at home in neglected areas that are suffering from violence of evil. This will be made possible through your favor and good will which will always be appreciated and acknowledged. God bless you.

of some of the good meetings we used to have at the old camp ground in Stanberry, Missouri. Certainly, there was an atmosphere of brotherly love.

The greatest blessing of all was during our Friday evening services. Brother Samson delivered an inspiring message from the word of God, after which most all took part in a wonderful testimony meeting.

We are looking forward to a time when all Church of God members will be united in one body, for the sole purpose of spreading the Gospel of Christ."

UNITY of SPIRIT leads to UNITY of FAITH.

---Burton and Gladys Rodgers, Mo.
(Continued on page 8)

REFORM and PLANNING ASSOCIATION
P. O. Box 688
Denver 1, Colorado



Donald Note
3155 Date St.
Riverside, Calif.

Form 3547 Requested
(Return Postage Guaranteed)

"It causes me sadness to miss the meeting there, but I feel it is financially impossible at this time.... As I read the agenda several questions came to my mind. ...Take care that we have no more publishing locations than are necessary. There are several who are interested in the progress of the meeting....

I believe we have good prospects for an increase in both attendance and interest by spring. The attendance at Mt. Carmel is from 20 to 40, and at Milan, 20 to 35, when I speak, generally fewer other weeks. ...We try to offer encouragement to 38 homes where 100 members or members' children reside--also 4 homes with 7 who are interested. There are also the husbands of three members who are interested in our teachings. This adds up to the fact that we have been visiting 42 homes with 110 people who have depended on us for spiritual help, besides several who have attended some meetings but haven't shown much interest.

We are praying God will direct that we all may plan and work together more closely."
---Keith Siddens, Missouri.

"Sorry that I could not be in Denver for the meeting. ...My wife spoke of the fellowship that was there. ...I, for one, was very glad to hear that, as I know that is what is lacking in the church--love and fellowship--being considerate one of another. I have seen this for a long time.

I'm writing to tell you that...I will gladly do all that I can to help make the wheels turn.... Next Monday I'm going to Tennessee to hold a revival meeting.... I know there are many just waiting to see what can be done..."---Harvey Otto, Mich.

"Surely glad everything went off so well. ...I would like to have been there, but I have gotten so crippled up with arthritis that it is hard for me to get around."
---Carl Meier, Colorado.

"Hope and pray that all that was done will work toward a greater work for Him."
---Lee Roy Stucker, Iowa.



Reform and Planning

P. O. Box 688

Denver 1, Colorado

BULLETIN

Church of God

(Seventh Day)

May, 1961

GENERAL CONFERENCE PROPOSALS

To Restrict Church Membership and the Voting Privilege

In Harmony with Hierarchical Church Government

Inflated Reports!

Source of Effort: "General Conference Committee on Revisions and Amendments to the Constitution."

The above committee is sponsored by General Conference leadership, and is composed of 12 members; five of whom are on the Executive Board (including the General Conference Chairman). Two of the members are sons of Executive Board members, and one is a son-in-law of a board member. Only one of this 12-member committee is identified with the "reform movement." What then could be expected from a committee of this type of representation in matters of reform? The answer is obvious: nothing, out of harmony with the majority of General Conference leadership (board members, overseers, ministers and "yes men" of varied types).

Proposed Restriction of Church Membership

This involves Article 1, Section 4, of the constitution which presently provides that church membership is "open to all faithful followers of Christ, willing to keep all the Commandments of God, including the seventh day Sabbath, and the faith of Jesus, and to separate themselves from worldliness and all filthy and harmful habits..., and who express their desire to unite with this body, the Church of God."

But according to the General Conference proposal for revision to come up in August for discussion and decision, one may comply with the ample qualifications above, and still not be a member in good standing. Why? Because of the added qualification in their proposal: "who are supporting the work of the Church according to its financial system...."--"regular channels." But "regular channels" previously used synonymously to financial system, became such a joke, even among Executive Board members, that the words are seldomly heard anymore.

Apparently, it would take a lot of "informers," scrutinizers, and genuine "busy-bodies" to keep a check on just who is a legitimate member--abiding by the

Distortion of Truth

financial system--putting his money into "regular channels." Nothing is said in their proposal about God's financial plan but it is the organization's financial system so stressed. In this the organization and Church of God are used as being the same.

Proposed Restriction of the Voting Privilege in General Conference Sessions

This continues to deal with Article 1, Section 4, which presently provides that "in General Conference session, all members twenty years old and older shall have the privilege of voting."

However, contrary to this as set forth in the "Merger," General Conference leadership would have it revised as follows: "In General Conference session, all members twenty years old and older, in good standing, who are supporting the work of the Church according to its financial system, shall have the privilege of voting."

Should this proposal be passed, there would be another tithe-consuming force--that of determining who may vote, by investigation of financial records to see whether or not "Brother Sam Jones," "Sister Minnie Smith," "Brother John Brown," and "Sister Martha Black" had been faithful through the year to the "organization's financial system." Brothers and sisters, your tithes and offerings would be used for this, as the badly needed mission work goes begging. Honestly, would you like that?

Evidently, money is the key, and is of first consideration of those who propose such a change. Selfish, worldly and lordly control is not effective unless there is control of the purse strings. Those overly attracted by that within the purse, submit meekly to them who hold the strings. It is true that money is essential and vital to the world-wide proclamation of the Gospel. It is imperative that God's people abide by His financial plan (not necessarily a man-made, organizational plan).

But it must (Continued on page 2)

General Conference Proposals (continued from page 1)

be remembered that cooperation, goodwill and favor are not legislated and forced, but nevertheless they are essential to faithfulness in financial support of Christ's Cause. But these vital qualities are sufficiently evident when there is a progressive work being done, provoking interest of sincere Christians. Needless to say, that people are favorable to the support of that dear to them (as the Gospel's proclamation), when they are attracted by something worthwhile being done. Nothing more than static, or even retrogressive conditions can be expected in the organization when leadership misconducts itself as it has done, and is doing (have asked for proper hearings to be arranged, but to no avail). Charges made by LRC and RPA should be duly considered in a fair hearing so long wanted, in which the accused and the accusers are not jury and judge.

The Delegate System

The above proposal for revision of Article 1, Section 4, as discussed, is what the General Conference Committee wants, if it is not able to get a delegate system of representation in General Conference Sessions. If they get a delegate system, they would not need further revision of article 1, Section 4, so far as the voting privilege is concerned, because their proposal for revision is: "Every accredited member of the Church of God, 7th Day, 20 years old or older shall have a voice in the General Conference proceedings--either as a delegate or through a delegate...." This is what they want. But we remind you of a warning given in a previous issue of this Bulletin, that in 1933, an effort was made to limit representation and voting to those approved as being faithful financial supporters. Most of you are perhaps aware of what happened then--a split.

An Extreme Overstatement and Misrepresentation

A system of representation by chosen delegates is appropriate and even essential under circumstances and conditions that truly demand it. But, do present conditions demand it? The General Conference of the Church of God, 7th Day, is far from being large enough in membership, and free enough from politics to require a system of chosen delegates to do the representing and voting.

Now, the misrepresentation and extreme overstatement, and here we quote from a General Conference document (no date on it--why not?), Petition to Establish a Delegate System: "Whereas, the membership of the Church of God has grown to such proportions that it has become expedient that the denomination consider adopting a system whereby there can be more equal, fair and complete representation at General Conference assemblies...."

The above statement, "The membership of the Church of God has grown to such proportions," is challenged as a falsification, distortion of truth, and misleading. The membership has not grown "to such proportions," even if the December 31, 1957, General Conference report to the Yearbook of American Churches were true. But it is not true. The report follows as signed by the General Conference Secretary-Treasurer:

Statistical Information on Membership of Religious Bodies in Continental
United States, Yearbook of American Churches

December 31, 1957

Church of God (Seventh Day), Headquarters at Denver, Colorado

Number of local churches-----	130	Number of pastors, having charges--	65
Number of Sabbath Schools-----	130	Total enrollment of Sab. Schools-	4200
Number of teachers and officers-	750	Total membership-----	4300

The Executive Board is requested to give the membership of the organization proof, that the above report is true--that there even now (see date of report--beginning of 1958) there are 65 pastors, having charges; 130 local churches; 4300 members, etc. The Ministerial Council at Stanberry, last summer was understood to have had difficulty getting a quorum of 38 present, and some of them were not pastors, having charges.

In contrast to this however, according to the minutes in our files of the General Conference held in Stanberry, Missouri, November 24-29, 1898, the Credentials Committee approved 44 ministers. Not only that, but in Missouri alone (for example), there were 114 new members added and six new churches for the year. (Cont'd on page 9)

General Conference Proposals (continued from page 1)

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In Memory of

Elder B. F. Marrs

Burt Franklin Marrs, eldest son of Thomas J. and Maggie Marrs, was born November 14, 1891, in Bernie, Missouri, and departed this life May 4, 1961. In early childhood he moved to Oklahoma, where he was educated and became prominent as an educator in the public schools. After 33 years of school work, much of it spent as a school principal, he retired to devote full time to church service.

Having had a childhood ambition to become a minister, Elder Marrs began preaching when 19 years of age. In the year of 1919, he became an ordained minister in the Church of God (7th Day). He continued active in service until illness forced his retirement in 1958.

During his ministry he served his church as Chairman of the Oklahoma State Conference, for 11 years; Chairman of the General Conference, for six years; and Chairman of the Foreign Missions Department for five years. He was manager of the church publishing house at Stanberry, Missouri, and was one of the founders of Midwest Bible College at that place. He was co-author of the Bible Home Instructor and a contributing editor to several church periodicals.

Elder Marrs served several pastorates, the last being in Denver, Colorado, where he moved in 1954. When he was no longer able to continue his ministry from the pulpit, he maintained an office in his home, and carried on a great volume of correspondence and writing activity.

He was a natural-born crusader--a man of strong convictions, whose first love was the Church. In the last days of his illness, when visitors asked if they could do anything for him, he responded, "Yes, you can make your calling and election sure ...and meet me in the morning." Thus, a 50-year ministry came to a close.

In 1913, he married Flossie Agnes Gray, of Shawnee, Oklahoma, who faithfully shared his life, and survives at the home address in Denver. Other survivors are: two daughters, Edna Adams and Evelyn Smith, both of Denver; six grandchildren; two sisters, Florence Mendershott and Clara Posey, both of Shawnee, Oklahoma; and two brothers, Britt E. Marrs of Eagle Nest, New Mexico, and France Marrs of Shawnee, Okla.

Elder Marrs was a victim of cancer. For the past year he was seldom without pain. He had three surgeries and a severe heart attack which left him critically ill for about six months. His long illness only made him dearer to his family and faithful friends.

He looked forward to death as a blessed release from his intense suffering, although often saying, "I don't want to leave you, Mom!" God was merciful and took him to rest as he slept quietly and peacefully. His life is ended, but a bit of his influence will no doubt be found in the hearts and lives of all who knew him.

Funeral services were held at the Olinger Mortuary, Englewood, Colorado. The services were conducted by Elder Floyd B. Merriam, assisted by Elder Fred Salazar. Two solos, "Does Jesus Care," and "What a Friend," were sung by Thelma Willhelm.

Words of comfort were brought from these texts, mainly: Psalms 23 and 91; Job 14; John 11:25; Psalms 91:4-12; Revelation 21:1-4 and 14:13. At the graveside, 1 Cor. 15:51-57; John 5:24-28; Job 19:23-27; and 1 Thess. 4:16-18 were used.

The sermon comments concerned the transitory nature of this life, and the reality of the future; the sureness of coming judgment. Elder Marrs' life served as an inspiration and example to many, for he was a defender of the right as he saw it, and a champion of justice and truth, as he understood them.

A brother, Elder Mitchell S. Marrs, also a devout minister of the Gospel, preceded him in death by only a few weeks. Thus, we who remain have suffered a double loss, as we have watched these two soldiers of the cross lay down their burdens, and fade into the sunset of life. They are at rest until the trumpet sounds, and the dead in Christ come forth in youth and beauty, with a great shout of greetings, just inside the gates of eternal glory.

Elder Burt Marrs' last personal message to all: "Make your calling and election sure...meet me just inside those gates...God bless you!"

Interment was in the beautiful Crown Hill Cemetery, in Denver, Colorado. The family extends thanks to the many who have shared their grief. Sister Marrs' address remains to be 2970 So. Sheridan Boulevard, Denver, Colorado. Please remember her in much prayer.

--Submitted by Elder Floyd B. Merriam

GIVE US THIS DAY

+

Lois Merriam

+

This is hardly a day for judgment. How good this is, for the human mind is not capable of these supreme tasks which belong to God. In God's kingdom, the "saints will judge" many matters, but they will be immortal beings, surrounded with the spiritual atmosphere and pure guidance to do it.

This is not a time to be overly concerned with the tares, lest the wheat be uprooted. It is not a day for feeding wrath or strife, for such is a "meatless bone," and Christians cannot thrive on it.

Today we must pray, "Give us this day our daily bread," including the spiritual food we need. A converted woman (an exalcoholic) was discussing the day's events with me a few days ago. Her mother was a praying, Bible-reading Christian. In commenting on the uncertainty of the times, we both agreed that we felt that humanity would reach "Armageddon" before it reaches the moon. Such are the critical times in which we live. Let us reason of coming judgment (See Acts 24:25), which is of far more practical value than all the scientific progress, because salvation of the soul is urgent.

GIVE US THIS DAY! Yes, Lord, we have a little time left. Let us make the most of these years. I feel sure every reader would agree that we want to spend them profitably. Our time has not run out. Give us this day to secure our salvation and aid others. These are times in which to be strengthened and rooted; a time to fill our lamps with fresh oil (Holy Spirit); to trim the wicks (remove besetting sins) lest we lose all for which Christ sacrificed for us.

The end of the age will bring the utter destruction of this world's pride. Let it be our lot to walk with the lowly Jesus, who, though He is Lord of all, thought it not unusual to walk with anyone; to eat with any decent person, regardless of his status in life, who was not presumptuous or consumed with self.

Some have been concerned about the Church of God. Will it finally be defeated and dissipated? If it consisted only of a structure--a framework of offices--it probably would be. Since it truly consists of "members of this body," it cannot die. When Elijah was termed a "trouble maker" by wicked Ahab, because he had called upon the king to repent and lead the people back to God; when Elijah found himself (and the godly people) having to flee to the hills to worship, and agonize to see God's temple inhabited by the ungodly Ahab, and the corrupt Jezebel, he was overcome with grief and despair. When he sat alone, God whispered a secret, "I have seven thousand who have not bowed the knee to Baal." Praise God!

Dwight Moody was once in a state of sadness and discouragement. His wife knew that her words would help but little. So she appeared before him dressed in black (mourning clothes). He looked up surprised, thinking some soul had died. He said in essence, "Who has died?" She replied, "Oh, I thought perhaps Christ had died; you seem so sad." I am sure this cheered Moody and was just the tonic he needed at a critical hour--the hour of temptation with which the Devil himself has a lot to do.

If there be those who have thought it strange to find difficulties within the Church, at times, let them consider that of necessity these things have occurred in most all organizations at certain times--giving rise to corrections, better ways, and progress. Evil must be faced squarely and overcome finally. It is only when we fail to face it, to challenge it, that we build monuments of shame, and sink to the miseries of ancient Israel, when they failed to question or strongly oppose the wrong.

No longer can we be called "Christian" when we cease to be crusaders, since Christianity is not an impassive force. It is a leavening action. It is vital and explosive, because it aims at the roots, hearts and motives. It changes men and women; it has changed the course of history.

You may have heard said that the "reform movement" in the Church has caused evil. No doubt it has brought discomfort to some. A "reform movement" is quite flexible. It bends with the reaction it gets. If its stormy message causes immediate correction, as did Jonah's harsh message to Nineveh, the reform pressure ceases for the time. This surprised even Jonah. When it takes time and many messages, it can drive an Elijah into "the hills." When it is of no avail, it finally "shakes the dust off," as Jesus said to do, because it has witnessed (See Luke 9:5; Acts 13:50,51). (Cont'd on p.5)

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Give Us This Day (Continued from page 4)

And such a witness will be a vital part of the record in the day of judgment, as Jesus also declared. Let no blood be on our hands. We can only warn, weep and pray. We must be humble and ready to acknowledge our own frailties if we expect others to be won to repentance.

You may have heard it declared that the "reform movement" in the Church of God, now going on, was not justified in these critical times! To believe such assertions, or take them seriously requires us to presume that, prior to this activity of reform (joined by scores upon scores of our membership), there were no serious evils in the Church; that no critical troubles or schisms existed; that all was peace and light and love.

Already, in your mind, you have answered the above paragraph. Every informed minister and member knows that reform movements are born only in settings of extreme abuse of systems or people; or of unendurable conditions where freedom of conscience is threatened, and moral ideals and spiritual truths are in jeopardy. Because only under such conditions can forces even be rallied to the point of reform!

Such was the internal condition of the Church of God (merger) at the formal beginning of the reform movement, in 1958. Prior to that, there was rebellion and revolt and defiance by local churches of the "systems" which tended to be to their detriment. These people, places and churches could be listed.

Almost everyone in the Church, certainly all in prominent position, or very closely informed throughout the Church, knew that this was the genuine situation; that something had to be done; that conditions were unrealistic, untenable, and frustrating. The reform movement was then, and is now, concerned with ending schisms that already existed (contrary to unworthy speculation).

Need we produce all the letters (in joint files); some over the signatures of Conference leaders? It was amazing to us when we were confronted (my husband and I) by a Conference board member in his home with this challenge: "I know that it is impossible to get these things corrected through...conference channels and officials...it will just have to come through the laity; we need to do research and do something; in fact, I am going to start a research and do it on my own...even if I lose out." In view of this, when he was informed of Laymen's Research, he joined it with rejoicing, and supported it financially. Again, we were stunned when, at the critical junction, like Peter, he denied, having no further part. We know not why, or how but regardless of these matters, many of us were prepared to suffer (if need be) for this cause. A reform isn't worth much if it cannot endure reaction or adversity.

In given circumstances, carnal minds often resort to carnal measures for self protection. When it is difficult for people to repent, or to admit truth, they will engage in falsehood, as a defense mechanism. Often such is dressed with some truth, but the major parts are false.

The Bible has many, many accounts of false witnessing. For example, when the Chief Priests realized the impact of a risen Christ, they prepared a false story. They told the guards, "Say ye, his disciples came by night, and stole him away while we slept" (Matt. 28:13).

Often people, who are entirely sincere, will also imagine things, speculate, and grasp wrong conclusions, because they are mentally disturbed by reality, or because they have prejudice. Soon they are believing and repeating these false conclusions without realizing they are genuinely involved in false witnessing--violation of the Ten Commandments. Such are defense mechanisms of the mind. The failure is in the heart, in its unwillingness to be tolerant, to show compassion, or to accept change that is good, even if it presents a personal problem.

In three documents alone, one called the "Minutes of the Fact-Finding Committee (of 1958); one a 15-page letter from the Conference Board (February, 1959); and one from their office of recent vintage, there are contained over 120 falsehoods, distortions, and some completely prepared "fairy tales" of happenings and words that never took place. It required much imaginative thought to design these; or else, some people are not rational and need spiritual help.

The most important point is not who believes what of these tales, but rather why are such extreme efforts--such as these? They apparently are completely unwarranted (in view of availability of people for proper hearings), (Continued on page 8)

REPORTS FROM ABROAD

India: More than 300 people attended our Passover meetings...195 people took part in the Lord's Supper. Some people were far away from home and could not attend the meetings....

Seven people were baptized during the meetings; there are to be three baptisms at Vadur, on April 19; and more in the coming...meetings, May 19 and 20.

The Lord is blessing our work: no doubt He is with us. Every woman and man in the Church are doing their duties and helping the church work in full harmony and love.... Some are surprised at how we are able to do ...progressive work.

Present workers and monthly allowances are:

K. Jacob-----	\$10.00-----	Full Time	P. Samuel-----	\$6.00-----	Full Time
T. Joseph-----	\$10.00-----	" "	T. Gabriel-----	\$5.00-----	Part Time
D. Sudarsanam-----	\$ 7.50-----	" "	G. Moses-----	\$3.50-----	" "
K. John-----	\$ 6.00-----	" "	K. Isaac-----	\$3.50-----	" "

Our little magazine is really doing miracles. Many educated people are coming into the light of truth through this paper. Wherever we go preaching, people (especially Hindu women) are anxiously asking for our literature.

The following tracts are ready for printing:

- | | | |
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| 1. What Are You Believing? | 4. The Only Way | 7. Change of the Sabbath |
| 2. Jesus Is Coming Soon | 5. The Devil's Teaching | 8. Is There a God? |
| 3. The Law and Grace | 6. Resurrection Day of Christ | 9. History of Christmas |
| 10. False Prophets | 11. What Is Christianity? | |

This will cost \$150.00 for printing...2000 copies each. These are badly needed in the field. Please help us to bring more people into the marvelous light.

--Jalli Prakasam

(Elder Prakasam is chairman of the mission board and editor of our church paper and other literature there. We know him personally, having worked with him. --Ed.)

Africa: This is to acknowledge receipt of your letters...which were read and reread, and used as a missionary report from far away across the sea.

Some one there wrote me to explain things relative to the church and our activities. I did not know that he was to publish the letter.... I actually made promises not to write letters for publication. I hope it will not be repeated.

At present, we are two pastors: S. O. Ohaji, resident of Ahoada Township, and I. We have with us 12 ministers stationed at different towns where there are buildings of the Church of God, 7th Day. We have a total membership of nearly 700, inclusive of children. May God bless you in your work.

--Nelson I. Dimkpah

Pastor N. I. Dimkpah has shown or read to us your recent letter. In it I perceived you still have in mind our meeting with you at Aba, in 1958, about our ministers' poor situation in finance.... The letter was also read out and the people thanked you immensely for the sympathy shown toward Nigeria, with the promise to consider us kindly.

The work in the Ahoada District is onward with two pastors: Nelson I. Dimkpah and Shadrach Ohaji. There are also 12 evangelists and a total membership of 700.... Both ministers and members are still with zeal as you observed them.... We shall be grateful if the Association could afford remitting to us 47 pounds monthly through Pastor Dimkpah, to be shared together with the petty allowances from our people, in carrying on ...here in Ahoada, Eastern Nigeria.

I wrote you many times after the ordination...and I thought you might have had no recollection of me. Assurance to you I am still in the Lord's work...is verified in this communication. Pastor Dimkpah and others have congratulated you.

--Shadrach O. Ohaji

(Pastor Ohaji is one of the two ministers ordained when I was with them in Nigeria, in 1958. Therefore the reference to ordination in his writing. --Ed.)

Philippines: As for me and my family...we remain happy...in our Christian life in spite of many hardships....

A week ago I sent my report.... Your personal advice in connection with the Lord's work which I am doing will be highly appreciated. (Continued on page 7)

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| 3. The Law and Grace | 6. Resurrection Day of Christ | 9. History of Christmas |
| 10. False Prophets | 11. What Is Christianity? | |

This will cost \$150.00 for printing...2000 copies each. These are badly needed in the field. Please help us to bring more people into the marvelous light.

--Jalli Prakasam

(Elder Prakasam is chairman of the mission board and editor of our church paper and other literature there. We know him personally, having worked with him. --Ed.)

Africa: This is to acknowledge receipt of your letters...which were read and reread, and used as a missionary report from far away across the sea.

Some one there wrote me to explain things relative to the church and our activities. I did not know that he was to publish the letter.... I actually made promises not to write letters for publication. I hope it will not be repeated.

At present, we are two pastors: S. O. Ohaji, resident of Ahoada Township, and I. We have with us 12 ministers stationed at different towns where there are buildings of the Church of God, 7th Day. We have a total membership of nearly 700, inclusive of children. May God bless you in your work.

--Nelson I. Dimkpah

Pastor N. I. Dimkpah has shown or read to us your recent letter. In it I perceived you still have in mind our meeting with you at Aba, in 1958, about our ministers' poor situation in finance.... The letter was also read out and the people thanked you immensely for the sympathy shown toward Nigeria, with the promise to consider us kindly.

The work in the Ahoada District is onward with two pastors: Nelson I. Dimkpah and Shadrach Ohaji. There are also 12 evangelists and a total membership of 700.... Both ministers and members are still with zeal as you observed them.... We shall be grateful if the Association could afford remitting to us 47 pounds monthly through Pastor Dimkpah, to be shared together with the petty allowances from our people, in carrying on ...here in Ahoada, Eastern Nigeria.

I wrote you many times after the ordination...and I thought you might have had no recollection of me. Assurance to you I am still in the Lord's work...is verified in this communication. Pastor Dimkpah and others have congratulated you.

--Shadrach O. Ohaji

(Pastor Ohaji is one of the two ministers ordained when I was with them in Nigeria, in 1958. Therefore the reference to ordination in his writing. --Ed.)

Philippines: As for me and my family...we remain happy...in our Christian life in spite of many hardships....

A week ago I sent my report.... Your personal advice in connection with the Lord's work which I am doing will be highly appreciated. (Continued on page 7)

Reports from Abroad (Philippines--Continued from Page 6)

I also sent a copy of my picture during our campaign...in Zamboanga Del Sur.

Not all of our people participated in the Lord's Supper because some of them were sick and live quite far from the chapel. However, I know they are all faithful brothers and sisters in the Lord.

I would say that the Church of God (Merger) here in the Philippines is very far behind in the modern ways of propagating the message of salvation, and the people are somewhat reluctant in accepting the truth because there is no beauty in us--primarily poor people, and no modern implements to use in our evangelistic work.... I only trust that God...will touch the hearts of the people and draw them to Him.

At present, I am preparing for another effort in Kolambogan, Lanao Del Norte. Please pray...that God will guide me in my efforts for Him. Your financial help has given me courage and strength to work harder for the Lord. --H. C. Rosell

RPA Support in Foreign Mission Fields: From the RPA Office is being sent regularly financial support to India, Africa and the Philippines. This however, is only a part of the financial support going to foreign fields through interest in research, reform and planning work, since others support through their own local projects.

FROM HOME

Some of you have probably heard of the conditions here in Lodi during the past year, how that brethren of long experience in the Church of God were oppressed by leaders in control. When this oppression reached the point of no further endurance, many of these brethren walked out of a certain church and started services at 210 E. Elm St., in Lodi. By unanimous request of these brethren, I accepted the position as their pastor.

After worshipping on Elm Street for several months, Brothers Claude Ellis and Joseph Reuscher of the Seventh Day Church of God, on Poplar Street, contacted us and invited us to have fellowship meetings with them. After a few of these meetings, a committee of equal representation from each church was elected to study differences in organization and doctrine, and the possibility of uniting the two groups into one. After a few committee meetings, we found that our differences in belief were not enough to keep us apart, and terms for unity were adopted.

A committee was then selected to draft rules and regulations to govern the united church. After several business meetings of the combined groups these rules were revised and adopted, and a uniting of the two groups was accomplished. Officers were elected as follows: Pastor, Leo S. Merriam; Assistant Pastor, Claude Ellis; Elders, Joseph Reuscher and John Brenneise; Deacons, Oscar Seibel and Melvin Reuscher; Deaconesses, Velma Ellis and Carrie Wagaman; Treasurer, Elizabeth Baumbach; Clerk, Arlene Nienhuis; and Sabbath School Secretary, Martha Dais. A Sabbath School Committee, Young People's Committee and a Music Committee were also elected. We have been organized into one, united church since the first part of January.

The Sabbath School is divided into nine classes. The children's department consists of five classes, and we have a Youth Class, one German Adult Class, and two English Adult Classes. Thanks to the untiring efforts of Sisters Ruth Doyle, Carrie Wagaman, Alice Sheffield and Arlene Nienhuis, that we have a Young People's and Children's Choir, consisting of about 42 persons, which sings at Sabbath and other services. We also enjoy the good music played on the piano and the Hammond Electric Organ.

We now have a church enrollment of 104 persons, and the Sabbath School attendance varies from 75 to 119.

Our Sabbath Service Schedule consists of Sabbath School at 9:30 A.M.; worship service at 11 A.M.; prayer and devotional service at 2 P.M., and young people's meeting is held on Sabbath evening twice each month. We also have Bible study and prayer meeting on Wednesday nights. Brothers Claude Ellis and Leo S. Merriam alternate at delivering the Sabbath morning sermons, and Brother Claude Ellis speaks each Sunday morning over radio station K.C.V.R. in Lodi....

This Seventh Day Church of God is the oldest church of its kind in Lodi, having been started in the year 1908. This was accomplished as a result of several German brethren having moved to Lodi, from Parkston, South Dakota, and also from the state of Kansas. It was known as The Baumbach Church for many years (Continued on page 8)

Reports from Home (Continued from page 7)

because of the name of the pioneers and elders who first organized it. A more detailed history of this church will be published....

Although we regret very much the dark hours we had to face in being oppressed and separated from brethren in the former church, yet we are happy and thankful for what has been accomplished in the uniting of the Elm and Poplar Street Churches. We thank God for brethren like Joseph Reuscher, Melvin Reuscher, Claude Ellis, Alex Schnell and others, who so graciously welcomed us with open arms, and were willing to change their system of church government and procedure in order to unite the two churches. The love, understanding and cooperation of these brethren have been unlimited....

Our church here in Lodi is strictly governed by the local congregation, with local autonomy prevailing, which to my knowledge of the Bible is just and right. We are told in the Scriptures that in the new earth God's people will be governed by a King, the Lord Jesus Christ. Until that time, however, a democracy is the only form of government that will succeed in a church, if the people are to be free, happy, and get along together....

Our ambitions and aims for the Lodi Church are to teach and preach the Gospel and the essential things which Jesus said "ought to have been done" (Matt. 23:23). We fear that in anxiety, determination, and desire to teach the outstanding doctrines of the Bible, such as the Sabbath, tithing and other things, many people have become like the Scribes and Pharisees of old, who became so engrossed in these, that they neglected the most important things like judgment, mercy and faith. May we get back again to the old paths and the more important things of God's word. May we both teach and possess more brotherly love and tolerance for our fellowmen, for it is only by our love for one another that we can prove to the world that we are really Christians.

We sincerely covet the prayers of all the brethren, that God would continue to bless our efforts here, that the wiles of Satan may be overcome, and that we may go on to victory. And even though things looked dark a year ago, we take comfort in the following verse: "And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28). We sincerely welcome and invite all who can, to stop and visit us when coming our way.

--Leo S. Merriam, Lodi, California

Give Us This Day (Continued from page 5)

just to oppose more objective reforms that are needed--that even our opposers have claimed are needed in the Church.

Again, you may have heard the criticism as to the procedure of the reform movement. God knows it had no predesigned, long-range procedure, and no real anticipation of the future. It has had to adjust to events.

Some say, "Why did it not make its efforts through church officials and church channels? If these all failed, then it would be entirely and morally justified for assuming its other prerogatives of volunteer efforts."

This reasoning is noteworthy and logical. The question is whether there was (and is) sufficient and overwhelming proof that all such ordinary channels were closed; presumably they were, or such a group would never have been driven to a unilateral course. Isn't the testimony of conference officials sufficient answer? Especially when one voluntarily said that there was no hope except through the laity, and he was being driven to join reform, even if it cost him his conference position? (He is still a member of the Executive Board). But the truth wins out, day by day, for God is able to lead out.

In joining the reform movement by Laymen's Research, we would have condemned ourselves most harshly if we had failed, or others had failed, to give all due effort ... and consideration to ordinary channels, before finally (in desperation) joining with laymen in their full rights, as guaranteed by the Church's own constitution, as well as our citizen rights.

When you exhaust certain efforts, then you abandon them and follow better ways or avenues. When you cannot cross a mountain, you simply find a way to go around it. You know what is beyond. You see the goal ahead. Current events (Cont'd on next page)

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are only obstacles which must be surmounted, and these can make us stronger.

Either, in the storm, one can wilt and feel sorry for himself, and be overly concerned with what he considers to be gross injustice, or he can launch more deeply into the storm--for it is evident that he must need the storm or it would not have come. It is evident that you and I must use this day, and accept adversity as stepping stones.

It is far from pleasant to see some beloved brethren standing in the distance. We cannot blame them, because often they do not understand, and we hold no malice when we know they too are groping for the truth. Such is compensated by the fact that we have gained precious, new friends along the way, as well as the devoted loyalty and generous love of our old, tried and true friends. We are rich indeed when we can claim Christ, and claim so dear a Friend.

Give us this day! Yes, Lord, let us use it to your glory. Let us help others to recognize clearly the greater issues before us, and ask them to disregard us if they must, but to regard Christ and all that we behold in Him. Then we have no fear of where the good Shepherd will lead them. Let us pray much for the lost to repent. "Blessed are they that mourn..." (Matt. 5:4).

"Sorrow is a stepping stone to the garden of God. Once within, life's disruptive experience is apprehended as the bud of a fragrant flower that shall blossom anew like a rose, and will fill the soul with a deeper happiness than ere before."

General Conference Proposals (Continued from page 2)

In view of this record of 1898, please note that in the "Progress Report" by the General Conference in the January, 1959, issue of the HFM, only 124 new members were reported for five entire districts composed of several states. This was only 10 more than for Missouri alone, in 1898. Does this indicate that "the membership of the Church of God has grown to such proportions"? It does not. We have repeatedly warned General Conference leadership about exaggerated "progress reports"--that they were not true.

Here are the facts of the matter: The General Conference Report to the Yearbook of American Churches, lists a membership about twice as large as it really was, or is. Their own words and records prove this as follows:

The HFM of January, 1959, carried a report entitled, "A Look into the Activities of the Districts." In this report, the total sums of money were given for each district of the nine, covering the entire United States. The per capita income (income per member) was then given for five of the districts which made available this information--the others didn't make it available. By dividing the total income of each district by the per capita income, the total membership appears. Following this procedure for the five districts having per capita income shown, and using comparative estimates for the other four which we know reasonably well, a total membership of between 2000 and 2300 appears.

Please notice the difference between this figure in 1959, based on their own reports, and that reported (4300) to the Yearbook at the end of 1957. What is wrong? Where are consistency and dependability? Where is truth? Will General Conference officials confess that the 1957 report to the Yearbook was false? Or, would they admit that membership decreased from 4300 reported in December, 1957, to from 2000 to 2300 in 1959, based on their own reports?

Friends, truth is precious. Let us remember this about it: "Truth crushed to earth shall rise again, but error wounded, writhes in pain, and dies among its worshippers."

Furthermore, in 1954, the Home Missions Department of the General Conference, using information furnished by "district overseers," made a survey of homes having at least one member. This work resulted in a report showing approximately 800 homes wherein there was at least one member. In many of these homes there was only one member. In some, there were two, three, or maybe more in some cases. In striking an average, this survey showed a total membership comparable to that (2000-2300) based on the Harvest Field Messenger report given above. Now, here is an important question: Do you feel that General Conference personnel who would commit and condone distortion of truth as clearly pointed out above, would be any more responsible in other sacred trusts given them? Do you think that a system of church government that would perpetuate such, is worth-while? Distortion of truth is a serious (Continued on page 10)

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General Conference Proposals (Continued from page 9)

offense. The voice of RPA through this Bulletin is crying out against it. Inflated reports contradict truth and mislead sincere people who honestly want truth, and to live Christian lives.

To determine an increase or decrease in church membership, both gains and losses must be considered--not merely the gains. Should the exact truth be known (especially when considering recent losses in not only individuals, but groups of them), it would be surprising if the entire U. S. membership would reach the 2000 mark.

Do you now feel that the Church "has grown to such proportions" to demand adoption of these GC proposals? Don't you feel like doing something about remedying situations as discussed above? We hope so.

It is true that certain changes should be made in the Constitution and Bylaws, but not those that would mean more politics, incompetence, and exercise of lordship.

A T T E N D C A M P M E E T I N G S

There are several camp meetings of Church of God groups to convene this summer. Since we feel that in all these meetings, there will be honest efforts to promote the Cause of Christ, we urge you to attend at least one, if you can.

The camp meeting and conference of the General Conference of the Church of God, 7th Day, is to be held here in Denver in August. In the conference meetings, you should have opportunity to speak out on issues affecting publication of the Church of God message to the world. You should have the privilege of standing up to be counted in matters you feel and know are right and just--that would mean advancement for the Cause of Christ. Your membership has not yet been altered, since the constitution which defines it, has not yet been changed.

The camp meeting of the Bible Church of God, 7th Day is to be in progress the last of June and first of July, at Meridian, Idaho. We are not aware of the dates of other meetings. We would like to be helpful in bringing about a greater degree of spiritual unity and cooperation among all Church of God groups.

The times in which we live are perilous, fulfilling the Prophecies of the Bible given so long ago. The signs of Christ's soon return are appearing before us. These times and the great need*the fulfillment in our lives of Hebrews 10:25, "Not forsaking...the assembling...together; but exhorting one another: and so much the more, as we see the day approaching." * demand

Honesty and sincerity accompany the content of this Bulletin. Criticism and investigation are invited, that if anywhere there be error, it may be disclosed and eradicated--for truth and integrity must prevail.