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THE HOPE OF ISRAEL.

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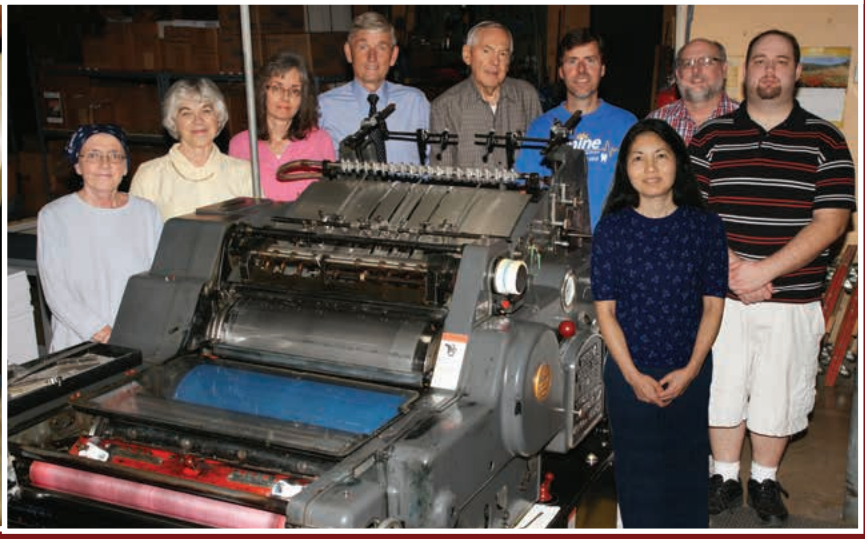

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Our cover depicts just some of the many staff persons who have worked to advocate the Bible through the pages of this magazine.

Top photo (1914), left to right: *Mabel Lippincott, Minnie Walker, Ester Smith (setting type); A. N. Dugger, F. C. Robinson.* ***Center photo (1955), left to right:*** *Horace Munro, Clarence Gitthens (on the press), Lawrence Christenson, Clayton Faubion, Gladys McCoy, Elaine Christenson (seated).* ***Bottom photo (2013), left to right:*** *Sherri Langton, Hope Dais, Linda Michalak, Calvin Burrell, LeRoy Dais, Allan Stroupe (pressman), Keith Michalak, Kyle Michalak (bindery, Internet), Dana Jensen (assistant curriculum editor).*

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Scripture quotations

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BA
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Hope: Then and Now

Our denominational ancestors of the early 1860s had a strong interest in hope. In those times of national and religious turmoil, they needed it!

Nationally, the Civil War was raging, with the outcome still in doubt. The epic battle of Gettysburg occurred one hundred fifty years ago this July. In terms of religion, 1844's great disappointment was still fresh, and Sabbathkeeping Adventists faced the choice of E. G. White's visions or the Bible alone.

In all that, our Michigan brethren found cause for hope. Despite political and domestic upheaval all around, their teachings showed little interest in war or politics. Instead they fastened their hope on Bible promises of Christ's return and resurrection of the dead. They named their paper then *The Hope of Israel* (Acts 26:6-8; 28:20).

Now we also experience cultural chaos — a civil war of values. Will faith in a personal God continue to anchor our families, churches, and nation? Or will it be skepticism and secular humanism for us? Will it be time-proven Judeo-Christian moral standards or the new gods of tolerance, diversity, and freedom for all forms of perversion?

We've felt the heat of today's battles over these issues. With high casualty counts and heavy collateral damage, the trends are discouraging. These times try our patience, our very souls. What's our future?

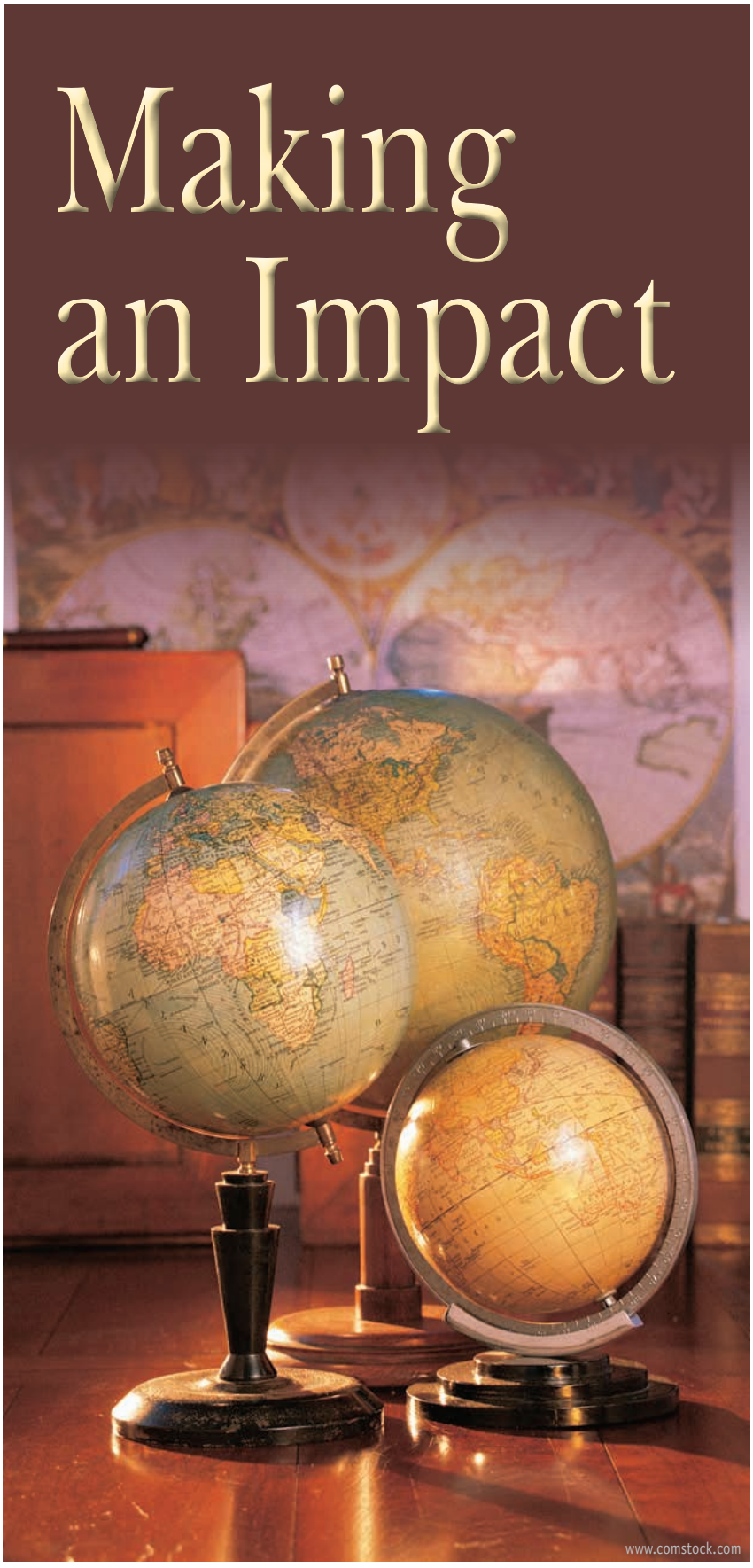
The Church attaches its hope to the same Bible promises that energized our brethren one hundred fifty years ago: that Christ shall return, that the righteous dead shall be raised immortal to rule with Him, that righteousness shall someday cover the earth like the waters now cover the sea. These constitute the "blessed hope" of every believer.

Nor is the Christian's hope limited to the great day of the Lord so fervently embraced by those who preceded us. With equal fervency, let us also embrace the Bible's promises for the present: Wrongs can be righted, relations restored, injustice addressed, pain and sorrow soothed, the gospel preached, wanderers found, and truth taught.

Think of it like this. If God once delivered our ancestors from great disappointment, from the so-called "Spirit of Prophecy," and from Civil War into an era of comparative domestic peace and religious progress for one hundred fifty years, might He not do as much for His people again today?

— Calvin Burrell

Making an Impact



Aided by this historian's insight, we can appreciate how much long-term benefit a little "Hope" can kindle. **by Robert Coulter**

The Michigan State Conference of the Church of Christ, predecessor to the Church of God (Seventh Day), made plans for the publication of a magazine in its conference at Bangor in June 1863. It chose *The Hope of Israel* as the name, solicited subscriptions at seventy-five cents per year, received offerings to defray startup costs, and hired H. S. Dille as its editor.

On August 10, 1863, the first edition of *The Hope* was sent to fewer than forty subscribers. By late 1864, Dille reported its readership had grown to subscribers in eighteen states. He believed *The Hope's* circulation had grown rapidly because it was the only Sabbatarian paper to publish its readers' religious opinions.

The Hope's open editorial policy was decreed by the Church. It stated its opposition "to all sectarian and party spirit" and invited "honest enquirers after truth to exchange views, through the columns of the 'Hope:' not for debate, but as a means of investigating subjects, in the light of God's Word."[1]

Unique readership

At the time the Church introduced *The Hope*, Sabbatarians had a choice of two publications: James White's *Review and Herald* that served his Seventh-day Adventist Church, and the Sev-

enth Day Baptist Church's *Sabbath Recorder.* Neither of these magazines served the membership of the Church of God or its sympathizers.

As pointed out later by Jacob Brinkerhoff, the Baptist paper advocated immortality of the soul and deferred teaching the imminent return of Christ. The *Review and Herald* taught the Sabbath, the Advent, and conditional immortality, but it also endorsed the inspiration of Ellen White's visions and the heterodox doctrines derived from them.

The Hope taught the Advent, Sabbath, and conditional immortality, while advocating *sola scriptura.* Its open forum and unique doctrines had great appeal to many Sabbatarians who had withdrawn from the Whites' movement or had been ostracized from it for repudiating Ellen White's visions.

In the summer of 1857 Gilbert Cranmer was banned by James White from preaching in White's churches because he expressed disbelief in their shut door doctrine, based largely on Ellen White's first vision.

When half the Marion, Iowa church refused to accept Ellen White's writings as "equal authority, and binding forever with the Bible" in 1861, their fellow members "repelled us from them, denouncing us as rebels . . . distinctly intimating that they no longer desired nor would tolerate our company in their religious meetings, otherwise than as spectators."[2]

One of the many letters published in *The Hope* substantiates Dille's rationale for the magazine's popularity:

> I like the aspects of your little paper, thus far . . . Look at the "Review & Herald," published by James White, in which he advocates the Mesmeric visions of his wife; and requires us to receive them as inspiration; and if we refuse to do so, we are denounced and anathematized.[3]

Many scattered readers of *The Hope* never became members of the Church of God. But the magazine encouraged them to remain faithful to God in spite of their disappointment with their Adventist brethren. The magazine helped them realize that their experiences with the Adventist Church were not unique, and gave them a sense of belonging to a community of believers who were unencumbered with visions and extra-biblical doctrines.

Unifying the Church

The first issue of *The Hope* listed the Church's theology in ten statements, summarized here:

1. The Bible is the sole authority for Christian faith and practice.
2. Christians are to observe the Ten Commandments.
3. Sin entered the world through disobedience, resulting in death. Sinners will be annihilated in the Judgment.
4. Man does not possess an immortal soul but may obtain eternal life through faith in Christ by resurrection.
5. Israel will be restored.
6. God will establish His kingdom on earth. Jesus will reign for one thousand years from David's throne. Abraham, Isaac, Jacob, and their faithful posterity will inhabit it with all God's saints.

The BA gave readers a sense of belonging to a community of believers who were unencumbered with visions and extra-biblical doctrines.

THE HOPE OF ISRAEL.

7. God the Father will dwell with the redeemed through eternal ages on the new earth.
8. There will be no death, suffering, or sorrow in God's eternal kingdom.[4]

These teachings of the Michigan church were universally accepted by its sister churches in Iowa, Kansas, Missouri, and Nebraska — each organized independently. The magazine unified these churches in doctrine and mission so completely that they organized the General Conference of the Church of God on October 5, 1884, without preconditions or negotiations.

Open forum

While the Church was united in its initial teachings, some readers of the magazine believed its tenets of belief were incomplete. Taking advantage of *The Hope*'s open forum, they submitted their doctrinal studies for consideration and possible adoption by the Church.

The first of these was published on the subject of the duration of Jesus' entombment. Luther L. Tiffany urged a literal interpretation of Jesus' prophecy that He would be three days and three nights in the "heart of the earth." He argued that while a Friday crucifixion and Sunday morning resurrection fell short of the period foretold by Jesus, a Wednesday crucifixion (with late afternoon burial) and a late Sabbath afternoon resurrection perfectly fulfilled His prediction.[5]

Tiffany's argument resulted in the gradual development of a consensus in the Church. Jesus' seventy-two-hour entombment and Sabbath afternoon resurrection is a doctrine it continues to teach.

An article on the time and frequency of the Church's communion service was submitted to *The Hope* by Samuel Davison in 1872. He observed that Jesus instituted the Lord's Supper as a memorial to His impending death on the beginning of the preparation day for the Hebrew Passover and died on the cross later that afternoon. He advocated the Church should follow Jesus' example and hold its memorial service annually at the time Jesus instituted it.

When Davison's article was published, the Church was holding communion services randomly throughout the year. The Michigan church practiced ending its quarterly conferences on Sunday afternoon with a Lord's Supper service accompanied by foot washing.

Davison's polemic met with such favor that Editor Jacob Brinkerhoff began publishing an arbitrary date for the Church's annual communion service in the *Advent and Sabbath Advocate*, successor to *The Hope*. His suggested date prompted the Church to begin to observe its Lord's Supper services in unison annually. When he later learned of the perpetual Hebrew calendar, he published the date of the Passover as the time for the Church's communion service, a practice we continue from year to year.

Unfortunately, the Church's Christology was not settled by the many discussions published in the Church's papers. The opinions most frequently argued in the 1870s and 80s were the heresy of Jesus' natural birth and adoption as God's Son, versus His deity as God the Son. Andrew N. Dugger, president of the General Conference, appears to have settled the Church's Christology in 1924 by publishing an article in the *Bible Advocate* favoring Arianism.

By the 1980s the Church's Christology was again under investigation. The International Ministerial Congress of 1994 adopted the doctrine of the deity of Jesus, and this was confirmed in 1996 by the North American Ministerial Council. In 2006 the council adopted its *Statement of Faith* and said Jesus "shares the nature, names, and attributes of God with His Father."[6]

The *Bible Advocate*'s open forum was closed permanently in 1914 when Andrew N. Dugger became its editor. He insisted that the publication of diverse ideas contributed to a lack of doctrinal uniformity in the Church.

Missionary work

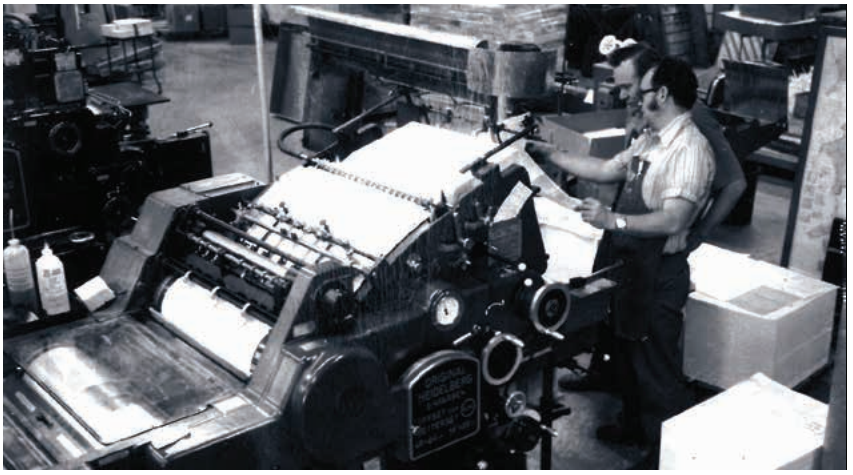
The *Bible Advocate* has served as one of the Church's most effective missionaries, establishing

indigenous churches in numerous countries around the world. In spite of the many cultures they embrace, the *Advocate* has united them in the Church's theology. When these nations gathered in 1978 to organize the International Ministerial Congress, they adopted a *Statement of Faith* reflecting the Church's theology without study or exceptions.

The *Bible Advocate* was the means of introducing the Church of God to India in about 1930. For years the late V. J. Joseph and his son V. J. Utham Rao, migrants from Burma, led a membership confined mostly to southeast India. However, in later years its membership has grown into central India and, under the leadership of George Hnamte, into the northeastern state of Mizoram. Utham Rao's son, Jacob, now serves the Church as the International Ministerial Congress' representative for India and much of Asia.

The churches in Trinidad, Tobago, and Jamaica were founded in the 1930s by James A. Murray, after he received a *Bible Advocate* magazine. The Jamaican church became the larger of the two and has planted numerous congregations among its Caribbean brethren in Canada, the United States, and the United Kingdom.

Upon receiving a copy of the *Bible Advocate* in the 1930s, Benjamin I. Tikili began the Church of God in Rivers State, Nigeria. He built and dedicated its first chapel in 1939, and community schools in the Ayaba and the Ahoada districts in the1950s. The Church's membership expanded from southeast Nigeria to the country's many populous areas, with membership now estimated around one hundred thousand.



Gilbert Tuller and George Tolbert print the Bible Advocate *on the Heidelberg press.*

The Church of God of Kenya was founded by George B. Nyatangi, who received a copy of the *Bible Advocate* in the early 1970s. The Church's membership was confined to portions of the western highlands in the Kericho, Kisii, Narok, and South Nyanza districts, but it has evangelized and established congregations in urban centers like Nairobi and Nakuru. Through the efforts of John Njogu (Kenya) and missionary Robert Crawford (England), the Kenyan church has planted the Church of God in Tanzania, Uganda, Sudan, Burundi, D. R. Congo, Rwanda, and Zambia.

Global impact

When the fledging Church of Christ issued its first *Hope of Israel* magazine on August 10, 1863, it had no idea it was launching a magazine that would take its simple gospel message to so many people around the world. Only God could have foreseen the global impact the Church's humble endeavor would ultimately make over its one hundred fifty years of continuous publication. BA

CoG7 minister since 1955, **Elder Robert Coulter** has completed his book *The Journey: A History of the Church of God (Seventh Day),* to be released this fall. He was interim BA editor for a few months in 1981.

Notes

1. "The Late Conference," *The Hope of Israel*, October 28, 1863, 2.
2. Circular Letter, signed by V. M. Grey, E. P. Goff, and M. N. Kramer, *The Hope of Israel*, September 7, 1864, 1.
3. R. G. Whitcomb, *The Hope of Israel*, April 23, 1864, May 16, 1864, 3.
4. Enos Easton, Introductory, *The Hope of Israel*, August 10, 1863, 2.
5. "Christ's Resurrection on the 7Th Day," *The Hope of Israel*, September 21, 1864, 2, 3.
6. *Statement of Faith*, Bible Advocate Press, 6.

Questions & Answers

Your church claims an "open creed," one that's subject to change. What new teachings has the Church adopted in one hundred fifty years? What old teachings has it surrendered?

The Church's first publication listed its beliefs as "principles" rather than doctrines. Its first-stated principle led the way to an open creed: "'The Bible and the Bible alone' contains the whole moral law . . . its precepts are sufficient to govern God's people . . .without the addition of any human creed or articles of faith."[1]

This was followed by the invitation for "honest inquirers after truth to exchange views, through the pages of the 'Hope:' not for debate, but as a means of investigating subjects, in the light of God's Word."[2] Recognizing that diverse opinions in *The Hope* could lead the Church into truths not yet considered, Gilbert Cranmer stated the purpose of open creed: ". . . the truth is what we want on all subjects."[3]

Not long after, two distinctive doctrines were adopted by the Church as a result of its open creed and open-forum magazine: the time element of Christ's death and resurrection and the annual observance of the Lord's Supper. Explanation of these "new teachings" is on pages 5-6 of this BA.

Our pioneer church had no theological statement on God, and its discussions of Christology proved unfruitful. Its earliest clerics were divided in their opinions on Christ's identity. Some taught that Jesus was a natural son of Mary and Joseph, later adopted as God's Son. Others defended His preexistence and deity. The frequent discussions aired in the paper failed to develop a consensus on the subject. Later, Elder A. N. Dugger led the Church toward an Arian view of Christ, teaching that Jesus preexisted His virgin birth but is not Deity — a majority view for much of the twentieth century.

In the 1980s a growing number of the Church's clergy expressed interest in a closer investigation of Christology, with the result that the International Ministerial Congress of 1994 interpreted the phrase "only begotten Son of the Father" as expressing both the deity and submission of our Lord. The IMC said that although the Father and Son differ in role and position, their equality in nature preserves the oneness of the Godhead.

North American ministers of CoG7 used *deity* in reference to Christ in 1994, adopted the IMC's position on His deity in 1996, and reaffirmed the same both in 2004 and 2006: "Jesus Christ is God's one and only begotten Son. As begotten, not created, He shares the nature, names, and attributes of God with the Father . . . ."[4]

For many years the Church declined to teach the dietary and tithing laws of Moses because it considered Jesus had abolished them. Then in the 1920s and 30s, Elder Dugger and others began to insist these laws were still in force. They were incorporated into the Church's doctrines in 1949.

Thirty years later, the ministers in council amended this view, saying, "While the tithe laws under the Levitical priesthood are no longer in force, tithing as a Bible principle serves as an appropriate standard of giving. Motivated by love, each member is called upon to give tithe and offerings freely and cheerfully."[5]

From 1949 to 1974 the Church called its statement regarding food restrictions (Leviticus 11) the "Law of the Clean and Unclean." Its ministers then removed that stigma from its doctrinal statement by simply calling it "Clean and Unclean": "The distinction between clean and unclean meats with respect to food is to

be observed today as God's will because it was God-given for man's benefit." Its 2013 statement says that we "eat for food only those meats the Bible describes as clean."[6]

The nineteenth century Church maintained a simple list of prophetic truths: the reestablishment of the State of Israel prior to or at Christ's second advent, His millennial kingdom on earth, and the saints' eternal reign with the Father on the earth made new.

In the 1920s and 30s a more elaborate eschatology was introduced, teaching that the Church alone had the third angel's message to warn sinners of God's impending judgment in the form of seven plagues. It believed the Roman Church was being empowered anew to enforce its mark (the observance of Sunday) on Sabbathkeepers and that the present age would end in holocaust.

This apocalyptic eschatology changed the Church's mission from preaching the gospel of salvation through Christ to preaching an end-time scenario of persecution and destruction. For the next forty years it changed our focus from preaching the gospel to the fulfillment of prophecy.

In 1994 the Ministerial Council omitted these prophetic dogmas in its amended *Doctrinal Beliefs*, returning the Church to the simple list of prophetic truths outlined three paragraphs above.

The pioneer Church taught salvation by faith in Jesus Christ. However, its teaching and practice of Sabbath referred to as "the observance of the whole law" (Ten Commandments) injected a legalistic aspect into its concepts of salvation. It thought of salvation as a gift of grace, but one maintained by obedience. This confusion of grace and works influenced the Church's soteriology for more than sixty-five years.

In the last third of the twentieth century, a younger generation of the Church's ministry began to express greater emphasis on God's grace. In 1986 the Ministerial Council adopted a statement recognizing "salvation by grace alone." The Church's current statement reflects this sentiment: "Sinful humanity may be saved . . . solely by the grace of God through faith in Jesus Christ, apart from human merit, works or ceremonies."[7]

The Church was founded on an anti-Trinitarian doctrine, in which the Holy Spirit is not a personal part of the Godhead but a mere influence or power emanating from God.

While the Church continues to decline a Trinitarian creed, it has developed a better understanding of the Holy Spirit and elevated His ministry to the saints. A personal relationship to Jesus through His indwelling Spirit is essential to our faith!

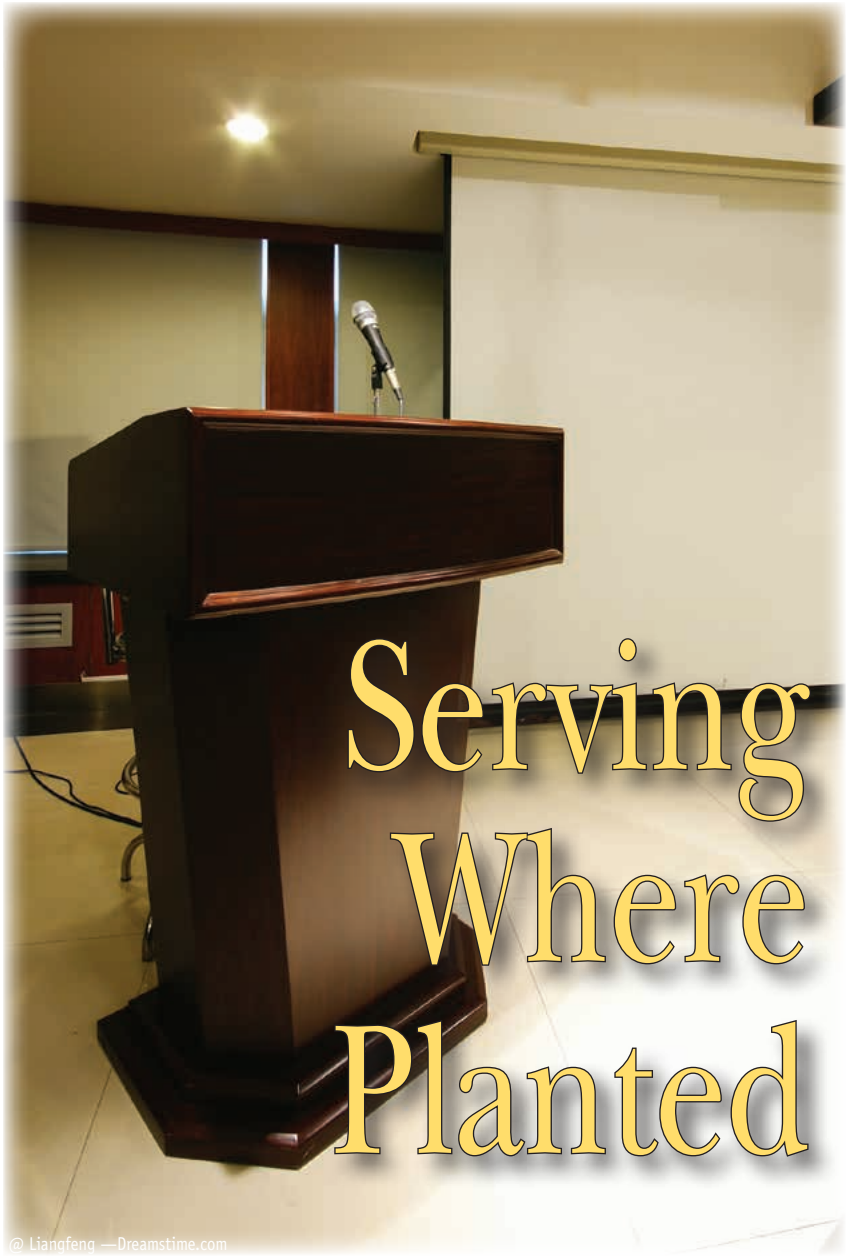
The fundamental principles given in *The Hope of Israel* paper as beliefs of the Church in 1863 have been retained for the past one hundred fifty years. (See them on page 5 under "Unifying the Church.")

While the Church of 2013 has already witnessed the reestablishment of Israel and might interpret some of these principles in a little different manner than the Church of 1863, it still holds them to be true.

— Elder Robert Coulter

Notes

1. *The Hope of Israel,* August 10, 1863, 2.
2. "The Late Conference," *The Hope of Israel,* October 28, 1863, 2.
3. From Brother Cranmer, *The Hope of Israel*, June 26, 1866, 23.
4. "Jesus the Son," *Statement of Faith*, 6.
5. Minutes of the North American Ministerial Council, El Paso, Texas, October 17, 1978, 16.
6. Ibid., October 9-15, 1974, Glorieta, New Mexico, 28; "Christian Living," *Statement of Faith*, 10.
7. *Statement of Faith*, 2006, 7.



Serving Where Planted

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This editor who wrote for the BA's 100th birthday reflects on the task with fresh perspectives.

by Max M. Morrow

Serving the Lord is a joyful experience. It's all the more joyous if one is where the Lord designs. First Corinthians 12:27 says, "Now you are the body of Christ, and members individually." The word *individually* (King James says "in particular") is from an obsolete but more primary form of *meiromai,* which means "to get as a section or allotment" or "a part due or assigned to one." In other words, it's the precise spot the Lord intends. Service in that spot can be next to heaven — a dream come true. I feel I have been there most of my years!

Early editing

As a young man in his mid-twenties, I was asked by Elder E. A. Straub, then president of the General Conference, to accept the role of desk editor of the *Bible Advocate*. I was in my first year of pastoral ministry, loving every minute of it, but felt the need to yield to the request. It seemed to me at the time that leaders of the Church were to be obeyed. So I took the position in the fall of 1957, working under the supervision of Elder Horace Munro. Then after a time, as Elder Munro's health declined, I became editor.

In those days we had no computers, not even electric typewriters. Editorial tasks were done on a manual Underwood typewriter. In the beginning I didn't even have Correcto-Type for correcting typing errors. Erasers were the thing, and accuracy was essential. A large part of the copy had to be retyped before it was sent on to the linotypist.

We put out a biweekly issue of the *Bible Advocate* — sixteen pages, as I remember — and a monthly issue of *The Harvest Field Messenger.* There were also a youth magazine and a children's paper, but I was not involved with their publication.

Those were the days of great rivalry between Russia and the US. Each was endeavoring to be first in conquering outer space. I remember writing an editorial that man would never reach the moon, using Psalm 115:16 as scriptural proof: "The heaven,

even the heavens, are the LORD's; but the earth He has given to the children of men." The Lord must have chuckled over that one, and readers must have said, "His youthfulness is showing!" Probably readers caught many more blunders in those seven years.

Blessings were rich in reward for service, but I longed to be face-to-face with those to whom I ministered. The "cross" became so heavy, I could no longer bear it, so I asked to be replaced. "Use it or lose it" became a haunting concept, which I gathered from the parable of talents (Matthew 25, especially verse 29). I knew my calling was to pastor, to exhort, encourage, and comfort in personal contact. So after a couple of years asking to be replaced, I moved on to a pastoral assignment.

Using your gifts

Every member in the body of Christ is gifted for specific service. Thus the body (church) is "knit together by what every joint supplies, according to the effective working by which *every part does its share* . . ." (Ephesians 4:16). You know what it is, what you are gifted to do for the Lord. No one can do it as well as you, though "filling in" is certainly possible. The hand can fill in for the eye and feel its way around, but that's no match for how the eye can see to guide one around. Likewise, a pastor can fill in as editor, but the best place for him is in a pastorate.

In the church today there is too much "filling in." God's plan, I believe, is to equip (give gifts) to enable *every* member to do specific functions in the body. When this is done, the church operates smoothly and effectively. When it is not done, the church still functions, but is handicapped in areas where members are not doing their part. The operation is not as smooth and effective as possible.

God is calling and equipping people for specific service. He's not slack in calling people; "called" people are not serving where they are called to serve! Are you called to preach? Then preach. Are you called to write? Then write. Are you called to something else? Then serve in doing that! There is a spot in the church where you can best serve the Lord, enabling the church to carry out its mission.

When Jesus had finished His mission, He commissioned people to continue what He had started: "As the Father has sent Me, I also send you" (John 20:21). That mission is still not completed — seeking and saving the lost. There's work to be done before Jesus comes, and there may not be much time to complete it. It is imperative that every member of the body of Christ do his or her part! Souls will be saved or lost in direct proportion to the individual service given for the Lord's glory.

Out of hiding

For over one hundred fifty years the Church of God (Seventh Day) has proclaimed God's truth, verbally and on the printed page. Joyful service has been given by many — the faithful — but others have declined to step up and do the service they are designed to do.

May this be the time when all the children of God commit to performing the specific service for which God has prepared them. Let everyone come out of "the stuff" in which they are hiding. Saul had to come out of hiding "among the stuff" (1 Samuel 10:22, KJV) in order to be crowned king — before he could fulfill the role God had prepared him for.

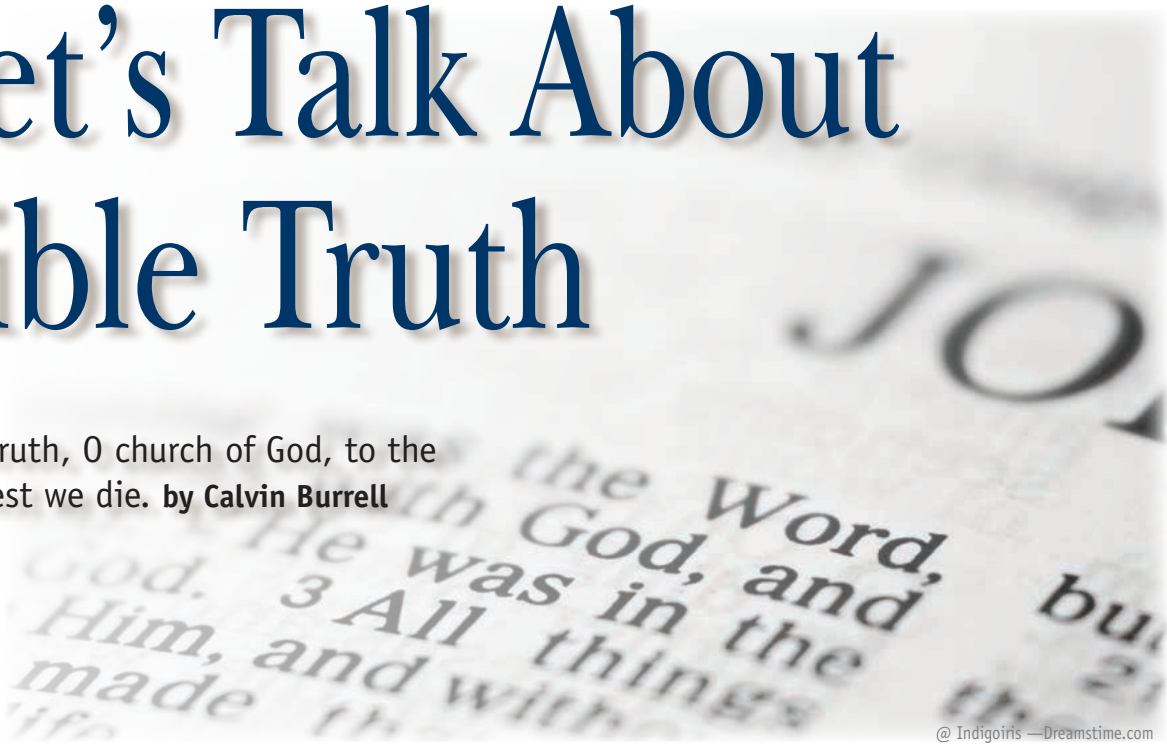
How about you? Are you fitting into the body where God intends? He's prepared you for a specific spot. No one can fill it as well as you. And you won't fit as well anywhere else. BA

Max and Shirley Morrow live near Owosso, MI, where he has served as Bible teacher at Spring Vale Academy and church pastor. They are parents to Brent, Nick, Kevin, and Chris, and enjoy their grandchildren.

There is a spot in the church where you can best serve the Lord, enabling the church to carry out its mission.

Let's Talk About Bible Truth

To the truth, O church of God, to the truth, lest we die. **by Calvin Burrell**



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Truth is a favorite word in CoG7 and in the BA. It's been like that most of our magazine's one hundred fifty years. No problem. Jesus and John loved that word, too.

Not all the truth about God, people, sin, and salvation is as plain as we'd like. Some of it is plainer. The simple gospel about Jesus, recorded by John, is among the plainest of Bible truths.

In the Gospel According to John, the words *true* and *truth* occur fifty times — far more than in any other New Testament book. John, in fact, uses those words more than twice as often as Matthew, Mark, and Luke combined!

The Bible word *truth* carries rich meaning and implications, calling for Christians to understand it better than we do. Truth be told, we often obscure the truth about *truth* by often using that word to mean something Jesus and John never meant by it.

And what is truth? This classic query is a philosopher's dream and a scoffer's "gotcha." Pilate turned the question toward Jesus, after our Lord said, "For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth" (John 18:37, 38a).

Jesus answered Pilate, not in the next verse but in the fifty uses of *true* and *truth* in John's Gospel. Here, we'll look at five of those uses and five texts in which Christ matches truth with another great Bible word. Each of these pairings provides a revealing glimpse, a delightful taste, a helpful feel for what He meant by this superb and imposing word, *truth*.

Truth and grace (John 1:14, 17)

In this perfectly balanced duo, truth is the super-structure of the skyscraper of life. It is the cold, hard stainless steel, rivets and welds necessary for building — but insufficient for residing and abiding.

Grace is the warm, soft, and comfy purple velvet needed to soften and complete a life of steel. Truth makes it sturdy, strong, and stable; grace makes it lovable and livable.

In the church, truth rightly says, "This is right. This is what the Bible truly teaches." And grace rightly adds, "No one is saved by true doctrine, lest any church should boast."

In Jesus Christ, eternal truth is always present — and it is always paired with eternal grace. Either without the other is incomplete.

Truth and spirit (John 4:23, 24)

For those who would be true worshippers, Dr. Jesus writes a short prescription here, one that is not easy to decipher.

The common explanation of "worship in spirit and truth" uses a head-and-heart model, like this: Worship in *truth* means "in agreement with Bible teachings," and worship in *spirit* means "with gusto and much feeling." This appears to match Christ's great command to love God with all our minds and all our hearts.

On the other hand, the truth component required by Jesus in worship may mean nothing more than that our devotion to God is to be lived out in the reality of life. Worship is best seen in the daily truth of our walk and work!

Likewise, the spirit element of worship may be understood as a reference to the Holy Spirit, announced in John 14-16 as the "Spirit of truth." From this vantage, true worship exhibits the fruits of the Spirit (love, joy, peace — as stressed in those three chapters), along with spiritual gifts and talents.

From this perspective, the truth and the Spirit become the energizing, inspiring pair that join the human to the divine. We may distinguish between, but not separate, them. More elusive than the first pair, this second word pair nevertheless adds to our comprehension of truth.

Truth and freedom (John 8:31, 32)

Jesus' familiar words here link our third pair as cause and effect — the first leading to the other. Truth, he says, always marches toward authentic freedom.

In the same way that untruth (the Devil's lies) leads to bondage (in sin), so does God's truth lead inevitably — if not immediately — to life-freedom. Better it is to follow truth and be forever free from sin's guilt and increasingly free of its practice than to take the path more traveled.

In the Bible, the truth that sets us free is no mere set of statements with which we agree. Rather, it is the full complement of eternal principles once embodied in Hebrew law-wisdom-prophets, now known more perfectly through one Way, one Person, one Life. Read on.

Truth and Jesus (John 14:6)

The essential nature of God's truth — could it be described as abstract and philosophical? Or academic and propositional? Or absolute and spiritual? All of the above, we may suppose; and above all, it is more than their sum.

In John 14:6 Jesus says the truth is personal and relational: "I am the way, the truth, and the life." All the truth that can be known about God, this text suggests, has now been personified in the divine-human Christ. In this way, Jesus himself becomes the only true link and route to God's heaven because "No one comes to the Father except through Me."

To know Christ is to know the Father — the fountain of all truth.

Truth and God's Word (John 17:17)

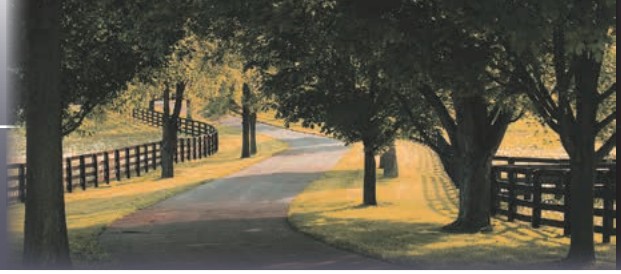
If the fourth pair leads us to think of truth as subjective reality with Jesus as the subject, this final pair provides an objective balance: "Your word [written] is truth." Both the living Word (Christ) and the written Word (Scripture) share the quality of being true. Truth is their stock-in-trade.

Bible truth without the person and work of Jesus easily becomes dry dogma. The attraction of Christ without its anchor and verbal description in God's Word written easily deteriorates into sentimentality. In the balance of the living and written Word, as in the first pair of grace and truth, is great wisdom and safety.

Truth project

May God deliver us from labeling our own views of Scripture as "the truth," with little respect to the profound biblical scope and force of this wonderful word. May this introduction from John's Gospel inspire each of us to our own "truth project" — a lifelong search for the best and most valuable answers to the question "What is truth?" BA

May God deliver us from labeling our own views of Scripture as "the truth," with little respect to the profound biblical scope and force of this wonderful word.



As I Recall . . .

by Roy A. Marrs

The following are items that contributed to my becoming and remaining a Christian: Christian parents and relatives, taking turns reading the Bible at the table before breakfast and after supper, regular attendance at Sabbath school and preaching services, revival meetings held by CoG7 ministers, campmeetings sponsored by the Oklahoma State Conference and General Conference, public schools that had prayer on occasion, our community singing gospel songs in the school house, a nation that pledged allegiance to "one nation under God," and the Holy Spirit using these influences to give me a new heart. The list could be expanded.

When I was eight or nine years old, the Holy Spirit reminded me of my waywardness to the point that one afternoon as our father came home from WPA work, I ran down the driveway to meet him, crying. He stopped the wagon, invited me to get up in the wagon, and asked what was wrong. He knew of dangerous games my sisters and I played, like throwing clods at each other, and told me later he was afraid I might have accidentally killed one of them.

My father was greatly relieved to learn that my problem was my awareness of my sins and my need to be forgiven. His fear turned to joy as he listened to me recount things I had done wrong, and my worry turned to happiness as he listened without threatening to punish me.

He patiently explained what was happening to me and that God also was happy instead of sad about my decision to confess and begin a new chapter in my behavior.

But that didn't end my waywardness, and I learned shortly the meaning of "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 2:1). What joy it is to take care of the sin problem God's way!

With Daddy's guidance, it wasn't long before I was baptized by my uncle, Burt Marrs, with other boys who had also decided to "trust and obey." Our baptism was in the farm pond of one of the church families near Who'd Thought It, the school where we had church services.

One of our parents' training methods was to take us to revival services, or even Sunday services, of various other churches. If something not in the Bible was taught, Dad would explain what the Bible really taught.

One of those churches was Free Methodist in Tecumseh, Oklahoma. I think the "free" part of its name was a protest against the doctrine of predestination. We are free to accept Christ and be saved or choose not to do so. God didn't make that decision for us.

Another group we visited was a Baptist church on the highway south of our Shawnee Church of God. My memory of their teachings is that they not only believed predestination but also thought preaching the gospel was useless because God decided before man was made who would be saved and who would be lost! They were called "hard-shelled Baptists."

We also visited the Nazarene church in south Shawnee where my uncle, Pearly Lewis, was pastor. I heard many church songs there first, like "Glory to His Name." For me these are "precious memories" of things that most Christians can share joyfully.

First 'Bible Advocate' memories

A CoG7 member, last name of Holman, was getting too old to live alone and do his own cooking. He told Daddy he would give his car to him if he could come live with us. Daddy agreed.

He moved in with all his peculiarities too. For instance, when the beans were passed around the table, he would cover the bottom of his plate with them. The next dish covered the beans, and so on with each dish passed. Then he would cover all that with molasses, all that with honey, all that with a hefty coating of sugar, then proceed to mix it all up with his fork and eat it.

He had a strict code of ethics that didn't include little kids reading the funny papers. Not so, Grandmother Kerns, who weekly saved the Sunday funnies to give to us kids. We'd lie on our tummies on the floor, looking at them. I was about five or six; my sister, Wilma, may have been in the first grade. My other sister, Pearl, would read them to us.

Brother Holman came into the room, reprimanded us, handed the *Bible Advocate* to Pearl, and took the funnies away with the admonition that we ought not read such nonsense.

Daddy had instructed us that when we were through with the funnies, we were to get our hoes and hoe weeds out of the cotton field. Well, we were "finished," weren't we? So instead of the *Advocate*, we followed Daddy's instructions, got up, and went out the door singing "nonsense, nonsense, nonsense" all the way to the cotton field. It was a new word to us!

Brother Holman, soon having enough of *our* nonsense, got in his Model T and went back to Shawnee. I don't remember ever hearing of him again.

Editorial reflections

I recall hoping that my time as editor would reflect two concerns: that we print nothing contrary to what the Bible teaches and that we reflect our denomination's beliefs. This concern was expressed by one of the Church's older ministers, who wrote that he would be watching the results of my work to see whether the first concern in particular was accomplished!

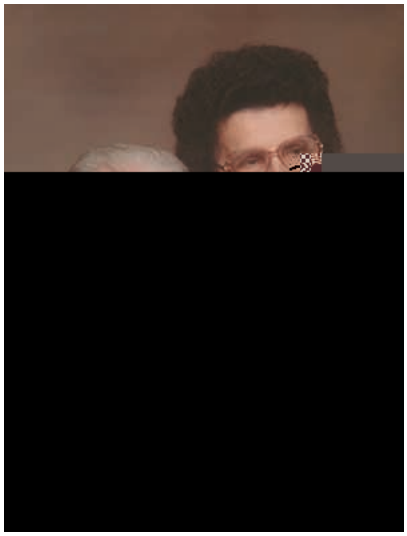
Brethren, may we never shrink from the task of correctly reflecting our Lord, whether as preachers, writers for our publications, or in our daily walk before those who watch. May our concern not be political correctness nor praise from men, but a desire to always represent our Lord as devoted children who love even our enemies!

Writing to reflect the beliefs of our denomination sometimes poses a problem because we individually may still believe what our church used to teach. We may even resent the fact that our denomination has changed our beliefs to conform to what the Bible says. We make such changes as we get better acquainted with what's in the Bible.

Such resentment may occur because we failed to carefully study what the ministers in council actually found in the Bible. If we study to prove we are right instead of studying to find out what the Bible actually teaches, this too poses a problem.

Psalm 19:14 sums this all up nicely: "Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my rock and my Redeemer."

Elder Roy Marrs served as BA editor for five+ years in the 1990s. His other positions in 60 years of ministry include Midwest Bible College instructor, Missions Abroad director, Ministerial Council president, and pastor. Roy also was a faithful husband to his wife Alvina, who fell asleep in Jesus late 2012. Scripture quotations are from the *New American Standard Bible*.

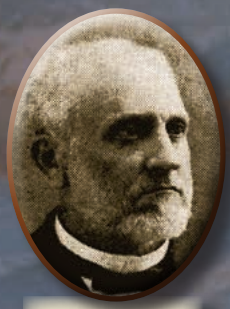


30 Editors Match

Gilbert Cranmer
1863-1864

Enos Easton
1863

W. H. Brinkerhoff
1868-1869



B. F. Snook
1868-1871

Jacob Brinkerhoff
1871-1914

John Kiesz
1931-1933

S. J. Kauer
1935-1942

William Alexander
1932-1933

Roy Dailey
1933-1945

W. C. Rodgers
1935-1937

Charles E. Adams
1956-1957

Horace W. Munro
1957-1959

Max M. Morrow
1957-1964

Archie Stiede
1964-1967

Noah Camero
1967-1970

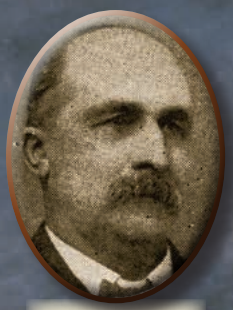
Photos unavailable:
H. S. Dille (1863-1865)
Samuel Everett (1865)

More than just a paper p

worthy of double honor, especially

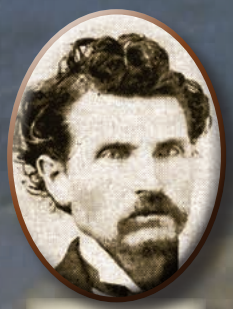
BA's 150 Years

A. C. Long
1887-1888



W. C. Long
1888-1905

N. A. Wells
1900-1903



A. F. Dugger
1903-1909

A. N. Dugger
1914-1932

Roy Davison
1937-1943

A. B. Craig
1942-1944

A. S. Christenson
1945-1950

Ray E. Benight
1950-1953

Clayton L. Faubion
1953-1956

Floyd A. Turner
1970-1981

Robert Coulter
1981

Jerry Griffin
1981-1992

Roy Marrs
1992-1997

Calvin Burrell
1997-2013

astor: "Let the elders who rule well be counted
those who labor in the word and doctrine" (1 Timothy 5:17).

This Linotype (shown here being operated by Gilbert Tuller) was purchased new in 1929. An older model had been purchased in the early 1900s. A linotype uses molten lead to cast the wording on one-line slugs. Prior to this time, all the type was set by hand, letter by letter — a tedious job.

Below: Making corrections on a BA page of type, set on a Linotype, by replacing an entire line.

Plans are on track to introduce lessons for the preschool children in the fall of 2013. Then in the near future the curriculum staff plans to further enhance lessons already being used by several Sabbath schools for children in the nursery so they can be provided for all churches.

Alive and Well at 150

continued from page 19

sold at a small price, but since 1959 they have been distributed without charge. Contributions to the BAP Literature Fund provide the necessary finances.

Bible curriculum

The Adult Sabbath School Quarterly was started in 1915 to provide Bible lessons for Sabbath schools around the country. Today it is known as Bible Studies for Adults. Bible Studies for Senior Youth carries the same volume number as the adult lessons, but we suspect it started under a different name.

A new junior quarterly was introduced in 1958 but apparently was discontinued when the BAP started providing curriculum from other publishers. Bible Studies for Junior High Students was introduced in 1972.

Gradually, Sabbath school teachers tired of using curriculum from other publishers because they did not include some of the basic beliefs and teachings of the Church of God (Seventh Day), so some teachers started creating their own lessons. Appeals became more frequent to develop our own lessons for children. In 2006 Conference President Whaid Rose appointed a Christian Education Committee to develop plans for creating curriculum. The goal was to provide lessons that would help build firm foundations based on Bible truths, starting with children at a young age.

A very small crew has worked diligently, recruiting writers, graphic designers, and consul-

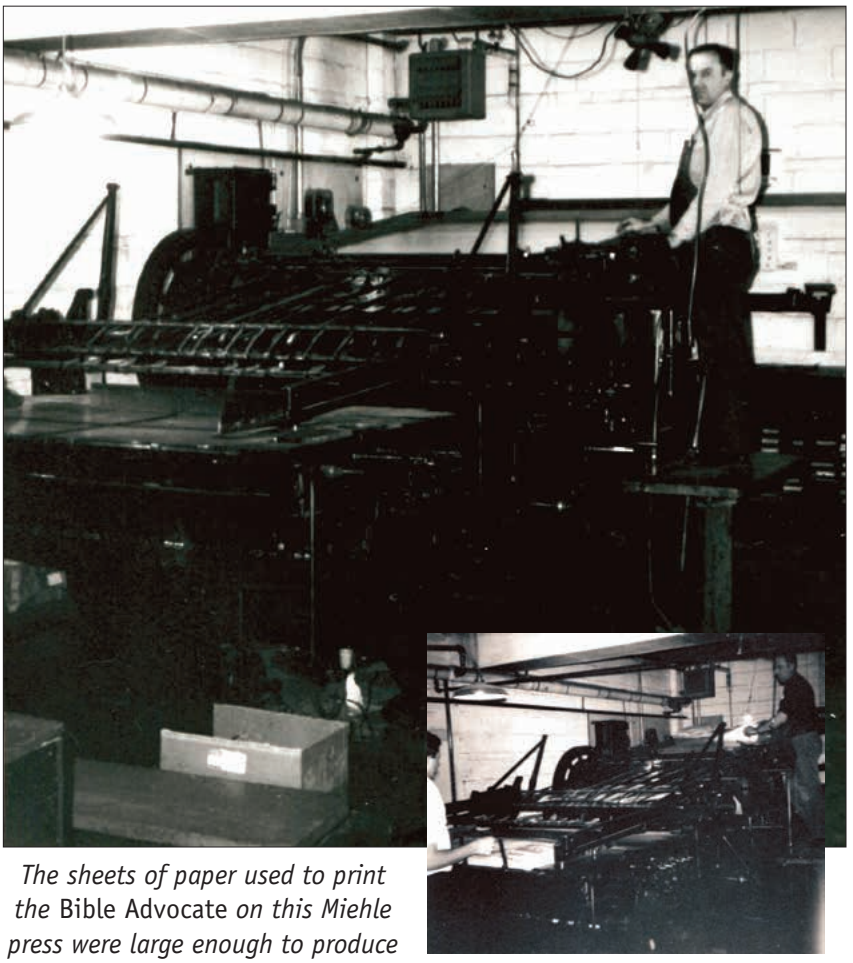
tants. In the fall of 2010 the new intermediate lessons for grades 4, 5, and 6 were made available to our Sabbath schools. A year later the primary lessons for grades 1, 2, and 3 were introduced. Both the primary and intermediate lessons will be on a three-year cycle for these specific age groups. Instead of printing them in booklet form, the lessons are provided via e-mail attachments or on disks, and each local church prints the number of copies needed for its students.

Reflections

The action of believers in Michigan in 1863 started a cycle of blessings: God blessed the believers with the inspiration to begin a publication; a few were blessed in obediently performing the task of producing the paper; those who received the product of their labors, *The Hope*, were blessed in receiving it; they in turn blessed the laborers with their writings and support. God was involved in every phase of this cycle, and the cycle has continued to this day. The Lord does His work through His people.

The BAP has never had a surplus in finances, nor the ability to vastly expand, but the Lord has always provided adequately to continue operation. Just as individuals encounter obstacles along the way, Bible Advocate Press has had its own encounters with trouble over one hundred fifty years. But the Lord opened new doors each time: to increased funding, to a larger facility, and to more efficient equipment that provided for growth and an expanded field of ministry.

Innovations in the world around us also benefit the gospel work. We are now capable of providing the *Bible Advocate*, literature, and Bible lessons in digital format. The younger generation is most familiar with the electronic methods of getting and giving information. After working on a computer all day, I still prefer to hold a magazine or tract in my hand to read. I think the need for the printed gospel word will be here for a long time to come. Still, the Bible Advocate Press must use all available avenues to nurture believers and reach those who need the Savior.



The sheets of paper used to print the Bible Advocate *on this Miehle press were large enough to produce two copies of a sixteen-page magazine from each sheet. The second time through this press, a circular knife cut the sheet to separate the two copies. Elmer Schlenker is running the press.*

I have been blessed to be a part of this work of the Lord. May He bless our staff with wisdom to adapt to future innovations and vision to continue this ministry until the Lord Jesus Christ returns to receive His own unto Himself. BA

To learn about the types of equipment used to produce the BA down through the years, visit baonline.org. .org

Check Your Sources

@ Piotr Adamowicz—Dreamstime.com

Paul told the Thessalonians to not be gullible but to "test all things." That's good advice today too! **by Jerry Griffin**

For ten-and-a-half years, November 1981 to August 1992, I had the honor of serving as editor of the *Bible Advocate*. It was a rich and rewarding experience with many lessons learned. Now I'd like to share a fundamental lesson with you, one that directly impacts what you believe and why you believe it.

Fly fishing and religion

One perk of the BA office is location — the panorama of snow-capped Rocky Mountain peaks stretched out before us. Inspired by the view and some inner fantasy, I took up fly fishing. The more I learned about this sport and its substantial body of literature, the more I realized it was a lot like religion. The great diversity of opinion about what is true and effective has divided fly-fishers into denominations, much like Christians. Over the years, each of the fly-fishing sects has built up a body of conventional wisdom that often rests on little more than anecdotal evidence and conjecture passed from one angler to the next.

Knowing how to best imitate natural insects with artificial flies is the holy grail of fly fishing. Unfortunately, a lot of pseudo and outdated information continues to circulate through the sport. A well-known fly-fishing author once lamented:

> An error in a fishing book can snowball, other writers repeating it over and over until it grows into a commonly accepted statement.*

This quote still hits me where I live. If publishers of fishing books should verify the accuracy of what they print, shouldn't publishers of material far more important do the same?

In a recreational pursuit like fishing, misinformation may be a trivial matter. But that is not necessarily the case in matters of politics, religion, social values, and worldviews. Here the stakes are much higher. These pursuits shape our minds and souls, determine how we live and treat each other, with power to unite or divide, heal or destroy.

Misinformation

As editor, I saw my share of questionable articles — articles

* Gary LaFontaine, *Caddisflies* (The Lyons Press, 1981), 323.

whose authors, carelessly or otherwise, didn't let accuracy get in the way of their point. The worst of the lot were so fundamentally erroneous and full of self-righteous venom that they were unsalvageable.

Those were the days of typewriters and snail mail. Now, via the Internet, I see more dubious and vitriolic material in a day than I saw in a year's worth of hand-typed submissions. The amount of misinformation being spread through e-mails, websites, and social networks is staggering — a barrage of sales gimmicks and advertising claims, hoaxes and scams, e-rumors and gossip, urban legends and conspiracy theories, slanted news and political spin, skewed religious teachings, bogus inspirational stories, and emotional pleas.

Granted, the information highway is a wonderful convenience, but it's also full of unvetted potholes. Not long ago the flow of public information passed through a journalistic filter — a competent reporter, editor, or publisher who was held to certain standards. It wasn't foolproof, but there was some semblance of accountability. Now, that filter is gone.

Personal responsibility

Why am I telling you this? Because with the advent of Internet and smartphone, *you* are now an editor. Every time you hit "send," *you* become a publisher. And with that position comes responsibility. This means checking facts, quotes, and scriptures, not just for typos but for origin and substance as well. Are the facts documented and verifiable? Are quotes and scriptures used consistent with their original context? Are key points clear and rational?

Anyone can publicize anything nowadays. The mere fact that it appears in print or online doesn't make it true. Given the sophistication of doctored videos, it's getting harder to trust even what your own eyes can see.

Ah, but it's so easy to just go with the flow, to forward that e-mail with the convincing photo, the inspirational story, the passionate appeal, the partisan point of view. However, unless you're willing to be a responsible editor, to take the time and effort to verify the truth of that e-mail, please don't hit "send."

You may think I'm overreacting. But forwarding unverified information, even stuff sent by a trusted friend, has consequences. Here are four reasons you should break the chain and take personal responsibility.

1. Being truthful is important for its own sake. Spreading misinformation is akin to "bearing false witness." It's a matter of honesty.

2. Repeating sensitive or harmful information, regardless if it's true or not, is a form of gossip. It's a matter of reputation.

3. Making an inaccurate point, even in support of a good cause, weakens your case and your credibility. It's a matter of trust.

4. Checking your facts and correcting them when wrong is not a sign of weakness. It's a matter of humility and redemption.

Biases and blind spots

This final point needs more explanation. Each of us is hardwired to process information and form beliefs in certain ways. Yet our mental processes are not omniscient. None of us possess complete knowledge and insight. We all have gaps in our understanding about the world around us. We tend to fill in those blanks with our own explanations, gut feelings, anecdotal evidence, assumptions, etc. Because these ideas are products of our own thinking, we naturally become attached to them and protect them when challenged.

This helps explain why the constant flow of misinformation serves to feed our biases and blind spots. Is it any wonder that today's public discourse has deteriorated into a game where the goal is no longer to enlighten but rather to score partisan points? Like the Romans of old, we're entertained by the spectacle of seeing our opponents thrown to the lions.

All this ramped-up rhetoric comes with a price, especially when discussing emotionally

continued on page 26

If publishers of fishing books should verify the accuracy of what they print, shouldn't publishers of material far more important do the same?

The BA Goes On

The Hope of Israel was born in Michigan's southwest,
A link for Advent believers who honored the Sabbath rest.
The first edition issued forth in 1863;
Perhaps Abe Lincoln saw an early copy – could that be?
Gilbert Cranmer and a cadre of similar-minded peers
Kept the journal coming throughout the early years.
News and documentation became the journal's core,
Building unity and bridging stress became the paper's chore.

And the BA goes on.
It heralded camps and conferences throughout central USA
And led to incorporation of the Church of God (Seventh Day).
Production moved to Iowa for two decades and more;
Snook, Dugger, Long, and Brinkerhoff performed
the editing chore.
Tattered copies of old issues have been carefully researched
As Robert Coulter worked on his story of the Church.
The name has gone, from time to time, through
various permutations,
But *Bible Advocate* survives to the present dispensation.

And the BA goes on.
In the early 1900s through two wars and the Great Depression
The BA lived in Missouri, where a college was in session.
In 1972 plans were made to move it all away
To Denver, Colorado, where it still lives today.
It's a forum for the people who seek guidance in the Word
And a way to stay connected to others in the Lord.
No longer just in English but routinely in translation,
The BA bridges continents and transcends generations.

The BA goes on.
The BA's loved in Kenya and in the Philippines,
Nigeria and India and places in between.
Close to one hundred nations are in the BA zone,
A single copy often being passed from home to home.
Imagine all the changes required to bring the page
From Civil War technology to the current digital age.
But the message never changes, and God's work is never done,
So on into the future the BA marches on.

Cecyl Fischer

Check Your Sources

continued from page 25

charged topics like politics and religion. Frustrations build. We become impatient and demonize each other. Intolerance turns to hate. Hate leads to threats, and threats to violence. Who's to say how much or how little online misinformation finally pushes the less stable among us over the edge?

Whatever our religious beliefs and political affiliations, we must all wrestle with our own biases and blind spots.

> Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? . . . You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye (Matthew 7:3, 5, NIV).

Advice

From one editor to another, here's the sum of my advice:

- Always do your best. Pay attention to detail.
- Go to the root source to investigate information.
- Be impeccable with your facts. Don't assume; verify. Then, double check.
- Don't take differences of opinion personally. Stay humble. We all make mistakes and have much to learn. BA

Jerry Griffin of Lodi, CA, fills his retirement with research, writing, gardening, and fly fishing in the Sierras.

Mail Bag

Face of CoG7 to the world: India

Greetings in the name of Jesus! I congratulate you and the General Conference board of the Church of God (Seventh Day) on the successful completion of 150 years of publication of the *Bible Advocate*.

I was born to a CoG7 family in India (1956). My grandfather, Elder V. J. Joseph, came to know Sabbath truth in 1909 during his sojourn in Burma (now Myanmar). Later, he migrated to India and was introduced to the Church of God (Seventh Day), Denver, in the 1930s. He associated with the General Conference and regularly received the *Bible Advocate* and other BAP tracts. My father, Elder V. J. Utham Rao, continued to work under General Conference leadership and established the Church in Hyderabad, Andhra Pradesh.

I grew up reading the Bible, *Bible Home Instructor*, and the *Bible Advocate*. When I was a youth, there were questions as to why we are different from other Christian denominations, including SDA. I always read and reread the magazine's "Questions and Answers," which provided answers to several of my own questions. For us, the *Bible Advocate* was the face of our church worldwide.

As a young person, I was amazed to read the reports of the gospel work in different countries and the photos of missionaries. I was wondering why the good work of the gospel in India was not reported in these columns. I could not write to BA because we did not have computer in those days and writing letters by regular post was expensive.

I am proud to be associated with CoG7's General Conference and International Ministerial Congress because of the inspiration received and the good work being reported in the *Bible Advocate*. My desire has been to share the good news about the gospel work of the Church in India in the BA. My dream has come true. Today, when the magazine reaches many homes in the interior villages of India, the people are very happy to see the reports/photos about their churches published in the *Bible Advocate*.

Thanks to the entire team at the BAP! May the *Bible Advocate* magazine continue its good work till the return of our Master and Savior Jesus Christ. Amen.

Pastor V. Jacob S. Rao
General Secretary
Association of the Churches of God (Seventh Day), India

Pertinence and effect: Mexico

My first contact with the *Bible Advocate* was during the early 1970s when, by the grace of God, I was saved in the Church of God (Seventh Day) and baptized in Monterrey, Mexico. I soon realized the great value of this publication and its significance in the life of the Church wherever it has reached.

The Mexican church went through great difficulties in that decade. One action that helped much in maintaining our unity was a letter sent

by Robert Coulter (September 10, 1979) in which the Church in Mexico was authorized exclusive rights to the name *Bible Advocate*, which was being usurped by other groups to pretend their adherence to the CoG7 with general offices in Denver, Colorado.

My respect for this publication grew significantly when Bill Hicks and I arrived for the first time in Ghana in 2004. While being received at Accra airport by brothers Kenn Anan and Samuel Boakye Anash, we asked, "How was the Church established here?"

They responded, "Through the *Bible Advocate*."

The BA is our major magazine with international circulation. We give thanks to God for its pertinent message that conforms to the Word of God and for its positive impact in the different cultures it has reached.

Who would have thought that the magazine first published on August 10, 1863, with its name *The Hope of Israel* in Waverly, Michigan, edited by brother Enos Easton, would impact so many people around the world!

Ramón Ruiz Garza, President
International Ministerial Congress
Monterrey, Mexico

Beginnings and the BA: Jamaica

The Church of God (Seventh Day) in Jamaica owes its genesis to literature published by the Bible Advocate Press — more specifically, the BA magazine.

During 1930 Elder James Murray of Trinidad visited Jamaica at the request of Sister Hannah Smith, who lived at 29 Long Mountain Road (Mountain View). An Adventist, Elder Murray had encountered the message of the Church on a visit to the United States after reading *The Hope of Israel* magazine.

Bible studies and prayer meetings held by Elder Murray in Sister Smith's home grew into what we now know as the Church of God (Seventh Day) Jamaica Conference. The *Bible Advocate* has always been an integral partner in the work of the Jamaican Conference.

It is difficult to quantify the benefits derived from this partnership. Succeeding generations of Church leaders and members have read, referenced, and promoted the BA as an indication of who we are as a distinct denomination, the things we practice and teach, and a fitting representation of the Church of God (Seventh Day). Articles and features in the magazine have served to broaden, deepen, and improve perspectives on a wide variety of issues that we have grappled with as individuals and as a church.

Many are the stories of individual members and non-members who have been informed, enlightened, inspired, educated, and instructed by the *Bible Advocate*. Mention must also be made of the beautiful photographs that adorn the covers from time to time.

On behalf of the Jamaican Conference, I would like to say a big "thank you" to all those who have contributed to the *Bible Advocate* for 150 years and to those who continue to serve this wonderful ministry. Our prayer is that this good work will continue. "And let us not grow weary of doing good, for in due season we will reap, if we do not give up" (Galatians 6:9, ESV).

Henry Harley, President
CoG7 Jamaica

Influence: Nigeria

The *Bible Advocate* magazine has been a source of enlightenment and education for readers in Nigeria. It is a remarkable testimony that the Church came to this part of the world through the magazine. Without the BA, the Church would have still come, but that would have been much later.

Since the emergence of the magazine in this country, truths on religious issues have been revealed, especially with the use of Bible standards as the measuring scale. The wide spread of the *Bible Advocate* has contributed immensely to popularizing the Church in Nigeria.

The BA has been of great benefit to both members and non-members in settling doctrinal matters that were problematic. Many Nigerians are acquainted with the magazine and depend on it for clarification of issues when in doubt. There has been an end to certain controversial issues through its pages.

Significantly, the BA magazine has in so many ways influenced Church programs and activities in Nigeria. At inception, there were no ministries, but today, reacting to reports of various ministries in other countries, we now have the men's, women's, youth, and children's ministries and other functional arms of the Church. These ministries have contributed their quota toward the growth and development of the Church in Nigeria. It was our tradition to hold combined services every quarter and campmeetings every year end. After going through the *Advocate*, we saw the need to introduce conventions, retreats, seminars, conferences, etc. All these have attracted undeniable testimonies.

We are abreast of all the Lord is doing across the nations of the world, efforts of the saints in propagating the gospel of Jesus Christ, and the truth about Sabbath through the God-inspired publication. This has been a source of encouragement as we realize that both big and small countries are also in the business of the Lord. We are not alone.

Pastor Chijioke G. Alozie
General Overseer
CoG7 Nigeria

BA memories

Approaching BA's 150th birthday, I can't help thinking how its method of arrival and the homes in which it arrives have evolved — creatively changed — over the years. The eras of the magazine could make an interesting display to rival the G.E. display at Epcot Center. The *Advocate* preceded airmail, daylight savings time, and television. Some readers perhaps rode a horse to the nearest post office and made the trip home in record time to sit down and read every word of it, set by linotypists and printed on a huge black press (Miehle).

I visualize 1800s families unfolding *The Hope of Israel* on their wrap-around porch at mid-day between farm chores, sitting around and listening as it was read. Years later the father read the *Sabbath Advocate* in the living room, while all the family, including Fido, sat by light from a gasoline mantled lamp. Still later the automobile scattered the family, and the *Advocate* was kept in a special place where all could find and read it, especially Friday evening and Sabbath. I see, in foreign countries, the current issue being passed from house to house.

Now that we've crossed Y2K, technology has progressed even as the time allotted to reading decreases. The BA can now be read online, in doctors' offices, in foreign countries, and in another language. People may try to read it in one sitting and wake up in the middle of an article, sitting at their computer or propped up with pillows by their bedside light.

What hath God and His helpers wrought!

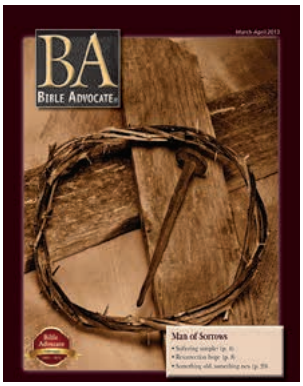
Elden Fischer
Perry, MI

Cuban connection

Brothers and sisters of *Bible Advocate*: To all whose efforts year after year make this journal a blessing for every Christian, thanks for letting its literature reach Cuba. It is very important that new generations of Christians be formed by our Lord Jesus Christ.

The church of Cuba is not alone, having many brothers in Christ around the world. Thanks for your support of the Cuba Church of God (Seventh Day). Their pastors appreciate all you do for us. God bless each of you with peace.

Cuba Church of God
(Seventh Day)



God's love

A reader's complaint that BA had become "lukewarm" ["Mail Bag," March-April 2013, p. 24] made me sad. When the message of salvation becomes "lukewarm," examination is in order.

My son and I recently visited a Christian family we met around 2005. The husband-father suffered a horrible injury years ago when a savage man with a stolen rifle opened fire in an office building. Our friend was shot in the neck. His spinal cord was severed, and paralysis is complete. He speaks slowly and softly and has a precious smile.

His wife's devotion and constant care have foiled death. When our visit ended, I expressed my admiration for the exceptional care she provides for her husband. Her smile showed the kindness in her heart as she softly said, "I love him." That's the heart of the gospel message: God declaring, "I love you!"

I've read the BA for many decades, and one vital fact stands out: Every issue reminds us "God loves us." Forgiveness and cleansing are always brought into focus. The love of God expressed through the cross of Jesus Christ is always the BA's central theme. What could be more wonderful! To all who make the magazine what it is, I say, "Well done!"

Lowell Padgett
Manassas, VA

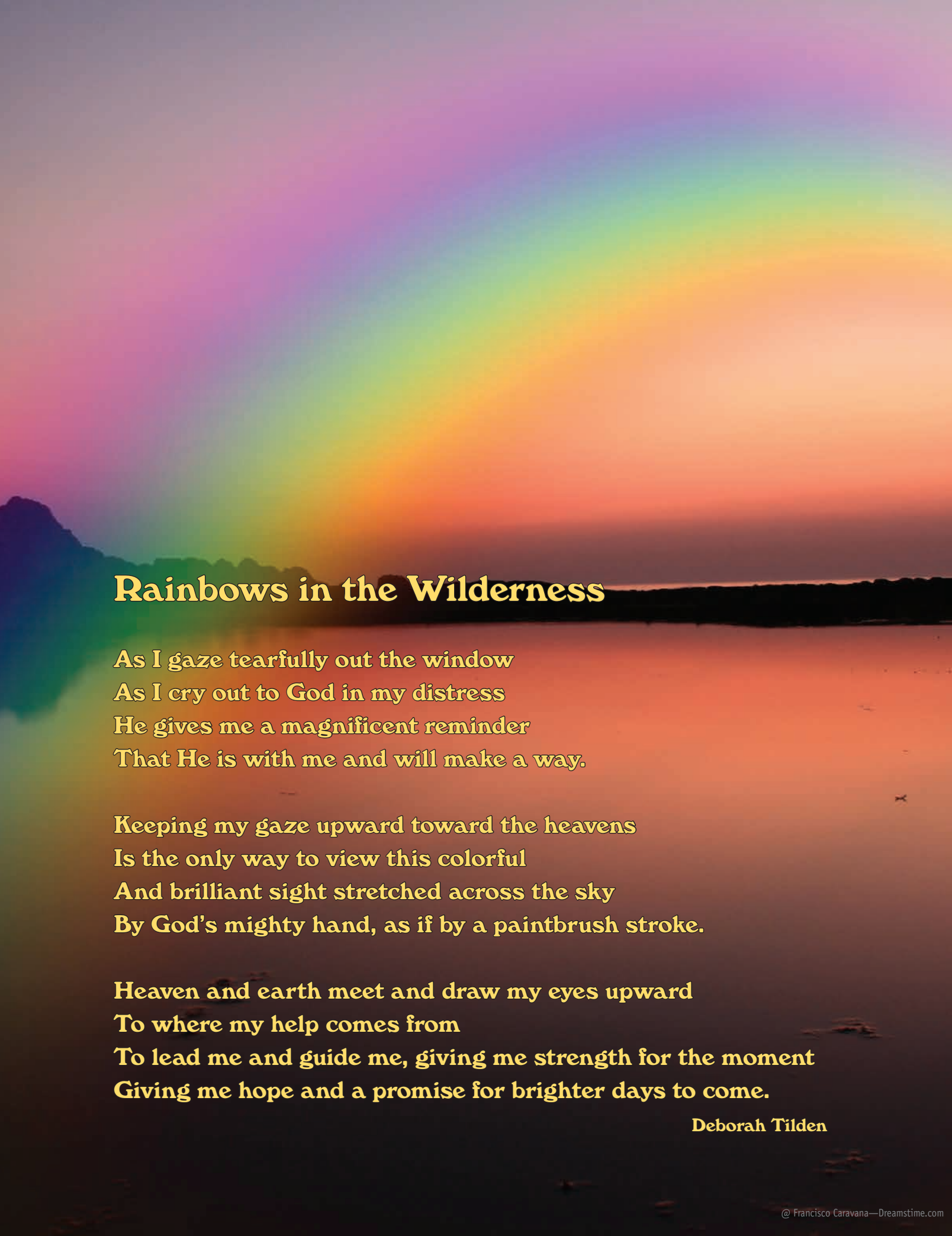
Interesting reading

BA is getting to be the most interesting magazine in my world. I really enjoy each article, and I thank you writers for your time bringing them to us. To each of you I wish many blessings.

Christine Dersa
Rainsville, AL

Just took a sneak peek at the latest *BA Online* — couldn't wait for it to arrive by mail! Truly another great issue. Thanks for all the work that goes into each edition. I appreciate the honesty and openness that the magazine embodies: God's Word.

John Klassek
South Australia



Rainbows in the Wilderness

As I gaze tearfully out the window
As I cry out to God in my distress
He gives me a magnificent reminder
That He is with me and will make a way.

Keeping my gaze upward toward the heavens
Is the only way to view this colorful
And brilliant sight stretched across the sky
By God's mighty hand, as if by a paintbrush stroke.

Heaven and earth meet and draw my eyes upward
To where my help comes from
To lead me and guide me, giving me strength for the moment
Giving me hope and a promise for brighter days to come.

Deborah Tilden

@ Francisco Caravana—Dreamstime.com

More CoG7 Ministries

LifeSpring School of Ministry
. . . taking pastoral training to new levels

National Youth Ministries
. . . serving CoG7 teens, parents, youth sponsors

North American Women's Ministries
. . . women serving the Lord, through our church

Young Adult Ministries (SWORD)
. . . Sharing the Word and Offering a Real Difference for singles, young marrieds

Publications
. . . printing and distributing 100's of thousands of pieces of gospel literature annually, in addition to the magazine

Spring Vale Academy
. . . providing a Christian option to public education, especially for CoG7 high-schoolers, for more than 60 years

General Conference
Church of God (Seventh Day)

Change for Your World

by Calvin Burrell, Director
G. C. Missions

Welcome to the world of IMC. International Ministerial Congress provides the Church of God (Seventh Day) with a platform and pulpit for coordinated efforts to fulfill the Great Commission of Matthew 28:19, 20. IMC not only provides gospel thrust but also fosters round-the-world fellowship and doctrinal harmony for all believers who have made CoG7 their church home.

To meet its financial needs, the IMC has no mandated or guaranteed income stream. Rather, it is dependent on the goodwill and generosity of national conferences it serves in 40 countries. Each year we have the opportunity to support the IMC team of five officers and seven zone representatives through Change for Your World.

This year, June 29 was designated as International Ministerial Congress Sabbath in every CoG7 congregation. If you participated then with a Change for Your World offering, thank you very much. If you were unaware of that event or couldn't participate then, we encourage you to consider an offering in behalf of the congress work sometime in July or August — Change for Your World.

In its 35 years of existence, the IMC has strategically planned and served to bring positive Change for Your World. Now the work goes on. Someone with a heart and mind for missions wrote, "Either we will go with the love of Christ, or we will send others to go with that message, or we will be disobedient." A Change for Your World gift is one way of sending.

G. C. Missions • P. O. Box 33677
Denver, CO 80233 • 303-452-7973

Learning in the Light of Christ
Preparing Christian Leaders for Tomorrow

Spring Vale Academy

Graduation is over and we need students to fill our empty seats. We are now accepting applications for the 2013–2014 school year.

Contact our director of admissions, Leticia Molinar, for more information: 989-413-6213 or 989-725-2391 (office)

Mark Caswell, Director-Principal

Spring Vale's sixty-third graduating class completed their high school years in the company of elated family and friends the weekend of May 24-26.

Music by the academy choir on Friday night and by the SVA SOUND on Saturday evening (at an outdoor, in-town venue) were just two events that left the year-end crowd happy. Other highlights included the family music and prayers and the spoken words by graduates' dads for all services, including baccalaureate and commencement.

Cathryn Kaylin Caswell graduated as valedictorian of the Class of 2013, and Evan William Schmitz was salutatorian. Both are local Michiganders. Kayla Silvestain of Humble, Texas, received the Student of the Year award. Cathryn and Kayla also received $1,000 General Conference scholarships, presented by Whaid Rose, for their achievements in scholarship and leadership, respectively.

Pastor Max Morrow was honored for thirty-five years of teaching Bible doctrines to SVA's seniors and for his exemplary life to the entire campus community.

Following the big weekend in Michigan, the nine members of the SVA SOUND and their sponsors began a three-week tour of CoG7 congregations in Illinois, Iowa, Missouri, Arkansas, Oklahoma, and Texas.

The recent graduation weekend gave parents and other guests a fine impression of Spring Vale's many benefits for students. Fall semester at the lovely Owosso, Michigan campus begins August 20. Prospective students, parents, and staff should visit the Academy's website: *www.springvale.us*.

How Can I Help 'Bible Advocate' Live On?

Several options exist to help assure the *Bible Advocate*'s future. You can give to BA directly, join its Editor's Circle, make a major one-time gift, or give a bequest to the BA.

Direct donations. Offerings to the magazine can be given anytime: annually, several times a year, or monthly. Donations are tax-deductible and available for immediate use to produce the magazine. A mass mailing invites reader support every springtime. Later in the year, a follow-up appeal letter goes to only those who didn't respond to the first.

Major gifts. Large assets like stocks, bonds, excess retirement investments, or property can be given as a tax-deductible contribution. If an asset's value has increased, it may be better to donate it (rather than selling it first) to avoid paying capital gains taxes on the profits. That allows you to make a larger contribution.

Major gifts can be given to the BAP Operating Fund, to CoG7's Pooled Endowment Fund (BAP account), or be divided between the two. Donations to the Pooled Endowment Fund will be invested permanently, with earnings on investments used for operations.

Bequests. A bequest, today's most common method of charity, can be made in behalf of the *Bible Advocate*. It may be worded like this:

"I want to give [a specific amount, a specific asset, or a percentage of the estate's residual value] of my assets to the *Bible Advocate* ministry [or to the BAP account of Pooled Endowments, or divided between the two] of the General Conference of the Church of God (Seventh Day), P. O. Box 33677, Denver, Colorado 80233; (physical address 330 W. 152nd Avenue, Broomfield, Colorado 80023); phone 303-452-7973; tax I.D. [this number will be provided upon request]."

Please notify the BAP when you include this ministry in your will, and the information will be kept in a confidential file.

Editor's Circle was organized in 1987 as a support group for the *Bible Advocate*. If the BA has blessed you and if you could give $60 or more per year ($5 or more per month) so the magazine can bless others, then we invite you to join the Circle. Your financial help will enable the BA to reach new readers around the world with the message of Christ's grace and truth. Circle members are invited to renew their membership each year. Coupons are provided to make donations bimonthly, or they can be made quarterly, annually, or monthly via electronic funds transfer.

To join Editor's Circle, return the coupon or contact *bap.orders@cog7.org* or 303-452-7973.

I want to be an Editor's Circle donor in 2013, as God enables. This is not a legal debt, and I understand I will never be asked for payment.

____ I'll mail bi-monthly donations, using reminder coupons provided by the Circle.

____ I'll give by electronic funds transfer, with automatic donations at mid-month. Send an application.

____ I'll give by credit card (call 303-452-7973).

____ I'm enclosing my annual donation.

[ ] $5 per month
[ ] $10 per month
[ ] $20 per month
[ ] $30 per month
[ ] $50 per month
[ ] $100 per month
[ ] Annual amount $_____

Name _____

Address _____

City/State/Zip _____

Send to: Editor's Circle
P. O. Box 33677
Denver, CO 80233

Sierra Leone, West Africa, church has new motorbikes for ministry, thanks to G. C. Missions' Widows and Orphans Fund. Ready to ride here are pastors Peter Blackie, Samuel Turay, and Victor Bangura.

The Bible Adventure

Ten years back, the BA carried a three-year series of short introductions of all the Bible's 66 books, by the editor. Now in a 140-page book-adventure of 66 steps, copies are available for $10 postage paid, with all proceeds to the magazine.

PMT Newsletter

Attention pastors and youth/SWORD leaders: Pioneer Missionary Training's online newsletter sent to your e-mail box keeps you up on PMT1 trips to Mexico and PMT2 trip plans. Each issue brings pictures, testimonies, and more. If you receive it, please read it — and share it! If you don't receive it, just type one link below into your Internet browser to avail yourself of trip info and added features.

English: *http://eepurl.com/wtpxf*

Spanish: *http://eepurl.com/xhpTP*

Argentina's executive board: *Gustavo Hultgren, president; Jorge Gillig, vice-president; Néstor Geier, secretary; Darío Lining, treasurer; and Manuel Otto, vocal, were selected in an April 21, 2013 general session of CoG7 in Argentina.*

Camps and Retreats

Summer youth camps continue in July. Check out times and places at *youth.cog7.org*.

Dakota Youth Retreat happens August 1-4 near Crystal Springs, ND, on the theme "Addicted to Christ": *csbcamp.org* or 701-428-3667.

Northwest SWORD Retreat happens August 9-11 in Washington State: *sword-west-coast@cog7.org* or 406-291-6723.

Spring Vale Academy fall semester begins August 20: *springvale.us*.

National Hispanic Women's Retreat near Waxahachie, TX, is August 30 - September 2:

Happy family: *Pastor Jorge Gillig of Argentina prays to dedicate an infant and bless the parents in the Iquique, Chile church.*

214-274-9321 or 469-432-7198; *facebook.com/retirofemenildallas2013*.

Southwest SWORD Retreat happens September 14-15 near Burnet, TX: *sword-southwest@cog7.org* or 214-694-5111.

Pleasant Hills Christian Church of Harrisburg, PA, a CoG7 affiliate, will host a fall festival September 19-26. This Christian celebration of the ancient feast of tabernacles harmonizes with 2010 guidelines of the North American Ministerial Council: *pleasanthillschristianchurch.org*.

All for Africa

This house of worship in Rivers State (Omoku District), Nigeria, will host delegates from many African countries and friends from around the world in convention, December 18-22, 2013. Recent religious violence in Nigeria has been confined to the north, not in or near Rivers State. Attendees should make their flights for Port Harcourt, not Lagos. Contact *robertashcrawford@hotmail.com*, or call 44(0)-740-248-47-16 for more.

Three weeks in May, Pastor Robert Crawford (Gloucester, England, UK) visited CoG7 leaders and churches in Zambia, Zimbabwe, and D. R. Congo. After his return, Tshidanani Malaba of Zimbabwe wrote, "I can't describe the joy that filled our hearts. Finally someone comes to Zimbabwe after more than 22 years since the Church was set up through . . . brother Albert Tembo [now serving in Malawi]. I will be in touch soon."

Pastor Crawford was accompanied by Brother Nelson Dibia Udoka from Nigeria, who proved to be of great comfort and help in this often difficult trip.

Lanham, Maryland, celebrates: *This Super Sabbath crowd gathered in Maryland on April 13, about the time Min. Antonio Vega completed his 24th year as pastor of the Lanham church.*

NE District Leaders' Retreat: *Nearly 40 men representing congregations from Michigan to Massachusetts met in Mount Pleasant, PA, March 28-31 for encouragement and training, led by District Superintendent Heber Vega.*

Above: Smiles all around after a long-postponed baptism in Zimbabwe. Left: CoG7 group in Zambia during Robert Crawford's visit there.

Haiti: Blessed Are the Poor

by Bev Brenneise

SHINE's latest Medical and Dental Mission took place in Haiti March 25 -April 1. One of the world's poorest countries, Haiti suffered a major earthquake in 2010 that killed approximately 100,000 persons and left many times more than that homeless.

This, our eighth annual mission, was the toughest. Dishonesty, both personal and public, was widespread. Corruption spawned corruption. People seemed more aggressive, exploited, and desperate, the stronger preying on the weaker.

Though some ten CoG7 congregations are in Haiti, they operate separately. Many ministers and members were killed in the earthquake. Haitians helping with SHINE's preparation were not necessarily Church members, or even Christians.

More than a mission trip to the Caribbean, Haiti became SHINE's big challenge. For me personally, it became the journey of growth I had been seeking — a desire to love others more and judge them less.

When the bus reached Parc de Midore's clinic each morning, a crowd was waiting. Gates opened, our bus pulled into the courtyard, and our security team escorted SHINE workers through the throng to our clinic site: a three-story cement building that, with its open-air construction, looked skeletal.

Our team used megaphones to relay instructions above the loud, rumbling crowd. Security personnel worked tirelessly to control the swarming mob. With hundreds jammed for admittance, who would be first? When parents with children were selected, some became angry. We later learned that some persons paid parents for the privilege of escorting a child so they too would be early in the clinic.

A team member doing vital-sign tests reported difficulty keeping order: "I would set a few things down, turn for a moment — and when I turned back, the rest was gone." We are to love everyone, even those who lie, cheat, and steal from us. This too is SHINE's ministry to the needy; it demonstrates Jesus' love. By God's grace, patience was demonstrated as each patient was processed and directed to the appropriate doctor or dentist. Nine doctors saw 1,847 cases in five days.

One woman in a SHINE t-shirt sat where eyeglasses were matched to patients' visions, then distributed. As she talked at the table, she occasionally picked up a pair of glasses and deposited them in her purse. Glasses distributed: 741.

Twenty ear lavages were completed.

Snatches of soft French (Creole), Spanish, and English were heard throughout the clinics. Double translation was needed: from Creole to English to

Spanish and back again. Seventeen locals, wearing bright yellow armbands, were hired to help with Creole translation.

Dust was constantly kicked up from the courtyard of Midore Parc. Even the building floors were dusty, with missing patches of cement here and there. Early-arriving team members had swept and cleaned prior to our opening, greatly improving conditions. Dirt still lingered.

City streets were filled with potholes and cracks, jammed with cars, trucks, and wheelbarrows following no rules. Were the people like that, too — just grabbing a place when and wherever possible? Did Jesus face similar situations 2,000 years ago?

Team member Ronald Rousseau of Chicago shared this Jewish blessing: "May your clothes be soiled from the dust of the sandals of your rabbi." In Haiti, Ron confessed to feeling as though he were walking in the footsteps of our rabbi, Jesus.

Staff in the women's area attended to patients more efficiently by seeing small groups that shared a common problem of infection. It was heartening to occasionally hear the fetal heartbeat of a pregnant woman's child-to-be.

Four dentists treated 358 patients.

Rented compressors in the dental clinics did not fully function. Extractions begun the first two days needed to be completed later so patients wouldn't get infections. SHINE funded taking these people to local dentists for final treatment.

Fifteen barrels of SHINE medications reached Haiti two weeks before clinic. Only five of those barrels were ever retrieved from the postal service. The rest, worth more than $200,000 US, were never found. Despite the lack of meds, the SHINE team deemed the mission a success. Wonders were worked through the team's skills and limited supplies. God multiplied the effectiveness of what little we had to work with, just as Jesus multiplied the loaves and fishes to feed the crowds of His day.

In four days of clinics, almost 3,000 cases were processed.

Overall, the trip touched SHINE team members' hearts. We touched lives, and our lives were touched. We made friends, observed many acts of desperation by needy people . . . and witnessed many miracles!

India Reports Gain

by Jacob Rao, General Secretary
CoG7, India

As a youth, I found that CoG7 congregations in India were scattered and loosely connected. In the November 1999 BA, "20th Century Changes in the Church," Calvin Burrell wrote, "The church of '99 is not much like your grandfather's church" — touching my heart. Ordained a minister in December 1999, I had a vision to bring strong unity and proper administration to the Church in India and present this church to the world.

With support from then Missions Director William C. Hicks, we organized the first All India Pastors Conference — India Reach meeting in Hyderabad (2001) and attended by 20 pastors who signed an "India Reach Accord."

I visited various congregations in India, encouraging them to work in unity and in conformity with the doctrines of the Church of God (Seventh Day). In these changing times when the loyalty of members is divided among many denominations, I emphasized the need to teach and retrain our pastors/church members about the truth of Scripture and about our denominational beliefs.

In 2003 we formed a national board called Association of the Churches of God (Seventh Day) in India. Today we have 250 members/pastors/congregations in the association. During 80 years of the Church's existence in India, it was restricted to only seven states. Now the Church has been planted in three new states: Orissa, Kerala, and Tamil Nadu (total ten states). My vision is to establish the Church of God (Seventh Day) in all the 28 states of India.

More international news and photos, from Argentina to Zimbabwe, may be seen on pages 34, 35 of this issue.

Tamil Nadu CoG7

April 8-16, Pastor Jacob Rao and his wife traveled to India's southernmost state, Tamil Nadu, to establish a church in the city of Nagercoil. The visit included 1) inspection and lease of a building for worship and regional headquarters; 2) meeting with key leaders to explain the Church's vision, mission, and structure; 3) pastors conference in which the Church's doctrines were taught; 4) a Friday evening prayer meeting and a Sabbath morning service attended by about 25 persons in the home of the lead pastor. This is the first time that CoG7 has come to the state of Tamil Nadu.

Endings

CoG7's General Conference will enter a transition biennium following the Omaha convention. The process of selecting a new president will ensue. Accordingly, at some point during the next two years, the one who will lead our church further into this new century will be determined. Meanwhile, my commitment is to assist the board of directors in this process and prepare the way for my successor, unknown to us now but fully known by our Lord.

This introduces an insightful book by Dr. Henry Cloud titled *Necessary Endings: The Employees, Businesses, and Relationships That All of Us Have To Give Up In Order To Move Forward.* Drawing on his experience as a psychologist and executive coach, Cloud provides a mixture of practical advice and supporting case studies to help readers get a handle on this difficult subject.

Endings are difficult because we're creatures of habit. We prefer the old and familiar to the new and uncomfortable. Because endings aren't natural to our human instinct, we often avoid them. And yet, knowing how and when to let go is essential to meaningful and productive living. Getting to the next level requires ending something. To experience the new, the old must end.

Endings are woven into the very fabric of life itself. Life has seasons, stages, and phases: "To everything there is a season, a time for every purpose under heaven" (Ecclesiastes 3:1). In business, there's a time to part with old product lines and outdated practices. In ministry, there's a time to adopt new strategies, celebrate what God has done in the past, and move on. This is a normal part of the culture of a healthy organization. And in personal relationships, there's "A time to embrace, and a time to refrain from embracing."

Cloud illustrates these principles by using a gardening metaphor. A healthy rosebush is the result of much pruning, which he describes as "a process of proactive endings." A rosebush cannot reach its full potential without a systematic process of pruning, so the gardener intentionally and purposefully cuts off branches and buds that fall into any of three categories: 1) healthy buds or branches that are not the best; 2) sick branches that are obviously not going to get well; and 3) dead branches that are taking up space needed for healthy ones to thrive.

This should be required reading for organizational and ministry leaders, for all believers seeking to finish well. It's been the basis of much personal reflection. What process of proactive endings will it take to achieve greater organizational health, causing our church to thrive? Am I willing to place the welfare of the Church above my personal interests, even if that includes ending my current role? Such reflection led to my decision to initiate this ending, which I pray will open the door to a new beginning.

When endings are avoided or handled poorly, as is too often the case, good opportunities are lost. Our preferred future isn't realized. But when effectively executed, "necessary endings" allow us to proactively correct the bad and the broken, opening new doors, signaling new opportunities. So may the coming transitional biennium find us looking ever unto Jesus, whose endless life is the basis of our hope for our church's vibrant future.

– Whaid Guscott Rose
General Conference President

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We're the BA, and we'll be 150 on August 10.

On behalf of the hundreds who've served Bible Advocate Press since 1863, today's staff (identified on pp. 2, 3) says thanks to our readers, our writers, and our underwriters. We thank God for all of you!

Sylvia Corral, Translation