

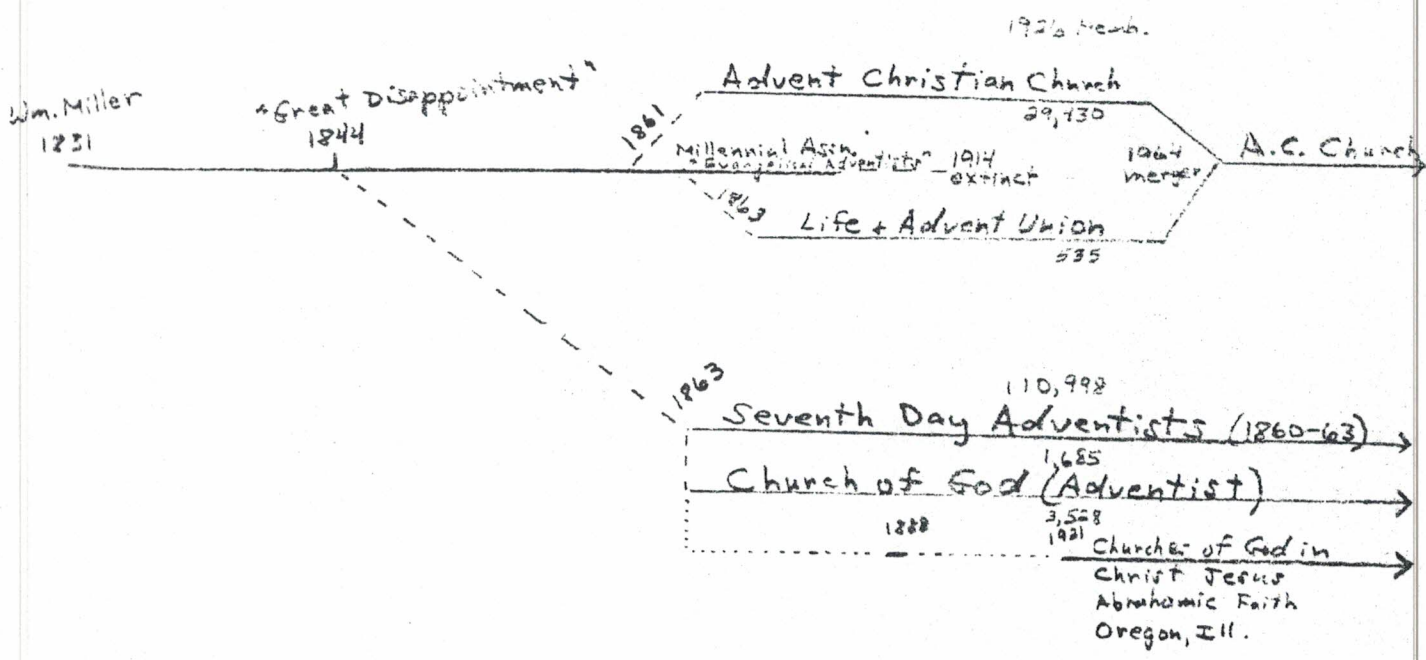
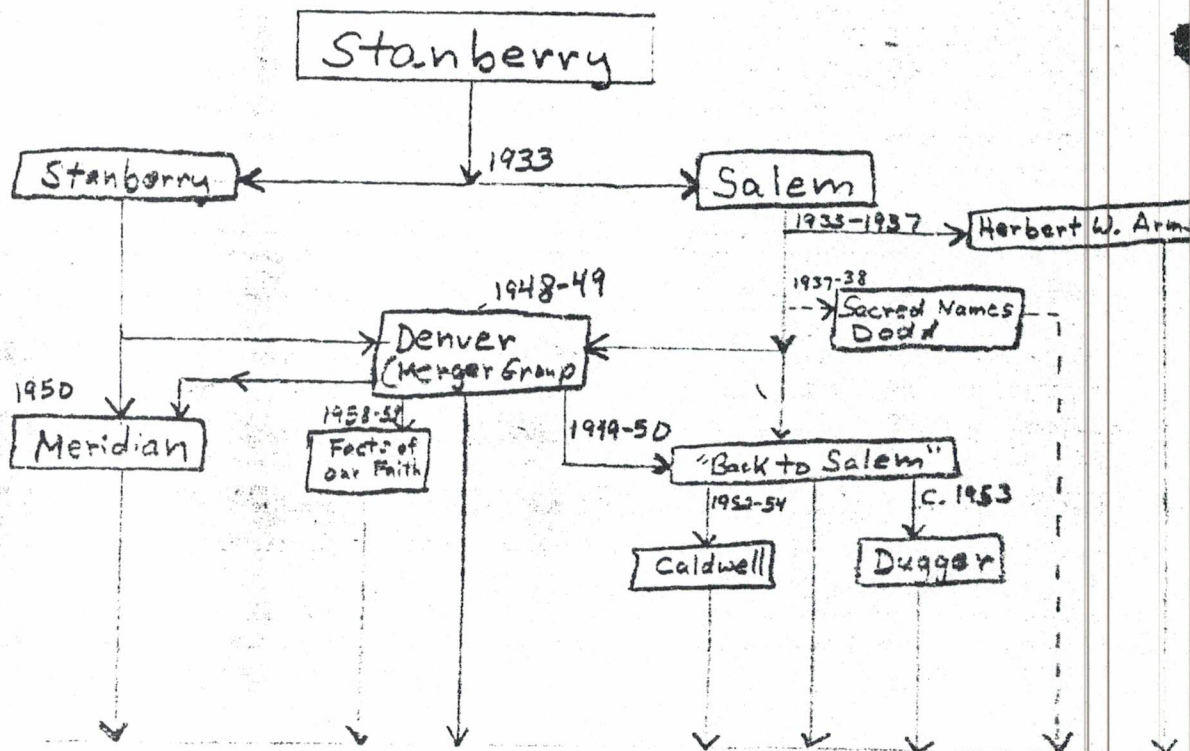
Hope of Israel
Aug. 10, 1863 - Oct. 18, 1865
Hartford, Waverly Mich.

Messenger of Truth
1853 - ?
Jackson, Mich.

Hope of Israel
May 29, 1866 - ?
Marion, Ia.

Advent and Sabbath Advocate
Marion, Ia.
1889, Stanberry, Mo.

Bible Advocate + Herald of the Coming Kingdom
Stanberry, Mo.

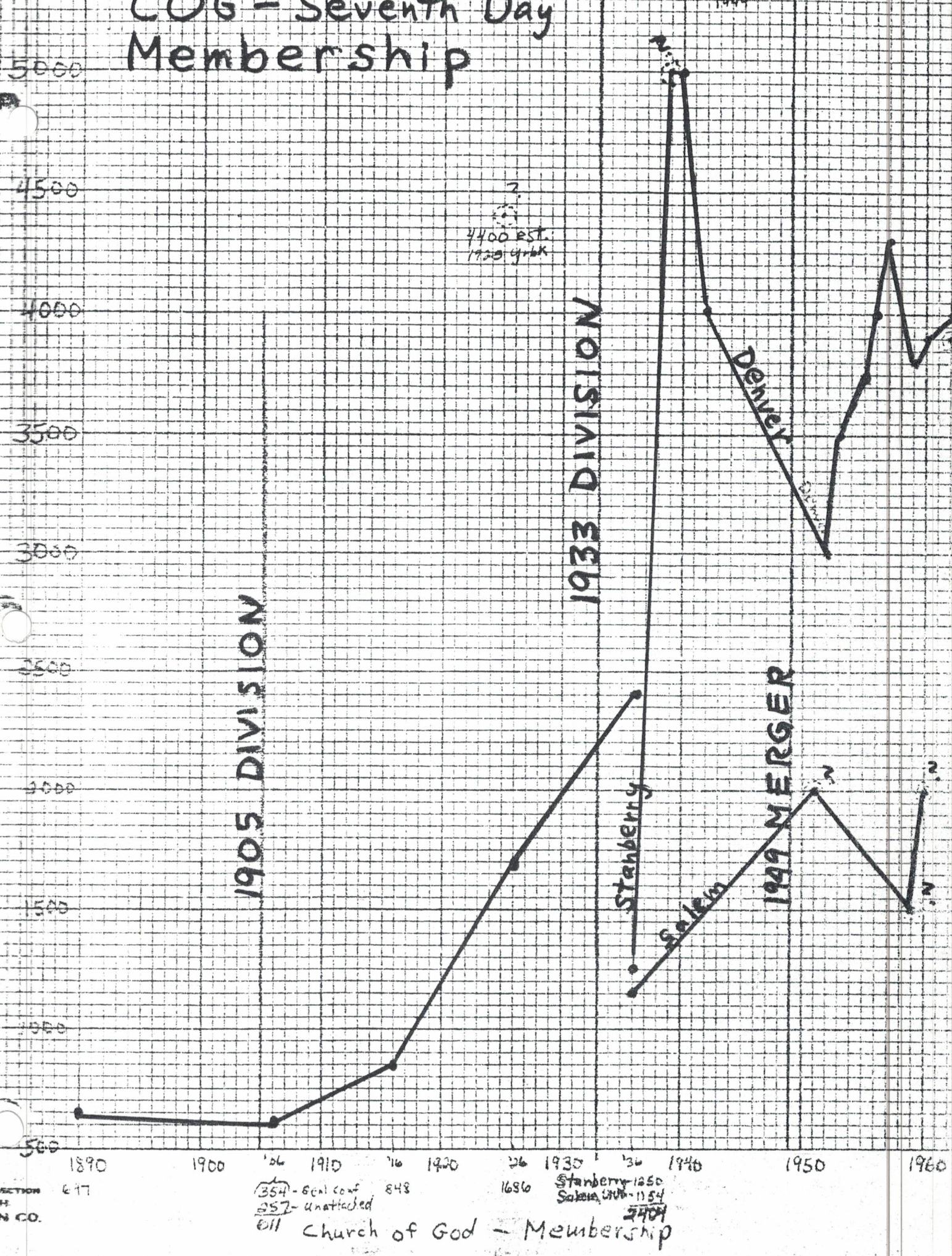


Editors of the Hope of Israel, Sabbath Advocate, and Bible Advocate:

Enos Eaton	1863
H.S. Dille	1864-1865
Gilbert Cranmer	1864-1865
Samuel Everett	1865
W.H. Brinkerhoff	1866-1868
B.F. Snoof	1868-1871
Jacob Brinkerhoff	1871-1887
	1907-1909*
	1909-1914
A.C. Long	1887-1888
W.C. Long	1888-1900
	1900-1905*
N.A. Wells	1900-1903
A.F. Dugger, Sr.	1903-1909
A.N. Dugger	1914-1932
John Kiesz	1931-1933*
William Alexander	1932-1933
Roy Dailey	1933-1935
	1943-1945
W.C. Rodgers	1935-1937
S.J. Kauer	1935-1942*
Roy Davison	1943
A.B. Craig	1942-1944*
A.S. Christenson	1945-1950
Ray E. Benight	1950-1953
Clayton L. Faubion	1953-1956
Charles E. Adams	1956-1957
Horace W. Munro	1957-1959
Max M. Morrow	1957-1959*
	1959-

* — office editor

COG - Seventh Day Membership



SECTION 617
OF
N. CO.

354 - 6cal conf
257 - unattached
all Church of God - Membership

Stanberry 1250
Salem 1154
2404

630

560

490

420

350

310

240

170

70

0

1906

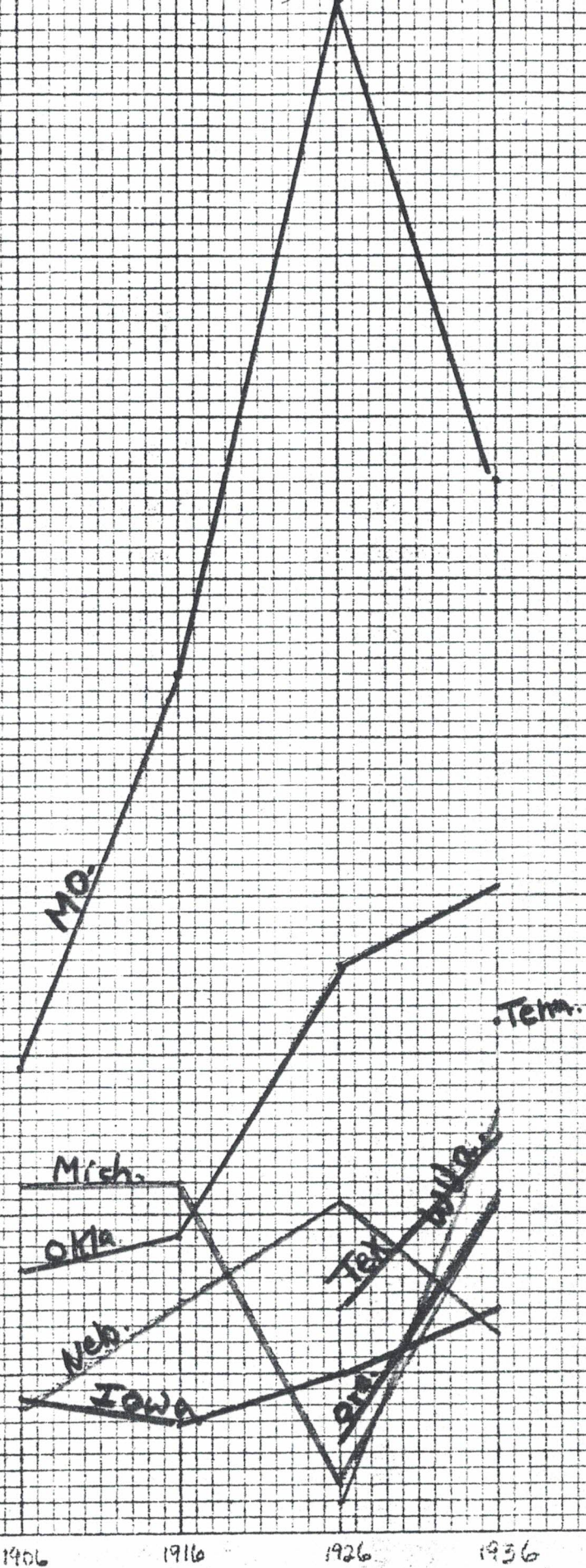
1916

1926

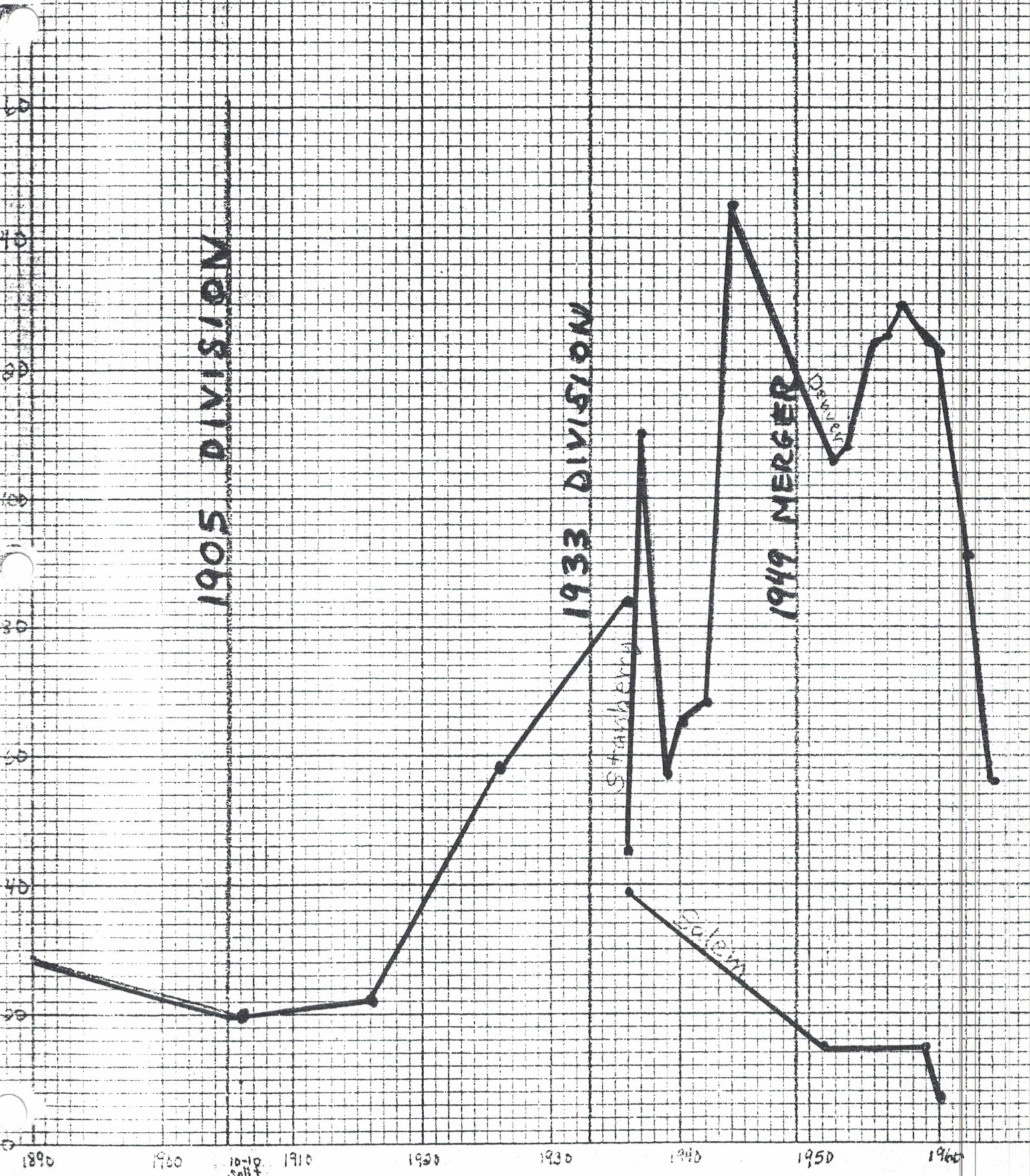
1936

Membership - Leading States
(combined Figures)

PERFE
10 X
EUGEN

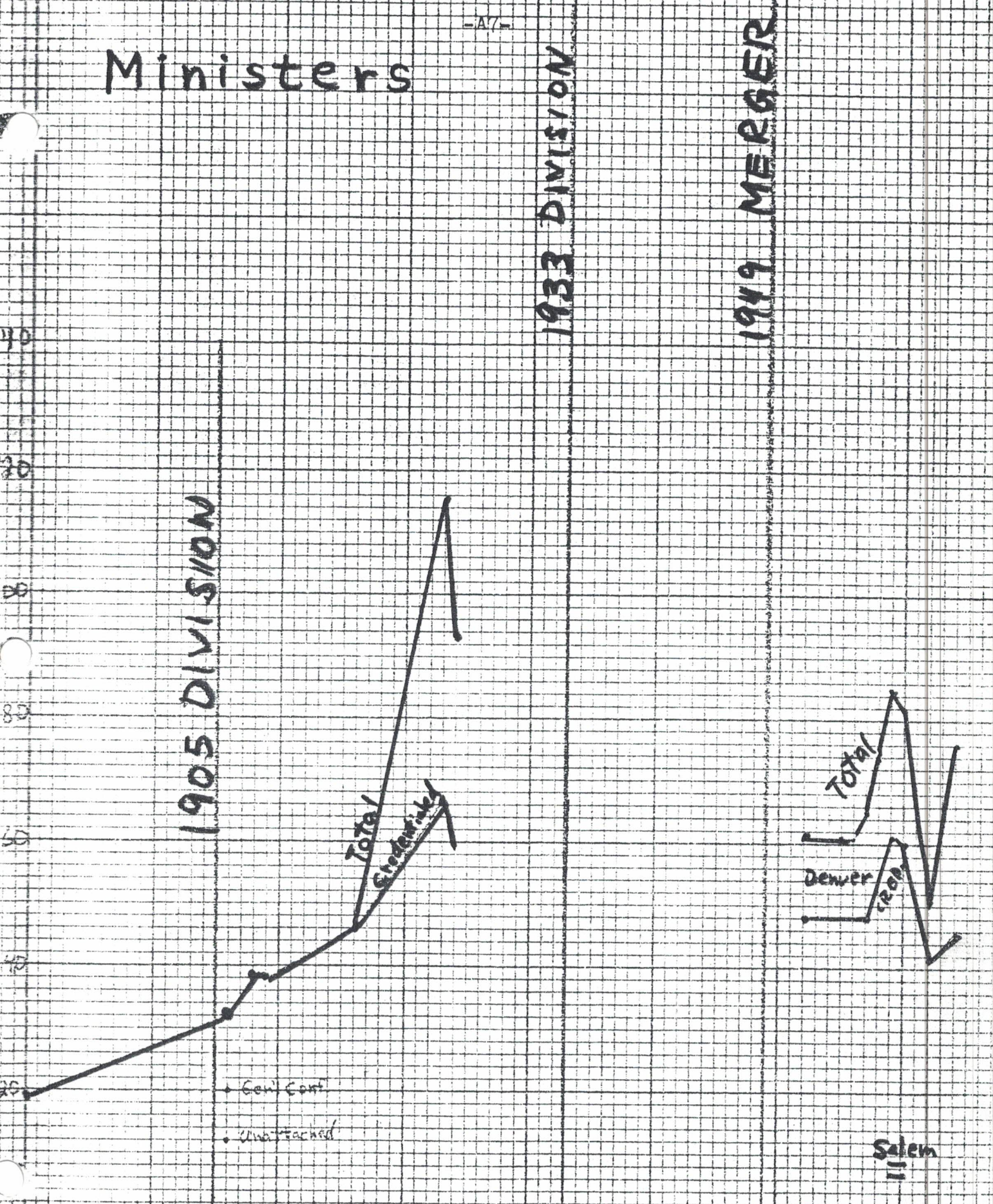


Churches



Church of God - Number of Churches

Ministers



PRINTED IN U.S.A.

Church of God - Ministers
 [1926, 1936 censuses did not report ministers]
 - in 1926 census - 1926 is total number is credentialed

DATES - 48 -

1860 Marion, Iowa June 19, 1860

1870

2-11 * 76 Parkton, S.D → Ladl (1908)

1880

3-4*

1890

1-3*

1900

2-*

1910

1920

1930

1940

1950

Church of God - Dates of Organization of Churches

No. churches estab; Gen'l. Conf. - Unattached,

General Conference Churches
Unattached Conregations

1906 CENSUS

General Conference

<u>State</u>	<u>Churches</u>	<u>Members</u>
Missouri	4	159
Oklahoma	2	79
Iowa	2	60
Nebraska	<u>2</u>	<u>56</u>
	10	354

Unattached Congregations

Michigan	6	153
Missouri	2	44
Oklahoma	1	36
Illinois	<u>1</u>	<u>24</u>
	10	257

1916 CENSUS

Missouri	7	379
Michigan	3	153
Oklahoma	4	130
Iowa	2	50
Alabama	1	25
Others (Colo., Fla., Ind., Wash., W. Va.)	<u>5</u> (one each)	<u>111</u>
	22	848

1926 CENSUS

Church of God (Adventist)

<u>State</u>	<u>Churches</u>	<u>Members</u>
Missouri	15	669
Oklahoma	12	249
Nebraska	3	147
Texas	2	100
Idaho	1	84
Iowa	3	69
Alabama	3	63
South Dakota	1	57
California	2	42
Arkansas	2	39
Oregon	2	39
Wisconsin	3	31
Indiana	1	24
Michigan	2	20 (most of Michigan still independent)
West Virginia	1	15
North Carolina	1	13
Kansas	1	11
Pennsylvania	1	7
Florida	<u>1</u>	<u>7</u>
	58	1686

1936 CENSUS

Church of God (Adventist) — Stanberry

Missouri	11	279
Oklahoma	5	209
Texas	3	123
West Virginia	3	104
Iowa	3	97
Nebraska	2	87
Wisconsin	5	85
Idaho	2	55
Washington	4	53
Michigan	2	46
Oregon	2	46
Arkansas	1	25
Colorado	1	24
Kansas	<u>1</u>	<u>17</u>
	45	1250

Church of God (Salem, West Virginia)

Tennessee	3	224
Missouri	6	175
Oregon	2	100
Michigan	3	99
West Virginia	4	81
Oklahoma	4	75
Kansas	1	66
Connecticut	1	60
Arkansas	3	54
Alabama	2	53
Texas	3	52
California	2	49
Pennsylvania	2	24
New York	1	20
Idaho	1	17
Vermont	<u>1</u>	<u>5</u>
	39	1154

CHURCH OF GOD (ADVENTIST)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (Adventist) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of God (Adventist) comprises all baptized persons who have been received into fellowship in the local churches upon profession of faith.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD (ADVENTIST)

ITEM	Total	PER CENT OF TOTAL	
		In urban territory	In rural territory
Churches (local organizations).....	53	13	45
Members.....	1,686	244	1,412
Average per church.....	29	10	32
Membership by sex:			
Male.....	712	102	610
Female.....	974	142	832
Sex not reported.....	49	49	—
Males per 100 females.....	77.0	71.8	77.0
Membership by age:			
Under 13 years.....	43	12	31
13 years and over.....	1,643	218	1,375
Age not reported.....	10	14	36
Per cent under 13 years.....	2.6	5.2	2.2
Church edifices:			
Number.....	12	2	10
Value—Churches reporting.....	12	2	10
Amount reported.....	\$25,850	\$6,590	\$19,350
Average per church.....	\$2,154	\$3,295	\$1,935
Debt—Churches reporting.....	3	1	2
Amount reported.....	\$975	\$000	\$575
Churches reporting "no debt" on church edifices.....	8	1	7
Expenditures during year:			
Churches reporting.....	39	9	39
Amount reported.....	\$13,857	\$2,216	\$11,671
Current expenses and improvements.....	\$1,605	\$152	\$1,453
Beneficence, missions, etc.....	\$9,082	\$1,230	\$7,852
Average expenditure per church.....	\$356	\$245	\$320
Sabbath schools:			
Churches reporting.....	29	8	15
Officers and teachers.....	126	45	81
Scholars.....	665	183	502

Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the base of the Federal census; rural territory comprises the remainder of the country.
 * Per cent not shown where base is less than 100.
 † Based on membership with age classification reported.

The data given for 1926 represents 53 active organizations (Church of God (Adventist)), with 1,686 members. The classification of membership by sex was reported by 56 churches, and the classification by age was reported by 54 churches, including, however, only 11 which reported any members under 13 years of age. No parsonages were reported.

Comparative data, 1890-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. In 1905 a number of churches withdrew, and these unattached congregations are not included in the figures for 1906; subsequently they were included with Independent Churches or merged with other Adventist bodies.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF GOD (ADVENTIST)

ITEM	1926	1916	1906	1890
Churches (local organizations).....	53	22	10	29
Increase (over preceding census):				
Number.....	36	12	-19	—
Per cent.....				
Members.....	1,635	813	351	617
Increase (over preceding census):				
Number.....	833	474	-263	—
Per cent.....	96.8	129.5	-15.3	—
Average membership per church.....	29	39	35	22
Church edifices:				
Number.....	12	8	3	1
Value—Churches reporting.....	12	8	3	—
Amount reported.....	\$25,850	\$5,200	\$1,600	\$1,100
Average per church.....	\$2,154	\$1,015	\$533	\$1,100
Debt—Churches reporting.....	3	1	1	—
Amount reported.....	\$975	\$700	\$700	—
Expenditures during year:				
Churches reporting.....	39	10	—	—
Amount reported.....	\$13,857	\$2,335	—	—
Current expenses and improvements.....	9	3	—	—
Beneficence, missions, etc.....	30	7	—	—
Average expenditure per church.....	\$356	\$230	—	—
Sabbath schools:				
Churches reporting.....	29	9	—	—
Officers and teachers.....	126	45	—	—
Scholars.....	665	206	—	—

* A minus sign (-) denotes decrease. † Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God (Adventist) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1903 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for beneficence, etc., and also gives the data for Sabbath schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list, which appears in Table 3.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches reporting	VALUE OF CHURCH EDIFICES		Number of churches reporting	DEBT ON CHURCH EDIFICES	
		Amount	Churches reporting		Amount	Churches reporting
United States.....	58	\$2,879	12	3	\$375	2
Missouri.....	15	8,550	4	2	750	1
Other States.....	43	17,350	8	1	75	

TABLE 6.—CHURCH EXPENDITURES AND SABBATH SCHOOLS, BY STATES, 1926:

[Separate presentation is limited to States having 3 or more churches reporting expenditures.]

STATE	Total number of churches	EXPENDITURES DURING YEAR			SABBATH SCHOOLS		
		Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Children	Off-sets
United States.....	58	\$13,857	\$1,805	\$9,052	23	156	657
Missouri.....	15	3,435	992	2,443	6	33	159
Oklahoma.....	12	1,557	271	1,286	6	23	215
Other States.....	31	8,802	3,632	5,270	11	61	284

HISTORY, DOCTRINE, AND ORGANIZATION I
DENOMINATIONAL HISTORY

In 1865 a number of Adventists in Michigan, under the leadership of Elder Cramer, organized in protest on some points of doctrine held by the main body of Seventh-day Adventists. They refused to acknowledge the divine inspiration of Mrs. Ellen G. White, one of the founders of that denomination, and declined to use the name adopted by the main body in 1860, heading instead to what they considered their proper name, "The Church of God." Under this name they began to issue a new denominational paper and to form new organizations throughout the country.

The membership of the denomination is scattered over a large part of the United States, not merely as a result of removal from the chief centers of the denomination, but by the addition of individuals who, while they accepted the general principle of the observance of the seventh day and had faith in the second coming of Christ, declined to join the main body of the Seventh-day Adventists, or withdrew from it. In a few cases such individuals formed independent local churches, not identified ecclesiastically with the Church of God, and yet some-what affiliated with it. In 1903 these were registered as a separate body under the title of Churches of God (Adventist), Unattached Congregations. Such organizations, if any of them existed, were probably included in both 1916 and 1926 among the independent churches or merged with other Adventist bodies.

¹ This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Elder A. N. Dugger, of the Church of God Publishing House, and approved by him in its present form.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD (ADVENTIST)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX				
	Total	Urban	Rural	Male	Female	Total	Males per 100 females	Total		
									Urban	Rural
United States.....	58	13	45	1,686	214	1,472	712	925	49	77.0
Middle Atlantic:										
Pennsylvania.....	1		1	7		7	2	6		
East North Central:										
Indiana.....	1		1	24		24	9	15		
Michigan.....	2		2	20		20	11	9		
Wisconsin.....	3		3	31		31	11	20		
West North Central:										
Iowa.....	3	1	2	69	40	29	19	39	11	71.1
Missouri.....	15	3	12	669	66	603	278	391		
South Dakota.....	1		1	67		67	26	31		
Nebraska.....	3		3	117	40	77	40	68		
Kansas.....	1		1	11		11	5	6		
South Atlantic:										
West Virginia.....	1		1	15		15	6	9		
North Carolina.....	1		1	13		13	6	7		
Florida.....	1		1	7		7	3	4		
East South Central:										
Alabama.....	3		3	63		63	11	14	35	
West South Central:										
Texas.....	2	1	1	39	21	18	10	23		91.5
Oklahoma.....	13	1	12	219	4	215	119	130		
Arkansas.....	2		2	100		100	63	32		
Mountain:										
Idaho.....	2	1	1	84	25	59	38	40		
Pacific:										
Oregon.....	2	1	1	39	17	22	18	21		
California.....	2		2	42		42	17	25		

¹ Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF GOD (ADVENTIST)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926				
	1926	1916	1926	1916	1906	Under 13 years	13 years over	Age not reported	Per cent under 13 ¹	
										1926
United States.....	58	22	10	1,686	818	351	43	1,593	50	2.6
Michigan.....	2			20	153		4	16		
Wisconsin.....	3			31				31		
Iowa.....	3			69	50	60	7	58	11	
Missouri.....	15			673	379	159	7	613	14	1.1
Nebraska.....	3			147		56	10	137		0.8
Alabama.....	3			63	25	63		63	10	0.8
Oklahoma.....	12			240	150	70	2	217		
Other States.....	17			438	111		20	403	15	4.7

¹ Based on membership with age classification reported; not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Church of God (Adventist) for the census years 1936, 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	45	58	22	10
Increase over preceding census:				
Number.....	-13	36	12	
Percent ¹				
Members, number.....	1,250	1,639	848	354
Increase over preceding census:				
Number.....	-436	933	494	
Percent.....	-25.9	63.8	132.5	35
Average membership per church.....	28	29	38	
Church edifices, number.....	17	12	6	3
Value—number reported.....	17	12	6	3
Amount reported.....	\$22,690	\$23,550	\$3,700	\$1,600
Average value per church.....	\$1,335	\$1,963	\$617	\$533
Debt—number reported.....	2	2		
Amount reported.....	\$1,330	\$0		\$700
Parsonages, number.....	2			
Value—number reported.....	2			
Amount reported.....	\$1,000			
Expenditures:				
Churches reporting, number.....	32	39	10	
Amount reported.....	\$9,732	\$13,887	\$2,853	
Factories' salaries.....	\$1,265			
All other salaries.....	\$35			
Repairs and improvements.....	\$318	\$4,805	\$1,238	
Payment on church debt, excluding interest.....	\$520			
All other current expenses, including interest.....	\$936			
Local relief and charity, Red Cross, etc.....	\$321			
Home missions.....	\$2,913			
Foreign missions.....	\$1,106	\$9,032	\$1,100	
To general headquarters for distribution.....	\$1,700			
All other purposes.....	\$583			
Average expenditure per church.....	\$304	\$359	\$220	
Sabbath schools:				
Churches reporting, number.....	25	23		9
Officers and teachers.....	154	125		52
Scholars.....	649	635		326

¹ A minus sign (-) denotes decrease. ² Percent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God (Adventist) by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sabbath schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of church edifices and the debt on such property for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

CHURCH OF GOD (ADVENTIST)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (Adventist) for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination comprises all baptized persons who have been received into fellowship in the local churches upon profession of faith.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	PERCENT OF TOTAL ¹	
		In urban territory	In rural territory
Churches (local organizations), number.....	45	0	30
Members, number.....	1,250	326	924
Average membership per church.....	28	30	26.1
Male.....	512	152	360
Female.....	723	174	549
Ex not reported.....	15		15
Males per 100 females.....	70.8	87.4	65.0
Under 13 years.....	85	21	64
13 years and over.....	1,024	296	728
Age not reported.....	171	0	171
Percent under 13 years ²	6.1	6.6	4.5
Church edifices, number.....	17	5	12
Value—number reported.....	17	5	12
Amount reported.....	\$22,690	\$4,390	\$18,300
Constituted prior to 1936.....	\$22,190	\$13,800	\$8,390
Amount reported.....	\$700	\$900	\$200
Average value per church.....	\$1,335	\$1,660	\$1,109
Debt—number reported.....	2	2	0
Amount reported.....	\$1,330	\$1,380	0
Number reported "no debt" ³	10	3	7
Parsonages, number.....	2	2	0
Value—number reported.....	2	2	0
Amount reported.....	\$1,000	\$1,000	0
Expenditures:			
Churches reporting, number.....	32	9	23
Amount reported.....	\$9,732	\$3,007	\$6,725
Factories' salaries.....	\$1,265	\$1,065	\$200
All other salaries.....	\$35	\$26	\$9
Repairs and improvements.....	\$318	\$190	\$128
Payment on church debt, excluding interest.....	\$520	\$200	\$320
All other current expenses, including interest.....	\$936	\$697	\$239
Local relief and charity, Red Cross, etc.....	\$321	\$191	\$130
Home missions.....	\$2,913	\$590	\$2,323
Foreign missions.....	\$1,106	\$105	\$1,001
To general headquarters for distribution.....	\$1,700	\$24	\$1,676
All other purposes.....	\$583	\$55	\$528
Average expenditure per church.....	\$304	\$491	\$209
Sabbath schools:			
Churches reporting, number.....	25	6	19
Officers and teachers.....	154	26	128
Scholars.....	649	160	489

¹ Percent not shown where base is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SABBATH SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS				MEMBERSHIP BY SEX			SABBATH SCHOOLS		
	Total	Urban	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females	Ch. reporting	Teachers	Scholars
United States.....	45	8	20,120	323	924	913	725	15	70.8	25	154	619
EAST NORTH CENTRAL:												
Michigan.....	2	1	45	18	28	24	22			1	6	20
Ohio.....	5	5	83	85	82	53				2	8	11
WEST NORTH CENTRAL:												
Iowa.....	3	2	97	83	14	41	50			1	7	17
Missouri.....	11	11	279	270	97	167	15	69.5		7	41	155
Nebraska.....	2	2	57	57	30	57				2	21	75
Kansas.....	1	1	17	17	8	9				1	4	12
SOUTH ATLANTIC:												
West Virginia.....	3	2	104	76	28	53	51			3	12	91
WEST SOUTH CENTRAL:												
Arkansas.....	1	1	25	25		6	19					
Oklahoma.....	5	5	209	209	86	123		60.9		4	31	150
Texas.....	3	1	123	89	34	58	65			1	4	40
MOUNTAIN:												
Idaho.....	2	2	55	55	20	35						
Colorado.....	1	1	24	24	12	12						
PACIFIC:												
Washington.....	4	2	53	35	18	25	23			2	7	24
Oregon.....	2	2	46	46	20	26				1	13	15

¹ Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1936			
	1936	1920	1906	1936	1920	1906	Under 13 years	13 years and over	Age not reported	
United States.....	45	53	22	1,250	1,690	848	55	1,024	171	5.1
Michigan.....	2	2	3	45	20	153	4	42		
Wisconsin.....	3	3	3	85	31		2	83		
Iowa.....	3	3	2	97	69	50	12	85		
Missouri.....	11	15	7	279	669	379	3	208	68	1.4
Nebraska.....	2	3	2	67	147	56			12	75
West Virginia.....	3	3	1	104	63	25	6	98		5.8
Oklahoma.....	5	12	4	200	249	130	16	203	6	2.9
Texas.....	3	3	2	123	133	79	16	88	10	15.4
Washington.....	4	4	2	53			3	41	9	
Other States.....	17	17	5	167	438	111	3	164		1.8

¹ Based on membership with new classification reported; not shown where base is less than 100.

² Includes 2 churches each in the States of Idaho and Oregon; and 1 in each of the following—Kansas, Arkansas, and Colorado.

TABLE 5.—VALUE OF CHURCHES AND AMOUNT OF CHURCH DEBT BY STATES, 1936
[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	45	22	17	\$22,060	2	\$1,390
Missouri.....	11	7	6	6,100		
Other States.....	34	15	11	10,560	2	1,390

¹ Includes 2 churches in each of the following States—Iowa, Oklahoma, and Idaho; and 1 in each of the following—Michigan, Nebraska, Arkansas, Texas, and Washington.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	EXPENDITURES				Repairs and improvement	Total
		Churches reporting	Total amount	Pastors' salaries	All other salaries		
United States.....	45	39	\$9,732	\$1,265	\$25	\$319	
Iowa.....	3	3	460			130	
Missouri.....	11	6	543		10	135	
Oklahoma.....	5	4	646	200	700		
Washington.....	4	4	1,747				
Other States.....	22	115	0,330	365	25	53	

EXPENDITURES—continued

STATE	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$620	\$936	\$321	\$2,843	\$1,106	\$1,700	\$588
Iowa.....	120	210	16			105	185
Missouri.....		102	43			296	5
Oklahoma.....	400	97	10	100		280	100
Washington.....		512	265	2,843	1,106	922	238

¹ Includes 2 churches in each of the following States—Michigan, Wisconsin, West Virginia, Texas, Idaho, and Oregon; and 1 in each of the following—Nebraska, Kansas, and Arkansas.

ORGANIZATION

In policy the denomination is essentially congregational. This is modified somewhat by the fact that a large proportion of the membership is composed of isolated members. Where there are enough members in a State, they are organized into a local conference. At this writing there are nine such conference organizations, some of which include several States. Each local conference has an executive board which directs the evangelistic work in its territory. Of the tithes received, one-tenth is sent for the work of the General Conference, which includes all the local conferences and all unorganized territory.

Candidates for the ministry first are issued licenses on recommendation of a church or conference. After having gained experience and proven their calling, they may be ordained into the ministry by prayer and the laying on of hands in a public service, by other ordained ministers of the church. Ministers are referred to by the title "elder," no other religious titles indicating office being used.

WORK

The organized conferences employ evangelists who work for the spreading of the gospel and the building up of the church in their territories. Work in unorganized territory is conducted by the General Conference, with funds given or allotted for that purpose.

The church maintains one publishing house from which is issued many books and tracts. Besides the general church paper, "The Bible Advocate," there are also issued, "The Sabbath School Missionary and Young People's Friend," a biweekly for children and young people; "The Field Messenger," a monthly church news magazine; and "The Sabbath School Quarterly," a quarterly booklet of Bible lessons. The printing plant is known as "The Church of God Publishing House," and is located at Stanberry, Mo.

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

In the year 1863 there were many people in various parts of the United States who held to the observance of the seventh-day Sabbath; and were looking for the soon return of Christ, but who either had never been connected with the Seventh-day Adventists, or who had rejected the inspiration of the so-called "visions" of Mrs. E. G. White. These people were scattered and unorganized. In the summer of 1863 a number of them associated together and began the publication of a monthly paper, named "The Hope of Israel." The first issue was dated August 10, 1863, and was issued from Hartford, Mich. Enos Easton was editor and Samuel Davison and Gilbert Cranmer were leaders of the work. Some of those supporting the paper were loosely organized under the name "Church of Christ" while others held to the name "Church of God." But they were united in faith in the soon coming of Christ and a number of other doctrines, and also were opposed to accepting the "visions" of Mrs. E. G. White.

The paper was soon moved to Waverly, Mich., where publication continued until October 1865, when it was forced to discontinue for lack of financial support. In the month of May 1866, "The Hope of Israel" was revived, being issued at Marion, Iowa, by an association of some of the original group, and others who had joined with them, under the name "Christian Publishing Association." The movement had received fresh impetus through two prominent Adventist ministers, who had refused to accept the inspiration of Mrs. E. G. White, joining with them. These were B. F. Suook and W. H. Brinkerhoff, who with W. F. Carver, were the leaders of the revived work. Later Jacob Brinkerhoff became one of the principal leaders. The name "Church of God" was then in general use by these brethren and soon was adopted as a distinctive name. The ministers were practically all evangelists, and local churches were established throughout the country.

The history of the church is closely connected with the history of the publication which continued to be published in Marion, Iowa, until the year 1889, when it was moved to Stanberry, Mo. The name of the paper was changed several times, and it is now known as "The Bible Advocate and Herald of the Coming Kingdom."

Some of the churches formed remained independent from the general organization, although holding the same beliefs. In 1906 these were registered as a separate body under the title of Churches of God (Adventist) Unattached Congregations. Many such independent groups still exist.

DOCTRINE

The Church of God (Adventist) has no formal written creed but believes in constantly growing in the knowledge of the Bible, which it accepts as the sole rule of faith and practice. Among the doctrines upon which the church as a whole stands united are: (1) The observance of the seventh day of the week as the Sabbath. (2) The literal and premillennial second coming of Christ, and that present-day events indicate that this will take place soon. (3) The unconscious state of the dead. (4) The resurrection of the righteous dead at the second advent of Christ and their reign with Christ on the earth during 1,000 years of restitution. (5) The complete destruction of the wicked at the end of the 1,000 years. (6) The eternal reward of the righteous on the earth, made new. (7) That Christ was crucified on Wednesday and arose near sundown Saturday. (8) That the Lord's Supper service was instituted by Christ to take the place of the ancient Passover, and should be observed annually, at the time of the Passover. (9) That the Ten Commandment law is recognized in Scripture as distinct from the Law of Moses. (10) That sin is the transgression of the Ten Commandment law. (11) That acceptance of Christ is followed by repentance, baptism by immersion in water, and the reception of the Holy Spirit, followed by righteous living.

¹This statement, which differs somewhat from that published in vol. II of the Report on Religious Bodies, 1936, was furnished by Roy Davison, president, General Conference of the Church of God, Stanberry, Mo., and approved by him, in its present form.

From 1917 a difference of opinion arose among the members in regard to the fundamental principles and teachings of the church and it divided into factions. Later, one faction withdrew. The faction which claimed to adhere to the original teachings and members of the church adopted the word "Original" as part of the title and legal name of the denomination, which has since been known as The (Original) Church of God, incorporated in 1922.

DOCTRINE

This denomination stands for the whole Bible, rightly divided. It believes in and teaches repentance, justification, regeneration as defined by Martin Luther; sanctification as set forth by John Wesley; living healing for the body, not exclusively, but does believe in praying for the sick; the millennium second coming of Jesus; eternal life for the righteous; and eternal punishment, with no liberation or annihilation, for the wicked.

This church invites all persons who ~~are~~ ^{are} ~~born~~ ^{born} ~~in~~ ⁱⁿ Christ and live a Christian life to become members. Christian fruits are taken as an evidence of Christian living for "By their fruits ye shall know them." The only reason for exclusion is a known violation of God's word, for each member is accountable to God. Conscience binding creeds are regarded as being contrary to the Scripture and love. It accepts pentecostal experience, when, under divine power of the Holy Ghost, it speaks in other tongues as the Spirit gives utterance, as the disciples did on the Day of Pentecost. (Acts 2: 4)

All Christians who are eligible to vote, have a right to vote, remembering to obey all laws that are not sinful to obey and if anyone is elected to an office to let God rule in his heart and office. The ordinances of the church are baptism by immersion, the Lord's Supper, tithing, and freewill offerings.

ORGANIZATION AND WORK

This church, in its organization, is founded on the practices of the apostolic church of God. Like the early churches, each individual organization takes a local name, such as the Church of God at Corinth, etc. They have local government, each church with its pastor, officers, and members having authority to transact its own business, such as dealing with its own members, finances, and church property.

It recognizes the orders of the ministry as given in the New Testament—apostles, exhorters, evangelists, bishops (elder bishops), and teachers as given in 1 John 4: 11-14. Any ~~least~~ ^{least} church may recommend a person whom it believes to be ~~worth~~ ^{worth} of God and qualified for the ministry, and after an examination by the presbytery, he may be ordained or licensed to preach.

A general convention meets annually in the autumn at Chattanooga, Tenn. It is a general body in which all the churches are represented.

In connection with the usual work of evangelization, the church has a general office and publishing house, located at Chattanooga, Tenn. This city is also the location of the official headquarters of the denomination. Here a church manual, various tracts and other church literature, as well as the official organ, The (Original) Church of God Sunday School Weekly, are published.

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (Salem, W. Va.) for the year 1936 is presented in table I, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The disciples (members) shall consist of all faithful men and women whom the Lord has seen fit to add unto the Church of God, who keep the commandments of God and the faith of Jesus, as upheld in the constitution of this church. This body was not reported prior to 1936, hence no comparative data are available.

TABLE I.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	30	15	24	41.2	63.8
Members, number.....	1,164	475	670	41.2	63.8
Average membership per church.....	30	32	28		
Membership by sex:					
Male.....	399	167	232	41.0	63.1
Female.....	735	308	417	40.8	63.2
Ratio per 100 females.....	62.8	64.2	61.9		
Membership by age:					
Under 13 years.....	65	5	60	43.2	50.8
13 years and over.....	1,089	470	619		
Percent under 13 years.....	5.6	1.1	8.8		
Church offices, number.....	12	5	7		
Value—number reporting.....	10	3	7	64.6	35.4
Amount reported.....	\$9,600	\$9,200	\$2,800	61.2	38.8
Constructed prior to 1936.....	\$7,350	\$4,600	\$1,700	76.6	24.4
Constructed wholly or in part, in 1936.....	\$2,250	\$1,700	\$1,100		
Average value per church.....	\$800	\$2,067	\$153		
Debt—number reporting.....	5	5	0	100.0	
Amount reported.....	\$1,372	\$1,372	0		
Number reporting "no debt".....	2	2	0		
Value—number reporting.....	2	2	0	100.0	
Amount reported.....	\$2,500	\$2,500	0		
Expenditures:					
Churches reporting, number.....	31	13	18	77.1	22.6
Amount reported.....	\$14,130	\$10,613	\$3,157	80.6	10.4
Pastors salaries.....	\$2,675	\$2,675	\$0	84.9	15.1
All other salaries.....	\$283	\$17	\$19	33.1	01.9
Repairs and improvements.....	\$193	\$71	\$120		
Payment on church debt, excluding interest.....	\$1,620	\$1,620	0	100.0	
All other current expenses, including interest.....	\$2,958	\$2,000	\$43	67.1	2.0
Local relief and charity, Red Cross, etc.....	\$181	\$109	\$6	01.8	8.2
Home missions.....	\$73	\$67	\$6	30.9	00.1
Foreign missions.....	\$366	\$146	\$219	40.1	49.1
To general headquarters for distribution.....	\$1,613	\$2,732	\$1,961	63.1	20.9
All other purposes.....	\$839	\$839	0	100.0	
Average expenditure per church.....	\$456	\$312	\$117		
Baptism records:					
Churches reporting, number.....	25	9	16	36.8	64.7
Officers and teachers.....	182	57	125	41.9	69.0
Schedules.....	754	309	445		

¹ Percent not shown where base is less than 100.

Tables 2 and 3 present the statistics for 1936 for the Church of Salem, W. Va. Table 2 gives for each State the number of membership of the churches classified according to their location in urban or rural territory, membership by sex and by age, and data for current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in table 3 is limited to those States in which three or more churches reported expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX AND AGE, AND SABBATH SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			MEMBERSHIP BY AGE			SABBATH SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females ¹	Under 13 years	13 years and over	Percent under 13	Churches reporting	Officers and teachers	Scholars
United States.....	39	15	24	1,154	475	679	399	755	92.8	65	1,086	3.6	25	182	754
NEW ENGLAND:															
Vermont.....	1	1	1	5	2	3	2	3	60	5	60	1	6	57	
Connecticut.....	1	1	1	60	21	39	21	39	60	60	60	1	6	57	
MIDDLE ATLANTIC:															
New York.....	1	1	1	20	7	13	7	13	20	20	20	1	3	7	
Pennsylvania.....	2	1	1	24	13	11	6	18	24	24	24	1	6	24	
EAST NORTH CENTRAL:															
Michigan.....	3	1	2	99	48	51	43	56	81	81	81	1	5	19	
WEST NORTH CENTRAL:															
Missouri.....	6	2	4	175	82	93	61	114	53.5	6	169	3.4	6	42	
Kansas.....	1	1	1	60	60	23	43	60	60	60	60	1	1	134	
SOUTH ATLANTIC:															
West Virginia.....	4	3	1	81	53	28	29	52	81	81	81	2	12	49	
EAST SOUTH CENTRAL:															
Tennessee.....	3	1	2	224	77	147	60	164	36.6	1	223	4	3	159	
Alabama.....	2	2	2	53	53	24	29	31	22	31	22	2	12	34	
WEST SOUTH CENTRAL:															
Arkansas.....	3	1	2	54	49	12	42	42	6	48	48	2	11	35	
Oklahoma.....	4	1	3	75	4	71	22	53	75	75	75	1	35	25	
Texas.....	3	3	3	52	52	26	26	26	2	50	50	1	4	25	
MOUNTAIN:															
Idaho.....	1	1	1	17	17	8	9	9	17	17	17	1	1	1	
PACIFIC:															
Oregon.....	2	1	1	100	61	39	38	62	1	99	1.0	2	16	121	
California.....	2	2	2	49	49	17	32	32	49	49	49	2	11	49	

¹Ratio not shown where number of females is less than 100.
²Percent not shown where base is less than 100.

TABLE 3.—CHURCH EXPENDITURES BY STATES, 1936
 (Separate presentation is limited to States having 3 or more churches reporting)

STATE	Total number of churches	EXPENDITURES											
		Churche reporting	Total amount	Pastors' salaries	All other salaries	Repairs and im-provements	Payment on church debt, excluding interest	Other current ex-penses, includ-ing interest	Local charity and relief	Foreign missions	To general head-quarters	All other purposes	
United States.....	39	31	\$14,130	\$2,975	\$248	\$194	\$1,620	\$2,969	\$161	\$73	\$363	\$1,043	\$259
Michigan.....	3	3	601	100	---	---	51	---	---	---	85	715	150
Missouri.....	6	4	804	360	---	---	22	---	---	---	15	205	205
West Virginia.....	4	3	1,828	1,000	---	---	19	---	---	---	119	1,391	40
Tennessee.....	3	3	2,900	1,000	---	---	25	---	---	---	31	199	10
Arkansas.....	3	3	244	48	---	---	---	---	---	---	30	169	20
Oklahoma.....	4	3	1,027	40	---	---	---	---	---	---	30	169	20
Other States.....	16	12	6,630	1,467	48	142	2,861	110	42	37	1,601	172	

¹Includes 2 churches in each of the following States—Pennsylvania, Alabama, Texas, Oregon, and Calif-ornia; and 1 each in New York and Idaho.

HISTORY, DOCTRINE, AND ORGANIZATION

The Church of God (seventh day) was organized in separate church organiza-tions in this country soon after the landing of the Pilgrims, who came here from London, England, in 1620, at which time there were known to be seven local churches in London.

In the year 1664 Stephen Mumford settled at Newport, R. I., having come from England, and in 1671 a church was organized there with William Hiscox chosen and ordained the elder. He served as pastor of the church until his death (1704) when William Gibson became pastor, serving till 1717. He was in turn succeeded by Joseph Grandall who held the pastorate until 1737. He was succeeded by Joseph Maxon and he was followed by William Bliss, who remained pastor until his death in 1808.

During this same period there were Churches of God established at the following cities in Pennsylvania: Newton, Pennepock, Joffingham, and French Creek. These churches fraternized with the Churches of God in Rhode Island and others in New Jersey. Some of the New Jersey churches were at Piscataway and Cohan-sey. These are the oldest Sabbatarian churches in America. The Church History of New England, 1783 to 1796, chapter 11, section 10, mentions Stephen Mumford and his faith in connection with the Ten Commandments being the Christian standard of a sinless life and of keeping Saturday instead of Sunday.

The oldest Sabbatarian Christian Church in America was connected with the oldest in London—the Mill Yard Church—and on the old church records of this church is found a copy of a letter dated December 21, 1680, addressed to the church in Newport, R. I., which proves their connection. There is much other evidence in the records of both churches besides, which is set forth verbatim on page 271 of The History of the True Church by Dugger and Doid.

In the year 1705 a church was organized at Piscataway, N. J., and according to a letter from Samuel Hubbard, one of the charter members of the Newport, R. I. church, there was another church organized that year at Noodles Island, now East Boston, Mass.

Thomas Ward, a prominent lawyer of Newport, R. I., in 1699 was an out-standing member of the Rhode Island church. Richard Ward, Governor of Rhode Island, 1741-42, was a member of the church also. Col. Jobe Beaneff in 1763 was the treasurer of this church and that year served on a committee in drafting the constitution for the Brownsville University.

¹This statement was furnished by Elder A. N. Dugger, general overseer, the Church of God (Salem, W. Va.), Salem, W. Va.

One of the outstanding Churches of God in the early days of American history was the church at Shrewsbury, N. J. Elder Davis was pastor of that church early in the seventeenth century, and other churches in New Jersey were organized as this church branched out. For instance, the church at Piscataway was organized in 1705 and at Hopewell at about the same time. The records of this church are still to be found, and in Randolph's History of the Seventh Day Baptists it is also mentioned as one of the early Sabbatarian churches in this country. It was the Shrewsbury, N. J., church that went westward and settled in Salem, W. Va., in 1789. It was called New Salem, Va., then and is now Salem, W. Va. At this time there were churches organized at Lost Creek, W. Va., and at South Fork of Hughes River, W. Va.

Between the years 1845 and 1860 State conferences were formed and started functioning in Missouri, Iowa, Wisconsin, Minnesota, Illinois, Ohio, Michigan, New York, Vermont, Massachusetts, Connecticut, and other States. Two gospel tents were paid for and operated in the State of Iowa in evangelical meetings and tents were also in operation in other State conferences during the summer months. In the year 1861 a general conference convened at Battle Creek, Mich., and voted to change the name, adopting the name Seventh-day Adventist, for various reasons set forth by Mrs. E. G. White, a supposed prophetess of the denomination. Because of the undaunted faith in the leadership of their prophetess, many of their leaders recommended the change in all parts of the country and the great majority of the ministers followed the decision of the church, but there was a remnant who refused to sanction this name in the place of the Scriptural name, "Church of God" mentioned just 12 times in the New Testament. Consequently they called an assembly at Battle Creek, Mich., the following year and launched a paper called the Remnant of Israel, printed monthly. This was later changed to a weekly and the name changed to the Sabbath Advocate, and later to The Bible Advocate, which is the present name of the publication. The church headquarters were transferred from Battle Creek, Mich., to Marion, Iowa, and the paper issued from there for a number of years, then it was moved to Stanberry, Mo. The name was changed from Sabbath Advocate to The Bible Advocate since being printed at Stanberry, Mo.

The reorganization.—In the fall a general meeting was called of many ministers and leaders of the church to consider a reorganization of the body patterning it more in accordance with the Bible organization. The meeting was called to convene at Salem, W. Va., on November 4, 1933. Ministers and local elders of congregations in many parts of the world were invited to attend or submit names of ministers favoring the reorganization policy, and consequently there were 145 names submitted together with the company assembled. These names were used in choosing officers, respectively, for the different offices according to the Scriptural organization. There were 12 men chosen as spiritual leaders, known as apostles (I Cor. 12: 28), and 70 for the elders, and then 7 business stewards (Acts 6: 1 to 6).

It was unanimously voted at this gathering to move our world headquarters to Jerusalem, Palestine, and all foreign fields to consider this the world headquarters, as a work had previously been started at Jerusalem.

DOCTRINE

The doctrine of this body shall in all cases be according to the Holy Bible, and inasmuch as the Scriptures clearly teach the following points of doctrine, the same are listed as essentials of our faith: The Bible is inspired as no other writing is, and is complete, infallible, and expresses God's will to man; Jehovah alone is God, the Creator of the heaven, earth, the sea, and all therein; Jesus of Nazareth was the only begotten Son of God, conceived of the Holy Spirit, born of the Virgin Mary, and is our Lord, Savior, and Redeemer; Jesus proved his Messiahship by remaining in the tomb exactly 3 days and 3 nights, rising in the end of the Sabbath; the Holy Spirit is the Comforter, which abides in the believer; Satan is a personality and is an adversary of God and the children of God; man was created perfect originally, but through disobedience fell, bringing imperfect death, and God's wrath upon mankind; the Christian's life must be patterned after the example of the perfect man Christ Jesus; the inspired Bible name for God's called out assembly is the "Church of God"; the apostolic organization as government is the only one taught in the Bible for the Church of God; experiential religion, or religion personally experienced by the one regenerated by His power, is the only safe one to trust in; repentance must be preached; conversion is essential to salvation; sanctification is commanded for the people of God.

eous; prayer and anointing will save the sick; laying on of hands is to be practiced; the Lord's Supper is to be observed annually, on the beginning of the Passover; the 14th of Nisan, and after the example of Jesus; we ought to wash one another's feet; we should observe the seventh day of the week, from even to even, as the Sabbath of the Lord; the paying of the tithe of all increase is a continued obligation; all carnal warfare, and the participation therein, is condemned; the law of the clean and unclean is still to be observed in this age; the habitual use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco, and any habit-forming drug, is condemned; the perfection and continuity of the law of God, the Ten Commandments, should be taught; sin is the transgression of the law; justification from sin is through Christ alone; the return of Jesus Christ will be literal, visible, personal, and is imminent; the throne of David will be established at Jerusalem in the person of Jesus Christ; the institution of the kingdom of heaven is at the return of Jesus; judgment is upon the house of God during the gospel age; the righteous are resurrected and rewarded at the coming of Jesus; the wicked shall inherit the earth and dwell therein forever; there shall be a final regathering of the dispersed nation of fleshly Israel; the dead are unconscious; the wicked dead are resurrected to final judgment, and not to probation; the wicked are eternally destroyed; the third angel's message is a present-day message, and will continue to the advent of Jesus; and the seven last plagues are literal, and fall at the termination of this gospel age.

ORGANIZATION

This body retains the apostolic form of the primitive church and consists of: The Twelve, The Seventy, The Seven, the elders, the overseers, the helpers, and the disciples.

The Twelve have the oversight over the body of believers as a whole; The Seventy give themselves to the evangelistic ministry of the Word; The Seven have general oversight and management of the business of the church; the elders give themselves to the ministry of the Word and to prayers; the overseer under the supervision of The Twelve has general care over the church as a whole and has assistant overseers to care for the affairs of the church in States, territories, or various countries, as the need may require; the helpers give themselves to the advancement of the work and the truth, as the Lord has given them talents and opportunities; and the disciples give themselves wholly into the Lord's hands to use as He will.

explained in a preceding paragraph. The Churches of God (Adventist), Unattached Congregations, if any of these churches existed in 1936, 1926, or 1916, were probably included among the independent churches or merged with other Adventist bodies. The denomination reported prior to 1936 as "Churches of God in Christ Jesus" is more or less a local name, and it is also known, in some localities, as "Church of God of the Abrahamic Faith." An investigation shows the general conference to be organized under the name "Church of God," but in order to distinguish it from many other churches of this name the location of its headquarters is added for definiteness, as "Church of God (Oregon, Ill.)."

These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

SUMMARY OF STATISTICS FOR THE ADVENTIST BODIES, 1936, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Scholars
1936								
Total for the group	2,836	185,815	1,768	\$8,776,820	2,417	\$4,574,658	1,848	119,756
Advent Christian Church	346	26,258	313	1,867,420	327	321,922	288	18,702
Seventh-day Adventist Denomination	2,084	133,254	1,362	6,690,955	1,973	6,196,113	1,465	97,062
Church of God (Adventist)	48	1,260	17	42,600	32	9,732	25	640
Life and Advent Union	6	4,352	7	22,500	6	8,916	4	181
Church of God (Oregon, Ill.)	71	4,163	48	137,755	65	30,308	60	2,907
Primitive Advent Christian Church	14	538	13	15,300	14	1,637	3	195
1926								
Total for the group	2,576	149,177	1,819	\$11,069,449	2,936	7,610,863	1,759	102,779
Advent Christian Church	444	29,430	385	2,210,000	379	536,192	304	18,805
Seventh-day Adventist Denomination	1,981	110,998	1,363	8,477,999	1,840	6,998,988	1,383	81,067
Church of God (Adventist)	58	1,866	12	23,850	39	13,887	23	685
Life and Advent Union	7	535	7	61,000	6	19,861	7	344
Churches of God in Christ Jesus	86	3,628	52	164,000	63	41,935	42	1,877
1916								
Total for the group	2,987	114,916	1,716	\$8,885,235	2,210	2,186,588	2,246	98,802
Advent Christian Church	534	30,597	417	1,388,070	423	274,416	379	21,097
Seventh-day Adventist Denomination	2,011	79,355	1,231	2,568,495	1,737	1,887,772	1,803	74,863
Church of God (Adventist)	22	848	8	8,200	10	2,358	9	439
Life and Advent Union	13	658	9	41,600	11	8,596	6	243
Churches of God in Christ Jesus	87	3,457	52	78,870	59	13,016	45	2,433
1906								
Total for the group	2,437	93,755	1,471	\$2,425,209			2,078	69,110
Advent Christian Church	18	481	15	27,020			9	261
Seventh-day Adventist Denomination	541	26,799	428	854,323			362	16,941
Church of God (Adventist)	1,864	62,211	981	1,454,087			1,450	59,225
Life and Advent Union	10	351	3	4,670			9	320
Churches of God in Christ Jesus	16	257	2	2,900			5	260
Churches of God (Adventist), Unattached Congregations	12	569	6	20,700			7	259
Life and Advent Union	62	2,171	36	53,450			30	895

ADVENT CHRISTIAN CHURCH STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Advent Christian Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been admitted to the local churches, by vote of the members, upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	PERCENT TOTAL	
		In urban territory	In rural territory
Churches (local organizations), number	346	119	227
Members, number	26,258	11,976	14,282
Average membership per church	76	101	63
Membership by sex:			
Male	10,319	4,664	5,655
Female	15,939	7,312	8,627
Sex not reported	65.6	65.1	66.3
Males per 100 females	480	280	584
Membership by age:			
Under 13 years	23,600	10,750	12,850
13 years and over	2,172	946	1,226
Age not reported	2.0	2.5	1.5
Percent under 18 years	321	109	212
Church edifices, number	313	107	206
Value—number reporting	\$1,807,420	\$1,316,315	\$491,105
Amount reported	\$1,809,142	\$1,345,437	\$463,705
Constructed prior to 1936	\$48,276	\$12,878	\$35,400
Constructed, wholly or in part, in 1935	\$5,696	\$1,582	\$4,114
Average value per church	51	115	40
Debt—number reporting	129,201	55	62
Amount reported	117	56	61
Number reporting "no debt"	105	49	56
Parsonages, number	117	55	62
Value—number reporting	\$318,982	\$290,792	\$109,200
Amount reported			
Expenditures:			
Churches reporting, number	327	116	211
Amount reported	\$291,922	\$208,755	\$83,167
Pastors' salaries	\$157,375	\$98,799	\$58,576
All other salaries	\$17,065	\$12,796	\$4,269
Repairs and improvements	\$33,220	\$22,185	\$11,035
Payment on church debt, excluding interest	\$22,716	\$19,071	\$3,645
All other current expenses, including interest	\$51,381	\$39,488	\$11,893
Local relief and charity, Red Cross, etc.	\$5,284	\$3,230	\$2,054
Home missions	\$12,481	\$7,850	\$4,631
Foreign missions	\$7,816	\$5,411	\$2,405
To general headquarters for distribution	\$4,569	\$3,757	\$812
All other purposes	\$10,014	\$5,430	\$4,584
Average expenditure per church	\$984	\$864	\$1,169
Sunday schools:			
Churches reporting, number	938	110	178
Officers and teachers	3,659	1,433	2,226
Scholars	18,702	9,073	9,629
Summer vacation Bible schools:			
Churches reporting, number	13	10	3
Scholars	75	55	20

History of the Church of God (7th day)

Dates and events in connection with the church and the magazine

1. 1863, August 10. First issue of the Hope of Israel. Hartford, Mich.
2. 1865, October. Hope of Israel discontinued. Had been published 2 years and 2 months.
3. Mar 1866, May 29. First issue of Hope of Israel at Marion, Iowa. W. H. Brinkerhoff, Ed.
W. H. Brinkerhoff and B. F. Snook, S.D.A. ministers, left the church over doctrine of the 2 horned beast and the visitations of Mrs. White. They with W. E. Carver formed the Christian Pub. Association and the Michigan printing equipment was donated to them.
4. 1866. July 14. First mention in the Hope of the name Church of God, for the church.
5. 1866, June 29. H. S. Dille, editor of the Hope in Michigan, leaves church and joins the Mormons.
6. 1867, April 23. First article in Hope, on taking Lord's Supper on 14th of Nisan
7. 1868, May 19. B.F. Snook replaces W. H. Brinkerhoff as editor of the Hope
8. 1868 B. F. Snook hold meetings--gone from editor office for 64 days. Churches raised up. Jacob Brinkerhoff cares for the work in editorial office.
9. 1868 W. H. Brinkerhoff leaves church to join universalists.
10. 1871. First volume we have listing Jacob Brinkerhoff as editor
11. 1871 Michigan church with Eld. Gilbert Cranmer leader, still using name Church of God
12. 1872. First change in name of the paper, to Advent and Sabbath Advocate and Hope of Israel. Published by Ashabel Aldrich for the Christian Pub. Association.
13. 1873, October. The publication discontinued. Christian Pub. Assoc. dissolves. Assets sold at Sheriff sale by Ashabel Aldrich. Evidently the Christian Pub. Association went bankrupt and used Aldrich, so he took over the plant and put it up for sale by the Sheriff. Purchased by Jacob Brinkerhoff
14. 1874, March. The publication resumed. Edited and published by Jacob Brinkerhoff now called, "The Advent and Sabbath Advocate. Pub. bi-weekly.
15. August 2, 1874. Missouri Conference organized at grove meeting near Denver, Mo. Called: Sabbatarian Adventist Conference of Missouri
S. C. B. Williams, Pres. A. C. Long, V. P. H. R. Perrine, Sec. Alistee Williams, Treas.
Committee: S. C. B. Williams, Jasper Moore, W. C. Long.
Ministers included A. C. Leard, L.M. Rogers, A. F. Dugger
16. 1875, Aug. 12. Missouri Conference held at Hatfield, Pleasant Valley School House. Name changed to Missouri Conference of the Church of God
17. No file copies of history from 1876 to 1881
18. 1881 April 5. Advent and Sabbath Advocate. Begins weekly publication
19. 1881, April 12. Article in Advocate showing why Lord's Supper should be observed once a year on 14th of Nisan. Referred to as Passover. Reports of observance

20. 1881. 8th annual Missouri conference, Centry, Mo. Sept. 4, 1881
Credentials renewed to W. C. Long, A. C. Leard, A. C. Long, A. F. Dugger
N. A. Wells, J. H. Nichols, G. W. Adaire
21. 1880 Michigan Conference organized. 1884, the 4th annual conference voted to take the name Church of God
22. 1884, Oct. 5 General Conference organized in Michigan. Representatives mostly from Michigan, Iowa, Nebraska and Missouri
A. C. Long, pres. A. F. Dugger, vice pres. Jacob Brinkerhoff, sec. I. N. Kramer,
Treas. Committeemen: A. C. Long, W. C. Long, John Branch
23. 1885 Oct. 23 2nd session of Gen. Conf. at Marion, Iowa
Officers elected: Pres. W. C. Long, V. Pres. J. H. Nichols, Sec. Jacob Brinkerhoff,
Treas. I. N. Kramer. Committe: L. C. Long, John Branch, A. C. Long.
Gen. S. S. Supt. John Branch. S. S. Secy W. E. Carver.
24. 1885. Publication of Advocate first taken by General Conference. Jacob Brinkerhoff continues as editor
25. 1886, Aug. 24. Eld. E. G. Blackmon joins. Had been S. D. A. minister. Was song writer.
26. 1886. Membership report Kansas, 75 in 4 churches; Missouri 440 in 13 churches
Michigan 365 in 8 churches Iowa 61 in 4 churches
Total membership about 1000 ~~was~~ 80 ministers
27. 1887 Oct. A. C. Long replaces Jacob Brinkerhoff as editor of Advocate
4th annual General Conf. at Stanberry. First Gen. Conf. at Stanberry, Mo.
28. 1888, 1889 A. C. Long editor, with help of Eld. and Mrs. J. Brinkerhoff
A. C. Long and his wife both had poor health. He was editor only 2 years.
29. 1889 W. C. Long purchased the equipment and moved it to Stanberry, Mo. where he lived.
At this time the name was changed to The Sabbath Advocate. Issued weekly.
W. C. Long, editor
30. 1892 Oct. First power press used. Steam engine purchased for 130.00 to run press
They stated that the office was now well equipped.
31. 1894, May 8. First picture of any kind in Advocate. In an advertisement by
Little Jim, a dwarf, selling his book, entitled "Hard Times"
32. 1894, Oct. 18 Pacific Coast Conf. of Church of God men in school house in Linn
county, Oregon
33. ~~1894~~, 1895, Sept. 27. North Nebr. and South Dakota Conf. meets at Bassett, Nebr.
34. Dec. 24, 1895 First contributing editors named for Advocate
S. S. Davison, A. F. Dugger, A. C. Long, Jacob Brinkerhoff
35. 1897. Appeal for funds to put basement under Pub. House as floor weak and heavy
machinery in danger
36. October 26, 1897 Report that basement completed and machinery being moved.
This was in old building on 2nd st., east of present cap factory.
37. 1898, April 12 Dr. John C. Branch calls for a sanitorium to be built and operated
supported by the Church of God.

Outline of Church of God History Page 3

35. 1898, May 17. Location for Sanitorium announced as White Cloud, Michigan
39. 1898, May 31 issue. Article on ~~Span~~Spanish American war then going on.
40. 1899. Gen. Conf. at Stanberry considered incorporation. Appointed committee to arrange.
41. 1900, Jan. 2. Notice that the incorporation had been completed in 1899. Constitution and by-laws in tract form --could be ordered for 10¢
42. 1900, Jan. 2. Note that the business men of Stanberry had subscribed to a fund to furnish a room in the White Cloud Sanitarium. It will be known as the Stanberry room.
43. 1900, Sept. 25. Eld. A. C. Long dies of brain fever. Sad loss to the church.
44. 1900, Sept. 25. The Sanitarium at White Cloud Mich. almost complete. Was being used with surgical operations performed by Dr. Branch. Continued call to furnish rooms
45. 1900, Oct. 15. Bro. M. J. Vander Schuur had note that he was establishing an orphanage and children's home. Asked for donations of furniture, beds, etc.
In the next issue the home is reported established and has room for more children who need a good Christian home.
46. 1900, Nov. 6. The steam engine of the Pub. House replaced by a gas engine
47. 1900, Dec. 4. Notice about the sanitarium in operation and people invited to visit or if sick, to be patients. Many rooms furnished by churches of Church of God and names of the churches on the doors. Picture of the Sanitarium in Advocate
48. 1900, Dec. 18. Name of magazine changed to Bible Advocate and Herald of the Coming Kingdom. H. A. Wells, editor. W. C. Long office editor and business mgr.
49. 1900 Issues of the Advocate advertise the Normal College of business and shorthand at Stanberry, Mo. Very successful. Students from 27 states.
Also call for people to move to Stanberry--Church of God people
Real estate advertisement telling of homes for sale in Stanberry --by McCarty.



1916 - 1922

Gen. Conf. Officers

- Eld. S. W. Mentzer, Pres.
- A. N. Dugger, Vice Pres. & Treas.
- K. C. Walker, Secty.
- W. Richards
- L. L. Presler
- G. A. Shanklin
- Roy Davison

Ministers, active in the work

- A. H. Stith Moves from Missouri to Washington state
- Lloyd Shanklin preaches and attends Valparaiso U.
- S. S. Davison, old but still active
- H. T. Whitehall, old, passed away: Aug. 1918
- Jacob Wilbur old preacher
- Herbert Miles first mention Dec. 1916
- H. G. Killgore in Texas
- L. L. Presler from Nebr. to Wash.
- M. W. Unzicker Jan. 21, 1917 first mention
- G. E. Fifield from S. Dak. in N Y
- John Dewind of Mich. Jan 1917 first mention
- Dr. J. C. Branch one of last mentions Jan. 1917
- W. C. Rodgers &
- Jasper Moore, very old; dies Aug. 5, 1918
- J. A. Nugent moved to Stanberry, Mo., Nov. 1917; dies April 1919
- F. Thorpe, Arkansas
- J. T. Williamson Mo.
- F. C. Robinson Mo.
- Paul Ziegler first mention Oct. 1918
- J. M. Rodrigues Mexican Conf. in Texas
- G. T. Rogers, vice pres. 1919
- Murger, Mich. pres. conf. 1919
- G. W. Sarber & Louis B. Chtel Indiana 1920
- W. C. Long dies, March 1920
- J. C. Bartlett Okla. Aug. 1920
- J. W. Grouse Calif.
- R. E. Hosteter, Mich. Feb. 1921
- Burt Marrs Feb. 1921 Okla.
- R. K. Walker Okla. Feb. 1921
- G. H. Blood, Okla. Fairview pastor 1921.
- J. A. Riggs. Mo.
- L. I. Rogers meetings 1921
- W. W. McMicken Jan. 1922
- Z. V. Black, DeQueen, Ark. Aug 1922
- Charley Salkald and Jack Slinkard Apr. 1922 Ia.
- J. F. Jensen Dec. 1922 Nebr.

- Nov. 1916 Pub. House
- Nov. 1916 Sam A. Moore moves from Hatfield, to Stanberry, lives to be 101 at Stanberry Eld. of Stanberry church for many years, also on Gen. Conf. board.
- Jan. 1917 Begin drive for funds for folding machine for pub. house
- Jan. 1917 Bro. E. F. in, shoemaker of Marblehead Mass. donates childrens shoes to be sold for benefit of Pub. work 75¢ a pair, later sold for 55¢ a pair black button shoes

- April 1917 U.S. enters world war by S. S. Davison.
- Sept 4, 1917 Announcement of Mich. Conf. by J. C. Branch, Pres.
- Sept. 4 1917 Beginning of the drive for funds for a college
- Sept. 16, 1917 Eld. A. N. Dugger has interview with Pres. Wilson regarding draft deferment or non-combatant status for Church of God members.
- August 1918 Report of Mich. Conf. No mention of the Branch brothers.
- December 1918 The publishing house was closed for 2 weeks during holiday season
- Feb. 1919 First articles on the Great Pyramid of Egypt as key to prophecy
- Summer 1919 A. N. Dugger holds meetings in California and makes long trip. Full report to the Advocate.
- August 1919 Ed Severson and Florence Williams married in the tent following campmeeting. Ed Severson for many years a minister of the Church of God
- Dec. 1919 Great coal shortage in Stanberry.
- Summer, 1919 Herbert Miles conducts large tent meeting in Albany, Mo. 100 to 300 or more attend each night About 35 baptized as result.
- Sept. 9, 1919 Beginning of the Dugger- debates at Mo. Continued 19 nights. The reports of this, with both sides reported, continued through Advocates of 1920.
- Dec. 6, 1919 has writeup of the life of Isaac N. Kramer who then was 87. Was writer for the Bible Advocate. Operated greenhouses.
- 1920 Herbert Miles continuing to hold successful evangelistic meetings many places. Special mention of meetings at Sabetha, Kansas church,
- 1920 Bible Home Instructor published. Call for book agents to sell it Had been started by J. A. Nugent.
- Feb. 1920 J. A. Nugent died. Bible Home Instructor finished by Herbert Miles with A. N. Dugger as general editor.
- March 23 W. C. Long dies
- April 6 announced that total for college fund was \$50,500.
- June 1, 1920 Young men assisting Herbert Miles and preparing for the ministry: Melvin Gilstrap, Horace Munro, Fred T. Conway.
- Sept. 1920 Horace Munro begins work at Pub. House operating the Intertype.
- Oct. 5 First Young People's organization. Horace Munro, Pres. Victor Raymond, Vice-pres. Verna Rogers, Sec.-Treas. Cora Best
- 1921 Feb Beginning of the Field Messenger, member news magazine. 25¢ a year.
- 1921 Eld. A. N. Dugger holds meetings in Stidham, Oklahoma and meets the Marrs family, who were Campbellites (Church of Christ) They join Church of God, Burt F. Marrs becomes leader in the Church of God in later years. He was a school teacher when he joined the church and for some years after. He founded Midwest Bible College.
- 1921 June Eld. Herbert Miles and company of workers held meeting at Chillicothe, Mo. No results mentioned.
- Aug. 21 L. Wright donated a lot for a church at Easton, Mo. 10 miles east of St. Joseph.
- 1921 August General Campmeeting with over 300 present, 10 baptized. During campmeeting a funeral was held— infant daughter of Edgar and Mrs. Lippincott.
- 1921 September, R. E. Hosteter holds meetings at South Gifford, Mo. This was beginning of the Mt. Carmel Church of which Earl Pyle is leader.
- Eld. W. W. McMicken holds meetings in Alabama.
- 1921 Oct. 25 Clarence Lippincott and Edith Childs married by Herbert Miles
- 1921 December New church building at Maryville, Mo. completed.
- 1922 Herbert Miles continues active in meetings in Maryville, Mo. and Sabetha, Kansas. Herbert Miles offers free instruction on how to sell the Bible Home Instructor.
- June 12 The Prince of Ethiopia arrives in Stanberry. Spoke 4 nights in the church. Tells of sabbath keepers in Ethiopia.
- August: Gen. Conf. again at Stanberry. Same officers re-elected: A. N. Dugger, Pres. G. T. Rogers, Vice Pres. P. C. Walker, Sec.
- A committee was appointed to meet with one from S. D. Baptists on matter of union of Church of God and 7th day Baptists: Herbert Miles, D. P. Moore and A. N. Dugger.

Active ministers added to the list

R. A. Barnes, Okla
 O.R. Osman from N. C. to Stanberry
 R.F. Barton, Vermont
 J.S. Beggs, Mich.
 A. W. Hinds, Okla
 Burt F. Harris, Okla
 James A. Murray, Trinidad
 J.M. Orn Haeren, Norway
 R.E. Winsett, Tenn.
 Christ Kjesz, South Dakota
 John Brenneise, S. Dakota
 J. D. Bagwell, Alabama
 Frank Walker Okla
 A. T. Cozad, Okla
 Jack Quinton Okla
 William Alexander, Mo.

For a time: Milton Grotz
 C.E. Groshans Indiana
 J.D. Fraser
 E. F. Thorpe, Okla
 J. M. Orn Haeren, Norway

Main Events to remember

- 1922 Eld. R. E. Hosteter holds meetings at South Gifford, Mo. Results in Mt. Carmel church, in the country.
 Prince of Ethiopia in Stanberry June, 1922. 4 nights meetings. High interest
 Oct 27 Milan, Mo. new church building dedicated. L.I. Rogers and Roy Hosteter
 December. Herbert Miles holds meetings in Minnesota
- 1923 Raising funds to build warehouse as addition to Stanberry building.
 Feb. In N. Kramer of Iowa dies at age 90
 April First mention of evangelist Milton Grotz, power of healing
 June 1923 Herbert Miles drops out of the work of the Church of God felt he was falsely accused. Moved to Omaha and became street car conductor.
 August Gen Conf. and Campmeeting at Stanberry. Eld. Milton Grotz there Great crowds as people were healed thru Eld. Grotz prayers.
 Sept. Eld. Grotz in tent meetings in Kansas City Mo.
 L. I. Rodgers and Wm. Alexander hold meetings at Nevada, Mo. Church established.
 October. Eld. Milton Grotz in meetings with A. N. Dugger at Bassett, Nebr. 80 members come into the church. Plan to build a church building
- 1924 Milton Grotz named associate editor of the Bible Advocate
 A.N. Dugger and Milton Grotz on extended trip to California. Meetings in Los Angeles. Blind woman healed
 Feb. Calif state convence organized. J. W. Crouse in charge. Otto Haerber, H. A. Gilstrap, Harland Severance on board
 Milton Grotz writes long article in B. Advocate, on healthful living
- March, 1924 First contact of Church of God, Stanberry, with Church of God, Eureka, South Dakota. Eld. Dugger goes to Roseau, S. D. near Eureka and meets the brethren. They decide to unite with the church leaders. Eld. Christ Kjesz and John Brenneise
 March 11 Last B. A. issue to mention Milton Grotz. Never again mentioned. Left the church

1924 May First contact with ev. S. D. A. group in North Carolina. A. N. Dugger meets O. R. Cannon and A. C. Green High Point, N. C
They and their group came into the Church of God

Eld. Dugger holds debate at (Winton), West Virginia with an Eld. Newby
church established at Winton, W. Va.

Old church, new building built in 1910, A. 120

Summer 1924 Eld. M. Harris, held meetings in Iowa. Young minister and school teacher

July 1922 A. N. Dugger holds meetings in Carnegie library hall in St. Louis

July Texas conference organized. H. W. Hatcher leader. Other names
Hayco, Brown, Lutz, Crisp and Harrod

1924 Gen. Conf. first one attended by the German brethren of South Dakota. Christ King
At this 1924 organizing, Eld. O. R. Cannon trained a group of colporteurs
Cannon was general secretary of the general Missionary Dept. lived at Stanberry.

Eld. R. E. Hosteter holds meetings at Packerfield, Mich. E. gliding of the church there
Nov. 11. The Bassett, Nebr. church finished and dedicated

Dec. Edgar Lippincott comes to Stanberry to help paint the Bible Home Instructor.
He ran the press nights. Operation was night and day.

1925 Jan. Funds collected to purchase book binding machinery
Book failed at Stanberry but the church did not lose any money in it.

Feb. First mention of work in ~~the~~ Henry, Eld. J. M. Can Haven

Ministers active holding meetings: Chas. G. J. G. Smith, W. H. McChesbon, A. H. Green
G. H. Green, W. Va. J. H. Williams and Wm. Alexander, R. A. Barnes, G. E. Crocker
M. W. Unzicker, in Texas; R. H. Walker in O. La. A. N. Dugger in Nebr. P. C. Robinson
in Mo. J. C. Bartlett, in Okla

May 1925 A. N. Dugger and Effie Carpenter married *(Carpenter a widow in 1912 already)*

June Eureka, S. D. carpentering. A. N. Dugger attended
not young ~~was~~ aspiring minister, John Kloss

July, 1925 Conference organized in Wisconsin, at Stanley, Wisc.

1925 Colporteur work in full swing. Weekly reports from the active colporteurs
Under direction of O. R. Cannon.

E. O. Bradberry made 5.00 an hour. Deloris Fuch had good success
many others took up the work. Taking orders for and selling Bible
Home Instructors. They took the orders and then delivered later.

Northwestern conference organized and Gen. Conf. sent \$100 a month to help the work
in Illinois.

The Goss of Truth tract series announced and listed for distribution

Radio a new thing then. Talk of the Church of God setting up a station. Would
cost 150,000. One brother pledged \$1000 but no reports of others and nothing done.

Eld. Ed. Swenson holds meetings in Wisconsin and seems to have moved there and
was active in leading the work there for some time.
at one time he was locked out of a church he was using for meetings.

RECORDED.

1892.—TWO DOLLARS PER ANNUM IN ADVANCE.

WHOLE NO. 783.

THE PUBLISHING SOCIETY.

FLY 14, 1892.

and all the tribes of the earth will wait because of him."

Another allusion presents itself in the 24th verse, where it says: "Verily I say to you, this generation will not pass till all this is fulfilled." If he had only been speaking of the destruction of Jerusalem, or of the destruction of the temple, it would have involved no difficulty. But he used this language after he had done with his discourse and undisturbedly spoke of his second coming, so as to include in the latter. The only way I can reconcile it is by understanding it to apply to each event, with the period of one generation. The Greek expression, *hē genea hauietē*, may signify *his race, or that same generation*.

The Barren hills on with the exhortation to watch and be ready; for no man knoweth when that day would come, as it would happen to the generally of men as did the flood in the days of Noah. They will be eating, drinking, marrying, and giving in marriage, as they think all things were going to continue as they have from the creation of the world. But all have from the creation of the world, will watch the signs, that they be not leveled in the general overthrow of the times, and be in readiness as was Noah, that they be not taken in the crevice and shelter that shall come upon the careless and ungodly. "Then," he says, "two men will be in the field; the one will be taken, and the other left. Two women will be grinding in the mill; the one will be taken, and the other left." This, I think, is applicable both to the destruction of Jerusalem, and the second coming of Christ; and indicates the separation that will take place between the faithful and the unbelieving—in the first instance by the direct chastisement which they saw the opportunity of escaping, and in the second instance, being punished by the angels that will be sent forth to gather the elect together.

For the Sabbath Recorder.
Poor Pilgrim's Discourse.

Poor Pilgrim does not wish to assume the attitude of an accuser of the brethren, but the words of his prophecy in the 10th chapter of the Epistle, which he has repeatedly heard from the lips of the Lord, have been so impressed upon his mind, that he feels constrained to utter some words of warning to his brethren, and to exhort them to be ready for the coming of the Lord. He does not wish to assume the attitude of an accuser of the brethren, but the words of his prophecy in the 10th chapter of the Epistle, which he has repeatedly heard from the lips of the Lord, have been so impressed upon his mind, that he feels constrained to utter some words of warning to his brethren, and to exhort them to be ready for the coming of the Lord.

There is another difficulty involved in the first clause of this verse, which seems to refer to the one which appeared to the wise men at the birth of Christ. It has taken place within the recollection of a large portion of us present, and which was witnessed by half the globe, and was by far the most remarkable event of the kind on record. Whether there were some who were not sufficiently attentive to answer the question, or whether its fulfillment is yet in the future, or whether it is not yet fulfilled, I do not know. It is not my business to say that it is not yet fulfilled, but I am not very confident.

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ment. The contributions to our other general enterprises are ap- peared very properly for the most part each year. An endowment fund for recitations. Both Harvard and Yale use to-day the interest on donations which the great grand- fathers of their students furnished. Very many of our large sums of money for benevolent efforts, desire that their gifts shall be so invested that they shall be doing good in their old age and after they cease to live. Our schools give promise, for most of them, to last through the coming years; and they thus afford the opportunity to gratify this worthy desire.

While we shall not, as a people, neglect our other denominational interests on the other hand, we shall even strengthen these—let the proposition to raise one hundred thousand dollars for our schools re- main unbroken. Let us strive for that.

By a misunderstanding on the part of our make-up, two articles intended for the Educational Depart- ment, appear on our first page with- out that heading—one by Prof. W. C. Whitford, on "Conditions of Success in the School Room," the other by F. W. B. on "The German Bot- tle's First Seeding."

The Sabbath Recorder.

WEEKLY, PUBLISHED BY THE BOARD OF CHRISTIAN EDUCATION, 1572
GEORGE A. UTTER, EDITOR

A NEW FIELD OPENING.

The article below is one of which we attach considerable importance. The writer of it is, in a certain sense, a representative man among the Sab- bath-keeping Adventists residing in the vicinity of Marion, Iowa.

drawn into your confusion, and you are not well prepared to make this effort with much prospect of success; and if you will bear with me patiently, I will tell you why I think so, as well as the means by which you may reach and influence them.

These Sabbath-keepers have been brought out and established mainly by the Seventh-day Adventists. When ministers of that church go into new fields of labor, they commence by giving an exposition of scripture prophecies, showing con- clusively, that we are living very near the close of all earthly govern- ments, when the kingdom of God is to be established upon their ruins, at the glorious second coming of our Lord Jesus Christ. This attracts much attention and awakens great interest, and, sustained as it is by a great amount as well as variety of Bible testimony, imparts great power to their preaching. They next usually take up the subject of the nature of man, and show from the scrip- tures, that man is not immortal in his nature by virtue of his creation, but the opposite, and that if he ever attains to that condition, it will be wholly through the medium of our blessed Saviour. This subject, when fully and ably elicited, commends itself to the minds of many hearers as an important Bible truth, and I suppose that every Sabbath-keeper who has become such under Seventh- day Advent labor is a firm believer in it. Having brought out and estab- lished those two leading points of truth, they present to the people the subject of the nature and perpetuity of the Law of God, and they do so with such clearness and power, that congregations will al- most unanimously express their con- viction, by a rising vote, that the Sabbath-keepers are right.

through Christ, we should consider that he is far behind the times in his knowledge of Bible truth on these points; and while we could respect and love him for the noble stand he occupies in respect to the holy Sabbath, we should endeavor to show him the convictions of our views, and enlist him in their favor.

I am not sufficiently acquainted with Seventh-day Baptist history to speak positively, but I suspect that what are known as Advent doctrines have not been investigated among you as thoroughly as their importance de- mands, but have rather been ignored. If this be the case, it is, in my opinion, unfortunate, both for yourselves and the cause of God. If as a church, you had adopted Advent views, and enlisted in the Advent movement, it would not only have materially in- creased the power and efficiency of your ministry in their work, but it would have diffused a knowledge of the true Sabbath far and wide; and now, instead of the great body of Adventists being opposed to it, they would, in my opinion, be Sabbath-keepers, and thus an influence be brought to bear upon the world that would greatly glorify God. There would have been a conservative in- fluence exerted, also, sufficient to greatly restrain much of the fanaticism usually attending great relig- ious movements.

Our Lord has left word with his church, that as a certain course of events should transpire, they should lift up their heads, with the know- ledge that their redemption and his coming is nigh at hand. The Advent movement (as far as related to this state of expectancy) has been in harmony with and obedience to this instruction of the Saviour, or it has not. If it has not, and the

advice to be organized church. The Association committee to sit in con- sultation with the bro- thers and sisters on day, Jan. 19th, and to organize a church, should deem it advisable. The Association ad- journed on the 15th day before the Sabbath in June next, at which greatly desire to meet next from all the Association.

Thus has been launched the Association, under ap- parently auspicious omens, and already manifested a prosperous voyage, the precious freight for the Kingdom of God.

In the evening of the Singing Association was intended to be composed of the several churches, the object is to promote the efforts may promote the

on was the station in the District, showing how he embraced the Sabbath-keepers among the same. When expressed, I with his people to Al- lerted on a farm west of Mr. Mrs. Allen was born in Berlin, N. Y., and came with her parents in Alfred, one of Mr. Allen. They had near Alfred Center, where few families had settled in between them and Baker's. The hills were still open, and only was built west of Mr. Allen until you reach the Genesee. These were slow times, work was the hardest, and marked one of the party.

Mr. Allen reared his children nearly thirty years and settled upon a farm where he lived for four years, he moved into the village, he reared most of the children in Allegany by taught school a number of years, his family were growing up, and quite largely both University and Milton College, their industry; and was from the staunch supporters. As the result of the early education of their children, many enjoyed more than any thing else, on this university of their hearts, thought that their sons and daughters were filling positions of honor in life.

to show in the Department.

to raise One Hundred Dollars as a Memorial School, has been through the Re- two months. The various quarters are receiving. It seems that will resolve its cause—really a cause, and yet by our schools, plainly expressed, money to the Lord, for his mercies the past two We shall draw a devotion to his work, it is proportionate stowed upon us.

has been made, should be divided, it directed to the Sabbath work of mourning houses. These causes, others, also, no words to be drawn upon our schools, and how we understand about these gradually recog- nized, both our minds, lately re- vived, and how

copies of the Minutes of our Con- ference and the Annual Reports of our Benevolent Societies, together with Minutes of the several Associa- tions, the Seventh-day Baptist Men- tal, and such other recent denomina- tional publications as are at hand. It would be well if one or more of our ministers residing at the West could attend their approaching an- nual gathering. Perhaps Rev. Nath- an Wardner, of Illinois, who was by our General Conference appoint- ed to attend the General Conference of the Seventh-day Adventists at Battle Creek, Mich., may feel author- ized to extend somewhat the field of his appointment, and attend the meeting at Marion. Or, in case he can not attend, possibly Eld. James Bailey or Eld. Varnum Hill may feel like attending, as agents of the Tract Society, or on their own ac- count. The subject is worthy the consideration of these brethren, and we doubt not that the attendance of either of them would be welcome to the people at Marion, and meet the approval of our people generally.

DEAR BROTHERS,—For many months in the past, I have felt impelled to make an appeal to you, through the columns of the Recorder, in be- half of many Sabbath-keepers, and to call your attention to a work which I think you should prepare your- selves to engage in at the earliest practicable moment—a work which, if entered upon properly, would, with the blessing of God, not only tend to the building-up of your church, and enlarging the sphere of your influence and usefulness, but would, in my judgment, conduce to your own spiritual welfare. I have been deterred from yielding to these impulses, however, from a feeling of uncertainty as to the reception which such an appeal might meet with at your hands, from the fact that some

of these brethren, they know that she has visions; but when the fact is made apparent, that those visions occupy a place in the church side by side and of equal validity with the Bible, the inevitable result is a diversity of views. Some can receive this as true; others can not; and the result is, that sooner or later those who cannot accept her as a divinely inspired teacher and guide, and cannot keep their doubts or unbelief to themselves, must leave the church. I might relate much of the sad results of this overshadow- ing error in the Seventh-day Ad- vent church—of large and prosper- ous churches that have dwindled away to mere remnants, whose decl- ine is attributable to no other cause than the vision influence; but this is not my present object.

Attempts have at different times been made to combine this Sabbath- keeping element in a distinct body; but it is without the success desired. Our church here at Marion has probably been the most exten- sive and permanent of any yet made, and has certainly done some good in encouraging Sabbath-keeping Ad- ventists to persevere in the service of God (yet we have been far from realizing our desires in this matter).

Now, brethren, for aught I know, it may be the will of our Heavenly Father, that you as a people should go forth and gather up these frag- ments, that nothing be lost; and if so, I do not believe that there is one wish of God among us who would wish it otherwise. If you regard it as duty or desirable to make the at- tempt, you shall be furnished with the names and localities of our scattered and isolated brethren, so far as our knowledge at the office extends, and I think I see no objection in placing our brethren generally to a cordial re- ception of any duly authenticated and duly licensed minister or mem-

ber of the Lord comes, then the importance and necessity of his second advent becomes very apparent.

I offer these remarks to impress the importance of the subject upon your attention, and to show you the bearing and force it has upon our minds and efforts. Hoping for a favorable response to the above, I subscribe myself,

Your brother in Christ,
H. E. CARTER.

LETTERS FROM WEST VIRGINIA.

In my last paper, I gave an ac- count of the dedication services at Lost Creek, on First-day, Jan. 14th, and of the ordination of deacons on the evening of the same day. I come now to speak of the exercises of the day following, which, I trust, will mark a bright epoch in the history of the Seventh-day Baptist churches in West Virginia; namely, the first meeting and organization of the Seventh-day Baptist South- Eastern Association. I wrote you, some time ago, concerning the doings of a Council composed of delegates from the churches, which was held at Salem last August. That Council drafted a Constitution, which was referred to the several churches for adoption or rejection. All the churches adopted the consti- tution, and appointed their delegates to meet with the Lost Creek church to organize the Association.

The meeting was held in the new church, on Second-day, Jan. 15th, at 10 o'clock A. M. An intro- ductory session was preached by Eld. A. H. Lewis, from Gal. 6: 2—Bear ye one another's burdens, and so fulfil the law of Christ. After the session, a temporary organization was effected by the appointment of chairman and secretaries. After ob- taining a list of the delegates, and

the gray-haired grand- veriest child of hope, and daughter, to look at of the occasion, and the of the work; then ask in faith, only as your own, shows its skill and willing. Like Mary, do what you, then be ever ashamed of ing. If it is but a single God will be a thousand times more free will bears the

Shrewd financiers see that the national debt has the revenue on alcoholic and tobacco. This suggests that income for the Lord's cause by the abstinence of The United States Govern- lect revenue on 95,000,000 of manufactured tobacco, 600,000 cigars a year, who, by the grace of God, from paying any part of the, can well afford to make a liberal thank-offering in fur- the enterprises of Zion are the amount saved by from intoxicating liquors, have the basis of a royal In early life I acquired for all these, in the known to common indulg when the grace of God I feel that I was called to bet in the house of God, I fell foolish and hurtful lusts to be indulged. Other may have aided an account in my preparation, but I all as from God. Nor did I find this late hour to bear His. A life-long could forces of ruin in my

After this
and
SDB

...to be instructed, in order to complete the canvass for the publishing fund, in the Western and Eastern Associations.

Voted, that we allow the Corresponding Secretary \$50 for his services during the current year.

Voted, that the minutes be read and approved.

Voted, that we adjourn to meet at Cambridge, N. Y., on Feb. 12th, 1910 at 10 o'clock A. M.

L. C. Rountree, Rec. Sec.

PROVIDENCE POINTS TO THE DUTY OF THE HOUR

To the Editor of the Sabbath Recorder:

Duly appreciating the privilege I enjoy of speaking to your readers, I wish to say to the Seventh-day Baptist brethren, that my soul responds a hearty amen to the sentiment expressed by Bro. Wardner, at our late General Conference at Battle Creek, as follows: "The time is coming when we shall have to suffer together for our faith; and we might as well begin to sympathize with each other now. Let brotherly love continue."

The questions concerning the law of God are before the people. The agitation will not cease. No party is willing to let it cease. Hence it requires not a prophet's inspiration to foresee, that the agitation will continue all it is brought to a test. The political question of legal sanction in behalf of Sunday must and will be brought to an issue. There is no evading it. Hence those who truly love God's law can plainly see—and that without the aid of inspiration—that now is the time, in the providence of God, while the elements are in agitation—while the subject is before the people—to hold up the true light, and vindicate, by

...with the blessing of God, not only lead to the building up of your church, and enlarging the sphere of your influence and usefulness, but would, in my judgment, conduce to your own spiritual welfare. I have been deterred from yielding to these impulses, however, from a feeling of uncertainty as to the reception which such an appeal might meet with at your hands, from the fact that some of the views which we hold, and regard as precious Bible truths, are regarded by many as nearly related to infidelity. The fact, however, that the Sabbath Recorder has for a long time been sent regularly in exchange for the semi-monthly visits of our small sheet, and especially the kindly notice which Bro. Rood has unhesitatingly given of us in its columns, encourages me to dispense any fears on this point, and to address you with Christian frankness and love.

There are hundreds, perhaps thousands of Sabbath-keepers scattered over the land, from the Atlantic coast to the shores of the Pacific, who do not belong either to your church organization, or that of the Seventh-day Adventists. Some of these are lonely ones, having no church privileges; with others, living near each other, or in groups, enjoy their regular prayer and social meetings on the Lord's Holy Day, with occasional preaching. These Sabbath-keepers are mostly men and women of strong faith and determination, who, in the face of universal opposition, maintain their allegiance to the holy law of God. With suitable effort on your part, a large number of them might be

...child of God among us who would wish it otherwise. If you regard it as duty or desirable to make the effort, you shall be furnished with the names and locations of one situated and isolated brethren, so far as our knowledge at the office extends, and I think I can aid in placing our brethren generally to a cordial reception of any duly authenticated three-day Baptist minister or ministers sent among us.

In order to operate understandingly and successfully among us, however, it will be necessary to lead into careful consideration two leading peculiarities of our faith, and from the subject of Sabbath-keeping and the other practical duties of Christianity. These I have already alluded to. We believe that the second personal advent of our Lord is near at hand, and we also believe that man is by nature mortal, and will not attain to immortality, or enter on his everlasting reward, until the Lord comes to raise the "dead in Christ." We hold these as very important, and even vital, points of Christian faith, points which experience has taught us to be aids in the formation of a true Christian life and character. Viewing the matter in this light, we feel it to be our duty to advocate these points of faith, with what ability God has been pleased to give us, and we could not act in full union and harmony with any class of people who would oppose them. If any of your ministers should come among us preaching a temporal millennium prior to the coming of Christ, or that man is by nature an immortal being, and consequently destined to live

...the meeting was held in the new church, on Tuesday, Jan. 15th, at 10 o'clock A. M. An introductory sermon was preached by Eld. A. H. Lewis, from Gal. 3: 2—"Bear ye one another's burdens, and so fulfill the law of Christ." After the service, a temporary organization was effected by the appointment of chairman and secretaries. After obtaining a list of the delegates, and the reading of the constitution, the meeting adjourned fifteen minutes, to give the Committee on Nominations time to make out their report. After reassembling, the Nominating Committee's report was presented and accepted as follows: Moderator, C. A. Burdick; Secretary, F. F. Randolph; Assistant Secretary, F. F. Randolph; Corresponding Secretary, M. H. Davis; Treasurer, Wm. Ehret. As the Association is intended to meet work, the Constitution provides for the appointment of an Executive Committee, and the Moderator and Secretaries were appointed such committee.

As the minutes of the meeting have been forwarded for publication in the Recorder, I will only mention, further, two or three of the most prominent items of business. It was voted to correspond with the other Associations, and to solicit the presence of delegates from each of them at our annual meetings. Eld. Lewis F. Randolph was appointed to represent this Association at the next meetings of sister Associations. A petition was referred to this meeting by the Lost Creek church, which had been presented to them by a number of their members residing on the West Fork, in Lewis Co.,

...I got indulged. One day I was asked to go to my preservation, to all as from God. I was told (in this long hour) that a life-long journey of 1200 to 1250 to my last day began when such a burden the lip of water. I shouldered from many of

...How and how I was now "Abraham," and I shall the Lord helped me, also, to stir up my brethren. My I met at there not one thing who are now willing to thank-offering of two each, as a share of food? This will be a than we should have to do alone, in the last few had been left to follow habit. As the men claim that they have a rings of a painful existence a precious gusto, by force, will they become create a like sun to be that shall carry down to a blessing which shall of living water? It gives poor evidence of attachment to the Lord, who consecrates to him his spends in indulgence.

...Come, now, ye smokers, put down each one like sun, and we will we are able, to enlighten and wise of your world, this be done throughout

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another. Well, perhaps one thinks more clearly in the morning anyway--

When God was working out a great experiment with Moses he took a day, not the calendar date, and said, "This month shall be unto you the beginning of all months; it shall be the first of the year to you." Does this suggest that any month or any day may be the beginning of a new year for us if our experience takes us a step farther than the day before? It is this deepening of experience that makes man cry, "Renew a right spirit within me." It is the feeling of complete incapacity to face new tasks which we must perform that leads one to "pray without ceasing."

Calendar minded man celebrates a day. Life minded man consecrates each day—the beginning of the new year.

—Editorial in Church Woman, January, 1940.

Throughout the ages the progress of civilization and the stability of society have been measurable by the amount of influence for good that women have exercised in their communities. It is a heritage that we women cannot ignore. It is one that we must uphold, one of which we must be worthy—Madam Chiang Kai-shek, in the Church Woman.

newly made father shares the news of his first-born.

Love! "If ye love me keep my commandments." Faith, hope, love took Jesus into the synagogue for Sabbath study of the Scriptures and worship of God. They not only filled him with joy but led him to share his life helpfully in teaching, healing, and saving. In our love for God and following with Christ we will be led to share our blessing with others; and not the least will be the Sabbath.

H. C. V. II
"A HISTORY OF THE TRUE CHURCH": A BOOK REVIEW

By Corlis F. Randolph

A copy of a book bearing the title, *A History of the True Church*, with the names of A. N. Dugger and C. O. Dodd as authors as well as publishers of the book for "The Bible Advocate," Salem, W. Va., U. S. A., copyright, 1936, has recently come into the hands of the writer. The book, of upwards of three hundred pages, is a palpable attempt to prove that the religious sect known as the "Church of God" is a sort of apostolic succession from the time of Christ, "traced from 33 A.D. to date."

To that end, hundreds of quotations from numerous authors, chosen irrespective of content, have been jugged into a sort of chronological chain, with connecting lines or comments by the authors of this book, in their attempt to establish their thesis, apparently wholly oblivious of the fact that all Christian churches, and Jewish churches for that matter, are churches of God, though by no means in the narrow sectarian sense meant by the authors of this book. All and sundry authors from whose writings a few lines, or even pages, can be gleaned to supply links in their chain of assumed evidence, are cited as respective. Even though, to them, the Roman Catholic Church is "The Harlot," its writers furnish grist for the mill of our authors.

Some of our best known and older Seventh Day Baptist churches are cited as "Churches of God"; for example, the Mill Yard Church of London, England—the mother of English speaking Seventh Day Baptist churches—appears for their line. So, also, are Newbury, Philadelphia, Baltimore, and even the Los Angeles Seventh Day Baptist Church of California.

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Benjamin Franklin becomes "the famous Pennsylvania Quaker" and "an observer of the seventh-day Sabbath" (p. 262.) The worship of "the stern Puritans at Plymouth" was on the Sabbath (Saturday) rather than Sunday" (p. 263.) The Pilgrim Fathers "were Sabbath-keepers, observing the seventh day of the week, and baptized by immersion" (p. 248.) Such preposterously erroneous statements are calmly inserted into the body of this remarkable book as historic facts.

Names of persons and places are treated equally cavalierly; for example, Francis Bamfield appears as "Francis Bamfield," John Bennett as "John Bennett," Pinner's Hall as "Pinner's Hall," Bull State Alley as "Bell Alley."

The authors do not appear to know that, in the last analysis, the Puritans and Separatists were two distinct classes of church reformers in England; but they use the terms Puritan, Separatist, and Non-conformist as synonymous and interchangeable, apparently. The sect now known as the "Church of God" is of comparatively recent origin, an offshoot, as we learn, of the Seventh Day Adventists, who came out of the Millerite movement of a century ago. More recently, as we are informed, there was a split in the "Church of God"; and A. N. Dugger was a leading spirit among the seceders. As set forth in the book under consideration, the seceders established headquarters at Salem, W. Va. Here on September 4, 1933, occurred "the restoration of the Scriptural organization of the Twelve to look after the spiritual affairs of the church, and Sevin to take charge of the annual business, and also the Seventy to go forth two by two in giving the warning message for the hour" (p. 299, 300, 301, 302, 303, 304.) Among these groups, the reader will recognize an imitation of the Twelve Apostles of Jesus, and of his heavenly hierarchy. Here, it may be assumed that Jesus does not carry the bag. It appears to be entrusted to seven, rather than one. In these groups, the authors of this book are given prominent places.

Inaccuracies, historical and otherwise, such as we have noted, are sufficient to condemn the entire work as wholly untrustworthy as a source of history, even narrowly sectarian history. It is a pitiful, all too ludicrous, example of history written by ignorant hands, unskilled in historical research and interpretation, but bent upon establishing a predetermined thesis, regardless.

YOUNG PEOPLE'S WORK

CHRISTMAS TREE

(Reprinted from the January 3, 1941, issue of the Sabbath Recorder)

The Sabbath School and Society connected with the Paconuck Seventh Day Baptist Church had a Christmas Tree and Festival at Armory Hall, in Wexley, on Tuesday evening, December 23rd. The exercises were opened with prayer by Eld. A. B. Burdick, which was followed by speeches and dialogues from the children, most of which were prepared for the occasion. These were interspersed with singing by the school, all together occupying about an hour, which was spent very pleasantly and profitably. One piece was sung upon the stage by three little girls, and was received with much applause.

The scholars were then escorted in classes by their teachers to the table, where a bountiful supply of cake, fruit, popcorn, etc., awaited them. The school and children of the congregation, numbering in all about 100 and 23, were then served; after which the table was again loaded, and others present invited to participate in the collation, while the scholars were allowed to promenade, or to pass the time as they saw fit.

This part of the entertainment being over, the audience was again called to order, when the committee presented in dramatic form the presents from the tree, each member of the school receiving one or more. The tree was situated upon the platform at 1 end of the spacious Hall, and presented an imposing appearance, being loaded with almost an endless variety of articles, from the simple tin to richly bound volumes, otherwise, etc. About 500 gifts were distributed, of nearly all of which were presented to members of the school. Upon some of the articles were written the names of the children, which were read aloud to the audience, which witnessed the occasion. A few

THE SABBATH

The Sabbath was made for man (Mark 2: 27a)

Showing It With Others

What we esteem as of vital importance we share with others.

What enthuses us with joy we tell about.

In sharing the Sabbath three things are important: faith, hope, love.

Faith: Back of such an event as founding of Plymouth Colony was the fact of faith, gripping and molding life, character, and conduct. Faith in God and his Sabbath must grip us as it did our fathers. If it does, we share.

Hope: "Now faith is the assurance of things hoped for, a conviction of things not seen."

An important element in life is a business expectancy. It is our indifference to sharing the Sabbath with others because we have hope in an hour of their acceptance? For our faith is gone with one day of the Sabbath, a state of such indifference is the

THE HOPE OF ISRAEL.

"Of the hope and resurrection of the dead I am called in question." Paul.

VOL. 2 - Why Not? - WAXVERLY, MICH., AUGUST 25 1865.

NO. 10.

Cheering Letter from Bro. Case.

THE HARTFORD CONFERENCE.

Paw Paw, Aug. 15th, 1865.

DEAR BRO. DILLE:—I thought I would write a few lines, and let the brethren know that we still live and have hope in God; notwithstanding all the power of the enemy to crush, scatter, and destroy those for whom Christ died. With Job, I can say, "I know that my Redeemer liveth," "and because he lives I shall live also." Dear Brethren, let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

Our Conference at Hartford was one of the best that I ever attended. The Lord met with us, and gave us his Spirit to assist us in the commencement of the conference, and it abode with us to the close. A blessed union and harmony prevailed. Saints rejoiced and wept as they delivered their strong testimonies for the Lord. And all felt that the Lord was a present help in time of need. He stood by his servants while they opened the Scriptures to the understanding of the people. The Gospel was proclaimed in its native beauty, and the power of truth was felt. Saints rejoiced; sinners were converted; backsliders reclaimed. At the close of the meeting, late at night, the request was made, and on Monday morning we went to a little lake, and Bro. CRAMMER there hurried beneath the yielding waves, three, and raised them to walk in newness of life. We then took the parting hand, to go to our homes, feeling the full assurance that Jesus will soon come to gather the wheat into the garner of the Lord.

We met the old and the young; and all feel that the Lord is about to work in mighty power to gather the remnant of Israel, that have been scattered in a dark and cloudy day, by the combined influence of Satan, through those agents who are led by their own selfish hearts, and promptings of Satan, from which may the Lord deliver his people. *W.H.C.*

Dear Brethren scattered abroad, I still love the Lord, and have hope that I shall meet you in the kingdom of God, where the tongues of the slanderers will forever cease, and the weary will rest.

H. S. CASE.

H. S. Case "sifted the field" in Mich. in 1851. With C. P. Russell began the Messengers of Truth in 1854 and died within 2 years.

Being Born Again.

"Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." "Ye must be born again."

The Scriptures speak of a first Adam, who is earthly, and of a second Adam who is the Lord from heaven; of being born again; but not of being born a third time; of this life, and life in the world to come; of a natural body and of a spiritual body; of bearing the image of the heavenly. We also read of a first death appointed unto all men under the first Adam, and of a second death for those whose names are not written in the book of life.

The first of these several conditions, is found in connection with the first Adam, the second is found in connection with the second Adam. The first conditions continue down to the resurrection, the second will commence at the resurrection. I propose now to examine the doctrine of BEING BORN AGAIN.

1st. WHAT IS IT TO BE BORN? "And behold, thou shalt conceive in thy womb, and bring forth a son." Luke 1: 31. This bringing forth a son, is called in the 35th verse being born. If this is being born, then to be born again must be to be brought forth a second time. In this passage it is said, the Son of God was born.

2nd. WAS CHRIST BORN AGAIN? Heb. 13: 20. "Now the God of peace, that brought again from the dead our Lord Jesus." Christ there, was born again, or brought from the dead. Col. 1: 18.—"Who is the beginning, the first born from the dead." Acts 26: 23—"That Christ should suffer, and that he should be the first that should rise from the dead." Being raised from the dead then, is the same as being born from the dead. In Rev. 1: 5, Jesus is called "the first born from the dead" (See Whiting's translation.) Our question is plainly answered: Christ was born a second time, or born again, or born from the dead.

3rd. WHEN ARE CHRISTIANS BEGOTTEN AGAIN?—1 Cor. 4: 15. "For in Christ Jesus I have begotten you through the Gospel." Phil. 10. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." James 1: 18. "Of his own will begat he us through the word of truth." 1 Pet. 1: 3. "Which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 John 5: 1, "Whosoever believeth that Jesus is the Christ, is begotten (See Whiting's translation.)

he had left adventists but not God's Church.

ting) of God, keepeth himself."

Christians, then, are begotten again when they receive the Gospel, the word of truth; when they receive the hope of the resurrection of Jesus Christ from the dead. "In this life they are begotten (See Whiting) again, are not corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

4th, WHEN WILL CHRISTIANS BE BORN AGAIN? John 3:6. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." As all Christians have been born of the flesh, they will be born again, when they are born of the Spirit. 1 Cor. 15: 44, 49 "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly," or spiritual. Paul says, Christians receive the Spirit of adoption here, by which they cry abba Father; but that they wait for the adoption (itself), to wit, the redemption of the body. He says, that at the coming of Christ their vile bodies will be fashioned like unto Christ's glorious body. Christ says, that at that time, they will be equal to the angels; and can die no more; for they are the children of God, being children of the resurrection. Christians, then, will be born again, when they put on immortality; when their vile bodies are fashioned like unto Christ's glorious body, when they become children of God, by being children of the resurrection.

5th, But are not Christians often called the children of God, in this life? They are: but not in the sense of being born again. Christians in this life are the children of God by faith in Christ Jesus. For we walk by faith, and not by sight; that the just shall live by faith; that they purify their hearts by faith; that they are sanctified by faith; that they are justified by faith; that they wait for the hope of righteousness by faith; that they are made wise unto salvation through faith. Thus the children of God in this life, are only the children of God by faith. They live by faith. How does this fact modify the sense in which Christians are called the children of God?

It shows that they are not yet in fact the children of God. Heb 11: 13, 35, 39. "These all died in faith, not having received the things promised." The promises reached to things afar off, yet they lived by faith. Now faith is the confidence of things hoped for, the evidence of things not seen. The things embraced in our faith, are things hoped for; and if we hope for them, then we must with patience wait for them. We hope for eternal life. This is the promise that he has promised us, even eternal life. I will illustrate. Suppose a person has become deeply involved in debt; he has used all his means, and still he is in debt, far beyond his ability to pay. The mortgage that holds his place is not yet due, but he knows that he has no means to pay it, when it becomes due. He worries by day and by night, and expects to lose his place.

Under these circumstances, a friend, who is abundantly able, assures him that he will pay the debt, when it becomes due. He is satisfied; he believes his friend; his burden is gone; he rejoices; his countenance brightens; all his actions become buoyant; he cannot help telling his neighbors how free he feels, now that his trouble is gone. His debts are paid! All this change in his deportment, and in his feeling; and all this light heartedness and joy comes from his faith in the assurances of his friend. But suppose he doubts his friend's sincerity; his joy departs; his trouble comes. He again believes his friend; all is quiet; his joy returns. This is the earnest of his promise. It makes him cry, I rejoice in my friend. And yet his friend had done nothing for him. He only made him a promise.—By and by the mortgage matures; the debt is cancelled by his friend; now all is well. But he no longer lives by faith; the promise has been redeemed.

Thus with Christians, they live by faith. They receive the consolation of the promise; are made happy and joyful in their Christian experience. But they hope and wait for the adaption into the glorious liberty of the children of God: to have their vile bodies, fashioned like unto Christ's beautiful body, so they can die no more.

The Two Covenants.

BY I. N. KRAMER.

[CONCLUDED]

God never promised to perform this covenant to the Gentile, only through the house of Israel; for to them pertain the PROMISES, and the COVENANTS. And if the words, 'Zion,' 'Jacob,' 'house of Israel, and 'house of Judah,' mentioned in this covenant of promise, do not have a literal and specific signification, then was this covenant a confusion to the Jew, and makes all other scripture unintelligible to the Gentile. Hence we conclude that the new covenant is one of the covenants of promise, and is yet future.

Again, if we adopt modern theology, we shall be obliged to make this new covenant read something as follows: "Behold, saith the Lord, I have found that my law is contrary to you, and against you; (See Rom 8: 7:) therefore, behold, the days come that I will abolish my law, and take it out of the way, nailing it to the cross. Nevertheless I will make another just like it, all except the fourth commandment. And this is the covenant that I will establish with you after those days:" as much as to say, that, because man broke the law, he abolished it; because he could not conform to God's holiness, God retracted the demand. * But that the law of the new

* To suppose that because man broke God's law of holiness, God would change or abolish it, would be to suppose that God yielded to the weakness of man, and became a creature weaker than he, and subject to him.

DAVISON HISTORY

(Written by Edw. S. Davison in 1954 from Long Beach, Calif.)

The family originally came from England. There is some Welch ancestry on one side - I think the Davison side, as that is not an English name, as I know our Grandfather was Samuel E. Davison. Grand mother I think was Ann, but I don't know Ann who. They seemed to have settled in New Jersey, that was where my father was born (that was Samuel Stennett Davison - Eber Davison was born in Pennsylvania), then they emigrated to Centerville, Iowa -3. East. It seemed that the Sheffield-Robinsons and Davisons just happened to locate in the same community. During this time my parents were married in 1870. My brother James was born at Centerville, Iowa. I remember my father telling of your father then, that some of the sisters telling their mother, I believe Eber has married Eunice James. He has something he wants to tell us but he hasn't the nerve to tell us he is married. So the sisters cornered him and he said yes, they were married. They settled near Fairfield, Iowa where they lived until 1890, then moved up to Woodward. From there on you likely know.

THE CHILDREN OF SAMUEL E. and ANN DAVISON

SONS

- Alpheus
 - John
 - James
 - Eber
- S Stennett Davison

DAUGHTERS

- Leah
- Hannah
- Sarah

Alpheus wife was Bethia. As far as I know they lived in Wash. D.C. the greater part of their lives. He was head of the U.S. War Pension Dep't.

There were six children

Kenneth, Will, Judd and Charlie also Nettie and Emma.

I had met all of them but Kenneth, he worked in office with his father. Will and Ann (his wife) were about the age of my parents. They were at my parents wedding also attended their Golden Wedding at Fairview April 30, 1920. Don't know that they had any children.

Judd lived in S.W. Missouri - had one daughter who visited us in Iowa also once in 1884 Oklahoma. Charlie and his wife Maggie lived in Des Moines. He was mail clerk on Express Train. Enlisted in Spanish American War in 1898. Came home with Yellow Fever - visited there at Woodward, Ia. in fall of 1898. From there we never heard from him.

There were other brothers of Grandfather Davisons but no one seems to have any record of any. My father used to say that the D in John D. Rockefeller was that his mother was a Davison.

From Centerville Eber and Eunice moved to Fairfield, Iowa. My father and the Sheffield's went to Boone, Co., Iowa. Grandfather Davison's two sons John and James, the two sisters Leah Robinson and ? Shrivvers went to Nortonville, Kansas. There Grandfather Davison was ^(see attachment) pastor of the Seventh Day Baptist church during the 1870. He was an eccentric old gentleman, he used to cut his own hair. Preached his own funeral sermon, about two years before his passing. He and grandmother died there at Nortonville - he at 80 and she at 81. Theirs and two other graves are there in corner of a field 3 miles North of Nortonville on what was known as 7th Day Lane. I have been there at about 1911 - they died I think 1890 - 1892.

It has been said Grandfather and family started keeping the Sabbath when he knew of no other Sabbath-keeping people. Father used to say that his father could hardly give up his faith that he would live to see Christ's 2nd coming. I am not so much of a Bible student as those before me but I see an outline of prophecy. It doesn't seem to be the end on the clock is not quite ready for striking, but conditions of the world are fast coming up for that. (S. Davison)

The daughter, Nettie, of Alpheus, (about the age of my mother, married Luke Spooner. He was a prosperous farmer - lived near Griswold, Iowa, one of the best parts of Iowa. They had four children - Julia about Leah's age and Susie 4 days younger than I. She visited us in Ark. in 1937. Died in 1940 of heart trouble. Indeed a fine person. John, the youngest died at age 40. Julia still living at Ricewell, Iowa. I hear from her every Xmas time. Will, the oldest brother about 80 or so lives at Crinnell, as his father a wealthy Iowa farmer. The daughter Emma, married a man by name of Reel. Marriage was not much of a success. They had two children - Deliah and Stanley - she and children came there to Oklahoma in fall of 1909. They were only there a year or so and went back to Oregon.

Of the sons, John and James, both served in the Civil War. John was wounded but lived until 1884. He and James each owned farms near Nortonville, Kans. James seemed to have kept up a home as he did not marry until he was 63 then moved to Illinois. When he had his home at Nortonville his parents lived with him and Aunt Louise kept house for them. Grandmother died in 1880. Son John was married and later moved to Washington, Co. Kansas. I have had some contact with his family but never met any.

Of the three daughters I think Aunt Leah was oldest. She married Able Robinson - a 2nd cousin, I think. He had been married before. Had one daughter, Martha - lived near Nortonville. I have been at her home. Of Aunt Leah's children there were 8 - 5 girls and 3 boys. One boy - Walter - killed by lightning at about 14 years. One girl hit by rattlesnake but don't know her name or age.

GIRLS

Boys

P Louie
Priscilla
Belle
Zilla

Edwin
Walter
Bert

Guess you know pretty much of the girls unless Zilla. She married Ed Stillman there at Nortonville and they moved around some. At one time were in Pankhandle near Knowles. Finally settled down at Oceanside where they both died. Zilla in Sept. 1955. We attended her funeral. There were 11 children. One son had committed suicide. Eight of the others lived around Oceanside and were at their mother's funeral.

Other daughter, Hannah, married Addison Birch. They had four children. Albie, Albert, Rena and Clarence - they lived at Boonesborough, Iowa - adjacent to Boone. The mother, Hannah, died of cancer 1876 at age of 36. Grandfather Sheffield preached her funeral sermon. I was one year old at the time. The father never established a home after the mother's death. There are three children still living. The youngest, Clarence 83, past. Allie the oldest having died several years ago here in Calif. At the time we moved to Oklahoma in 1899 the father, Allie and Albert (now calls himself Joe) were living S.W. of Enid on a homestead. A few years later they sold it and moved to Canada. After nearly 30 years left what they had there and came to Calif. Joe said when he was 70 years he was completely broke but about 1899 he started in Seal State at Compton just six miles North of us. He could cash in now for around \$75,000. Is 90 past but had a stroke last March, but can walk some. Has been very active. Drove his car until 18 months ago. He spent the winter here with us three years ago. Lives with an only daughter 75 miles on the ft. top. The sister, Rena, 80 lives at Pasadena - a widow. Clarence lives at Lawrence, Kansas. Has been in school and education all his life. He was married before he was 15 - his wife one year younger. Both still living. Clarence could tell you something of that as the end for mother were at Lawrence, Kansas one winter and visited him.

The other sister, Sarah, married a Will Shriver, I don't know as they had any children. At one time they were both ministers for the Seventh Day Baptists

This Joe Birch had been here at Compton and we hear in Long Beach over 12 years and just six miles apart. Until cousin Zillah at Oceanside wrote me there was one of the Birch boys here at Compton and a Bessie Robinson Landrum in Los Angeles and gave addresses. We immediately hunted them up and. This Bessie is a first cousin of Ruth and Mable. I knew Bessie was in L.A. I had been at their home in Nortonville when she was about 14. Her husband was a P.O. employe. Died three years ago this March. When Ruth and Paul were here in '48 Ruth said she wishes she had Bessie's address and we would go find them. She doesn't know what she missed by not meeting them - she and her husband were sure fine people. Now Bessie's mother is here with her. They come down now and then. They are the same relation to you but first cousin to Ruth but two years older.

I had always supposed Grandfather Davison was something as my father in disposition, but this Joe Birch was around him more or less until he was 12 or 14. Says he was not very congenial with children. Rather stern and that children were more to be seen than heard. The Davison's were not formerly known as much talkers. Your father was much that way, but his two wives helped make up for his deficiency. I used to think Aunt Eunice went so bad talking and got up the same. I often think of how our family circle of relatives there near Woodward, Iowa was broken when our father decided to sell and move to Oklahoma. Your father and his family had only been there 9 years. Had a good 160 acre farm and he and the boys were doing better than any before or after. The Sheffields always looked to Stannett as a main stay so it undoubtedly caused a deep sense of loneliness when the Stannetts were gone.

Father saw great possibilities of a future in Oklahoma but at the same time failed to realize the future of Iowa. The farm home he sold at \$4800 would sell today for \$30,000 - that was 80 acres then he had what we called the 1/2 & 60 and 60 acres of timber or pasture down 4 1/2 miles East near the Des Moines River. While in Okla. the 1/2 sections we filed on as Homesteads sell for \$15,000. No doubt the 1/2 father homesteaded if together would sell for \$20,000. That is over where Glen Jordan has his holdings. The old home place near Roscoe father paid \$1000 for. If together I suppose 30 or 40 thousand. I sure hated to see Allie cut that place into. If our father could have seen the great advance in farm prices in Okla. he would have been greatly gratified. Although I think Oklahoma prices are too high (sour grapes, maybe, eh?) If our father could have seen this vast area adjacent to Long Beach - C. E. at the time 60 years ago that he saw in Okla. and envisioned its future as we did Okla. - if placed in this area would be beyond any comparison. Father never had desire to see Calif. We certainly are glad we saw it.

With these lines of Davison History (if you can read it) I will close. No doubt there is much I don't know. Glad to get your letter. They tell us you had winter - the grass is green here - some flowers in bloom.

Sincerely cousins, Edw. S. & Sussannah
P.S. No doubt you have heard Ed was not doing so good. I did have quite a slow down about Kwas time. Someone or something punctured my balloon. The His that week or so I am feeling better. Thanking all for prayers and blessings of God. In reading this manuscript I see I already told you of being ill. Still coming up hill but slow.

2 Annual
Ann
Bairns

Alphaville

m. Babin (R.)
(work, D.C.)

John (Nashville)

James (1) (Nashville)

Shen (Fayette, Ga.)
in Service

Wife
Gard (Ga. Mo.) Memphis
Cawley
Nelle m. Tom Spruill (Gainesville, Ga.)
Emma
m. ? Red (Oregon)

Bairns
Stanley

Wife (Gainesville, Ga.)
Julia (Riverside, Ind.)
Suicide
John

Edw. S. (Gibson, Pa.)
(Long Beach, Ca.)

Louise (Ga.)

Priscilla

Belle

Zilla (Nashville, Tenn. & Portland, Oregon, Ca.)

Elmer m. Ed. Seiden

Walter

Best
? Q. Bowie (Riverside, Ind.)
(12. Nashville, site of L-10)

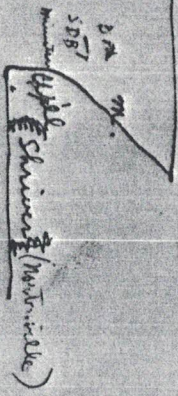
Leah
m. ? (Riverside, Ind.)
(Nashville, Ind.)

Jack (Riverside) Nashville
" - Wife Rose (and company)
(Nashville & D. H. person in - Nashville)

Harold (Birmingham, Ga.) (Gibson, Ind.) (Cincinnati, Ohio)
m. Allison (Nashville)

Albert m. Joe " "
Lina (Riverside, Ga.)
Alicia (Nashville, Va.)

Search



still going on. While the tendency is for each new church to assume that it has all the truth to be had, there have been and still are conscientious, God-fearing men like the Wesleys, Campbell, King, Miller, Bampfield, Ewing, Roger Williams and the Stonecetts, and more to follow who will yet proclaim great and important truths as yet unseen.

(To be continued.)

Rock Island, Texas

Baptism.

BY JAMES SRINGLETON.

I WILL now by the help of the Lord take up the subject where I left off in our good paper, the ADVOCATE, of January 22. The readers will recollect that the heart broken sinner would not receive pardon until he had done the last thing that the good Lord requires him to do, and that is, to be baptized in the name of the trinity, which of course as all know is the Father and the Son and the Holy Ghost. Now, I take the position that the three above named are three distinct characters. But they are one in sentiment. The readers of our good paper know that I commenced in Matt. 28: 19, 20. Then came to Mark 16: 14, 16, then to Luke 24: 47; John 3: 5. And I will fall back on my Master's own words to Nicodemus which are as follows: "Verily, verily I say unto thee, Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Now, my dear brethren and sisters of the Church of God, I have often heard preachers quote the 5th verse of John to which I have called your attention, like this: ye must be born of the Spirit, etc. But we see that the Spirit don't come before the water. It is a stubborn fact that these words of our blessed Master forever knock the props from under a very current doctrine taught in the world today. We often hear the preacher tell his audience that one drop of water is as good as an ocean. Every sensible man and woman know that anything born must be less than that which gives it birth; hence we see it would be impossible for a person to be born of one drop of water. "Rorp, brought forth."—Webster. Yes, thanks be to God, whenever the penitent sinner is born of the water they are brought forth to walk in newness of life." Through the help of the Lord I have baptized a great many persons and when I would

away Philip, and the eunuch went on his way rejoicing." I never have baptized a person or persons without having them confess that Christ was the Son of God, from the fact that hundreds and thousands living today on the earth don't believe he is the Son of God; there are persons living in our country here that don't believe he is the Son of God. But the eunuch confessed that he was God's Son.

But it is a fact that nothing can be born until it is first begotten, therefore all members must be begotten by the Lord's eternal truth before they are born of the water and of the spirit. Philip preached Christ to the eunuch, hence he was begotten by God's word before Philip baptized him, and according to the Bible there were thousands of souls begotten by the word of God on the day of pentecost, for the word of God goaded them to the heart and they wanted to know what to do to be saved, and they were told what to do and they obeyed and became Christians, and were added to the church of God the same day. But says one, It is said that there was about three thousand souls on that occasion and it would be impossible for that many souls to be all baptized in one day. I am aware that some say it could not be done. I say it is not a thing impossible, from the fact that there was present on that occasion about one hundred and twenty disciples, and that would be only twenty-five souls to each disciple. God forbid that I should boast save in the cross of Christ. But as old as I am now which is eighty-nine, let all the candidates be ready, who going forward in obedience to the truth, and I by the help of God, can begin at 9 o'clock in the morning and quit at 6 o'clock in the evening, and bury a hundred and forty souls in that time. So people need not say it was impossible for three thousand souls to be added to the church of God in one day. And now I will say in conclusion to the all important subject on baptism, that my heart's desire and prayer to God is, that all the doctrines and commandments of men and doctrines of devils will soon fall beyond the hope of a resurrection, and the doctrine of Christ and his disciples over all the earth prevail. Amen.

Kanawha Station, W. Va.

Letter Department.

From Sister Katie R. Gilstrap.

Dear Brethren and Sisters:—Again we wish to greet you, and show our appreciation of the good paper and the many cheering letters. How we wish we could be with some of you during the coming season of memorial of Christ's death, and of the great victory he has achieved for us. But even Bro. Nichols will be unable to meet with us. The coming week should not only be a time of great rejoicing and thanksgiving for the bright hope before us (made possible by the great victory on the cross), but also a time for deep heart searchings. Though, really, the heart searchings (by the light of God's word) should come before the season commences so we may be sure our hearts are pure and undefiled and ready for the communion. Perhaps all of the readers of the ADVOCATE may not see or feel the need of our still keeping the seven days feast of unleavened bread with the two Sabbaths. (These sabbaths fall this year on Sunday March 31 and Sabbath April 6.) But we believe Christ and his disciples after him kept the full feast and that we should too. For after the communion supper was over, the disciples thought Judas was sent to buy what they had need of against the feast. Thus showing they recognized there was more of the feast to come. John 13: 29. (Then were the days of unleavened bread. Acts 12: 3; 20: 6.) We cannot give more proof here or our letter would be too long, but we will gladly write to any who wish to investigate farther.

We were much rejoiced to see, from last ADVOCATE that the ADVOCATE people will keep the passover this year on correct time, that is, to prepare emblems on 14th day Abib (March 30th) and to partake of them on "that night" or forepart of 15th Abib instead of partaking of them on forepart of 14th as they formerly did. This later time would have called for the killing and preparing of the lamb on 13, as the 13th was not ended until sun was down, and they were told to keep it up until 14th day and kill it at going down of sun. Deut. 16: 6. It especially rejoices our hearts to know we have at last found a church that is open to conviction. That is not so bound up in creed (rich and increased in goods and have need of nothing) but what

it can turn from past errors and bravely walk out as the light comes. No difference how clear some point may at first seem to us, we should always keep our hearts open for investigation and light, that we may climb step by step and grow in grace and knowledge day by day. And now dear brethren and sisters, that this difference in time, the main barrier, has been removed I would be glad for an opportunity to withdraw my name from Seventh-day Adventist church book (for so much new light has come to me, I am no longer an Adventist in faith or practice) and unite with the Church of God. But there is no church or minister in reach of us. I also feel quite sure my dear companion would join with me in taking membership in the Church of God were opportunity presented. We may have our hardships and trials but we have the blessing of being united in religious faith and practice in our home, and we take much comfort in studying and working together. Oh! that all companions might enjoy this blessing! And it could be more, if young people were more careful in their selections, and would not allow themselves to be unequally yoked together.

Would like to write of how this grand passover, with its connecting truths came to us, but my letter is already too long. But will simply say it was not till we were ready to empty our hearts and minds of past views (for they did not satisfy our longing or give complete harmony) and simply fall at the feet of Jesus and his word, for him to fill our hearts and praise his name he has done it. (But still we must keep our hearts open for new light.) At first only a small glimmer of light came. But it rejoiced our hearts and we walked out in trust and obedience and gave it to others. When we kept the first service in the spring of '03 we knew of no one else who kept it on that time. But we later heard from Bro. Nichols, Bro. DeFord and others, in answer to our searchlight papers mailed them. And we are so rejoiced that when our time and means for Gospel Searchlight failed other and more able ones were raised to further publish to the world this truth. (Bro. DeFord in Azazel and Dr. Reed in Cleanings, and them and others through the columns of the ADVOCATE.) And now many others are with us. May the good work go on, and light and knowledge increase day by day is our prayer. A number of S. D. A. accepted this passover truth (and the beautiful harmony it brings from the Bible—where before old views had thrown such discord and apparent contradictions

over it) with gladness and rejoicing but as near as we can learn a number at least became faint hearted and gave it up when they found their church leaders did not accept it. But praise the Lord, I was not one of these. In all our after study we have found no apparent discord in Bible in light of these views, but it continues to open up grander and more beautiful all the time. I cannot close without mentioning Sr. Ida Beeve. We were in correspondence with her last year, but have lost her address and would like to hear from her. Oh! that there were more such brave obedient hearts in the land. The passover truth came to her too late to keep it on correct time, but when she learned of the all-wise provision of a corresponding date in second month (Bible time) for those who were unable to keep it on first month, she with her daughters, kept it on the later date. May God's blessing rest on all is our prayer.

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We want to double our subscription list the coming year. Brethren, we have a work to do. Do you not realize the time is short? Soon the Master will come and our work will be at an end. Shall we sit idly by thinking that there is nothing to do when we might with a little effort secure a few new subscribers to the BIBLE ADVOCATE and thus be the means of sending souls to see these grand truths?