

THE EUREKA SOUTH DAKOTA

"Church of God"

Mr. and Mrs. A. N. Dugger,

In reading in the last report of "The Mt. Zion Reporter", I find the report that you wrote on finding the Eureka Church. I would like to give you an outline of how the Church started.

Back some time in 1880 a man who was an Advent come through and preached the Sabbath, by the name of Halbensbaben, and all the old people there in the Church were Lutherans such as old Brother John Brenneise, John Schueler, my dad, Brother Fred Miller, Brother Phillip Kiesz, Peter Schrink, George Daisz, and Adam Straub Sr., was my uncle and after studying the Bible as they were attending the Advent Church they discovered that in order to enter the Kingdom of God you must carry or go by his name for there is no other name under heaven that is greater than the name of God, so when they desired to leave the Advent Church they kept Church in the homes from Sabbath to Sabbath.

But Adam Straub Sr. did not come along till about 1915 when they joined the group. That was about the time when they built the Church north of Eureka, S.D. There is more to that but I have not time right now to give it all to you.

Sincerely yours, Ed. Schueler

THE BURNED LETTER

John and Elizabeth Miskolgie,
Dear ones in the faith,

I received a letter from you sometime ago with some money in it for the work here, and I am afraid I forgot to write you, as I laid the letter and envelope it was in to one side to show to different people who dropped into my office.

The letter unfortunately went down with a plane near the coast of England on fire and went into the sea. You may have read about this tragedy. Quite a number lost their lives, but some escaped and were picked up by boats and brought to shore. Your letter miraculously escaped and while badly water soaked, etc., the money was in it, or partly in it, sticking out. It is a demonstration of how the Intervening Hand takes care of money coming here for His blessed work. The envelope was partly burned.

Also a tribute of honesty to the Jews here who handle the mail for the currency was visible. I intended to write to you at once, but fear I did not, so this is to acknowledge your letter and the money for the work which we appreciate very much and thank you for it.

Hoping this finds you and yours all well, and sending greetings and love in which Effie joins me, I remain,

ENGLAND. —

Dearly beloved Pastor Dugger,

I noticed that you have a wonderful "The Bible Home Instructor", I think it is the ideal book to help establish this ful truth.

Many people won't stop to hear us p this message, but they will buy these books, and God will allow His Holy S work upon them while reading them t the truth to their hearts, those who sheep in the other fold.

Please send me twenty-five, if poss return mail.

We are expecting to have two days vice and we always have large gather these meetings.

If the books could reach me in time, be able to sell them all.

If you have enough, send fifty.

Sincerely your brother in Christ,

Bro. N. A. Edr

ABOUT THE EDITOR'S FATHER

By Charles H. Carpenter

"Voice of Prophecy" radio programme. Northridge recently. I knew that the speak from southern Iowa and asked him if he or the 7th Day Church of God. He y "O yes, a Church of God minister A. F ger brought the Sabbath truth to my r family years ago in Iowa." I proudly to that A. F. Dugger was my grandfather is a very good example of what a little tard seed can grow into. Grandfather b the Sabbath to his mother's family. Eld chards then grew up to bring thousand the seventh day Sabbath truth. His radio has covered the world. He goes over Holy Lands every summer leading a group. He said that he had often thou lock you up while in Jerusalem and yet find time to do so. He is getting old and is now in an active state of retir having turned the broadcasts over to h

Sincerely in the na

our beloved Sa

Your nephew

Charles H. Carp

THE BIBLE HOME INSTRUCTO

We have this book of over 500 pa English and also in Hebrew ready to fill. We want colporteurs in different count sell them.

It deals with all Bible subjects, doctrinal, and prophetic, arranged in question answer form with a printed text of sc in answer to all questions. It is a grouping te of testimony from all inspired Bible writ any subject, and not man's opinion. I composed by the Editor with the assista

...system of industrial development, with its power and explosives, more dangerous than material reagents, because it establishes no control over the activities of men, these powers must tend to become more threatening and more ruthless and civilization itself will be in danger.

An essential truth of the New Philosophy must be this: That the law of the jungle, the law of the tooth and claw, must be replaced for the human species by a higher law, that humanity can only realize its ideal through the reign of lawfulness. This is a message, is nothing but the fundamental principle of Christianity, one of the oldest of man but the hardest to believe. The message of establishing this axiom in human affairs is still a great task of the future.

The power-creating sciences have outrun the power-controlling sciences. The danger lies in the difficulty of stimulating progress of the power-controlling sciences.

The New Philosophy must be the philosophy of the control of man's power over himself. The issue is for the youth of this and the next generation. I am glad that the outcome seems to be in doubt; for this issue is needed to tempt the conscience of the world's youth, and to challenge them to prove their worth.

ELDER L. N. KRAMER

Isaac N. Kramer, one of the last survivors of early Iowa settlers, died at his home, 201 Ninth Avenue, Marion, Ia., aged 90 years, 9 months, and 12 days. He came to Iowa in 1839 and spent the rest of his life in the country around Marion.

Late in life, in the days when money was scarce on the frontier, Mr. Kramer gratified his admiration for flowers by purchasing three house plants, at 15 cents each, to which he gave great care and in which he took much pleasure. From this humble beginning he grew little by little into the greenhouse business, rearing the first greenhouse in Lyon County, and into this chosen business he concentrated his entire energies.

Late in life he took his son Judson into partnership and the firm was known as "L. Kramer & Son," and operated several greenhouses in Marion and a flower store in Clear Rapids, five miles distant. The success of the firm is best shown by the gross sales of their business during a recent year, which totaled more than \$40,000; and

from the fact that the business required from 600 to 700 tons of coal each year.

In early life Mr. Kramer was anxious to secure an education and after years of study in the district school he was permitted to attend a school of higher education in New York and continued to be of studious habit during his entire life.

In 1861 Mr. Kramer was united in marriage with Miss Sarah Fleck, of Marion, who died in 1915. This union resulted in the birth of five children, two of whom died in infancy, and Judson three years ago.

Mr. Kramer was a minister of the gospel in the "Church of God" and preached a great deal for that church in Marion, and he was corresponding editor of the *Bible Advocate* of Stanberry, Mo., and was actively engaged in study and in writing during his entire life.

He has for many years maintained a very friendly attitude toward our own denomination, being a subscriber to the *Recorder* for many years and has entertained in his spacious home a large number of our Seventh Day Baptist people who have been passing through Marion or who came there to attend the "Iowa Annual Meeting," which has convened there on several occasions. He frequently spoke to the writer about the pleasure it gave him in entertaining Brother's Yarnum Hall, J. W. Norton, O. U. Whitford, Stephen Hardick, J. T. Davis and others.

It was the writer's privilege to be intimately acquainted with the entire Kramer family for over thirty-four years and during those years to spend many weeks in their hospitable home, where he was treated not only as a warm friend but as a trusted confidant. Many are the tender recollections of those pleasant years that crowd upon the mind as this obituary is being written.

Two of Mr. Kramer's daughters survive: Mrs. Ella Lind, of Alexandria, Va., and Adelaide, of Marion; also two sisters, Mrs. S. W. Mentzer and Mrs. Clark, of Robinson, Ia., and a number of other distant relatives.

Funeral services were conducted at the home on Sabbath afternoon, March 3, by Eld. A. N. Digger, editor of the *Bible Advocate*, Stanberry, Mo., and the writer, who had been sent for from Garswin.

E. H. SOWWELL.

*M. N. Kramer
is the best of the
type in regard
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MARRIAGES

RAKER-WELLS.—At the home of the bride's uncle, R. Robert Wells, Toledo Center, Minn., at 11:30 noon, March 25, 1925, Mr. Gale Raker, of Houston, Minn., and Miss Laura Marie Wells, of Toledo Center, Minn., were united in marriage by Rev. T. J.

PAWSE CHRISTIANSON.—At the home of the bride's parents, Mr. and Mrs. Am. E. Christianson, Duluth Center, Minn., March 24, 1925, Rev. T. J. Van Horn officiating, Mr. Arthur Pawse, of Hovea, S. D., and Miss Eva Lilla Christianson, of Duluth Center, Minn.

DEATHS

MARIS.—Rev. Isaac, son of Jonathan and Thomsen Morris Maris, was born in Mahoning County, Ohio, July 16, 1841. He died at Nottoway, Iowa, March 24, 1925.

He was brought up in the faith of the Friends, and throughout his life he maintained his relationship with that church. He came to Kansas in 1882. For nearly fifty years he has been a gospel minister, and he has devoted much time and energy to preaching and promoting Bible-school work.

He was married, December 7, 1868, to Miss Amy E. Bolton, who had come to Kansas from the State of New York. She was of a Seventh Day Baptist family, and was one of the prominent members of the Nottoway Church. Mr. Maris observed the Sabbath with her and was always glad to do a job for which the nation of the church. To them were born two sons and one daughter. The daughter died several years ago. The sons, Jesse and Fred, live near the family home, south of Nottoway, and with their families, are among the most reliable, patient and loyal supporters of the church. An adopted son, Mrs. M. E. Landy, of Emporia, Kan., is also a member of the Nottoway Seventh Day Baptist Church. So, while Mr. Maris was not a Seventh Day Baptist, he has been so intimately associated with our work in Nottoway from its beginning until the present time that we feel a distinct loss in his death.

The funeral was held in the Nottoway Seventh Day Baptist Church, March 26, under the direction of the Nottoway Ministerial Association. The funeral sermon was preached by Rev. William B. Harshbarger, pastor of the Friends Church at Lawrence, Kan. Burial was made in the Nottoway Cemetery. R. E. S.

CORREIA.—Orestis Daloz Correira was born near Utopia, Wis., November 25, 1870, and died in Boulder, Colo., March 22, 1925.

In 1888, he was married to Blanche E. Correira, who died in 1912. They passed early in their married life to Transon, Minn., where they lived for fifteen years. From Minnesota they

moved to North Iron, Neb., where they lived for a few years and then moved to Transon, Colo., coming on to Boulder about twenty years ago, where they resided at the time of their death.

When about fourteen years old, Sister Correira was converted and united with the Seventh Day Baptist Church at Utopia, Wis. On coming to Transon she united with the Seventh Day Baptist church here, where she engaged in a consistent and faithful membership until called home.

She was the mother of two sons and three daughters, and is survived by a son, H. B. Correira, and two daughters, Miss and Mrs. J. B. Bowler. The funeral was held from the parlors of the Ladies' Christianizing Society, March 25, 1925, conducted by her pastor, Rev. A. E. Davis. A strange coincidence is the fact that her daughter, Mrs. Blanche Correira, died in Boulder the same day one year ago, and her funeral was conducted at exactly the same hour on March 25, 1924. Interment was made in Columbia Cemetery. A. L.

KRAMER.—Sarah Thelma Kramer, 42½ from Independence, Ia., died at 11:30 a. m. at her home in Marion, Ia., March 25, 1925, aged 71 years, 1 month, and 2 days.

She was the daughter of John and Catherine Young Fleck, who came to America in 1848. Her father died several years before she was born. She came from New York in 1874 with her mother, who died a number of years ago in a hospital in the city of New York. She was married December 10, 1874, to J. N. Kramer, of Marion, Ia. To them were born five children: Judson A. Kramer, Emily Adelaide Kramer, Mary Catherine Kramer, who died at the age of two years, Sarah L. E. and Helen E. Kramer, and William Edward Kramer, who died at the age of two years. She lived the Christian life, was very pious, in her convictions of right and duty, and often warned much to carry them out. She suffered much in her later years. A short time before her death she expressed her confidence while in the hands of her physician's attention. Her life, her faith and her home was unusually strong and no wonder to carry to death for her children. Her funeral was held in the home of her son, H. B. Correira, at 11:30 a. m. on March 25, 1925. Burial was made in the Nottoway Cemetery. R. E. S.

ROBERT.—Rebecca Jane Tansworth Robert, widow of the late Dr. William A. Robert, was the daughter of Elias H. Tansworth and Hannah Ann Steppard Tansworth, both deceased. She was born in Danville, Va., September 28, 1841, and died at her home on Third Street, in Independence, R. I., April 11, 1925.

She was the second in a family of five children, three of whom had died before the death of Mrs. Robert, the eldest, Anna, the wife of George S. Tansworth, and one of the sons, Eldred and Mrs. Wanda C. Tansworth. Of the re-

GENERAL HISTORY OF THE
CHURCH OF GOD (7TH DAY) OF MICHIGAN

Michigan became one of the states in the union in 1837. However, at that time it was a scarcely settled, primitive wilderness over much of its land area. Many of the first settlers were deeply religious and without question the basic truths held sacred by the Church of God today were subscribed to by pioneers of a very early date.

It is unfortunate that the record of the very earliest Sabbath keepers in Michigan is unknown, so we have to base our historical information on the earliest records available. Most of our information centers around the activities of groups of believers of a century ago and later.

It is with a spirit of gratefulness and thanks that we stop at this time to remember these pioneers of the church who earnestly contended for the faith and worked hard to establish churches which have held the truths of the Bible sacred. We are thankful for leaders in the past who have exerted their influence and have preserved Bible truth in such a way that we may profit by it in our day.

The fact that we can trace Church of God work in Michigan back through the pages of history for a century neither proves nor disproves the truth of our teachings. It is not because of a heritage of time, and is not because of the influence of great numbers that we are an organization today. The reason for our present day existence is because we believe the Bible is our guide and rule of Christian living even as our forefathers did a century ago, "Whose covenant obligation is briefly expressed in keeping the commandments of God and faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline."

Thus far it has been almost impossible to establish a state organizational date. In the life story of Elder Gilbert Cranmer as told to M. A. Branch, he made the brief statement that "organization was now discussed and was finally effected in the year 1860". Some old state conference records are believed to have been destroyed in a fire, but records of state conferences held as far back as 1918 indicate that this year (1962) is the One Hundred and First annual conference of the Church of God in Michigan. This would mean that one hundred years has elapsed since the meeting of the first conference.

To make this clear, may we call your attention to the fact that when the second conference convened they had completed one year of organization and were ready to start the second year. By the same token, the meeting of the one hundred and first conference would be the completion of one hundred years of organizational effort by the Church of God (7th Day) in Michigan.

Apparently there is some discrepancy in the records that we have been able to examine because if state organization was effected in 1860 this year would be more than the completion of 100 years of work. It is our opinion that the conference meetings were numbered consecutively but that it is likely that the Church may have missed holding an annual meeting some time in the early beginning. 1860 is very likely the organizational date.

Before his death, Elder Gilbert Cranmer told his life story to M. A. Branch of White Cloud, Michigan. M. A. Branch wrote this all down as Elder Cranmer gave it to him and this material is the source of much information about early church of God work. In the 1850's Elder Cranmer was fellowshipping with other Sabbath keepers in Michigan, but they began to teach doctrines contrary to his understanding of the Bible. One of the main things was what was called "The Shut Door Doctrine". This group believed that the door of salvation was closed. They also believed that the visions of Mrs. Ellen G. White were inspired and should be accepted with the Bible.

2 -- General History Continued

Elder Cranmer and others could not accept this and found it necessary to separate their fellowship with them. We would like to quote extensively from some of this history at this time which covers the first efforts of the Church of God.

"...After this Elder Cranmer as he is more familiarly known preached as the spirit of the Lord directed. He began to have quite a following and new members were added to the church constantly. A small church was organized in Trobridge Township with such names as C. S. Bullock and wife, Isaac Catt and wife, old father Galord and wife, and Edwin Stockwel and wife among the members. Another band was organized at Almo, here the members were somewhat scattered. Among them Daniel Tiffany and wife, A. S. Tuttle and wife, Joseph Perkins and wife, Mr. Gadsbee and c. Ministers also began to unite their efforts in the cause. Such men as John Reed, James Jackson, Phillip Strong, Newton Wallen, John Fabin, c. Elds Strong and Jackson made short work for Jackson soon denied the Deciples and Strong united with the S.D.A. church; but Elds. Reed and Wallen were both men of ability and labored for the good of the cause. Eld. Wallen was a man of worth and loved by all, a very eloquent and interesting speaker, and John Reed was a good speaker also, a great reasoner. He made prophetic time quite a study and made some good charts illustrating his position. He was also quite a poet.

"A church at Waverly was organized and we give a partial list of the members. H. S. Dille, John S. Staunton, Hiram Goble, Henry Whelpley, and two brothers Sam and Wesley, George Howland, old Father Strong and Sylvester Baker with their wives, and others were added making a church of nearly one hundred members. Another church was added in the year 1859 at Bloomingdale with Greenwood Wait and wife, Matthew Mann and wife, M. Remington and wife, John Wait and wife, and H. Davids and wife among the members. Quite a large church was also raised up in Casco with brethren Cronk, Steller, Fabun, J. P. Parish and their wives, with many others among the members. Meetings were held in Bangor and among those converted were Hallet Greenman and wife, James Watkins and wife, John McNitt and wife, Chas. Kelley and wife, Levi Watkins and wife, Jas. Greenman and wife, and others. From there Father Cranmer went to Hartford Villago, and a series of meetings were held which resulted in the conversion of Job Dunham and wife; Joseph Stoten and wife, Issac Hogoboom and wife, Erastus Branch and wife, (father and mother of the writer) Enos Easton, Azer Hawks and wife, R. W. Hastings, Zelia Hastings, Polly Baldwin, Moses Baldwin and wife, Mother Cleveland and son, Chas. Gibbs, Amanda Kemp, and others.

"While meetings were in progress at Hartford or near there a feeling of opposition was shown. At one time thinking to discourage the meetings or stop them, they were served with a shower of eggs of no very recent date. but the Elder got out unharmed, others were not so fortunate. His wife had on a very nice dress which was nearly spoiled. The perfume of the eggs broke up the meeting that night; but they continued the meetings as though nothing had happened. This happened in the summer while the meetings were being held in a barn. One more effort was made by the enemy, this time a large bucket of water was placed over the speakers stand with a string attached. When Elder Cranmer was in the midst of his sermon the string was pulled and down came the water, but the trick did not work as the promoters had expected for the Elder was this time unharmed, but a little child lying asleep near by was nearly drowned.

"Organization was now discussed and was finally effected in the year 1860.

"Quarterly meetings were held in the different bands and then a general and then a general meeting in which an attendance would be present, was held. The Brethren began to feel the necessity of having a hymnbook of their own, accordingly a committee was chosen of the following named brethren, Gilbert Cranmer, John Reed, Joseph Perkins, Daniel Tiffany, and Philip Strong Jr. and a hymnbook of one hundred and five hymns workds only was the result, this was printed in 1862, the next move in the line of progress was a printing press. H. S.

3 -- General History Continued

Dille was an experienced printer. The material was bought and the first copy of "The Hope of Israel" appeared with H. S. Dille editor; but conference convened Friday April 15, 1864, at Brandy Wine Corners, at which time at the reading of the minutes of the last conference, H. S. Dille resigned the position as editor and Gilbert Granmer was elected for the place, it was also voted to give Bro. Dille Four Dollars a week for his services in running the press. An executive board was chosen with John L. Staunton president, H. S. Dille secretary, and Hiram Gobel treasurer. The first quarterly financial report appeared in the Hope of Israel as follows: "Treasurers quarterly report, money received \$52.15, paid Dille \$24.50, office \$4.40, Goebel \$21.00, bal on hand \$2.15. Other ministers united until there was a total of twelve all told in Michigan and members were being added to the different bands. Not far from this Erastus Branch (father of the writer) began his ministry and to his death, which occurred February 3, 1873. He labored hand in hand with Father Crammer. Their very souls were knit together, of one heart and one mind. Early in Father Crammer's history he had learned that the Lord was willing to hear prayer in behalf of the sick. The instruction James 5:14-15 he believed to be for the church and practiced it where ever he went. In a report on Bro Crammer's he says "To the readers of the Hope of Israel under date May 26, 1864". The Lord manifested his power in a wonderful manner, Sister Carter of Otsego attended the meeting, she had been deprived of her speech for a long time, on the Sabbath in the midst of a large congregation her speech was perfected restored again Glory to God" Other ministers believed and signs followed them that believed, examples almost without number, of healing were witnessed; One blind woman received sight, all manner of sickness yielded to the power of God. The Lord was truly among his people"....

"Others labored in connection with him and brought scores into the truth. The church at Hartford was at one time very large and active, some died, others moved away; but the church at Hartford is still alive and doing good work. Several other churches were organized, one at Hamilton, Allegan County, where Bro. W. E. Field and wife were converted. Another at Salem where Bro. Howe and wife, also A. Walker and family united with the church, and although none of the ministers mentioned in the early history of the church remain, other ministers have been added from time to time, who have taken up the work in earnest and churches have been organized and the work is still onward in Michigan. Submitted in love for the church. M. A. Branch, White Cloud, Michigan".

We would like to refer now to a pamphlet entitled, "The Backward Look" written by Adelbert Branch where some further enlightening history is brought to our attention:

"Elder Crammer was supported from the very first by such men as John Reed, Sylvester Baker, Hiram Goble, Phillip Strong and his father (better known as Father Strong), Daniel Tiffany, Joseph Perkins, and others who were his associates in the early work; and later such men with their families as James Watkins Isaac Catt, Harvey Dille, Joseph Stoughton, Isaac Newton, J. D. Brown, Greenwood Waite, Martin Shepherd, Erastus G. Branch, W. E. Field, George Starr, Thomas Howe, F. C. Pixley, many of these being also ministers; and such further helpers as R. C. Horton, L. J. Branch, J. C. Branch, M. A. Branch and others".

The Erastus Branch family was one of the pioneer church families in the Hartford area. Later several members of this family and other migrated to the town of White Cloud. It wasn't long until a church was started there as we can see from again examining "The Backward Look."

"The four brothers, Mortimer A. Branch and family, Charles R. Branch and family, Erastus G. Branch and family, and Adelbert Branch and wife, came to White Cloud, Michigan, from Hartford, VanBuren County, Michigan, arriving on April 16th, 1884, being formerly members of the Church of God at Hartford, Michigan.

"Joramiah Hall, wife and a young daughter lived near White Cloud when these families came, they being Sabbath keepers, so that they and members of the Branch

4 -- General History Continued

families met together the first Sabbath for worship. Not long after a church of ten members was organized, with M. A. Branch as Elder in charge of the services, and regular services were thereafter held in the homes of the members.

"Elder Gilbert Crammer made occasional visits, always giving instructive sermons, and Elders L. J. Branch and J. C. Branch also came and held protracted efforts as best they could, always meeting in the homes of the members (some being shanties) and in lumber camps, as school houses in the community were not as yet built. From memory I believe that between community were not as yet built. From memory I believe that between twenty-five and thirty such meeting places were used before we were able to build a church, which from the earliest was being planned.

"It was February 11th, 1888, that the first public effort was made toward the building of a church, and the attached record sheet will show the feeble but earnest effort made toward such an undertaking. It was on January 1st, 1893 that dedication was had of the little church in the country, two miles northwest of White Cloud, the building being only 20 X 30 feet square inside".

Church of God history has not always been a series of events denoting progress. There has always been sufficient growth and interest to keep the work intact, but often difficulties would arise and discouraged groups and individuals would leave the fellowship. Such was the case with the White Cloud church. Dissatisfied with problems in the General Conference, the church voted to leave the organization and in the year 1917 they affiliated with the Seventh Day Baptists. Several of the older members who remember their association with the Church of God still have a high regard for our work and many of us are counted among their friends, even as we think of them with warm feelings of christian friendship.

Dr. John Branch contributed very much to the good of the church. He was both an ordained minister and a medical doctor. In addition to his work in the ministry he promoted the building of a hospital in White Cloud and practiced his medical profession extensively. Elder C. J. Heywood's wife can remember being treated by him when she was only three years old. Her family at that time had no connection with the church but were residents in the Bangor area where the Church of God work was strong.

One of the Branch family (thought to Dr. John) also worked in Ontario, Canada and contacted Madill, Leach and Hogarth families. Temple Leach and his wife Sarah Madill Leach studied to prove him wrong and became converted to the Sabbath and joined the Church of God. The Leach family moved to Hartford and lived with the Branch family until they located a building in Lacoda.

Due to time limitations, this history will be completed at a later date, but we trust this will serve to enlighten us regarding its beginning.

Done by lady much burnt up.