

VI. Events During 1868

Exhortations Against Controversies

We have now come to the year 1868, and it has been noticed that many of the articles in the Hope of Israel were of a controversial nature, and many of them were discussing Mrs. E.G. White's writings, as well as those of James White and Uriah Smith which were published through the Review and Herald. Some of the former zeal by some of the Brethren seemed to vanish, and they were seldom heard of any more. It appears that some of these became tired of reading so much controversy in all the Hope, and that may be one reason why it was not as well supported with finances. So we notice about this time that even the leaders in the publishing work began to exhort the Brethren to write shorter articles, and matters of common spiritual interest to build up with.

The Clock-Dial Vision

In 1846 the Sabbath was first brought to the notice of Elder White and wife by Elder Bates. (See Spiritual Gifts, Volume II, page 82). Elder Bates was a strong advocate for commencing the Sabbath at six o'clock, and his view was adopted by those who affiliated with Elder White and wife; and this practice was kept up for nine years until the fall of 1855. As early as 1847, however, a portion of Sabbath-keepers called in question the six o'clock time, some adopting sunrise, and some sunset. In the same year, Mrs. White professedly had a vision, in which she was shown that sunrise was the wrong time to begin the Sabbath, but was not shown that sunset was the right time. She merely heard these words repeated: "From even to even shall ye celebrate your Sabbaths." Elder Bates was present, and succeeded in satisfying all present that "even" was six o'clock.

. . . During all this time, however, the subject was more or less discussed, until finally the agitation became such, that fears were entertained of a division among the adherents of Eld. White and wife, and Eld. Andrews finally decided, at Eld. White's request, to devote his time to the subject, till he ascertained what the Bible taught in regard to it. The result was, a general belief that the Bible taught sunset time. Eld. Bates, and some others, however, were not satisfied, it seems, with the evidence, and then Mrs. White had a vision for their benefit, to save them from being lost, or, at least, out of harmony with the body, and that vision was the sunset time, the right time.

H.E. CARVER, Marion, Iowa (May 1868)

Shall We Reform Our Diet?

In the May issue, 1868, of the Hope of Israel, we notice for the first time anything at all regarding clean and unclean meats. This was different from what the editor had written on several occasions against the eating of pork, cooked or uncooked, in which he related the terrible sufferings and death that took several with Trichinosis. This article by William Lockhard, of Emporia, Kansas used the familiar arguments in favor of eating anything, such as **Genesis 9:3; Acts 10:12-16; Galatians 2:12; Matthew 15:11.**

Snook Elected *Hope* Editor

In Volume II, Number 25, of the *Hope of Israel*, dated May 19, 1868, is a report of the Business Proceedings of the Second Annual Meeting of the Christian Publishing Association, held at Marion, Iowa, May 8, 1868. During this meeting Brother B.F. Snook was elected the Editor of the *Hope* for a year. On the editorial page he wrote of the course and policy he would follow in this position. Brother W.H. Brinkerhoff had previously been editor.

A Letter from Brother Brinkerhoff

BRO. SNOOK:

Dear Bro.: As the wisdom of the brotherhood has placed you in a position to assume responsibilities as Editor of our little paper, we humbly pray that God's blessings may attend your arduous duties, and may you be the means of doing a large amount of good. The duties and responsibilities of an editor are not only great, but peculiar. Some of your readers will cheerfully sustain you by their prayers and with their means; others will ever be ready to find fault; some will comfort, others chide; some will be fair weather friends, but always ready to forsake when squally *times approach*. *May God preserve you from such as these . . .*

W.H. BRINKERHOFF, La Porte City, Iowa

The Church at Sulphur Springs, Indiana

DEAR BRETHERN: On the 1st of September last, through the labor of Elders B.F. Snook and E.W. Shortridge, we organized a church numbering 28 members, taking the Bible, (not a part of it) and the Bible only, for the rule of our faith and practice, keeping the "Commandments of God and the Faith of Jesus." We now number 33 members.

On the 9th of the same month we organized Sabbath School, the only one in the County, and perhaps the only one in the State. Have never missed a Sabbath but what we have had Sabbath School and social meeting after the close of the Sabbath School exercise; and in addition to this we have a Bible Class at three o'clock p.m. every Sabbath. In our Sabbath School and Bible Class we use the Bible from King James' translation up to H.T. Anderson's "FREE INVESTIGATION" is our motto. Our Sabbath School has been well attended, and the attendance for the last three months has been from 60 to 80 scholars. Your Bro. in the hope of eternal life. J.B. BENBOW

The Resurrection of the Wicked Dead

About this time we find a series of sundry articles, pro and con, whether the wicked dead will ever be resurrected. One side took the stand that since the Messiah did not die except for those who would accept the atonement, therefore the wicked will never be resurrected, while the other side used scriptures which show that since there is a second death, there must first be a resurrection of the wicked in order for them to be partakers of the second death as a penalty for their sins.

Apostasy of D.W. Hull

It will be recalled that at the conference in 1866 it was voted that D.W. Hull be employed to take charge of the mechanical department of the office, because of the failing health of Bro. W. H. Brinkerhoff. It appears that he was not as efficient as was expected, and a way was opened for Bro. Jacob Brinkerhoff to come into the office. Jealousy apparently developed, and eventually Hull drifted away and identified himself with the Spiritualists.

Reports from Brother B.F. Snook

During the summer of 1868 Brother Snook was gone from Marion, Iowa to hold meetings in various places, including places in Illinois and Indiana, most of these being new fields. He seemed to have success in raising up Sabbath Schools and churches in several places in a comparatively short time. When he returned home he reported being gone eighty-two days and preaching eighty-four discourses. It felt good to be home again, but he had an urge to again go into the wide harvest field, and labor for the good of perishing souls.

General Meetings

The Church of God will hold a two day meeting in the Chapel in Marion, beginning Sabbath, 10 o'clock, a.m., Nov. 28, and holding over First-day. The Brethren of La Porte City and Vinton (?) are invited, as well as all other lovers of the truth. Especially Bro. C.M. Holland, E.B. Carpenter, and M.A. Dalbey. Elders Brinkerhoff and Snook are expected. Come, brethren, praying for the good Spirit of the Lord to be with us, and may we be cheered and encouraged to press on towards the Kingdom of God. B.F. SNOOK

The Lord willing, I will hold meeting at Hartford, Michigan, Sabbath, Dec. 5th. Can Bro. Wallen meet me there? I shall be happy to meet the brethren at Hartford once more.

SAMUEL EVERETT

Into Missouri

In September of 1868, in company with Brother Davison and his companion, Elder Snook journeyed to Daviess County in Missouri, and arrived at the home of William Rogers. They began a meeting at the Union Church in October. Meetings were also held in Victoria, Altevista, Pattensburg, Salem, and closed the labors in Missouri at the Fairview School. Twelve new Sabbath-keepers were added to the church during these meetings, and some of the folks that were mentioned by name, as lively workers were Morrison, Long and Rogers. They had been keeping the Lord's commandments for many years, it was stated.

VII. Events During 1869-1874

A reprint from Signs of the Times, in the Hope of Israel, Volume III, Number 19, dated February 23, 1869, stated that Napoleon Bonaparte's vast Empire over which he reigned from 1804 to 1815, was the Beast that went into the bottomless pit (Revelation 17:8).

Defection of Elder W.H. Brinkerhoff

This Brother, who previously edited the Hope, had not been heard of for some time, but Volume III, Number 21 contain a statement or explanation about the matter. This was written by the President of the Publishing Association, H.E. Carver. Brother Brinkerhoff defected to the Universalists, and this move did bring disaster to the little group at La Porte City, Iowa, where he was pastor. This was a surprise and of deep regret to the Brethren of the Church of God.

A Gap Between Papers

The last issue of the Hope from which we quoted anything was May 4, 1869. The volumes from then until June 27, 1871 are missing. But starting again to take up our search for Church of God news and history, we find that by now Brother Jacob Brinkerhoff (a relative of W.H. Brinkerhoff) was editing the paper. The President of the Publishing Association was still Brother H.E. Carver, and the Publishing Committee was composed of Brethren N.M. Kramer, A. Aldrich, and V.M. Gray. Its policy is indicated in the following:

The Hope is designed to advocate the great truths of Eternal life, Immortality and salvation through Christ; the perpetuity and immutability of the Law of God; Personal holiness; The second personal coming of Christ to judge the world; the restoration of Israel; The reign of Christ on David's throne on the earth in the time of restitution, and other kindred truths.

William Miller's Apology

In this number of the Hope, Volume VI, Number 1, June 27, 1871, the publishers

commenced giving “Mr. Miller’s Apology and Defense” for his Adventist views and positions which he had advocated previous to 1844, which he had issued August 1, 1845.

Incidents at the La Porte Campmeeting

Brother H.E. Carver, “Elder of the Church of God at Marion, Iowa,” reported a visit to the S.D. Adventist campmeeting, and of his conversations with Eld. White in regard to a pamphlet of Brother Carver’s concerning Mrs. White’s writings. Eld. White had reviewed Bro. Carver’s pamphlet in the Review of June 13, in which he accused the latter of deliberately setting himself to work to deceive the reader by making unscrupulously false statements. Brother Carver concluded his report in the Hope by stating that in reply to Elder White’s demand to leave him and his wife alone, he would not hesitate to adopt any proper measures that may come within his reach to secure a full, fair, and impartial public test of the claims of Mrs. White to divine inspiration.

Elder White Mistaken

Reference was made to what Elder James White wrote about our people, three points of which were contested as being the truth, and the final point (Number 3) is herewith reproduced:

3. In regard to the ‘smut and blacking charge’ we make the following statement: We have not, nor would we knowingly employ a minister who would use such vile epithets as the following: ‘As ignorant as the Missouri mule;’ ‘Burden of smut and blacking!’ ‘Bold slanderer;’ ‘Hellish grin;’ ‘Contemptible characters;’ ‘Baptized liars;’ ‘Ordained liars.’ None of our ministers have any use for such terms in their vocabulary. But Mr. White frequently found use for these slam terms; he also used some of them in his printed report of this place.

To the truthfulness of the above statements the brethren here, as well as the outsiders, who are acquainted with the circumstances here, are willing to testify; and even the S.D. Adventist brethren here will not testify to the contrary. L.R. LONG, A.G. LONG and Wm. ROGERS, Elders. Civil Bend, Daviess Co., Mo. July 11, 1871

Concerning Re-Baptism

The Conference of the brethren in Michigan, held at Hartford, April 27 and 28, passed the following resolution:

Resolved, That we do not make re-baptism a test of fellowship, but that we make Christian character a test of fellowship. According to this resolution the brethren of that Conference will not consider a person unchristianized if he does not feel it duty to be re-baptized, but if he manifests a christian character he is not to be rejected from their fellowship. This will tend to Christian harmony and love, and the up building of the cause of Christ. Let every thing be done in the spirit of meekness and love, that all the lovers of Jesus may be drawn together in the bonds of Christian brotherhood. EDITOR

Appointments

The Second Annual Meeting of the General Conference of the Church of God will convene at Marion, Iowa, on Friday, September 15th, 1871, at 10 o'clock.

The Quarterly Meeting . . . will be held in connection with the Conference, and will continue over Sabbath and First-day. We desire to see a general gathering of the friends of the cause. J. BRINKERHOFF, Sec.

The Lord willing there will be a Conference of the Church of Christ in Michigan, held at Waverly, Van Buren Co., Mich., to commence September 29th, 1871. We hope to see a general gathering of all those who feel interested. In behalf of the church, ELD. G. CRANMER. Reports of Labor of A.C. Long

During 1871 reports began to appear in the Hope from Brother A.C. Long of work done in several parts of Missouri and Kansas. In 1872 he labored in Harrison and Worth Counties, which brought him close to Stanberry. One of these meetings of three weeks duration was held at Union School House near Brother Moore's in the northwest part of Harrison Co., Missouri. Six commenced to keep the Sabbath, and four made their first start in the cause of Christ. "We had a happy season at the water," he wrote, and "one of the candidates was constrained to shout praises to God immediately after baptism." That made a group of twelve Sabbath-keepers at that place.

A Change in the Name of the Paper

In the issue of March 12, 1872, is a report of the Third Annual Conference of the General Conference of the Church of God, and of the Sixth Annual meeting of the Christian Publishing Association held jointly at Marion, Iowa on the 10th of March. At this conference the name of the paper was changed from the Hope of Israel to the *Advent and Sabbath Advocate and Hope of Israel*. Among the reasons given for the change was that the name *Hope of Israel* was not sufficiently distinctive or designative. The real advantage to be gained, it was thought, was that the paper will express its two leading features by name, and would thus be easier introduced to new friends. Also, Sabbath-keeping Adventists, who knew nothing of our Association, would the more readily receive it.

More on the Association and Conference Meetings

The meetings were favored with presence of a delegate from the American Sabbath Tract Society, Eld. V. Hull, Seventh Day Baptist minister, who lived at Welton, Clinton Co., Iowa, who was accompanied by Elder B. Clement, S.D.B. minister, residing at the same place.

Eld. V. Hull gave a synopsis of the history of the American Sabbath Tract Society and its workings for some time past; stating their sympathy with us and desire to cooperate in the Sabbath cause; also their desire for our success. Hull also requested that a delegate be sent from this Conference to the meeting of their Association at its next session; also that a minister from this Conference be sent to visit a body of Sabbath-keeping Adventists at Welton, Iowa.

It was voted that this Conference send a delegate to the Seventh Day Baptist Northwestern Association, to be held at Albion, Wis., next June. M.N. Kramer was elected delegate, with H.E. Carver alternate.

Internal Disputes

It appeared that the state of publishing affairs was in a good condition after the name of the paper was changed from *The Hope of Israel* to *The Advent and Sabbath Advocate and the Hope of Israel*. That change took place in March of 1872, and the paper was printed under that name until October 1873, when it was suspended. And it wasn't until March of 1874 when its publication was resumed. From what explanations were made in the paper then, it appears that the managers of the Publishing Association and the editor could no longer labor together. The office property was sold, but to save the Advocate office to the cause, Brother Jacob Brinkerhoff bought the office, printing materials, press, furniture, etc., using the means for which he had sold his home. He after that edited and published the paper, leaving off the title *The Hope of Israel*.

More Reports of Meetings — A.F. Dugger

After the paper commenced to be published once more, reports of ministers began to appear from new quarters. Brother A.C. Long, who was doing considerable preaching and organizing groups in Northwest Missouri, and now (1874) began to appear reports from Brother A.F. Dugger. He had been a first-day preacher, and after his denomination appointed him to write a book against seventh day Sabbath-keeping, he became convinced while he was preparing the material for the book, that the Sabbath must be kept in this dispensation. Some of our readers are acquainted with the little booklet "The Bible Sabbath Defended." This was a result of his work after he became a Sabbath-keeper.

Brother A.C. Long on Tobacco

On Sunday morning as several gathered into the house of Father Williams, the conversation turned on the subject of Tobacco; and after it was somewhat discussed, there was a proposition made to quit its use. The following named persons entered into a solemn vow that they would hereafter use no tobacco in any form whatever. Father and Mother Williams, who have used it for about 48 years; also Brother Moore, who has used it about 29 years; and brethren Enoch and Amzy Williams, the former used it about 19 years and the latter but a short time. And as an additional item of interest I may state that they have requested me to have this published in the ADVOCATE as one who has violated his or her pledge. This I shall do if the pledge is violated. I think this a very good move, and it would be well for others who are addicted to the filthy habit to take pattern.

Denver, Missouri A.C. LONG.

Grove Meeting in Missouri

There will be a Grove Meeting at Denver, Worth Co., Mo., commencing Thursday evening July 30th, 1874, and continuing over First-day. This is to be a general Advent meeting, and we hope that will be a general attendance of all the brethren. We extend a cordial invitation to our First-day brethren.

We desire at this meeting to

consult in reference to the organization of a Conference, and also to appoint a committee to draft a Constitution and By-Laws, to be reported at another meeting. Come one, come all, praying for the success of God's cause. S.C.B. WILLIAMS, A.F. DUGGER, A.C. LONG.

Missouri Conference Organized

Shortly after the above-mentioned notice of the Grove Meeting, the Advent and Sabbath Advocate carried a report of the Constitution and By-Laws of the Missouri Conference, organized August 2, 1874. The Conference was to be known as the Sabbatarian Adventist Conference of Missouri. The officers chosen were:

President: S.C.B. Williams; Vice President: A.C. Long; Secretary H.R. Perins; Treasurer: Alistes Williams.

Executive Committee: S.C.B. Williams, Jasper Moore, Wm. C. Long.

Ministers appointed to District 1: W.C. Long and A.D. Leard; District 2, A.C. Long and I.N. Rogers; District 3, A.F. Dugger.

Conference at Hopkins, Missouri

To the Brethren of Northern Missouri and Southern Iowa and elsewhere:

There will be a Conference of the Church of God, commencing October 23, 1874, in the Highland Church, in the Morehouse neighborhood, 4 miles west of Hopkins, Mo. Brethren coming on the train will get off at Hopkins, and teams will be there to convey them to the Conference. All the brethren are requested to attend for a special purpose. Come, let us have a good meeting. Remember the time. D.O. AMOS, Corydon, Iowa.

VIII. EVENTS DURING 1875-1884

Report of Missouri Conference — “Church of God”

Secretary H.R. Perins reported the business transactions of the 2nd Annual Conference of the Church of God in Missouri, which was held at Pleasant Valley School House, Harrison Co., August 13, 1875. Ministers and workers who were present were: A.C. Long, W.C. Long, A.C. Leard, Alistes Williams, R.S. Wheat, T.L. Davison, H.R. Perins, Jasper Moore.

Objections having been made to the name, 'Sabbatarian Adventist Church,' as adopted at our first Conference, it was moved and carried that we select the scriptural name 'Church of God,' and henceforth known in a church capacity by that name.

An 1844 Disappointment Sideline: Pennsylvania Sabbath and

Passover Keepers

Brother J. L. Boyd, of Philadelphia, Pennsylvania, sent (in 1875) a copy of a hymn written by Sister C. S. Minor at 3 o'clock, while they were waiting for the Lord's return. He wrote also that on the morning of the 21st of October, 1844, about 175 of the Philadelphia Advent expectants went outside the city, and encamped with two tents in a field, belonging to an Advent believer. It all created a great stir and commotion in the city and surrounding villages. And the papers teemed with very distorted and lying accounts of it.

After the time passed, the disappointed waiters returned to the city the next day, except for Sister Minor, her husband and son, who tarried in a nearby farmhouse for several more days. When all had returned, the group commenced their meetings once more, and in the course of the ensuing year, learned to practice the observance of the Sabbath and of "feet-washing" accompanying the yearly recognition of the Lord's Supper.

Some Lost Church History

Our last excerpts from the Advent and Sabbath Advocate were copied from an issue late in 1875 or early 1876. There are no Advocate volumes on file in the Advocate office from then until in the spring of 1881. Some new names of ministers and writers are now appearing, such as N.A. Wells, R.E. Caviness, R.V. Lyon, J.A. Nugent, John Branch, G.W. Admire, W.O. Munro, B.G. St. John.

Now the Advocate was making its appearance weekly. Formerly it came about twice a month.

Gospel Tent Meetings in Missouri

Arrangements are being made to run the Mission Tent in Missouri the coming season, as will be seen by Bro. W.C. Long's notice of the same. That the cause of truth has been advanced by the tent work in Missouri is well known, and also that other bodies of people are doing effective work by the same means. The Seventh Day Adventists and the Seventh Day Baptists are both forwarding their work by that means . . . Although there is no tent to be run by our brethren in Michigan, yet Brother John Branch is very active in laboring for the cause of truth there. Let the work go forward in the different localities.

A Letter on Tithing

In the summer of 1881 Brother W.C. Long wrote a letter to the Advocate, in which he advocated the practice of tithing, which seems to have been a new teaching in the Church of God at about that time.

Announcement of the Missouri Campmeeting

A campmeeting will be held at the Mineral Springs, Gentry Co., Mo., twelve miles north-east of Albany, the county seat, commencing Thursday, Sept. 1st, 1881, and continuing till Thursday, Sept. 6th.

The Eighth Annual Conference of the Church of God will be held in connection

with this meeting. We hope for a good attendance. A.C. LONG, N.A. WELLS, W.C. LONG, Executive Committee.

Death of James White

ELDER JAMES WHITE, of Battle Creek, Mich., died at that place on Sabbath afternoon, August 6th, 1881. He had suffered from partial paralysis for a number of years. His age was 60 years. He was prominently known as the principle man in the denomination of Seventh Day Adventists.

President Garfield's Death

The September 27, 1881 issue of the Advocate carried a lengthy editorial of the untimely death of President James A. Garfield, having been assassinated by Charles Guiteau. Not only did the American nation mourn over the death of the president, but it seems the Church of God people were also touched.

Large Attendance at Missouri Conference

Brother Jacob Brinkerhoff, editor of the Advent and Sabbath Advocate, attended the Missouri campmeeting and conference held at Mineral Springs, and reported that the prayer and social meetings were of deep interest, and the preaching of the Word was listened to by large and attentive audiences. The assembled congregations at the highest numbering from 1,200 to 1,500 people. The work of the Church of God was concentrated in Missouri at that time. It seems that the ministering Brethren worked continuously in new fields, and many were added to the church in various places, especially in Northwest Missouri.

Report of the Eighth Annual Missouri Conference

The Church of God in Missouri held its 8th Annual Conference at Campmeeting, Mineral Springs, Gentry Co., commencing evening of First day, September 4, 1881. W.C. Long, President, sat at the chair. Leading members of the Conference present were: W.C. Long, A.C. Long, A.G. Long, N.A. Wells, E.L. Pierce, Thomas Beckman, Elisha Marshal, A.C. Leard, Jacob Lippincott, Samuel A. Moore, Jasper Moore, J.W. Osborn, C.T. Pierce, James A. Sims, T.L. Davison, and J.H. Nichols.

Reports were given by various ministers of their work, and Brother Brinkerhoff gave a report of the field in general, as he received news at the Advocate office.

A Grove Meeting in Nebraska

Providence permitting, the Church of God will hold a Grove Meeting at the Spring Ranch Grove, commencing Oct. 8th, 1881. We hope there will be a general turnout. The brethren and sisters from Kansas are requested to be present. Bro. J.H. Nichols will be with us. Should any come by rail, Fairfield, Clay Co., Nebr. is

the station to stop at. Come, brethren, trusting in the Lord for his blessing, and we may claim the promise. ENOCH OWENS, JOHN SPERRY, G.W. ADMIRE.

Conferences Kept Up in Michigan

Providence permitting, there will be a General Conference at Hartford, Mich., commencing on Friday, Nov. 4th, 1881, at 11 o'clock, a.m. The delegates of each church are invited to come on Thursday, the 3rd, in order to be present at the morning meeting, to investigate the spiritual welfare of the church and the cause in general. We hope to see a general gathering of brethren and sisters, for this may be the last Conference to Spring. It will be held in the Rust Lake School House. Those coming on the cars will be conveyed with teams to the place of worship. By order of the committee. L.J. BRANCH

Credentials, Licenses, Ministerial Conference

One of the items decided upon while the Michigan conference was in session was that "all who labor among us are ordained ministers must have credentials as such, and those preaching without being ordained must have license."

We have no Advent and Sabbath Advocate volumes on file from the spring of 1882 until the spring of 1884, but when the papers are again on hand which continued to report the activities of the Church, we find that by now a Church of God had been established in Stanberry. The Ministerial Conference convened with the Church of God in Stanberry, Mo., March 18, 1884.

Brother H.W. Barnes, an ex-Seventh Day Adventist minister, started a work in Salem, Oregon, in the spring of 1884.

Missionary Sabbath School Manual

In April of 1884 Elder A.F. Dugger, whose address was then Fairfield, Nebraska, announced the creation of a plan and style of the first department of Sabbath School work, designed especially for the young people.

Missouri Campmeeting for 1884

This meeting was held from August 21 to 27 at Albany, Missouri, a distance of about 13 miles east of Stanberry. The Eleventh Annual Conference of the Church of God was held in connection with the campmeeting. Elder W.C. Long, then President of the Missouri Conference, urged that the church elders choose a delegate for every ten members to represent the local congregations at the conference.

The ministers present at the meeting were:

W.C. Long, N.A. Wells, A.C. Leard, J.C. Kerns, of Missouri; J.H. Nichols of Kansas; Jacob Brinkerhoff of Iowa; John and L.J. Branch of Michigan; S.W. Mentzer of Iowa; and Brother Stahl of Indiana.

A General Meeting in Iowa

There was a general meeting announced to be held at Marion, Iowa, commencing September 6th. They not only expected the Brethren from all parts of Iowa to meet there, but they also expected the Michigan brethren to meet with them on their way home from the Missouri Conference and Campmeeting. At that meeting they considered organizing at Iowa Conference, and a Constitution and By-Laws were adopted. The business was transacted on September 7, 1884. Elder A.C. Long was elected President of the Conference.

Conference Meeting in Michigan

The Fourth Annual Conference of the Church of Christ in Michigan was held from October 2-6, 1884 at Irvington, in Van Buren Co. During this meeting the Michigan Conference finally moved to take the name Church of God, which was passed by a unanimous vote. The President of the Michigan Conference then was L.J. Branch. Michigan ministers present were:

Gilbert Cranmer, M. Davoist, Thomas Howe, Elsis L. Robinson, A. N. Fisher, Lemuel J. Branch, and John Branch. Visiting ministers included: W.C. Long, A.C. Long, and I.N. Kramer.

Organization of General Conference

On October 5, 1884, a group met in Michigan during their Fourth Annual Conference, considering the advisability of organizing a General Conference. W.C. Long was elected chairman, and Brother John Branch, Secretary protemp. It was voted to organize a General Conference. A Constitution, and By-Laws were read and adopted.

The officers then elected were: A.C. Long, President; A.F. Dugger, Vice President; Jacob Brinkerhoff, Secretary; I.N. Kramer, Treasurer; A.C. Long, W.C. Long, and John Branch, General Conference Committeemen.

This General Conference was primarily formed from the State Conferences of Michigan, Iowa, Missouri, and Nebraska.

IX. EVENTS DURING 1885-1891

Report of Labor in Michigan

We wish to refer to an item in this report of Brother John Branch because it indicates strongly what can be accomplished in cottage prayer meetings while an evangelistic campaign is going on in the neighborhood. This meeting was held in Leighton, Allegan County Michigan, in January of 1886. Seventh-Day Adventists and many others at once took part in making the meeting a success. Prejudice was laid aside. In part it was reported thus:

We commenced holding prayer meetings nearly every afternoon from house to house, and the interest commenced to grow, and people became interested, in so

much that they began to confess the Saviour's name. Our prayer meetings was the place where most of the people made a start to serve the Lord, although quite a number came forward in the evening meetings, and thus the meetings went on until many of those who were trading the paths of sin stopped in their wild career, and commenced to serve the Lord.

Controversy Over Organization

It will be recalled that in our earlier church history, the Brethren in general were quite adverse to church organization. And now, even as late as 1885 articles had been appearing in the Advent and Sabbath Advocate against organization. But now articles began to appear in favor of organization. Brethren Brinkerhoff and the Longs began to write in favor and gave some good reasons for being organized.

Clean and Unclean Meats

It will also be recalled that Elder W.H. Brinkerhoff and others advised strongly against the eating of pork. Now, in about 1885, and in following years, a number of the Brethren began to write articles in favor of eating the unclean meats. It appears, at least, that one of the reasons for some of the Brethren having taken such an attitude was because of the Seventh-Day Adventist position on the matter of all meats.

General Conference Meeting

The second annual session of the General Conference of the Church of God convened at Marion, Iowa, according to appointment and was called to order by the President, A.C. Long, October 23, 1885.

It was during this Conference Session that it was voted to hire Brother Jacob Brinkerhoff to publish the Advocate and the Missionary, and that the General Conference Committee examine all articles not in harmony with the sixth article of the Constitution of the Conference of the Church of God. From then on the Advocate was published by the General Conference of the Church of God. Several years previously, Brother Brinkerhoff had bought the publishing equipment, and published the paper himself, which became a burden financially, etc.

The Skating Rinks

It is surprising to see the many articles appearing in the Advocate in the years of 1885 and 1886, against the evils of the skating rinks. This was also true regarding the use of tobacco. However, there were articles published more or less all the years through against the use of the "filthy weed," as it was often expressed.

Southwest Missouri — E.G. Blackmon Enters the Scene

W.C. Long reported through the Advocate of August 24, 1886, of meeting an ex-Seventh Day Adventist minister by the name of E.G. Blackmon. Brother Long held several services there, had a baptizing service, and organized a church of 24 members. Brother Blackmon was a

songwriter, and the Church of God later published a song book with many of his songs included.

Conference Notices and Membership Statistics

During the summer and fall of 1886, Conferences were held in Missouri, Michigan, Iowa, Kansas and Nebraska. The General Conference of the Church of God in that year held its sessions at Marion, Iowa, in November. Elder J.H. Nichols reported a membership of 440 in thirteen churches in the state of Missouri; Elder John Branch reported a membership of 365 in eight churches in the state of Michigan; and Brother Jacob Brinkerhoff reported 81 members in four churches for the state of Iowa. The number of copies of the Advocate, published weekly at that time, was 485.

It was also reported in 1887, through the Advocate that the Conference receipts for 1886 were \$1,032.38; total membership of the Church of God about 1,000; number of conversions for that year 122; and number of ministers and licentiates 30. Average salary for each minister and licentiate was \$34.40. The majority of the Brethren made their own living through other means.

The Church at Kanawha Station, West Virginia

In the August issue of 1887, appeared a report of proceedings of a State Meeting of Seventh-Day Adventists at Kanawha Station, West Virginia, May 18, 1887. Churches from afar were represented besides quite a crowd from other denominations and those professing nothing. The ministers that were present there were Elders Covert of Indiana, Stone of Ohio, and Foggin of Berea, West Virginia. The preaching of these ministers was different from that of Elder Chaffee, for he tried to present the Word of God alone, leaving out Mrs. White's visions.

After a church was organized, the "testimonies" were presented, which some of the members would not accept. This caused a division, and that is why the State Meeting was called. Emory Robinson announced that he and his wife would withdraw at 3 o'clock in the afternoon, and then a large crowd came to hear his address. He was denied taking up much time to give his reasons for withdrawal, and was voted out of the church. Six more arose to withdraw and were voted out too. Mattie L. Lowe sent the report, then followed a letter from Brother Henry L. Lowe:

Dear Brothers and Sisters: I do not address you as being a member of the Church of God, but I am of the same faith in the guide to eternal life, the Bible, having recently withdrawn from the Seventh Day Adventists, not on account of disbelieving the Sabbath or the near coming of Christ, but on account of doubting the inspiration of Mrs. E.G. White. I am a subscriber to the Advocate, and a more soul-stirring and soul-cheering paper I have never read than it is. It is not always calling other commandment keepers evil names . . .

A Change of Editors

The Fourth Annual Session of the General Conference of the Church of God was held at Stanberry, Missouri, October 28th (ff), 1887. During that Conference Brother Jacob Brinkerhoff resigned as editor of the Advocate, and Brother A.C. Long took immediate charge of editing and publishing the paper. Under the masthead appeared, then, the following: "Address 'Sabbath

Advocate,' Marion, Iowa. Remittances made payable to A.C. Long.”

Report of Labor in Michigan

Elder Cranmer, who was among the first workers for the Church of God in the State of Michigan, at least in connection with the publishing of the Hope of Israel, was still going strong in Gospel work at the age of 73. He reported a good meeting in December of 1887, during which fourteen took their firm stand on the Lord's side. They drew up a covenant and the members all signed it, making twenty-two in all. Before closing his report, in considering his age, he stated this: “I would rather wear out than rust out.”

Brother Samuel Moore

We observe, probably for the first time, a letter in the Advocate, February 21, 1888, from Brother Samuel Moore of Allendale, Missouri, a small village east of Grant City, in northwest Missouri. Brother Moore in later years, before his death, presented some of his personal and Church of God history as he knew it. He was reared in Harrison County, Missouri, and seems to have joined the church in Stanberry, at the age of fourteen, after being baptized by Elder A.C. Long. He claimed that he had one of the most marvelous conversions of any of the members of the church, that he knew of.

“The Spirit of the Lord fell on me, and I felt the power of that Spirit so much so that I hurried over to Brother Long, and gave him my hand . . . While this was all going on, my heart was just burning like fire. Oh, I never felt so good in my life. But that was all the Lord's work.”

At age twenty, Moore was chosen elder of the local church. When he moved to Stanberry there were only four or five members attending Sabbath School, “and the prayer meeting was as dead as a door nail.” Brother Moore was appointed elder of the Stanberry Church after moving there, and held that post much of the time through the years. If, through inclement weather or other circumstances, anyone at all could be expected to be at church for prayer meetings, it was Brother “Sammy,” as he was often called. His father, Jasper Moore, also had a leading part in church work for many years.

Brother Samuel lived until the fall of 1959, when he passed away at the Munro Rest Home near Stanberry, at nearly 101

years of age, having been a member of the Church of God for about 86 years. Elder John Kiesz had the honor of officiating at the funeral service.

***Advocate* Moves to Missouri and Changes Name**

The last issue that we gleaned anything from was in 1888. Then there are all the *Advocate* volumes missing to May of 1892. We are indebted to Sister Dorothy Carver who examined the old records of the Marion, Iowa Church of God, and to Brother S.A. Moore who was among the pioneers of the Church of God work in Northwest Missouri, for some of the events in the Church of God in those years.

As we recorded previously, Brother A.C. Long was appointed the work of publishing and editor of the Advent and Sabbath Advocate. Brother Jacob Brinkerhoff had been editor, so Brother Long purchased the equipment, and the General Conference agreed to support him for a year. That was still in Iowa, but a notation in the Marion church records shows that in October 13, 1889, the Advocate had already been moved to Stanberry, Missouri, and the editorship had changed.

Brother W.C. Long purchased the equipment from his brother, A.C. Long, and moved it to Stanberry, which had become the center of a rapidly growing work of the Church of God in Missouri. A building was secured for the machinery, and was later so arranged that the upper story was used as a meeting place for the church.

One particular change that is noticed is that the name of the paper was again changed, and its new heading was arranged with decorative letters above an open Bible. Its new name was SABBATH ADVOCATE and Herald of the Advent. Issued weekly by the General Conference of the Church of God, Stanberry, Missouri. The General Conference Committee was A.C. Long, W.C. Long, J.C. Branch, with W.C. Long, Editor.

X. Church of God Message Expands

We learn from the Sabbath Advocate, November, 1892, of the first Church of God work in South Dakota. A Quarterly Conference of the Church of God was announced to be held at Bonesteel, Gregory County, South Dakota, December 2nd. This took place after the annual conference had been held near Carns, in Rock County, Nebraska, where they organized a conference known as the Northwestern Nebraska and South Dakota Conference of the Church of God.

A New Song Book Published

It was previously noted that Brother E.G. Blackmon, of Neosho, Missouri, was also a worker in the Church of God. In the January 1893 issue of the Sabbath Advocate appeared this advertisement: "I have, with some others' assistance, just prepared a song book of beautiful hymns and music, most all of which are new." The songs were slanted toward truth so that our people could freely sing them, not only with the spirit but with the understanding also. Now and then (in 1965) we still run across someone who has one of these old song books.

The Sabbath Advocate

In the summer of 1894 there seemed to appear opposition to the Sabbath truth. Because the Advocate was supposed to be a liberal paper, it was even thought that it should be thrown open for a free discussion of the Sabbath question, that is a number of requests were made to publish a number of articles of great length against the Sabbath. Since the Advocate was a Sabbath advocate, it was decided not to publish anything against what the paper actually stood for.

Pacific Coast & Louisiana Conferences

The first indication of a good work being done in Oregon to the extent (we had reported one worker previously) of holding a Conference for the Church of God, we glean from the papers of the summer and fall in 1894. These Conferences were held in the Cole School House, Linn County. Some of the ministers in connection with the work there at that time have been listed: Elders R.H. Sherrill, H.M. Anderson, J.H. Sperry, J.W. Beatty, C.E. Whisler, and W.L. Raymond.

The work of the Church of God kept on spreading to new areas. An early October issue, 1894, announced the Second Annual State meeting and Conference at Hope Villa, beginning October 25th. It was requested that each church, as well as scattered brethren and sisters, be fully represented. Executive Committee: B.F. Purdham, B.C. Causey, and H.G. Roberts.

Brother Wm. M. Darrow announced a meeting for the state of Pennsylvania of the Church of God, Sabbath and Sunday, November 1st and 2nd, 1895, at Geneva, Crawford County. They expected Brother J.W. Niles of Edinboro, Pennsylvania, and Brother Wing of Blockville, New York to preach the Word.

A Humorous Item

A good brother, sending in a donation to the Advocate, said: "I send a prescription to the Advocate." The Editor replied: "Now that is pretty good. Let us have more 'prescriptions.' If there is anything the matter with the Advocate it is financial malaria. If the 'prescriptions' are kept up the patient will get well."

Encouraging Reports of Work

In the spring of 1896 the editor of the Advocate, Elder W.C. Long, mentioned a number of workers as of then. Elder A.F. Dugger was doing a good work in Nebraska, especially at Bassett. Elder Bartlett was active in Missouri and Iowa; Elder L.J. Branch in Michigan; Elder Jacob Wilbur in Arkansas; Elder Sherrill in Oregon; Elder L.L. Presler in Nebraska; Brother Ellis in South Dakota. Long added that over one hundred converts to the truth was gained since the last General Conference meeting.

Nebraska and South Dakota Conference — Germans Enter the Scene

During 1898 there was a Conference held of the Brethren of northern Nebraska and southern South Dakota. Elder A.F. Dugger was one of the leading ministers in that territory, much of the work being done in Bassett, Nebraska. It was during this year that the German Brethren of the Church of God organized near Eureka, South Dakota, in the northern part of the State, not knowing anything of the General Conference of the Church of God, nor that there was a work going on in the southern part of the State.

A minister by the name of Halbesleben who formerly was a Free Methodist preacher of Minnesota came into the Dakotas, and having accepted the Sabbath began to work among the Seventh-Day Adventists, preaching a great deal on holiness or sanctification as a second experience, that is, another experience with God besides conversion. As a result, it apparently broke up a number of the Seventh Day Adventist churches in both of the Dakotas, and a number of independent Church of God groups were formed, Eureka being one of them.

For about twenty years the Brethren met in homes for services, under the direction or leadership of Brother Philip Kiesz, Sr., and Brother John Brenneise, Sr. Under their ministry, a large group of young people became converted in 1910, who are still generally faithful. In 1918, they erected a building for church services five miles north of town, the trustees being Philip Kiesz, Sr., John Brenneise, Sr., Frederic Miller, George Dais, St., and Peter Schrenk. Later the church appointed two Elders to lead the group, namely Elders Christ Kiesz and John B. Brenneise.

It was not until 1923 (late in the year) that the group learned of the Church of God with headquarters at Stanberry, Missouri. A Brother from Montana happened to send a Bible Advocate to Eureka; so early in the spring of 1924 Elder Andrew N. Dugger was invited to come to hold a few services and to council together on doctrinal points. There were a few differences, but in a matter of a very few years things so worked out that the Eureka church became a part of the General Conference. A number of Brethren have become ministers out of that group. The original meeting place was eventually sold and a larger one erected in Eureka, which was dedicated in October of 1948.

The Church of God in North Dakota

Possibly a short time before the establishment of the South Dakota Church of God, in 1898, William Halbesleben from Minnesota, gathered a group of believers in a community about twenty miles south of Kulm. There were about twelve or fourteen families who started to keep the Sabbath, and then met in various homes for fellowship and worship.

Some of the original Church of God folks there were:

Brothers Mantz, Irion, Frantz, Knopp, Weller, Isaak, Bossert, Pflugrath, Dickhauf, Schultz, Kientzle, Bietz, Schlenker, and Bader. The Moldenhauers came in later.

From there the Church of God faith was scattered to other places too. One family, the Henry Schlenkers, moved to the Alfred District, and in that community a church developed, which is still considered one of our faithful groups. This church, too, grew to its present membership without a regular minister for many years. The first full-time minister who served there was Elder Ivan Harlan. Others who have served there since were: Elders John Kiesz, Harvey Otto, Clifford Tuttle, Noah Camero, and Melvin Sweet.

A Church of God Sanitarium

As early as 1898, mention was made in the Advocate of starting a Sanitarium in Michigan. A Brother also wrote from Idaho, stating that the Church of God could buy one in Boise at a reasonable price. This movement eventually resulted in the establishment of the Sanitarium at White Cloud, Michigan, in which the Church of God had an interest. By September 25, 1900, the building was nearly finished, and sixty-six surgical operations had been performed. The Sanitarium seems to have been operated under the direction of Dr. J.C. Branch.

A Note in the White Cloud Eagle

Elder G. Cranmer is 86 years old, hale and hearty. He walked into town the other morning as fresh as a lark, and to the stranger watching his quick and even step he appeared less than half his age. Over on the Sanitarium grounds you will often find him admiring that fine stone wall without the aid of glasses and talking freely of the institution in which he takes great pride. This week he went into the harvest field and was able to follow the grade and set up the grain with an alacrity that astonished the natives.

The Church of God, Incorporated

The General Conference of the Church of God convened in its Sixteenth Annual Session, according to appointment, at the Church of God hall in Stanberry, Missouri, December 7, 1899. During this Conference Session the resolution of incorporation as unfinished business was called up and discussed as to the advantages and benefits of the incorporation. A motion was made that a committee of three be appointed and instructed to further investigate and proceed as to the best interest for the cause, which carried.

Committeemen B.F. Whisler, M.A. Branch, and G.T. Rodgers (who was elected Secretary-

Treasurer of the General Conference during this session) carried the recommendation through, and the January 2, 1900 issue of the Sabbath Advocate states:

The General Conference of the Church of God is now incorporated.

Articles, by-laws, etc., of incorporation will appear in the General Conference report which will be issued in pamphlet form and be ready for distribution in ten days. Price 10 cents.

Ministers in 1899

The committee on revoking and renewing credentials reported the following:

W.C. Long, A.C. Long, A.C. Leard, Jasper Moore, D.M. Spencer, Z.V. Black, E.G. Blackmon, Jacob Wilbur, N.A. Wells, S.S. Davison, R.E. Caviness, S.W. Mentzer, E.S. Sheffield, J.R. Goodenough, L.L. Presler, Hiram Ward, A.F. Dugger, J.A. Nugent, J.T. Johnson, H.P. Peck, S. Pope, M.B. Ellis, J.C. Branch, M.D., L.J. Branch, M.S. Carlisle, M.A. Branch, W.H. Sloan, L.A. Wing, J.W. Niles, Hiram Harris, J.W. Sperry, H.T. Whitehall, F.C. Pixley, F.P. Kennedy, James Shingleton, Levi Watkins, Gilbert Cranmer, M.J. Vanderschuur, J.W. Beatty, S.P. Loop, A.P. Bacon, R.H. Sherrill, L.J. Herriman.

Death of A.C. Long

Our beloved brother, A.C. Long, died of brain fever, Sept. 21st, and was buried Sept. 23rd. This calamity falls with a crushing weight not only on the dear family, but also on the Church of God everywhere. Oh, why was this permitted? An obituary by Brother N.W. Wells will appear next week.

In the obituary that followed it was stated that he was born in Pennsylvania, September 15, 1846. At the time of his death he had been a member of the Church of God for over thirty years. At that time he was also a member of the General Conference Committee, and President of the Missouri State Conference.

XI. Church of God at the Turn of the Century

Final Change of Name of the Paper

The Seventeenth Annual Conference of the Church of God convened at Stanberry, Missouri, December 6, 1900. It was during that meeting that the Brethren decided to change the name of the paper, substituting the word Bible for Sabbath, feeling that it would remove some prejudice. Although it was thought that it would continue to be called The Advocate, the full name was to be The Bible Advocate and Herald of the Coming Kingdom. Brother N.A. Wells was selected Editor, and Brother W.C. Long Office Editor and Business Manager.

Rome in Prophecy

In an Advocate article, apparently by Elder W.H. Littlejohn (S.D.A.) he stated that complete power would be restored to the Papacy in the near future. The true church was about to be subjected to another terrible persecution. Italy was the sixth head of the prophetic beast of Revelation 17. This shows that way back at the turn of the century someone felt that the Catholic Church would get back into power.

Other Local Items

At the turn of the century, there was a Normal School, and a Sanatorium, at Stanberry, neither of which is in existence anymore (in 1965). During the 1902 General Conference Session, which was held at Stanberry, beginning December 11, the possibility of establishing an Academy for the Church of God was discussed.

Another Change of Editors

The General Conference December, 1903 appointed Elder A.F. Dugger as editor of the Bible Advocate; and the contributing editors as: L.J. branch, S.S. Davison, J.R. Goodenough, J.C. Branch; with W.C. Long Office Editor and Business Manager.

Interest in Tennessee

The Lord willing we will begin our yearly meeting, August 7, 1903, at Lawson School-house, Hickman County, Tennessee. We would be pleased to see every person interested in present truths, and living in reasonable distance from our place of meeting, present to aid in the meeting. Pray, Brethren, that God may bless the church in this State. M.S. CARLISLE

Room for Improvement

The Church of God Publishing House, Stanberry, Missouri, -Dear Brethren: — We have been taking your good paper some time and find in it such valuable food for the Christian; and we

now send you our check for \$2.00. Send us the tract, "The Two Horned Beast of Rev. 13," "Three Angels' Messages," "Modern Prophets and Prophecies." We are S.D. Adventist people, and are looking for more light. We want the Bible, and the Bible only, is our prayer. We have been keeping God's commandments for thirty years, but did not know of your people until about the time we began taking your paper. We are glad there is such a people that are keeping God's law. I was sad when I read that some of your elders use tobacco. Oh, Brethren, why can we not be clean and not do such things? Your Brother in the blessed hope! (From Augusta, Michigan)

Gilbert Cranmer Dies

The Branch Brothers were called home from the General Conference by a telegram, telling them that their stepfather, Elder Gilbert Cranmer, was dying. The obituary appeared a few weeks late, in January of 1904. He was almost 90 years old at the time of his death, which occurred at the White Cloud Hospital and Sanatorium.

The Oklahoma Conference

We have now come to the year 1905 in our compiling of Church of God historical extracts. Up until then the Church of God in Oklahoma was associated with the Missouri Conference. The meeting was called for, to take place at the Golden Valley School House near Fairview, Oklahoma, September 2 and 3, 1905. The meeting was called to order by Elder J.R. Goodenough. The President of the General Conference, Elder W.C. Long, was present also. The officers of the newly-formed Oklahoma Conference were:

C.C. Wells, President; Frank Miller, Vice President; Blanche Sheffield, Secretary; and Eber Davidson, Treasurer.

In 1950, while Elder Clayton Faubion was pastor of the Fairview Church of God, he wrote an article for the Bible Advocate, under the title of "How the Church of God Came to the CHEROKEE Strip." From it we glean that in September 1893 the little town of Homestead, in Indian Territory, on the edge of the Cherokee Strip, was overrun with people from all over the world, the reason being that the strip of land was to be opened for homesteading.

Among the early settlers on their homesteads were the Wells, the Websters, the Hortons, the Nelsons and other families as well as Elder Goodenough in 1896. He began holding services around the country. Some of the families were Sabbath-keepers already when they filed their claims, but others were added now. Another minister who settled there was Elder S.S. Davison, in 1899, and other families who came were the Sheffields and the Baums. In 1907 the Indian Territory became the State of Oklahoma. It was during World War I that the group bought a meeting house from the Mennonites, which is still being used (in 1963) by our people.

As far as is known, the Fairview Church of God Sabbath School is the oldest in the state of Oklahoma. A close runner-up is the Claremore, Oklahoma Sabbath School. The story goes back to 1905 when it had its beginning at Inola. Brother J.H. Hinds moved to Inola in Territory days, and began to talk the message of the Church of God. In 1948 the building that was used for a while in Inola was moved to Claremore. Other Sabbath Schools in the state that should be mentioned (though this may not be a complete list) are:

The Ashland Sabbath School and those of Dover, Red Oak, Clayton, Tahlequah, Ludlow,

Lane, McAlester, Moffett, Oklahoma City, Midway, Wister, and Tulsa.

Another Change at the Office

In the September 5, 1905 issue of the Bible Advocate we notice that Elder W.C. Long was no longer office editor, but that Elder A.F. Dugger became both Editor and Manager, with Brother W.A. Cure, Treasurer, and Brother G.T. Rodgers Secretary. During the Thirty-second Annual Missouri Conference of the Church of God, held at Gentry, September 8, 1905, during its second session, September 9, an exception was taken to the name of W.C. Long being granted renewal of credentials, and the name was retained on condition that he make clear statement and restitution to the Publishing work.

During the General Conference Sessions which were held December 7-11, 1905, Elder W.C. Long's case was discussed, much of it by the business managers of the Church of God—W.C. Long, A.F. Dugger, S.S. Moore, H.T. Whitehall, and G.T. Rodgers. It appears that the contention came about over the fact that Elder W.C. Long was publishing The Owl (Stanberry's local newspaper), besides the Bible Advocate, being accused of using the Conference money to operate his own local newspaper. Whether this was true or not, he was accused of mismanagement of office, so according to Elder Long's position, it was decided to pay him the sum of \$400.00, the amount due him, and he was asked to resign.

New Officers Elected

Elders S.W. Mentzer was elected President, Elder Jasper Moore, Vice President, Elder G.T. Rodgers, Secretary, and Brother W.A. Cure, Treasurer. The Executive Committee were: H.T. Whitehall, L.L. Presler, D.P. Moore, and M.B. Ellis.

Of Tithes and Offerings

During the 1905 Conference sessions, among other resolutions, the following were considered and adopted:

4. Resolved, That we reaffirm our belief in tithes and offerings as the Bible means of such support and that the tithes belongs to the Lord the same as the Sabbath.
5. Resolved, That we recommend that the tithe from each state shall be sent to the treasurer of that State Conference who shall pay a tithe of such tithe to the treasurer of the General Conference for the work of spreading the gospel in the regions beyond.

Montana in the News

Elders H. Ward and J.L. Herriman held meetings in the vicinity of their home, Rollins, Montana (1906), and had good success. Quite a number accepted the truth and a church was to be organized.

Jacob Brinkerhoff Office Editor

Elder A.F. Dugger's health was failing, and although he remained the editor of the Bible Advocate, Elder Brinkerhoff came to Stanberry to again assume the duties of doing work in Stanberry that needed to be done in printing a paper. In March 26, 1907, Elder Dugger announced his retirement, and stated that by his urgent request and recommendation, Brother Brinkerhoff reluctantly accepted the position.

Work Done in Alabama

Brethren M.S. Carlisle, of Carter Creek, Tennessee, and J.F. Williams, Boaz, Alabama, used to labor together in different parts of the Southeast. They announced their annual meeting of the Church of God to be held at Phil Campbell, Franklin County, Alabama, for July 26, 1907. They wanted that to be the greatest meeting in the South. The meeting closed August 7, with Brother Carlisle doing all the preaching from July 27 to July 30. Their next meeting was scheduled for October 5, 1907 at a school house on Morgan's Creek, Hickman County, Tennessee.

Advocate Building Burned

During the night of December 20, 1907, following the Sabbath, the Advocate building burned, having started in another building. Most of the printing type and cases were carried out into the street. The building consisted of two stories, and a half length basement. The roof and the upper story were entirely burned. What machinery was in the basement was damaged by water. The tracts were in the upper story and were damaged by fire as well as by water from the fire engines. The General Conference had been held in Stanberry just before the fire.

The office material was moved to a building on West First Street. It was inconvenient to get started again to publish the papers. There was a \$400.00 insurance policy on the building and \$300.00 on the printing material, but that didn't go very far in covering the actual losses. Brethren over the country came to assistance with financial contributions. The building that the Brethren moved the office and printing equipment into was offered for sale at \$1000, and was bought. Later an addition was made to the building, and it was used from late in 1907 until the combination building of Church, Publishing House, and College was completed in 1947.

General Conference of 1908

The 25th Annual Conference of the Church of God met in Stanberry, Missouri, beginning December 3rd, 1908. Brothers C.A. Shanklin, F.C. Robinson, and Jasper Moore were appointed committee on membership. The President, S.W. Mentzer, appointed also a committee on renewing and revoking credentials of ministers, consisting of J.B. Denham, D.P. Moore, and C. Combest. They reported the following credentials:

E.G. Blackmon, J.A. Nugent, S.E. Northup, J.T. Prime, W.W. Richards, A.B. Sloan, Hiram Ward, Charley Williams, S.W. Mentzer, C.A. Blood, J.F. Williams, S.A. Moore, M.S. Carlisle, J.T. Williamson, J.H. Nichols, S.S. Davison, Jacob Brinkerhoff, J.W. Osborn, J.G. Gilstrap, R.E. Caviness, L.L. Presler, A.J. Hayes, A.F. Dugger, G.T. Rodgers, J.R. Johnson, M.B.

Ellis, I.N. Rogers, S.P. Loop, Hiram Harris, James Shingleton, Jasper Moore, J.L. Herriman, H.T. Whitehall, B.F. Whisler, F.P. Kennedy, J.H. Vandever

The following names were proposed to be added: J.E. Wells, J.R. Goodenough, E.D. Cox, C.C. Wells

The motion to add the name of J.R. Goodenough to the list was lost as he was previously suspended until he had explained his attitude against the General Conference.

The Year of 1909

During the year of 1909, the ministers who sent in reports of labor in their respective fields were the following: S.W. Mentzer (Iowa), H.T. Whitehall (Iowa), L.L. Presler (Nebraska), S.S. Davison (Oklahoma), and E.G. Blackmon (Missouri).

Elders Jacob Brinkerhoff and A.F. Dugger were the editors of the Bible Advocate, and among many other articles that appeared were lengthy articles on Prophecy. Brother A.A. Stewart predicted that the Gentile Times would end in 1914. It was during that year that World War I commenced, which led to the capture of Jerusalem from the Turks in 1917.

A good General Conference meeting was reported, which convened October 7th, and was called by the President, S.W. Mentzer. Brother Mentzer was re-elected President of the General Conference; L.L. Presler, Vice President; G.T. Rodgers, Secretary; Jacob Brinkerhoff, Treasurer; S.A. Moore, C.A. Shanklin, A.F. Dugger, Jr., and A.D. Youngs were elected Executive Committee members.

Seventh-Day Adventist Connection?

In the editorial notes of the Bible Advocate of November 23, 1909 appears this: "Some people have a mistaken idea of the members of the Church of God, or most of them, having previously been connected with the Seventh-Day Adventists, when the fact is that not many of them ever were."

XII. Events During the Years 1910-1918

Those sending in reports of labor during 1910 were M.W. Unzicker (Oklahoma), J.H. Nichols (returned to Missouri from California), J.F. Williams (Alabama), M.S. Carlisle (West Virginia), W.T. Whitehall (Iowa), E.G. Blackmon (Missouri), A.B. Sloan (Arkansas), G.W. Patison (California), L.L. Presler (Nebraska), J.T. Williamson (Missouri), and M.F. Ellis (formerly of South Dakota).

T. Nienhuis of Lawton, North Dakota, was mentioned in the August 10th issue of the Bible Advocate for the first time. About twenty-five years later, he with his family visited the Brethren at Eureka, South Dakota during a campmeeting held there. Since that time, most of his family have had a part in the gospel work of the Church of God, one of his daughters marrying a medical doctor, Dr. A.L. Carlin, and another married a minister, Elder R.C. Moldenhauer.

For a long time, the Advocate had been printed in large newspaper size of eight pages, but now in December it began to appear in the smaller size of about 9 x 12 inches, but at the same time increased to sixteen pages.

Death of A.F. Dugger — 1910

It was during the month of December that Elder A.F. Dugger, Sr. passed away. As will be recalled, he had been quite a worker in the Church of God in several states, and for a time edited the Bible Advocate. At the time of his death he was a contributing editor.

Events During 1911-1912

The Wilbur, West Virginia Church of God was built, and deeded to the Church of God of the Stanberry order, as reported in the Bible Advocate, January 10th.

Two gospel tents were bought, one for the state of Missouri and one to be used in the South. The Missouri campmeeting was held at Gentry in the month of August, and one of the highlights was the presence of Elder A.T. Jones, formerly of the Seventh-Day Adventists.

After a tent effort near Ft. Gibson, Oklahoma, the Brethren formed what they called the Southern Conference, October 15, with Elder J.F. Williams President, Brother J.H. Hinds Vice-President, and Elder N.B. Ellis Secretary and Treasurer.

One news item that found a place in the Bible Advocate was the great disaster in the loss of the ocean-liner, the great Titanic, when it collided with an iceberg. The estimated loss of lives was 1,600.

Death of Elder O.R. L. Crozier

Notice was given of the death of Elder O.R.L. Crozier at Grand Rapids, Michigan, September 1912, at the age of 92. He was one of the early Adventist workers associated with William Miller and the 1844 disappointment. He was the one who came to the conclusion after the disappointment, that the earthly sanctuary was a type or pattern of the heavenly, and that Jesus went in 1844 into the Most Holy Place in heaven, a belief that S.D.A.'s still generally have of the sanctuary question.

Credentialed Ministers — 1912

Elder S.W. Mentzer was re-elected president of the General Conference at the October 17, 1912 meeting in Stanberry. Credentialed ministers included:

E.G. Blackmon, C.A. Blood, M.S. Carlisle, S.S. Davison, J.G. Gilstrap, Jasper Moore, J.A. Nugent, S.E. Northup, G.W. Richards, A.B. Sloan, J.H. Vandever, J.F. Williams, J.T. Williamson, Jacob Brinkerhoff, R.E. Caviness, A.F. Dugger, R.A. Winchester, J.R. Thompson, M.F. Ellis, Hiram Harris, J.L. Herriman, F.P. Kennedy, S.W. Mentzer, J.H. Nichols, J.W. Osborn, L.L. Presler, G.T. Rodgers, James Shingleton, H.H. Whitehall, Hiram Ward, B.F. Whisler, James Prather, Samuel Poff, F.C. Robinson, A.N. Dugger, G.W. Patison, A.J. Hayes, S.A. Moore,

L.D. Maple, Amzy Williams, C.W. Smith, A.H. Stith, James Friend.

A.N. Dugger Holds Services

The November 19th issue contained the following note:

Brother Andrew N. Dugger held a few schoolhouse meetings at Empire Prairie, about eight miles south of Stanberry, last week, with a good interest to hear the truth presented. Brother Dugger pioneered his way, and found friends and hearers, as well as receptive minds for the truth. An appointment had been made for Brother Dugger at Pleasant Hill, nine miles north of Stanberry for a protracted meeting commencing on the evening of the 15th, to which appointment Brother Dugger went, and to perhaps return to the former interest.

Death of the Song Writer

Elder E.G. Blackmon, a long-time preacher and song-writer for the Church of God died at his home near Pineville, Missouri. Elder A.H. Stith had charge of the funeral services.

The “Eastern Question”

The Eastern Question was continually in the lime-light in 1913. Our Brethren took quite an interest in the matter, evidently from a prophetic view. In the April 1 issue of the Bible Advocate we note:

We have been deeply interested in the Balkan War and the decadence of the Turkish Empire in Europe, and have rejoiced in the success of their armies in driving back the Turks. We regret that late diplomatic repulse in the case of Montenegro, that the European powers would deprive that little kingdom of the just fruits of its victory. Perhaps yet the little brave kingdom will have her rights.

Another Conference — Death of Goodenough

The 30th annual General Conference of the Church of God was held in Stanberry, Missouri, October 19th. Elder S.W. Mentzer was reelected President, L.L. Presler, Vice-President, G.T. Rodgers, Secretary, Jacob Brinkerhoff, Treasurer, and G.W. Richards, H.T. Whitehall, A.D. Youngs, and A.N. Dugger were elected members of the executive committee. Jacob Brinkerhoff was again chosen editor with a salary of \$10.00 per week.

Another soldier who fell during 1912 was Elder John R. Goodenough, aged 76 years. When he was 18, he began to preach for the Church of God. He organized churches in Wisconsin, Michigan, Iowa, Missouri, and Oklahoma, hundreds having come out for the truth of his labors.

The Message in the State of Washington

In the late fall of 1913, Elder L.L. Presler commenced a good work for the Church of God

at Farmer and Waterville, Washington. He may have gotten quite a number of additional members into the churches where some of our people in that territory were living.

The Eventful Years of 1914 to 1918

A few of our older Brethren had predicted that 1914 would be an eventful year. This they based on their understanding of Daniel's prophetic time periods. Previously, there was much political unrest throughout the world, but especially so in Europe. It was during the summer of 1914 that World War I broke out. Subsequently, a number of Brethren discussed this war further in the pages of the *Bible Advocate*.

From the spiritual side, reports of meetings and work done by various ministers kept coming in, which were of interest. Some of our people began advocating the baptism with the Holy Spirit. Reports were also sent in of other than strictly Church of God work, which included The Gathering Call campmeeting in eastern Oklahoma, where Elders A.T. Jones and A.F. Ballenger were outstanding speakers, as reported by Brother L.O. Van Nostrand. Lloyd Shanklin's and Charlie Salkeld's names also began to appear in the *Bible Advocate* as zealous workers.

Editor Jacob Brinkerhoff became unable to carry on his duties in the *Bible Advocate* office, so Brother A.N. Dugger became editor of the paper in the month of June.

Ellen G. White Dies

An item of interest for many Church of God people was the announcement at St. Helena, California, July 17, 1915, of the death of Ellen G. White, 88, prophetess and one of the founders of the Seventh Day Adventist Church. Her body was brought to Battle Creek, Michigan and interment was made in Oak Hill Cemetery, alongside the coffin of her husband, Elder James White, who died in 1881.

Events During 1915-16

Elder J.W. Pruitt announced a conference meeting of the Church of God to be held in San Antonio, Texas, December 22, 1915. Another worker in the state at that time was Elder H.G. Kilgore.

Elder J.H. Nichols and his wife both passed away during 1916, and so did Elder Jacob Brinkerhoff. Elder Nichols had preached in almost every state of the Union, it was stated; and Elder Brinkerhoff had been editor of the *Bible Advocate* for a long time, sacrificing much to see the work go forward.

Some of the names of the ministers which appeared in our publications as doing considerable work during 1916 were:

G.E. Fifield of Lynn, Massachusetts; Herbert Miles of Maysville (he later moved to Stanberry), Missouri; C.W. Blair and A.D. Porter in Oregon; M.C. Pennel and others in Michigan (J.C. Branch being President of the Michigan Conference then); M.W. Unzicker and others in Oklahoma; A.H. Stith and F.C. Robinson in southern Missouri (Brother Robinson moved there from Stanberry where he had worked eight years in the B.A. office); L.D. Maple and A.N. Dugger

(Editor of the B.A. then) of Stanberry; G.W. Sarber of Indiana; H.A. Jenkins in Nebraska; and L.L. Presler of Nebraska labored in Oklahoma, Colorado, and Washington.

Debates were held by some of our ministers with ministers of other persuasions, and a number of additions were made to the Church of God through these debates.

The United States Enters the War

It was during the month of April, 1917, that the United States of America entered

World War I, in the conflict on the side of the Allies. Elder A.N. Dugger, together with a Missouri congressman, had a personal interview with President Woodrow Wilson to get our drafted boys exempted from combatant service, which was granted.

In December of this year a picture and writeup of Jerusalem being taken from the Turks by the British General Allenby appeared. Subsequently a series of articles were published in the Bible Advocate, entitled "Condensed History of Jerusalem and the Jews."

Events During 1918

Outside of reports from ministers, news items in general, letters from readers, and many varied articles and editorials, the Bible Advocate also carried, among others, the obituaries of Elders H.T. Whitehall, Scranton, Iowa; and Jasper Moore, Hatfield, Missouri. Elder Whitehall had been a long-time worker in the church.

XIII. Innovations for the Church During 1919-1924

The Year of 1919

Elder A.N. Dugger was away much of the time from the editorial office, on a long tour to the West Coast and other places, and also engaged in debates here and there.

The name of Elder Ed Severson appeared for the first time in the columns of the Bible Advocate this year. He was married to Sister Florence Williams of Alabama at the close of the campmeeting held in August at Albany, Missouri, Elder Herbert Miles officiating. Brother Severson became a hard worker for the Church of God for many years. At the time of his death he lived in Israel and was buried there.

Elder F.C. Robinson, with the help of Elder James Bartlett, reported forty converts through his labors in eastern Oklahoma in the month of June. Elder H.C. Killgore reported nine new additions in Texas during that month. Elder L.L. Presler also reported good results, as did Elder Herbert Miles who baptized thirteen at Albany, Missouri. Brother W.A.H. Gilstrap reported discovering the Lodi, California, German independent group of Church of God people, whose leader then was Brother Henry Baumbach.

A College for the Church Discussed

For about two years previous, it was proposed that the Church of God build a college to train ministers, and new offerings and pledges were received for this purpose. There were, however, those who opposed the idea of having a college for the Church of God. Some wrote and stated that God did not need a college in His work, that the Holy Spirit through the Word will guide into all truth, and that colleges and schools are of the Devil. Besides, Jesus is coming soon.

However, the January 20th issue of the Advocate (1920) lists three names of folks who pledged \$1,000 each to the college fund, and promises to bequeath totaled about \$49,000, as reported by Elder A.N. Dugger, who was then pressing the need for a college. By March of 1920, the total funds promised, including wills, amounted to \$59,083.25. It looked like a college would be a reality.

The Bible Home Instructor

In 1920, the Bible Home Instructor was printed, and a call was made for book agents. Some of the folks that went as colporteurs did quite well with their sales.

Elder Herbert Miles went to Alabama for a meeting earlier in the spring, and was assisted by Brother W.W. McMicken who at that time was aspiring to the ministry. Elder W.C. Long, one-time editor and publisher of the Bible Advocate passed away in March, and the Advocate carried the obituary.

Bible Workers Assist Evangelist Miles

Elder Herbert Miles, besides his meeting in Alabama, held a long tent effort in Sabetha, Kansas, with three Bible Workers — Sisters Corbett, McGaughey, and Browne —, Sister Lois Smith having charge of the music. Some of the young men who were preparing for the ministry, and who assisted him, were Brothers Melville Gilstrap, Horace Munro, Fred T. Conway, and R.A. Barnes joined the group later.

From Sabetha, Kansas, the company, with some changes of workers, moved to Maryville, Missouri with the tent for a protracted meeting, which lasted more than ten weeks. Forty-three new members came in during that time, and a few more were added shortly after that. They had a Sabbath School then of about seventy members.

The Harvest Field Messenger Launched

The Harvest Field Messenger, new official field organ of the Church of God, was launched in February, 1921. It was a monthly periodical at 25 cents per year.

Meetings in 1921

While in meetings at Stidham, Oklahoma, Elder Dugger came in contact with the Marrs families who had formerly been associated with the Campbellite Church. Burt Marrs was a school teacher, but also became a very influential minister in the Church of God. Elder and Sister Unzicker were doing a good work in Oklahoma too. It was reported at the General Conference

meeting in Stanberry that they added forty-eight new members to the church during that year.

Elder Herbert Miles kept busy in large meetings and reported sixty-three converts for the year. Elder W.W. McMicken commenced holding meetings in Alabama, as a young preacher.

Elder R.E. Hosteter's meetings brought good results too. The most successful seems to have been at South Gifford, Missouri, and the church there started is now known as the Mount Carmel Church.

1922 Activity

In 1922, Elder L.I. Rodgers, assisted by Elder W.J. Crouse, closed a very successful meeting at Milan, Missouri, making a total number of forty converts. By the time the new church building was dedicated later in the year, there were sixty-five members.

Elder A.N. Dugger reported two debates in Oklahoma early in 1922. More debates in various other places and trips over the country, kept him away from the editorial office much of the time.

Elder E.F. Thorpe continued working in Arkansas, and also reported a debate that was held at Grubbs. Elder J.T. Williamson, who at one time studied to become a lawyer, was busily engaged in gospel meetings in the state of Missouri. A Church of thirty-three members was raised up at West Olive, Michigan by the united efforts of Elders Howe and Wilson.

Elder A.H. Stith, formerly of Missouri, labored in a new field in the state of Idaho. Elder Burt Marrs assisted Elder Herbert Miles for a while in a campaign in Falls City, Nebraska. Elder R.A. Barnes met with some terrible persecutions for preaching the truth at Brooken, Oklahoma.

Elder E.V. Black preached regularly in the vicinity of DeQueen, Arkansas. Elders Charlie Salkeld and Jack Slankard were laboring in several parts of Iowa during this year. Elder D.C. Mason of New York City reported a total of seventy-nine converts for the year.

Prince of Ethiopia Visits Stanberry

The Prince of Ethiopia, Wixzezyard Challoughezilzise, accompanied by his secretary, Elder R.B. St. Clair, arrived at Stanberry, June 12, 1922, where he spoke to appreciative audiences for several nights. He was well-educated, and quite a musician. The Queen of Sheba became one of Solomon's many wives, it was said, whose son became heir to the throne of Ethiopia. In 1922 the country kept the Sabbath as a nation, and held many tenets of faith similar with the Church of God. While here, the Prince was presented with two *Bible Home Instructors*, which he apparently prized highly. From Stanberry, he went to Marion, Iowa, on his way to Chicago, from where he expected to leave for his country.

Work Established in Mexico — Grows Elsewhere

Good news came from Mexico, reporting the organization of a church in Mexico City with twenty-one members, and the formation of the Mexican Conference with Elder J.M. Rodriguez in charge.

There was also some interest in China, India, New Zealand, and Jerusalem, as well as in other parts of the world.

During 1922 all the ministers of the Church of God were considered evangelists, of whom there were about forty, plus those who were not out in the field. The goal of some of the church leaders was to get a thousand new members during the year, and many worked hard toward that end.

State and district conferences and conventions were held in Michigan, Pennsylvania, Oklahoma, Nebraska, Missouri, and in the South, as well as the West Coast.

Events During 1923

Elder Russell Barton was one of our workers who resided in the state of Vermont as a Church of God evangelist-pastor.

Elder R.E. Winsett, a songbook publisher, became one of the church's recognized ministers at about this time.

A Divine Healing Ministry

Brother Milton Grotz of Bethlehem, Pennsylvania came to Stanberry on his way back East from a trip to Old Mexico. His presence and services stirred the city of Stanberry because of his healing ministry. Folks who were prayed for were not only local citizens, but people were brought in from many miles around. Miracles took place, and many testified of definite healing. Elder Grotz subsequently held services in a number of our churches over the country.

He taught against the eating of pork, use of tobacco, or the drinking of coffee, tea, and whiskey. Sin is the cause of sickness. He said that "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31). He also admonished preachers to follow God in everything. Too many are feasting instead of fasting, he said.

Elders A.N. Dugger and Milton Grotz commenced evangelistic services in a hall at Bassett, Nebraska on October 31, 1923. People came from far and near, and many were healed of all kinds of diseases, including cripples. After Elder Grotz left, Elder Dugger continued the services, and organized a church of a sizeable number of members. After Elder Dugger left, Elder J.F. Jenson and others continued services, and Brother W.J. Miller reported that more than eighty members were finally attending the local church. A lot was secured, and a building erected for services.

Other 1923 Work

Elder W.W. McMicken reported organizing a Sabbath School of more than forty members in Alabama. The first Arkansas State Convention was held at Newport, May 15-21, 1923.

Elder Burt Marrs, assisted by Evangelist Milton Grotz, conducted a successful campaign at Council Bluffs, Iowa, before Elder Grotz went to Bassett.

The General Campmeeting and General Conference of the Church of God took place in Stanberry during the month of August in 1923. There were 126 ministers listed in the church then, classified as credentialed, licensed or missionary workers. Attendance was estimated to have been from 1,000 to 1,500 during some evening services.

Elder J.A. Murray, B.W.I., began to work with the Church of God at about this time, having come out of the S.D.A. church, because he learned about our work through Church of God

literature.

Elder Wm. Alexander joined Elder L.I. Rodgers in a tent meeting at Nevada, Missouri during the summer.

Co-Operation with the Seventh Day Baptist Church

At the 1923 conference were delegates from the Seventh Day Baptist denomination. Committees were appointed by both groups for the purpose of working out plans or ways whereby the Church of God and the Seventh Day Baptists could co-operate and possibly eventually unite.

The Year of 1924

Elder R.K. Walker reported a meeting at Guinn, Oklahoma, seven miles east of Kusa, where he set a church in order of fourteen members. Among those was a Methodist preacher and his son.

Early in January of 1924, Elder Dugger and Elder Grotz got together again in a meeting in Los Angeles, California. The meeting was called for the purpose of forming the California State Conference.

In May, Dugger went to High Point, North Carolina where he was met at the train by Elder O.R. Osman, an ex-Seventh-day Adventist. Meetings were held among the colored and white people, but in separate places. A church, among the white folks, was organized.

Colporteur Work Sustained

During the General Conference meeting at Stanberry in August, 1924, Elder O.R. Osman was appointed representative in general missionary and colporteur work in the United States. State conferences were held in Texas, Arkansas, Missouri, Iowa, and Michigan. There was a Mexican conference in Texas.

In a meeting held at Floral, Arkansas, fifty-two stepped out under the preaching of Elder E.F. Thorpe. The meeting lasted two months or more.

XIV. Events During 1925-1932

Aggressive Colporteur Work

Elder Osman having been appointed as head of the colporteur institute in 1924, did in 1925 launch a very aggressive program to sell *Bible Home Instructors*, Bibles and other works through the Church of God book agents, and some of the workers had outstanding experiences in their fields of labor.

Elder C.E. Groshans, a fairly new minister in the Church of God at that time, did a lot of good by selling *Bible Home Instructors* in Indiana. Later, he baptized seventeen in Detroit, where the seed had been sown by the colporteurs, Sisters Walkley and Harrison. Other effectual

colporteurs at that time, were Elders J.D. Bagwell, W.W. McMicken, Horace Munro, Rudolph Haffner, G.A. Smith, O.R. Osman, and sister Delphia Buck.

Campmeetings and Conferences

The first campmeeting held at Eureka, South Dakota was in June of 1925, as announced through the *Bible Advocate* by Elder Christ Kiesz. Brethren who spoke during that campmeeting were: P.J. Kornmesser, Christ Kiesz, John Brenneise, Martin Reuscher, Christ Meir, Burt F. Marrs, and A.N. Dugger.

Later in the month the Wisconsin campmeeting and conference were held at Stanley. Elder A.N. Dugger, Brother Henry Brenneise, and a young ministerial aspirant, John Kiesz, traveled from South Dakota by train to attend the Wisconsin meeting. Elder J.S. Beggs was then the leader of the work in the state, so he and Elder Ed Severson and Elder A.N. Dugger were the main speakers during the meetings.

The Oklahoma State Conference meeting was held during the first week of August, at Fairview, but the campmeeting preaching services commenced on the 24th of July.

The state of Arkansas held its Conference at Deluce, near DeWitt, in the month of August. Brother B.F. Daily seemed to be one of the leading Brethren in that part of the country.

The Missouri Conference and Campmeeting, and the General Conference and Campmeeting were held jointly in August, at Stanberry. Enthusiasm seems to have prevailed in those meetings.

The Michigan State Conference of the Church of God had no campmeeting, but had Conference Sessions for three days near Jenison, John Goodin was president.

The Iowa Conference held its sessions at Marion in the month of October; and the Texas State Conference of the Mexican Brethren met in November.

The Message goes to Scandinavia

A message from Brother F. Clouson of Sweden, formerly from South Dakota, stated that he translated English tracts in 1926 into the Swedish language. Elder J.M. Orn-Naerem began to spread the Church of God message in Norway at about the same time. Brother A.H. Lindsay who resided in the Panama Canal Zone also aroused an interest in the Church of God in that area.

German Work

Elder P.J. Kornmesser, a German minister from Chicago, held meetings in both North and South Dakota, as well as in Canada where he met with isolated Brethren. Several of the Kiner Family near Vibank, Saskatchewan, are members of the Church of God now, one becoming the wife of Elder John Kiesz.

The German Brethren reported that they were publishing the *Bible Advocate* in the German language for the benefit of the German people who were scattered through the Dakotas, Montana, California, Washington, Canada, and in several other places.

Los Angeles

Elder W.W. West, who at one time was associated with the Parham or original Pentecostal movement in the state of Kansas, wrote that the attendance of his Sabbath School in Los Angeles was increasing. He worked among both the colored and white folks, and had a good work going among the colored folks especially.

Events During 1927

Some of the names appearing as young ministers working for the Church of God in 1927 were Elders Roy Dailey (Arkansas), and Frank Walker and Ennis Hawkins (Oklahoma). In Oregon, too, an organized work was being carried on under the leadership of Brother G.A. Hobbs.

The campmeeting and General Conference sessions were held at Rich Hill, Missouri, when Elder Burt Marrs became President; Elder J.T. Williamson, Vice-President; and Charles E. Brush, Secretary-Treasurer.

One of the changes in the by-laws of the Constitution was that no member of the Conference shall teach any doctrine in public which is not believed by the conference body, without clearly stating that such belief has not been endorsed by the Church of God, but that it is his own individual opinion. Another decision made at that Conference was: "Resolved that the Church of God believes and teaches the Baptism of the Holy Spirit, but denies that 'speaking in tongues' is THE evidence."

Elder S.W. Mentzer, a former long-time President of the General Conference, passed away September 22, 1927. Elder Burt Marrs, assisted by Elder Stockwell of the Seventh Day Baptist church, had charge of the funeral services.

Events During 1928

Elder William Fiedler, a former Seventh-Day Adventist from North Dakota, moved with his family to Stanberry, Missouri in 1928, to take charge of the German department and the printing of the Bible Advocate in the German tongue, the work being transferred from Eureka, South Dakota, where it had been previously printed.

Elder Ervin Sooter of Missouri started the pledge for a broadcasting station. Sister Alpha Siddens also pledged money for this purpose, and wrote: "Oh! We must wake up, we don't need fine dresses, we don't need fine food, we have no need of jewelry, we've got to wake up and live up to our calling, that's all." Later on, more pledges were sent in to start the radio work.

Message Goes to British West Indies

Another Brother that was heard from in this year in a foreign field was that of Elder Charles J. Ellis, at that time a worker in Cuba. Later he began working in Jamaica.

Events During 1929

Elder Ed Severson wrote from Oklahoma in 1929 that the Almighty was blessing the work, and the people were rejoicing in the truth. A number were added to the church, churches were organized, and meeting places were being built. Elder C.F. Knott, formerly a Seventh-Day

Adventist minister, wrote from Spokane, Washington that he had the pleasure of leading a young Pentecostal preacher and his wife to accept the Sabbath truth.

Elder A.J. Ray, Elder Sam Oberg, and Elder Roy Dailey were all doing some gospel work in the state of Oregon at about this time. Elder Pete Bartchi was the State Evangelist of Arkansas during this time.

It appears that the three churches of Salem, Parkersburg, and Moundsville in the state of West Virginia were being organized at about this time.

Change of Policies in the Church

During all of our earlier history of the church, the papers were thrown open to publish most anything. And many of the Brethren, and even some Sisters, argued back and forth over doctrinal points and policies. Much was made out of being free to believe and practice as each individual saw fit. But during the 'twenties more and more efforts were made to have all speak or write the "same thing," for it was obvious that many of our people were becoming disgusted with our way of doing things. Many felt that without a harmonious message they could not hand out our papers to newly interested folks, because of the confusion and discouragements that were being created thereby.

So, during the 1929 General Conference meetings in Stanberry, it was resolved that the ministers teach against the eating of the unclean meats, and the use of tobacco. This action, together with other actions and policies in those years, became a "bone of contention" for several years to come. There were those who resented the closing of the Bible Advocate to controversial subjects, whose articles usually were not published anymore. A few of the Brethren resorted to printing their views in Bulletins.

Differences of opinion that existed were largely regarding the time of the New Birth, the time for observing the Lord's Supper, the Law of the Clean and Unclean Meats, the Tobacco Habit, the work of the Holy Spirit, and the Third Angel's Message, besides a few others. Some still held on to the idea that Jesus was the son of Joseph.

Events During 1930

Early in 1930, Elder A.N. Dugger of Stanberry, Missouri, and Brother A.A. Cramer of Washington, D.C. held an evangelistic effort near Canton, New York, and organized a church there. Some of the families who are still closely associated with the Church of God during the Centennial Year (1963), are the Caswells. One of them is a minister of the Church of God, viz., elder Nelson Caswell and his sister, Mrs. Hope Dais, who now is the wife of Leroy Dais, manager of the Church of God Publishing House.

Elder W.W. McMicken moved from Alabama to West Virginia, and conducted a number of gospel campaigns in several places of the State, being the general evangelist for that territory.

Elder C.O. Dodd of Salem, West Virginia, who had an exceptional experience of being divinely led into the Sabbath truth, commenced preaching in a campaign near Salem in that year.

A collection of poems by Sister Effie Wheelock, editor for many years of the *Sabbath School Missionary*, our children's paper, composed of poems for children of all ages, was advertised in the *Bible Advocate*, for sale.

Events During 1931

In January of 1931, the Young People's Department was started, which was concluded by Elder S.J. Kauer. Brother Frank Williams moved to Stanberry from Michigan to take up his work in the *Advocate* Office, and later became the business manager of the publishing house. He was the son of Elder Timothy Amzy Williams of Missouri.

A miraculous healing of pellegra, after several years of suffering, was reported in this year. Mary Welch of Ryan, Oklahoma was healed instantly through prayer.

Elder Archie B. Craig of Oklahoma was launching out in the work now. He proved his usefulness during an effort in which he assisted Elder Ed Severson. At that time he was recognized as the youngest minister of the Church of God.

Elder A.N. Dugger Goes to Palestine

Elder A.N. Dugger had long had a desire to go to Palestine to do missionary work among the Jews, and to establish world headquarters for the Church of God there. So Elder John Kiesz of South Dakota was asked to come to Stanberry to edit the *Bible Advocate* while Elder Dugger would be in Jerusalem. He and his wife arrived at Stanberry late in September, and he spoke at the Stanberry church that first Sabbath, and took up his duties as assistant editor early in October.

Elder Dugger gave his farewell address at the Stanberry Church on October 3rd, and left with his family for Palestine, stopping in England on the way, where he did some gospel work for a while first.

It should have been stated that before the above-mentioned changes, at the General Conference sessions in August, Elder William Alexander was chosen President; Elder Frank Walker Vice-President, and Charles E. Brush Secretary-Treasurer. The Executive Committee Members, besides, were Elders Ennis Hawkins, C.O. Dodd, John Kiesz, and A.N. Dugger.

Events During 1932

During 1932 Elder A.N. Dugger had many articles, and "Notes by the Way," of experiences in the land of Palestine, published in the *Bible Advocate*.

Ever since the capture of Jerusalem from the Turks in 1917, there appeared many articles and news items all through the years on "Jerusalem and the Jew."

Elder William Alexander, President of the General Conference, traveled extensively over the field for the church, holding meetings in various places. In September of this year he was chosen by the Executive Board to be editor of the *Bible Advocate*, Elder A.N. Dugger to serve as associate editor, and Elder John Kiesz who had served as assistant editor, to now serve as office editor and proof-reader.

The first Church of God campmeeting ever held in the state of West Virginia, was held in Salem in the month of August.

Elder A.N. Dugger Returns from the Holy Land

Elder A.N. Dugger and his family left Palestine, and on the way back to America did more gospel work in England. He arrived in the United States in October. Some time after he returned from the Holy Land, he commenced holding meetings in St. Joseph, Missouri, where a good interest was created in a short time, and a church was established.

XV. Fateful Year for the Church of God — 1933

The Arkansas Conference meetings commenced in August at Ft. Smith. The announcement of the meeting was signed by Robert Nance, L.D. Snow, and Mae Hinyard. Elder Snow at that time was a very young minister, but accomplishing much good, under the anointing of the Holy Spirit.

Another young minister who came into our midst about that time was Elder Kenneth H. Freeman in West Virginia. His first sermon at a Church of God campmeeting was at Stanberry during this summer, and his well-received message was on “tithes.”

This seems to have been the fateful year for the Church of God, insofar that a separation came about late in the year. More and more pressure had been exerted by probably half of the membership, that all should speak the same thing. On the other hand, probably the other half felt that our people were denied their personal liberties and freedom of expression. This finally came to a head at the General Conference session which was held in Stanberry during the month of August, 1933, when, in the election of officers a tie-vote was cast for the President, which the then presiding officer had to break.

The outcome of the election was: Elder A.S. Christenson President; Elder Ennis Hawkins, Vice President; Elder Roy Dailey, Secretary-Treasurer; and the Committeemen, William Alexander, C.E. Groshans, Christ Kiesz, Hugh Miller, and Frank Williams.

Explanation for Gap in History

Most of the ministerial reports and history of the Church of God work form 1921 on were published in the *Harvest Field Messenger*. Not having any of the *Messengers* saved between then and 1933, and no reports appearing in the *Bible Advocate* during that time either, it is possible that quite a number of the ministers' names and their accomplishments during those years are left out of this present history of the Church of God, for which we have regrets.

The Split in the Church

About three months after the General Conference and Campmeeting had been held in Stanberry in 1933, there was formed what was called the “Reorganization,” with headquarters being established at Salem, West Virginia. A new *Bible Advocate* appeared there, with the same name, volume, and serial number was changed shortly thereafter.

History of the Two Groups — Salem, West Virginia

From here on we will try to give a little history of both the Stanberry and Salem groups of the Church of God running parallel to the time of their merger once more in 1949, when we expect to again take up the history of the merged group.

The Salem Group professed a belief in the Apostolic form of church organization, often referring to it as the Bible Organization. So at their meeting in Salem, in November 1933, through a lot system they chose the Twelve, Seventy and Seven. But not all those chosen accepted their positions, a number of them staying with the original Stanberry organization, and some were not accepted by the Salem Group, for various reasons, even after their names had come out by lot.

Those chosen to be on the board of the Twelve for the Salem Group were: No. 1, J.M. Orn-Naerem of Norway; No. 2, F.C. Robinson of Missouri; No. 3, R.A. Barnes of Arkansas; No. 4, R.L. Taylor of Oregon; No. 5, C.J. Heywood of Michigan; No. 6, W.W. McMicken of West Virginia; No. 7, C.E. Groshans of Indiana; No. 8, Henry Wood of Massachusetts; No. 9, Raymond Saenz of Mexico; No. 10, H. Nebgy of Palestine; No. 11, John Kiesz of Missouri; No. 12, Charles L. Royer of Connecticut.

Those chosen for the Seven were: A.N. Dugger of Missouri, C.O. Dodd of West Virginia, John Brenneise of South Dakota, Hugh Miller of Nebraska, F.L. Summers, and John Adams of West Virginia, and R.E. Winsett of Tennessee.

We will not list the Seventy here. Some of them would not serve, remaining with the Stanberry group, but later other new ministers were added to this list.

The Salem group established its own publishing house, although for several years their printing was done by a local printer in Salem.

Finances and enthusiasm for the work seemed to pick up greatly throughout the country. In the spring of 1934 there was a wonderful campmeeting held in Salem during the time of the Feast of Pentecost, and another one at St. Joseph, Missouri in the fall during the time of the Feast of Tabernacles. Many new and independent Sabbath-keepers were added to the fold for the next several year, but troubles soon also arose from within this group, which in time led to the defection of a number of the leading Brethren.

Snows Go to Jerusalem

Elder and Sister L.D. Snow were sent as representatives for the Church of God to Jerusalem to labor among the Jews and try to establish world headquarters there. They spent nearly a year in the Holy Land, and met with many disappointments.

Some time before Elder and Sister Snow left for Palestine, Elders A.N. Dugger and Robert Young, a converted Jew, traveled extensively throughout the United States to raise funds to send the latter as a missionary to Palestine also. He and the Snows were to work together did not turn out well for the church.

During the summer of 1935 there was a blessed and successful campmeeting held at Jefferson, Oregon; and the fall campmeeting was held during the time of the Feast of Tabernacles at Galens, Kansas, where Elder William Alexander had a nice church group started.

Church of God Work Established in Canada

During the years of 1936 and 1937 Elder and Sister John Kiesz did quite an effective work

in several parts of Canada. Also, Elder E.A. Straub was instrumental in raising up several groups of believers in that country. In 1938 the first Church of God (7th Day) campmeeting was held in Canada, on the Church of God grounds out in the country from Acme, Alberta. Since then, campmeetings were held almost every year somewhere in the Dominion.

Rest of the Acts of the Salem Group

About two campmeetings were held by the Salem group every year during most of the years of separation, in various parts of the country. Also, in a number of foreign countries much good was being accomplished, and especially so in Mexico. Some new fields opened in both foreign countries and at home. Good was accomplished by most of the ministers during the years of separation between the two Church of God groups (Salem and Stanberry), but there were also many heartaches during these years because of all the friction that continued over the years, and a number of folks became discouraged and gave up the faith altogether.

History of the Two Groups — Stanberry

The split in the church caused a lot of consternation and disturbances in the established policies and work of the church, but the Brethren went right on and recovered themselves shortly in a manner that was commendable. Even as the Salem group seemed to be sparked by new enthusiasm and zeal, so likewise there was much enthusiasm and zeal manifested in the Stanberry group.

Elder L.L. Christenson came to Stanberry to learn to operate the Linotype, thus relieving Sister Brush from her work, in 1934. The following year (1935) Elder W.C. Rodgers was appointed editor of the *Bible Advocate*, and Elder S.J. Kauer the office editor. Elder Ennis Hawkins was the general evangelist for the Church of God during the following years, and traveled extensively for the cause.

Elders G.T. and W.C. Rodgers passed away during 1936. Elder Roy Davison was elected president of the General Conference, and was also named editor-in-chief of the *Bible Advocate*. During these years the *Field Messenger* was often used as an Exchange of Views Department, besides the regular reports from the ministers.

In the spring or summer of 1938 Elder James A. Murray came to America from Trinidad. Then in June he accompanied Elder and Sister Stanley Kauer on a long tour over our country to visit and lecture in many Churches of God.

In 1939 Sister Roy Davison was instrumental in forming the Women's Association in the Church of God in order to do more missionary work, and to provide tracts and booklets for the ministers to distribute in their fields of labor.

During the 1941 Conference meeting, Brother Carl W. Carver was elected president of the General Conference, and Elder Burt F. Marrs was elected Vice-President.

Negotiations for Reunion Launched

By mutual agreement between some members of the Stanberry and Salem organizations, in

1942, a committee of three from each group met in Des Moines, Iowa, for the purpose of considering the possibilities for greater cooperation between ministers and members of the two respective groups. After a profitable discussion, they recommended the appointment of an Advisory Committee. The boards of the respective groups accepted the recommendation, and the members chosen from each group were: Carl W. Carver, Stanley J. Kauer and A.S. Christenson representing Stanberry; and William Alexander, K.H. Freeman, and Otto Haeber representing Salem.

Other Stanberry Activities

Brother A.S. Christenson came to Stanberry to take over duties as the Secretary-Treasurer of the General Conference, and to be manager of the publishing house.

A Bible School for young ministers was held in the Stanberry Church of God during the summer of 1942. Elder S.J. Kauer was the instructor. Later in the summer, Elder Archie B. Craig replaced Elder S.J. Kauer as office editor, and Elder Roy Davison continued as editor-in-chief of the *Bible Advocate*.

Spring Vale Academy Becomes a Reality

In the spring of 1946 plans were made to purchase property about five miles southwest of Owosso, Michigan to establish Spring Vale Academy, our Church of God high school. It was planned to elect a bi-partisan (Stanberry and Salem) Board of Control for this purpose.

Bible College in the Planning

Also in 1946, Stanberry Brethren began to advocate and plan for a new Church of God meeting house, as well as a new publishing house. The old church was General Conference property. Some of the Brethren then advocated a school building in connection with this project. Years before, funds were raised for a college building, but no building was then erected. When the management was pressed for funds in those years, the college funds were used in the general work of the church instead of a college edifice. But now, Elder Burt Marrs was also pressing for a school for training young ministers for more effective work.

In the spring, Elders Burt Marrs and Roy Dailey and Horace Munro were entrusted with carrying out the new building program. In June the caterpillar came on the building site and commenced groundwork. But the ZPA denied a building permit until building materials would become more plentiful. In 1947 the cornerstone of the sanctuary part of the large edifice was laid.

A Reunion of the Two Churches in the Making

There had been a general feeling among the membership of the two churches that they were not receiving the blessings from the Almighty to the extent promised in the Word. Therefore the joint Committee and the Executive Boards and about sixty-one ministers met at Fairview, Oklahoma from February 12 through 17, 1948 to form plans for the ministers to work in unity.

The members of the Committees for Union were: Elders K.H. Freeman, E.A. Straub and W.W. McMicken for Salem, and Elders S.J. Kauer, Irl Rodgers and C.E. Adams for Stanberry, with Elder A.E. Lidell chairman.

That Fairview Meeting went down in church history as being one of the very best ever held in our generation. It was reported that the Holy Spirit was very manifestly present, and that old feelings were changed to feelings of love for one another. A proposed Constitution was agreed upon tentatively. Then the executive Boards of the two groups met and planned joint work for the final legal union at the 1949 meeting held in Stanberry, Missouri. Another noteworthy event was that the ministers present at Fairview were about equally divided in numbers between the Salem and Stanberry organizations. The names of those present follow. Not all ministers from either organization were present at that meeting.

Wm. Alexander, Leo Merriam, C.L. Faubion, Archie B. Craig, L.L. Christenson, Rudolph Haffner, D.G. Werner, Arthur Estep, Roy B. Dailey, A.N. Dugger, L.I. Rodgers, J.A. Ojeda, R.C. Moldenhauer, N.S. Marrs, Tieman DeWind, A.F. Dugger, Burt Ford, Pedro R. Parales, Philip Ojeda, Ivan Harlan, Christ Kiesz, E.A. Straub, Ennis Hawkins, A.E. Lidell, C.J. Heywood, K.H. Freeman, W.M. Olson, W.T. Bass,

Ed Severson, Reuben Moldenhauer, Guadelupe Gonzales, A. Duque, Fred Krumsick, C. F. Wirth, Emmett Samson, O.T. Whitten, R.E. Burge, B.G. Sweet, S.J. Kauer, Thomas D. Foster, A.S. Christenson, A.L. McCoy, Claude McElrath, W.T. McMicken, W.W. McMicken, Burt F. Marrs, R.K. Walder, Edgar Lippencott, E.G. Harrington, Peter Hrenyk, H.W. Munroe, Charles E. Adams, Joe Ling, A.C. Turner, Curley Hayes, J.B. Brenneise, J.W. Martin, Rollo Heebisch, K.C. Walker, H.N. Vander Schuur, and Ray Benight.

There was much rejoicing over the field in general over the prospects of a reunion or merger of the two groups. With the full support of all the Church of God assured, the building program in Stanberry went steadily on, and Spring Vale Academy prepared to open September 15, 1948, with Elder S.J. Kauer as principal. At the appointed time it opened with twelve students. The publishing house in Stanberry was sufficiently finished so that the folks were able to move in before the 1948 joint campmeeting in August.

A farm of 146 acres had been purchased near Owosso, Michigan which was developed into a school as a non-profit institution. Part of the Board of Directors were members of the Salem group and part of them of the Stanberry group. And the dedication of Spring Vale Academy took place on September 25. The dedication sermon was delivered by Elder William Alexander.

XVI. Events During 1949-1959

The Merger Takes Place

The Stanberry and Salem groups held a joint campmeeting at Stanberry, Missouri in August (12th to 20th) for the purpose of merging officially in conference. When the final vote was taken it was found that in the Stanberry group 121 voted for the merger and 15 against it. In the Salem group 75 voted for the merger and 1 against it, and one abstained. It was reported that there was great rejoicing when the merger became a reality. However, it may be mentioned that there were some in both the former groups who later showed their disapproval of uniting, by calling a "Back to Salem" movement, and some still later formed what they called the "Bible Church of God."

The new Executive Board of the General Conference of the Church of God now consisted of six members from each former group. E.A. Straub, William Alexander, K.H. Freeman, W.W. McMicken, Otto Haeber, and Christ Kiesz from the Salem group; C.E. Adams, A.E. Lidell, L.I. Rodgers, R.E. Burge, Archie B. Craig, and Ennis Hawkins from the Stanberry group.

The Department Heads who were then chosen were: Publishing, Ray E. Benight; Sabbath School, C.L. Faubion; Young People's, Spurgeon Tedrow; Home Missions, M.L. Bartholomew; Christian Education, S.J. Kauer; Foreign Missions, A.N. Dugger; and Ministerial, B.F. Marrs.

Elder Ray Benight was chosen as editor of the combined *Bible Advocates*. The *Bible Advocate* was then published at Stanberry, and the *Harvest Field Messenger* at Salem. Both publishing houses were to continue in operation.

A Constitution and By-Laws were adopted by the General Conference, as well a statement of "What the Church of God Believes and Why." Actually, these matters had been worked out by the Committees for Unity, and then were adopted by the Conference in session, with a few minor changes.

Roster of General Conference Officers

Elder A.E. Lidell, Chairman; Elder E.A. Straub, Vice-chairman; Elder Otto Haeber, Treasurer; and Elder Charles E. Adams, Secretary.

General Districts and Overseers

District No. 1	L.I. Rodgers (Colo., Kans., Neb., Wyo.)
District No. 2	Christ Kiesz (No. and So. Dakota, Man., and Sask.)
District No. 3	R.E. Burge (Mont., N. Ida., Wash., Alta, B.C.)
District No. 4	E.A. Straub (Calif., S. Ida., Ore., Nev., U. & Ariz.)
District No. 5	Archie B. Craig (Okla., N.M., and Texas)
District No. 6	William Alexander (Minn., Ia., Mo., Ark., and La.)
District No. 7	W.W. McMicken (Ky., Tenn., Ala., Miss., Ga., Fla., S.C.)
District No. 8	Ennis Hawkins (N.C., Vt., Md., Conn., Va., N.J., R.I., Pa., Mass., Me., N.H., Del., Wash. D.C., Que.)

Death Notice

Sister William Alexander passed away on January 6, 1949. She had been a constant assistant in her husband's ministry.

New Church Buildings

The newly built church edifice of Denver, Colorado was dedicated on March 4, 1950. The dedication sermon was delivered by Elder Frank Walker. One of the highlights of the musical program was song sung by elders Kim Peck, Garcia, Campos, and Padilla.

Following the merger, it seems that many new meeting houses were erected over the country, one of these the Los Angeles Church, where Elder Carl Stacy was pastor.

Elder B.F. Marrs Travels to Foreign Fields

During this time the church had considerable foreign missionary work going on by native workers. Elder B.F. Marrs was the chairman of the Foreign Missions Department at that time. He himself made a trip to Jamaica and Trinidad during the summer, which lasted about two months. He reports from Kingston, Jamaica that he was received there with a warm welcome. He further stated that "These people are God's people, and they enjoy their religion. Brethren, they are our Brethren. They are very worthy, and while they live in extreme poverty, I would not change places with that of some in America who have so much wealth and so little of Christ in their souls."

Later in the same year (1959) Elder Marrs took a trip to old Mexico, and attended a conference in Mexico City. It was reported that at the time we had about 120 churches in Mexico, and Elder Jose Kim Peck was the president of their Conference.

Missionaries to Africa

Elder and Sister Charles E. Adams, and their son Frank, volunteered in 1951 to go to Africa as missionaries for the Church of God. A drive was made to raise sufficient funds to send them. After ten months there, Sister Adams and son Frank returned to America via freighter, while Elder Adams remained a while longer, from where he traveled to India and the Philippines in the interest of the church, before rejoining his family in America.

Elder Charles J. Ellis came to the United States for several months, and while here he attended and took part in the Red Rocks Campmeeting (1951) of the Church of God near Denver, Colorado.

Midwest Bible College Becomes a Reality

Midwest Bible College opened its doors for classes in September of 1951, with a light enrollment. The college was located above the publishing house. At that time it was called

Midwest Theological Seminary, with Elder Burt Marrs president of the school. Elder and sister Marrs assisted (with the help of others) to get Benny and Betty Rosell to come from the Philippines to attend our college, with the thought in mind that they would return to their native country for services, after they were through with the college here.

In 1952 Elder and Sister Floyd Turner and children arrived in Stanberry where he assumed his duties as manager of the publishing house. Elder E.A. Straub, acting chairman of the General Conference, paid a visit to the publishing house.

Two Canadian Churches Dedicated

The dedication of the church of God building, and the campmeeting took place in Calgary, Alberta, Canada in July 1952. Guest ministers present were Elders Charles E. Adams, E.A. Straub, and John Kiesz. Elder Adams brought the dedicatory sermon. Another church dedication was held in Nipawin, Saskatchewan, Canada in June, 1952. Ministers present were Elders Pete Hrenyk, R.C. Moldenhauer, and John Kiesz, the latter delivering the dedicatory sermon.

Dr. Carlin Comes to Stanberry

Dr. and Sr. A.L. Carlin, and son Paul, arrived from California in 1952. He established a medical practice in Stanberry, taught at Midwest Theological Seminary for many years, and was head of the College Board.

Home Missions Work

Elder Floyd Merriam became head of the Home Missions Department, and the following year, he, with others, started extensive research on Home Missions work. They prepared the *Searchlight Bible Correspondence Course*, and the Membership Instruction Course, while Elder John Kiesz with his Committee prepared a *Personal Evangelism Handbook*.

More on Africa and the Caribbean

Before Elder Adams left Nigeria, after doing missionary work there, he organized the work under a board of seven men, Elder Tikili being chosen chairman.

In 1953, Elder Adams left on another missionary tour, this time to the Caribbean theater. Meanwhile, Elder E.A. Straub made an extended tour of the United States and Canada in the interest of our work.

Other Steps Forward

Previously, Spring Vale Academy had a small start, and that the old farm building was used for girl's dormitory, kitchen, and class rooms. Now a new classrooms building began to be erected.

The General Conference purchased a building at 1510 Cook Street in Denver, Colorado to be used as the headquarters and conference building for the church of God. Up until then the

basement of the Church of God meeting house had been used for Conference Offices.

The General Conference and campmeeting was for the first time held at the Assembly of God Campmeeting Grounds, 5700 S. Broadway, Denver, Colorado during the month of August (1953 or 1954), and for quite a number of years after that date it was held at the same place bi-annually. This is a very ideal place for Church of God campmeetings and conference sessions.

“Faith For Our Time” Goes on the Air

Some time after the Denver meeting the directors of the new radio program, “Faith of our Time,” engaged Elder K.H. Freeman as the principle national radio speaker, and he carried on in this capacity for many years.

Change of Editors

We note that in the October 12th issue of the *Bible Advocate*, Elder Clayton L. Faubion appeared for the first time as Editor, having replaced Ray E. Benight.

Events During 1954-1955

In March of 1954 ground breaking services took place in North Sacramento, California, for a new Church of God building to be erected. Brethren Ivan Garlan and Israel Haeger (the pastor) both spoke for the occasion. Elder Haeger has done a lot of good work there since.

Elder Ray Benight located in Portland, Oregon to pastor the church there, with its own meeting house.

During these times, Elder H.H. Hoffman of Vernon, B.C., Canada, sent in some encouraging reports of work done in Canada. Elder R.C. Moldenhauer was the Canadian Overseer then.

The Canadian District campmeeting this year was held at Heath Park, Saskatchewan, July 23-31. In this Province the church had some staunch members at the time.

Midwest Bible College had its first graduating class, May 14, 1953, after being in operation for four years. The graduates were Haskell Hawkins and Roberta Harris. Elder E.A. Straub, chairman of the General Conference, brought the Baccalaureate sermon, and Elder Burt F. Marrs brought the commencement address. Elder Roy A. Marrs became it director.

Elder Carl Stacy Killed in Car Accident

The Church of God received a great shock when the young preacher, Elder Carl Stacy, only about a month or so after attending the ministerial council meeting in Stanberry, was killed in a car accident in December of 1955 while he was engaged in gospel work near Bakersfield, California. He was a member of the Executive Board, and pastor of the Los Angeles church when death came.

Events During 1956-1959

Early in 1956, a new church building was started at Grand Junction, Colorado, and finished

before the year was out. Elder John Kiesz was pastor of the assembly when the building program commenced.

Graduates from Midwest Bible College in the spring of 1956 were Max Morrow, Delores Forkel, Lyle Scheuler, Claretta Ling, and Nelson Caswell.

The February 18, 1957 issue of the *Advocate* carried a special feature of the Publishing Department, and listed Elder C.E. Adams as editor of both the *Bible Advocate* and the *Harvest Field Messenger*; L.L. Christenson as linotype operator; Sister L.L. Christenson as editor of the *Christian Youth Herald and Gospel Call*; Gladys McCoy as Secretary-Treasurer; Kenneth McCoy, LeRoy Dais, and Gilbert Tuller as printers.

Elder K.C. Walker became Director of Midwest Bible College in the fall of 1958, and also served as pastor of the Stanberry Church of God. His sacrifice for the cause was greatly appreciated.

This was the year in which the Stockton, California Church of God secured a church building for their place of worship. Elder Ivan Harlan was pastor of the Lodi and Stockton churches at that time.

Change of Editors Again

Elder Charles E. Adams became editor of the *Bible Advocate* in 1956. But in the 1957 Denver campmeeting, a change of editors was again made. Elder Adams resigned to go

to New Zealand and Australia, so Elder Horace Munro was appointed editor-in-chief, Elder K.C. Walker assistant editor and Elder Max Morrow office editor.

Free Tracts

In 1959 the Church of God launched into the future by faith in the matter of giving away free tracts by the Publishing House, except for the cost of postage. It was felt by some that more literature would in this way be scattered, and at the same time the offerings for the literature fund would become larger than what had been coming in by sales. In this the church or publishing house has not been disappointed since. This new way has proven to be much better, and many more tracts have been distributed.

Obituaries — 1959

In 1959, a number of our old faithful workers passed away. Elder Otto Haeber died in December of 1958 at Hawthorne, California, and his obituary appeared in the January 1959 issue of the *Harvest Field Messenger*. Elder A.S. Christenson, a tireless church worker, also passed away. So did Elder Roy Davison, former President of the General Conference, and editor of the *Bible Advocate*.

XVII. Events During 1960-1962

Elder Trinidad Padilla reported that their new church edifice was completed, and that things were blooming in Bloomington, California. Elder Padilla is a hard worker, and has been instrumental in bringing more than fifty of his relatives out of the Roman Catholic Church, of which he had formerly himself been a member. The attendance of his church was then (in 1960) over a hundred on the average.

Youth Camps

One of the new features of the Church of God in 1961 was the establishment of youth camps. These were held in camps in use by other denominations. In 1961 it was held at North Silver Falls Creek, Oregon.

Elder Ray Straub reported the daily schedule of the youth camp, and also the form of the meeting conducted at nights, which were very good. On one particular night the “revival came with intensity,” and the folks were awed by the mysterious moving of God. “Gradually, the hushed atmosphere turned into the most soul-searching prayer meeting this writer ever witnessed. Young people began to cry loudly and groaned for the filling of the Spirit of God. Sinners found their way to the fireside and agonized in repentance, seeking God with all their hearts until they found forgiveness and peace. Others prayed in groups seeking release from burdens that had been pressing, and the entire worship area was heavily infected by the strong convicting power of the Holy Spirit. Young people turned in every direction. Sprinkled throughout the area were some lying flat on the ground; others kneeling deeply; still others with their faces toward heaven were crying, shouting, praising and seeking God. Every individual seeker, including ministers, was seeking the merciful Father for his own needs in the way he felt was appropriate.”

There was still more to this report, but this is sufficient to reveal how the Holy Spirit can and will work in a youth camp. Twenty-six souls were baptized on the last Sabbath of the meeting.

Youth camps that have been conducted there and in other places of the country since, have also borne much good fruit.

No Race Prejudice

The General Conference meeting of the Church of God will be held August 11-19, 1961, at the Assembly of God Campgrounds, 5700 South Broadway, Denver, Colorado. This is a cordial invitation for all members of the Church of God (7th Day) with executive offices at 1510 Cook Street, Denver, Colorado, who are 20 years old or older, to be present for the purpose of conducting church business. Every member of the church regardless of color or nationality, who is 20 years old or older, has the right and privilege of attending and taking part in; this important work. — K.H. Freeman, Conference Chairman.

Elder R.K. Walker

The October issue of the *Harvest Field Messenger* had a write-up of Elder and Sister Walker’s celebrating their 60th Wedding anniversary. It was in 1911 that Elder Walker was baptized (Sister Walker had been previously) and became a member of the Seventh-Day Adventist Church. The Walkers did not stay long with that movement because of the “Testimonies for the Church” of

Ellen G. White. He and several others started a paper called *The Gathering Call*, which was later taken over by Elder A.F. Ballenger of Riverside, California. Through Elder Unzicker's ministry in eastern Oklahoma, the Walkers got into the Church of God (7th Day) in 1923. In 1965, in his eighties, Elder Walker still loves the Lord and His work, and is still filling appointments to preach on Sabbaths.

Central States Campmeeting

It had been the practice almost ever since the merger in 1949 to have the campmeeting and General Conference sessions in Denver every odd-numbered year, and a campmeeting at Stanberry every even-numbered year. This year, 1962, however, instead of having the campmeeting in Stanberry, the Central States District went together and held the meeting near Dover, Oklahoma where the Brethren had several years previously bought property of land with its school buildings at a very reasonable price. A goodly number of folks attended this meeting, and the good preaching and fellowship were wonderful.

A Very Good Ministerial Council Meeting

The Ministerial Council of the Church of God (7th Day) convened, as previously announced, on October 30, 1962 at 9:00 a.m. A full quorum of ministers was present from the beginning. A total of forty credentialed ministers and five licensed ministers registered from the United States. In addition, one credentialed minister was present from Canada and one from Mexico.

The agenda of the Council was arranged by Elder Delvin O'Banion who gave an opening address and then turned the meeting to Elder K.H. Freeman, chairman of the Executive Board of the General Conference.

The Council was able to accomplish

much constructive work. Two doctrinal positions were approved by the Council after careful Bible study and discussion. Credentialed ministers not present at the Council will have opportunity to vote on these by mail. Then if the final count shows the necessary majority, the doctrines will become a part of the doctrinal beliefs of the Church of God, as set forth by the Ministerial Council.

Very interesting instructional lectures were given on "The Preparation of Sermons," "Pastoral Counseling," "The Art of Illustration," and "Visitation." There was a daily time for discussion for special problems and ministerial work.

Another accomplishment of the Council was the adoption of a plan for street and highway signs to advertise the local Churches of God. These signs are to be attached to utility poles and the like within the city limits of the cities where there are Church of God groups. Arrangements were announced for having the signs made in enamel on heavy metal. These signs can be secured by churches at very low cost. It is hoped that the use of these signs will make the Church of God better known throughout the nation.

A very good spirit of cooperation and desires for continued progress was shown throughout the sessions. In all it was one of the best Ministerial Council meeting which have been held, and the results should be a great blessing to the church (Harvest Field Messenger, November 1962).

XVIII. A Centennial Celebration

Events During 1963

Tulsa, Oklahoma has its own church building now. Elder Ross Johnson, the pastor, makes his weekly visits to this church. He is the regular pastor of the Claremore Church of God too.

The Marion, Iowa parsonage of the Church of God was completed in this year. The Brethren worked hard to build such a beautiful home for the pastor. Their present pastor is Elder Jim Kuryluk.

Elder Roy Keim, also a graduate of Midwest Bible College, in the early part of 1961 taught in a public school in Michigan. During 1961-1962 he taught at Spring Vale Academy, and when Elder S.J. Kauer became Director of Midwest Bible College in the fall of 1962, after being a teacher and principle for fourteen years, he was replaced by Elder Keim, as principal of Spring Vale Academy.

Elder Helmut Strauss, missionary to Germany, attended the Denver campmeeting and General Conference. He told us that there are others interested in Austria and in Switzerland, as well as in Holland, in the Church of God doctrine, besides those in Germany.

The newly bought meeting house for the Church of God group of Petersburg, Michigan was dedicated. Elder Robert Coulter gave the dedication message.

The African Conference and campmeeting of the Church of God, in Nigeria, had an attendance this year of 509.

Our 100th Anniversary

This year the Church of God celebrates its Centennial of publishing work. The reader will recall the small beginnings of our publishing work in Michigan in August of 1863. The name of the first periodical that came out then was *The Hope of Israel*.

In 1963 the Publishing House at Stanberry, Missouri published a special issue of the *Bible Advocate* which contained a number of historical items, excerpts from older issues of the printed page, a list of editors from 1863 to 1963, numbering twenty-five in all, and an analysis of the development of the doctrines of the Church of God over the years.

Most of the doctrinal points that the Church of God now adheres to are the same as they were a hundred years ago. This century has been one of the formative years in Church of God practices and beliefs. "The Church of God holds itself open for spiritual growth and for new and better understanding of the Bible as the Lord sees best to reveal same." This statement is found in the forward of our present "Doctrinal Beliefs." We will list them herewith, so anyone may compare them with those of a century ago.

What the Church of God Believes and Why

1. The Holy Bible (consisting of the two parts commonly known as the Old Testament and the New Testament) is the divinely inspired Word of God. No other writing is of such divine origin. The Bible is infallible in teaching and it contains the complete revelation of the plan of salvation and of instruction and will of God for man.

2. The Supreme Deity of the universe is God — the heavenly Father. He is the Almighty Creator and sustainer of the heavens, the earth, and all thing therein.

3. Jesus is the only begotten Son of God, conceived of the Holy Spirit and born to Mary, a virgin. He is called the Christ, or Messiah, sent from God to be our Saviour and Redeemer.

4. The Holy Spirit (also called the Holy Ghost) is the Comforter whom Christ promised to send to take His place after His departure. Through the Holy Spirit Christ abides in the hearts of those who diligently seek Him. By His Holy Spirit God reveals Evidence of His presence is manifested in lives by word spoken, by “fruit of the Spirit,” and by keeping the commandments of God.

5. Satan is that old serpent, which is called the Devil, and Satan. He is the adversary of God and of His people.

6. Man was created perfect, sinless being, but through disobedience he became a sinner. This caused imperfection, the curse of God, and death to come upon all mankind.

7. The plan of salvation was designed by God the Father as the way for many to escape the death penalty pronounced upon him after he (Adam and Eve) had sinned. The key to this plan is His Son, Christ, whom He sent to the earth to redeem man from the curse of sin. Here He accomplished this by living sinlessly, dying and shedding His blood sacrificially, and rising from the grave triumphantly over death. Therefore, the father accepted His Son’s death as payment of the death penalty, thus making possible a pardon for sin and eternal life for all who will accept this Plan of Salvation by relieving in and accepting Christ as their Saviour and Redeemer.

8. By shedding His blood on the cross of Calvary, Christ provided a full, complete, and immediately sacrificial atonement for sin for all mankind.

9. In order to receive the benefits of the Plan of Salvation, an individual must believe on the Lord Jesus Christ and accept Him as his personal Saviour, obey the terms of the gospel, and pattern his life after the example set by Christ.

10. The terms of the gospel include faith in God and in His Son, Jesus Christ, confession of and repentance for sin, restitution (where possible) for wrong committed, and baptism by immersion in water to signify the burial of the old life of sin and the arising to a new life of service and obedience to God. Complying with the terms of the gospel will result in conversion or a change of nature from the old sinful way of life to a new Christian way of life.

11. The Ten Commandments constitute the eternal basic law of God for the conduct of His people. These Commandments were given by God to be observed by His people from the time they were proclaimed by God to be observed by His people from the time they were proclaimed, and inasmuch as none of them has been revoked or changed, they are still to be observed in their entirety.

12. The fourth Commandment of the Decalogue enjoins the people of God to observe the Sabbath, the seventh day for the week, commonly called Saturday. It is to be observed as sacred and holy time from sunset Friday until sunset Saturday. It was given as a memorial of creation, and is a day to be used for rest and worship, and secular work is not to be done.

13. The Lord’s Supper is an ordinance given to the Church as a memorial of the death of

Christ, and it is to be observed annually on the beginning of the day corresponding to the fourteenth day of the Hebrew month Nisan (or Abib). Unleavened bread and the “fruit of the vine” (unfermented grape juice) should be used in this service as emblem of the broken body and shed blood of Christ.

14. The ordinance of feet washing was given by Jesus as an example of humility, and it is to be practiced in connection with the observance of the Lord’s Supper.

15. Although salvation is obtained by exercising faith in Christ and accepting Him as the Saviour from sin, church organization (patterned after Biblical example) is Scriptural and expedient. Its purpose is to provide a means of cooperation whereby the gospel of salvation can be proclaimed effectively. True Bible standards and doctrines can be established, and members of the family of God can enjoy fellowship together.

16. The Bible name for the Church is: Church of God. This is the only name which is to be used by the organization of the Church.

17. The Bible plan for financing the church’s work of preaching the gospel is for its members to pay tithes and give offerings. The tithe is one-tenth of the increase and should be paid as a part of the Christian obligation. Offerings are separate from tithes and are also expected from God’s people as another part of their Christian duty and are to be given freely and liberally as they are prospered of Him.

18. God’s people are to use for food only those animals, birds, and fishes which were given by Him for that purpose, as distinguished from those designated in the Bible as unclean for human use.

19. Children of God are temples of the Holy Spirit; therefore, they should refrain from all practice which would defile their bodies and make them unclean in the eyes of God, for He will destroy those who pollute themselves. Thus, Christians must overcome all fleshly lusts, refrain from smoking, chewing, and snuffing, tobacco, the drinking of intoxicating liquors, and from using narcotic drugs unless prescribed by a licensed physician for health reasons.

20. Inasmuch as Christians are to love their enemies and to work for the salvation for mankind, the Church of God stands opposed to carnal warfare.

21. God’s people are to pray to Him in the name of Jesus, their Mediator and High Priest, who is at the right hand of God in heaven. Only prayer uttered in the name of Jesus Christ is efficacious, and those who earnestly call upon Him will have their need supplied in accordance with God’s will for them.

22. God hears and answers both the individual and collective prayer in behalf of the sick. It is also scriptural for the sick to call for the elders of the church to anoint them with oil and pray for their recovery.

23. Jesus Christ, the Son of God, was in the plan of salvation before the foundation of the world. He was the Word spoken of in John 1:1, 2, and His birth of the virgin Mary was in fulfillment of, “And the Word was made flesh and dwelt among us.”

24. Jesus was crucified on the day of the week commonly known as Wednesday, and was placed in the tomb just before sundown of that day. Just before sundown the following weekly Sabbath — three days and three nights (or 72 hours) later — He arose from the grave, thus fulfilling the prophesy He uttered concerning this event as recorded in Matt. 12:39-40.

25. The Kingdom is divided into three phases: (1) The Spiritual Kingdom of Grace, (2) the Millennial Reign of Christ, and (3) the Eternal Kingdom of God. The present age is the Kingdom

of Grace during which Christ reigns in the hearts of the believers through Holy Spirit. During the millennium, Christ will personally reign on the throne of His glory, and the redeemed will reign jointly with Him. Following the millennium will be the third phase, the Eternal Kingdom of God, in which God will be all in all.

26. Christ will establish His Kingdom on the earth at His second advent, where the redeemed will reign with Him for 1000 years. This is the “regeneration” period (Matt. 19:28) and also the “times of restitution” (Acts 3:21). During this millennial age Christ puts all enemies, including death, under His feet, and at the close of it He turns the Kingdom over to God the Father.

27. At the close of the millennium the restitution will have been completed, and the earth will have been made new — restored to its original state of perfection with all sin and the results of having been eradicated. This new (renovated) earth will then become the eternal home of the redeemed.

28. The regathering of a portion of literal Israel to the land of Palestine, as portrayed in the prophecies, is in the process of fulfillment, and this is a sign that the return of Christ is not far away.

29. The second coming of Christ will be personal and visible and for the purpose of establishing His kingdom on earth. He will come in the clouds of heaven in the same manner as He departed into heaven.

30. Prophecy has not been just the guesses, imagination, or speculation of men. All Bible prophecy was penned by holy men of God after the holy Spirit revealed future events to them. It was given so that those who studied it might know where they were on the highway of time, and today students of the Bible can see signs of prophetic fulfillment in much that is taking place in the political, religious, physical, and social world which reveals to them that the advent of Christ is very near.

31. There is no consciousness in death. The dead “sleep” in the grave until the resurrection, at which time the righteous will receive immortality and the wicked eternal death.

32. The wicked dead will be resurrected at the end of the thousand year reign of Christ to receive final judgment and to be cast into the Lake of Fire (which is the second death) where they will be completely destroyed.

33. The Scriptures condemn worldliness, which includes “the lust of the flesh, and the lust of the eyes, and the pride of life.” Therefore Christians would not patronize such places as movie theaters, pool halls, taverns, and night clubs. They should not take part in any form of social or ballet dancing. They should avoid the excessive use of jewelry.

34. The days commonly known as Christmas, Lent, Easter, Good Friday, and Sunday are of pagan origin, and thus are not Biblical. Therefore, they should not be observed.

35. The wrath of God against sin and sinners reaches its fullness before and at the time of the second advent of Christ in the releasing of seven dreadful and devastating plagues (called the seven last plagues) upon those “which had the mark of the beast, and upon them which worshipped his image.” These plagues represent events in the world which cause great trouble and distress. It is a part of the message of the Church to warn the world against the suffering and disaster that comes as the result of sin.

36. An evil power, referred to in Scriptures as “the beast,” exists prior to and at the time of the second advent of Christ. A message, commonly known as the “Third Angel’s Message,” should be and is being preached by the Church of God as a warning against that evil power. This

is part of the gospel, which, if accepted, will make it possible for people to escape the wrath of God.

37. Marriage is a sacred ordinance instituted by God and thus belongs to the Church. Therefore, members of the Church of God should secure the services of one of their ministers to perform marriage ceremonies. However, the Church accepts those couple as being married who were united in marriage prior to their conversion, providing the marriage was recognized as being legal by civil law. After a person had been converted and is in fellowship in the Church, divorce is not to be tolerated, except for Bible reason.

38. A Christian should always present an appearance of modesty and sobriety. Extremes in dress for both men and women are not good examples of godliness to be set before the world because they tend to indicate vanity and pride. These include extreme arrangement of the hair for either sex, the use of cosmetics for the purpose of decoration or the increase sex appeal, and wearing of extreme style of clothing which are unhealthy or immodest. Members of the Church of God should not indulge in these practices.

A List of Ministers — 1963

It is regrettable that in making this outline of Church of God history so many of the ministers have not been mentioned in their respective fields of labor. For quite a long period of time no *Field Messengers* were saved, so they could not be referred to. This periodical is the one that contained the most of the reports published from month to month. But we will herewith list the ministers of the Church of God as of 1963, most of whom are active and doing a good work for the Master. They are:

(1) Augustine Adams, Calif., (2) J.D. Bagwell, Ala., (3) Ray E. Benight, Ida., (4) Carl Bentz, Ida., (5) E. Bernal, Texas, (6) Garland Brunson, West Va., (7) Hugh Butrick, Oklahoma, (8) Julian Camero, Mich., (9) Noah Camero, Minn., (10) Nelson Caswell, Mich., (11) L.L. Christenson, Mo., (12) T.U. Conner, N.Y., (13) Robert Coulter, Mich., (14) Archie B. Craig, Colo., (15) Floyd Craig, Okla., (16) James Crane, Calif., (17) Tieman DeWind, Mich., (18) A.F. Dugger, Colo., (19) E. Dugue, Texas, (20) Burt Ford, Okla., (21) K.H. Freeman, W.Va., (22) Curn Gilchrist, Colo., (23) Israel Haeger, Calif., (24) Rudolph Haffner, Ore., (25) Ivan Harlan, Ark., (26) Ennis Hawkins, Okla., (27) C.J. Heywood, Mich., (28) Peter Hrenyk, Canada, (29) Harry Johns, Wash., (30) Ross Johnston, Okla., (31) S.J. Kauer, Mo., (32) Roy Keim, Mich., (33) Christ Kiesz, S.D., (34) John Kiesz, Mo., (35) Fred Krumsick, Okla., (36) James Kuryluk, Iowa, (37) A.E. Lidell, Mich., (38) Clyde Maher, Okla., (39) Eric Mathis, N.Y., (40) Wm. McCann, Mich., (41) Reuben Moldenhauer, Canada, (42) Max Morrow, Mo., (43) R.C. Moldenhauer, Mo., (44) Deroy McGill, Ore., (45) W.W. McMicken, Fla., (46) Horace Munro, Mo., (47) Delvin O'Banion, S.D., (48) W.H. Olson, D.C., (49) Trinidad Padilla, Calif., (50) Vernon Patchan, Wis., (51) Roland Peterson, Neb., (52) Sam Poff, Okla., (53) Emmett Presler, Colo., (54) Jesse Rodgers, Ark., (55) L.I. Rodgers, Ark., (56) Louis Sanchez, Minn., (57) Manuel Solis, Texas, (58) Archie Stiede, Wash., (59) Ray Straub, Ore., (60) Nathan Straub, Ore., (61) E.A. Straub, Calif., (62) Heber Strickland, Md. (63) Marion Strulnk, Ore., (64) Belton Sweet, Texas, (65) B.G. Sweet, Texas, (66) Melvin Sweet, Texas, (67) S.R. Tedrow, Ohio, (68) Floyd Turner, Mich., (69) Clifford Tuttle, Mo., (70) K.C. Walder, Texas, (72) R.K. Walker, Okla., (73) Fred Walter, Ore., (74) O.T. Whitten, Okla., (75) C.W. Wolderson, Mich., (76) Victor Youngs, Calif.

Mexico Has Over Two Hundred Workers

We will not list all the names of the foreign ministers, but will mention that the Brothers Alberto and Carlos Garcia (in Mexico City) are among the leaders in that country. Africa and some of the other countries have quite a number of ministers too. A few of them are:

Benjamin Dingal, Philippines; Charles J. Ellis, Jamaica; Alberto Garcia, Mexico; V.H. Gibbons, British Guiana; F. Joseph, India; E. Peniaredondo, Philippines; John Raybourne, Trinidad; H.C. Rosell, Philippines; Wilfred Saunders, Trinidad; Helmut Strauss, Germany; B.I. Tikili, Nigeria; F.A. Tonge, New Zealand, Hubert Weekes, Trinidad.

General Conference News Report

The 1963 General Conference and Campmeeting proved to be a real blessing to the Church of God (7th Day). The sermons and devotionals were especially uplifting, and wonderful times with the Lord were experienced by many who humbled themselves at the alter during the services. All in all, it was a blessed time of fellowship with the Brothers and Sisters, and with God.

The new Executive Board, as it now stands, is composed of the following Twelve: K.H. Freeman, W.H. Olson, Carlos Garcia, Reuben Moldenhauer, Nelson Caswell, K.C. Walker, Floyd Turner, E.A. Straub, Robert Coulter, Trinidad Padilla, and Archie Craig.

The nine District Overseers are: District 1, Robert Coulter; 2, Delvin O'Banion; 3, Ray Straub; 4, E.A. Straub; 5, K.C. Walker; 6, James Kuryluk; 7, John Kiesz; 8, Nelson Caswell; and 9, Floyd Turner. The following General Conference officers were also named by the Executive Board: Chairman, Robert Coulter; Vice-chairman, Ray Straub; Sec'y-Treas, Larry Russell.

Department Heads: Publishing, LeRoy Dais; Young Peoples, Elden Fischer; Sabbath School, S.J. Kauer; Home Missions, Emmett Presler; Foreign Missions, Grover Davis; Ministerial, Delvin O'Banion; Education, Dr. A.L. Carlin.

The following percentages were set for the Departments (from United Fund receipts): Publishing, 30%; Home Missions, 20%; Ministerial, 20%; Foreign Missions, 15%; Christian, 12% (M.B.C. 6%; S.V.A. 6%); Sabbath School, 2%; and Young People 1%.

— written by John Kiesz **Ω**