

**HISTORY OF THE CHURCH OF GOD
(Seventh Day)**

**Submitted to
Members and Friends of the
CHURCH OF GOD**

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I n t r o d u c t i o n

The history of the Church of God organization, as we know it now in the Twentieth Century, seems to be hard to trace accurately as to its origins. But if we look into various articles and letters, still available to us, which have been published in The Review and Herald (S.D.A. Church paper), and The Hope of Israel (Church of God paper), we can draw some conclusions regarding our faith and heritage.

Sabbath-keepers in America can be traced back to early colonial days. It is evident that there were seventh-day observers among those who landed on the American shores when they arrived on the Mayflower in 1620. Local congregations developed in several of the New England States, in some of the Eastern, Southern, and later even in the Midwestern States.

The earliest Sabbath-keeping churches in America were composed of local congregations, not formally incorporated or organized into conferences. The local groups went by various names, such as: Sabbatarians, Church of God, Church of Christ, Seventh Day Baptists, and even Independents. The Seventh Day Baptists were among the earliest ones to effect a General Conference organization (in 1802), and no doubt embraced the majority of the known Sabbatarians then.

Arthur Elwell Main, D. D., in Seventh Day Baptists in Europe and America, Vol. 1, says that just when or how the Sabbath truth first came to America from England was not known (But we have learned since that there were Sabbath-keepers among the Pilgrims), but that as early as 1646 it was the occasion of much earnest discussion in New England. Just who, we may ask, were the folks that at that time engaged in much earnest Sabbath discussion?

This dates Sabbath agitation about eighteen years prior to the London Seventh Day Baptists' sending of Stephen Mumford to America. He arrived in 1664 at Newport, Rhode Island and through his teaching a number of first-day Baptists embraced his sentiments, and accordingly, in 1671 they covenanted together in a Sabbatarian church organization. This group later, when the Seventh Day Baptists organized their General Conference, was considered a definite part of it. Some of this history may also be ascertained from Felt's Ecclsiastical History of New England. Vol. 1, p. 593.

Between the years of 1835 and 1844, William Miller, a student of prophecy, preached and stirred many thousands into believing that the Lord would return in 1844. His conclusions were largely based on Daniel 8:13,14, respecting the 2300 days (evenings-mornings), which he believed were symbolic and stood for years instead of literal days. He believed that the earth was the sanctuary, and that it would be cleansed by fire when Jesus returned. The disappointment was great and caused much consternation.

Miller honestly ~~admitted~~ admitted that he had made a mistake, but there were other first-day Adventists who believed he was right with his figures.

Thereupon they made a special study of the sanctuary question, comparing the earthly with the heavenly, and decided that Jesus at His ascension to heaven did not sit down at the right hand of God in the Most Holy Apartment, but entered and remained in the first of Holy Place until 1844, when he entered into the Most Holy, there to cleanse the sanctuary, blot out sins, make final atonement, and also started the investigative judgment.

The little group of Advent people of Washington, New Hampshire, at about that time, had the Sabbath first introduced to their attention by a faithful Seventh Day Baptist Sister, Rachel Preston. Nearly the entire church at that place became observers of the seventh-day Sabbath. Elder Joseph Bates, who had acted a prominent part in the time-setting Advent Movement, also had the Sabbath brought to his attention, and in 1845 took hold of this truth and began to set it before his fellowmen. Elder and Mrs. James White accepted this light a little later, and became the most prominent leaders of what later became known as the Seventh-day Adventists. "An association was incorporated in the city of Battle Creek, Michigan, May 3, 1861, under the name of the Seventh-day Adventist Association" (J. N. Andrews in History of the Sabbath). And according to the Seventh-day Adventist Yearbook, the "denomination was organized May 21, 1863, . . ."

It is quite evident that there were Sabbath-keeping groups (evidently independent), besides the Seventh Day Baptists, before and during the time of William Miller's preaching and prediction of the end of the world, in 1844. Elder Gilbert Cranmer of Michigan wrote in his memoirs that he received his first light on the Sabbath in 1843 from an article in the Midnight Cry, a Millerite publication, written by J. C. Day of Ashburhan, Massachusetts. S. C. Hancock of Forestville, Connecticut also advocated the doctrine in the same year.

Many isolated groups had sprung up in various areas, it is said, before the 1844 disappointment, that is, seventh-day groups and isolated individuals. This can readily be ascertained from things that were written by Elder James White (and by others) about their various trips he and his wife made to groups which they tried to get into their S. D. A. fellowship. When the Whites made their tours over the Eastern and Midwestern states, early in the 1860's for the purpose of effecting cooperation and general organization, they found many independent congregations of Sabbath-keepers.

Articles appearing in the Review and Herald at that time, reveal that one of the disappointments of the Whites was the refusal of a number of local groups to cooperate and join their movement. Some refused because they could not accept Mrs. White's "Visions." Others made the name for the church a "bone of contention," declaring that it should be called "The Church of God." Still others believed in no general conference organization at all.

Subsequent church history shows that although some of these independent Sabbatarian groups aligned themselves neither with the Seventh Day Baptists, nor with the Seventh-day Adventist, yet for logical reasons, as far as they were concerned, they actually desired cooperation and fellowship in order to propagate gospel truths as they saw them. Elder Gilbert Cranmer, who had received light on the Sabbath question as far back as 1843, was instrumental in effecting an organization in Michigan in 1860, of which he was the first president.

In 1863 the Michigan Brethren began publishing a periodical, called The Hope of Israel, and the contents of those papers, together with some of the contents of The Review and Herald, reveal that at that time groups with similar beliefs existed in the New England States, in New York, in Pennsylvania, in Ohio, in Indiana, in Illinois, in Iowa, in Michigan, in Wisconsin, and even in Canada. Many conferences and campmeetings were held, especially so in Michigan, to which delegates were sent from groups in other states. Some of these people, including Elder Cranmer, had for a while associated themselves with the William Miller Movement, and some even with the Seventh-day Adventists, before they, with some of the independent Sabbatarian groups, banded together and eventually took the name of "The Church of God." Some of the independent groups joined neither the Seventh Day Baptists, or the Seventh-day Adventists, nor even the Church of God (7th Day).

Perhaps the best way to learn the history of our Church of God movement is to glean extracts from the periodicals and literature extant in about the middle of the nineteenth century. Since the Review and Herald was published a few years before the Hope of Israel, we will use excerpts relative to these matters from the Review and possibly other literature, before we will quote more extensively from the Hope and possibly other sources, for the reader's information and appraisal.

CHAPTER I

FORMATIVE 19th CENTURY CHURCH OF GOD HISTORY

"Reformation" Movement in Wisconsin

Under "Western Tour" by James White: "In regard to the church in Mauston (Wis.) and vicinity, it may not be duty to speak very definitely at present. Here is quite a body of Sabbath-keepers, and there are a goodly number in the vicinity. Bro. Stewart has ably defended the leading points of our position in this community, and shares the respect of his brethren and the community generally. But we judge that the brethren in this section are behind on the subject of church order and consecration of themselves and their property to the cause of God. . . . We think it our duty to state something of the appearance of this work here which is called by some 'The Reformation,' but to us it looks more like a deformation. Many things, however seem orderly, intelligible and beautiful. . . . This reformation as it is called, has passed some very important decrees. It is said that one or more have the spirit of prophecy, and that they have seen things of the deepest interest. For instance, the body of Sabbath-keepers sustaining the Review have been branded as follows: 'Advent,' 'Babylon,' 'Organization,'. This is too significant to need comment. Also, that Sr.W.'s writing, except her first little tract, were all wrong. And many things of the like too numerous to mention." (Review and Herald, Vol. 16, Nov. 13, 1860, page 204.)

The Church Name an Issue

Under "Eastern Tour," by J. L. Loughborough, we read: "As there has been a feeling with some in regard to the name proposed at the Battle Creek Conference by which we as a people should be known, I would say that I think the name 'Seventh-day Adventist' is the most natural and appropriate name we could take. In Hillsdale I came across a handbill that was used there some four years ago when our brethren were going to have a conference there. It reads, 'There will be a conference of Seventh Day Advent people held in Waldron's Hall, etc.' This name I suppose was used in the handbill because everybody would at once know who it meant. Again, it has been proposed that we be called the 'Church of God.' While we were in Gilboa a friend attended the meeting from Findlay, and became much interested and bought some books. He had some talk with Bro. Waggoner after meeting. Bro. W. asked him what church he belonged to. 'Church of God' was the reply. What, Winebrenarian? No; (Church of God.' Dunkers? No; 'Church of God,' but we had to find out who belonged to who, of somebody else; for the name 'Church of God' was not enough to tell us who he was. Neither would the name 'Church of God' alone tell others who we are." (Vol. 16, Nov.13, 1860, page 205)

Resignation from the Church of God

C. W. Stanley from Wisconsin says, "So now we have a great reason to rejoice that the Lord will keep his own church pure." On page 40, under resignation, we find, " . . . as I have so poorly filled the office of a good minister of Jesus Christ, in my ministrations of the third angel's message in the 'Church of God' during the eleven years past, I do this day resign holy office." (Vol. 17, No. 5, page 39, Dec. 18, 1860)

Secession in Ohio and Iowa

Under remarks by James White we quote: "Ohio was the first in the secession from the approved plan of Systematic Benevolences, at the Gilboa Conference, Oct. 28, 1860, and with surprise we see the first steps taken in Southern Iowa to follow." (Vol. 17, No. 11, Jan. 29, 1861, page 85)

"The prevailing spirit of the age seems to be secession and dissolution. In the hearts of the wicked and ambitious we cannot perhaps expect any better principle would rule." (No. 13, Feb. 12, 1861, page 104)

Who Owned the Review Office

In an article by J. H. W., on Organization, we read: "This person asked me how the Review Office was held, and by whom owned. I explained to him the circumstances. He appeared to be pleased to get correct information, and said that a man in state of New York told him that Elder White was a designing man; that he had induced the friends of the cause to contribute funds to establish the office, they supposing that it belonged to the church; but it now turned out that he owned it all." (No. 18, March 19, 1861, page 141)

It appears that because the church was not incorporated it could not hold legal title to property, and since Elder White had solicited funds and purchased the press and engine, the legal title was vested in him. Accordingly, a movement was started to organize a publishing association.

A Pillar in the Church of God

No. 19, March 26, 1861, page 149 contains an account of a business meeting in Iowa for the purpose of putting the gospel tent in the field for the coming season, in which the name "Seventh Day Adventist" is not used. On page 151 (numbered 139) is an obituary of Bro. Jno. Hall, Sen. aged 69 years, of whom it is said, "His house has been the home for the worn and weary for many years. As far as possible their wants were supplied. For many years he has been a pillar in the Church of God, sustaining the meetings by his presence, prayers, exhortations and Godly life."

Opinion on Creeds

Under doings of the Battle Creek Conference when a church covenant was proposed and adopted, we find a record of some comments as follow: Elder Hull says, "we pledge ourselves only to do one thing, to keep the commandments of God and the faith of Jesus." Elder Loughborough says, "We call the churches Babylon, not because they covenant together to obey God. I am still of the opinion I advanced since through the Review: The first step of apostasy is, to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by it. The fourth, to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed."

Elder Cornell, "The point in the covenant is to keep the commandments of God and the faith of Jesus." Elder White, . . . "Making a creed is setting the stakes, and barring up the way to all future advancement." . . . (1) "The Bible is our creed." (2) "We reject everything in the form of a human creed." (3) "We take the Bible and the Gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time." (In the Review No. 19, 1861, page 148)

Name "Seventh-day Adventist Becomes Official in 1860

As further proof that the church carrying the message of truth, teaching the commandments of God and the faith of Jesus, at this time was called "The Church of God," we submit the following, from the "Review and Herald" of April 9, 1861, under title of "Secession." It reads as follows:

"Brother Smith: We conclude from present aspects that the name, 'Seventh Day Adventist,' is being made obligatory upon our brethren. Without further light Ohio cannot submit to the name 'Seventh Day Adventist,' as either a test, or an appropriate name for God's people.

"Being appointed a finance committee at the last conference, and having now on hand means for carrying on the cause in Ohio, we could not conscientiously expend those means in any other than the advancement and extension of the truth and the 'Church of God.'

"If such means are expended otherwise it will be necessary for the churches in Ohio to assemble in conference, and to give instruction to that effect, and to choose some other committee to make the disbursements.

"Signed J. Dudley

L. E. Jones

J. P. Flemming

Finance Committee of Ohio."

James White, editor of the Review and Herald, answered as follows:

"The Battle Creek conference October 1, 1860, voted that we call ourselves 'Seventh Day Adventists'. . . . The brethren as far as we can learn are adopting the name, and we never heard of, or thought of, its being made a test until we read the above from Ohio. . . .

"We will here add that as a friend from Gilboa complains of the non-publication of an article from Gilboa setting forth the evidence in favor of the name Church of God, we wish to say that AT THAT TIME NO ONE connected with the REVIEW office OBJECTED to the NAME."*--Signed J. W.

"The Ohio finance committee were appointed to collect and disburse means for the extension of the truth and 'Church of God.' A good work indeed--why not go forward? The North electing Abraham Lincoln to the presidency is not a cause for Southern States to secede from the Union. Neither because the body of believers in the third message do not egotistically assume the name 'Church of God,' as though God had no other names in his great church book in heaven but theirs, is not the reason why a few persons in Gilboa, or anywhere else, should stir up a secession movement to make the 'Church of God' a test. As this matter is not fully developed, we wait to see if our friends in Gilboa do call a convention and pass secession ordinances, making a name a test. Meanwh^{ile} it would be well for the

old friends in the cause in Ohio to report themselves to the General Conference at Battle Creek."

Opposition to Mrs. White's Visions

Under "Remarks" by James White, we read, "Here I will give you an extract from a note from Bro. C. W. Stanley of Lodi, Wis. 'I am acquainted with all those that were in the fanaticism, and not one to my knowledge as yet acknowledge sister White's visions, or receive the straight testimony.' 'The tendency is to reject all gifts.'" (No. 22, April 16, 1861, page 175)

Seventh-day Adventist and Church of God Names Contrasted

"From Green Springs, Ohio," we read, "We receive the name Seventh Day Adventist, because it contains the two leading principles of our faith: first, 'second coming of our Lord'; and second, it sets forth the fourth commandment. On the other hand, the name 'Church of God' is not appropriate, because there are several churches by that name, and so many by the same name would make confusion." (No. 23, 1861, April 23, page 181)

Church of God Independent of Seventh-day Adventists

"Meeting in Southern Iowa" reads thus: "When it was suggested that certain action (which was wrong in itself) be deferred till I should come to advise and assist them, as they were an independent church could do their own business. Not only so, but some asserted that they were organized under the name 'Church of God' and therefore stood independent of the Seventh-day Adventist; that they had their own officers to transact business, etc. This was calculated to place me in an embarrassing position." (Vo. 18, No. 10, August 6, 1861, page 76)

The statement continues: ". . . . Therefore to bring matters to a crisis, Bro. Bartlett moved that they organize under the name of Seventh-day Adventist. This of course drew the line between them that wished to stand with the body of advent believers, and them that wished to stand independent--the very thing that had long been needed. About half of those present were very decided in the affirmative; others were not prepared to act, who, I trust, will yet see their way clear to unite with the body."

"The natural consequences of rejecting the Gifts of the Spirit were here seen. When it was said the gifts were necessary to perfect the church and bring them to the unity of the faith, Eph. 4:13, it was replied that such a state of things would never be before the Lord comes. It is supposed that we can stand in the time of trouble and be translated without perfection, or gathered without unity, we cannot wonder that they feel no necessity of the gifts of the spirit of God. It is to be deeply deplored that any should be found professing the faith of the Third Angel's Message with such limited views of the work before us."

Phelps Contends for the Name Church of God

Under an article on "Organization," James White quotes from Phelps as follows: "All this I most firmly believe, and I think it is not difficult to determine what name they will have, when we consult Revelation 14:1, 'having his Father's

name in their foreheads! Chapter 3:12, 'I will write upon them the name of my God'. And with this agrees the apostle in all his epistles. They are addressed to the Church of God. Acts 20:28; 1 Cor. 1:2; 10:32; 11:22,15,29; Gal. 1:13; 1 Tim. 3:5. Now if we have the right to depart from the simplicity of the gospel in one instance, have we not in another? If so, what does their confusion consist in? Surely not in the disagreement of any one sect upon doctrine; for each sect is a unit, and have their name, discipline, doctrine and usages, from the Catholic Church down to the last sect organized. . . . Does it consist in being incorporated by the government, and receiving the protection of the law, as Adventist have always believed and taught? If so, can we as a people do the same and not become a member of the same great family, or become one of the harlots?" (Vol. 18, No. 18, Oct. 1, 1861, page 140.)

Belief in Gifts of the Spirit Made a Test

From "A letter Answered" by J. N. Loughborough, we quote a part: "Q. 'How do you manage in forming a church about taking in members who use tea, coffee, tobacco, and wear hoops, and some who do not believe in Sr. Whites Visions?' A. 'To this I simply reply, we do not take in any who use tobacco, and reject the Gifts of the Spirit of God, if we know it. One of the very objects to be accomplished by church organization is to lop off these things, and only have those come together who stand in the light. To take in those who are holding on to their sins and wrongs, would be to encourage the very things we are seeking to remedy.'" (Vol. 18, No. 23, Nov. 5, 1861, page 181)

Under Caption of "The Visions a Test" by U. S., we read: "And the principle applies to the subject of spiritual gifts just as it applies to every other. The perpetuity of the gifts is one of the fundamental points in the belief of this people and with those who differ with us here we can have union and fellowship to no greater extent than we can have with those who differ with us in the other important subjects of the coming of Christ, baptism, the Sabbath, etc. And this is the sum and substance, the length and breadth, the height and depth, of the great bug-bear which Satan has conjured up to frighten the timid about making the visions a test of fellowship. . . . It is a fact that those who reject the gifts do not have true union with the body. From the very nature of the case, they cannot have it." (Vol. 19, No. 7, Jan. 14, 1862, page 52)

The Visions a Stumbling Block

Brother Snook in his report speaking of Marion, Iowa says, "We next began meetings in Marion, Jan. 28 and closed Feb. 13." . . . "The church here has been in a very unhappy state, but we think now is entering upon better days. It was the opinion of all that we had better organize. We accordingly did so, believing that nothing could be gained by waiting. Twenty-seven came in, and a number of others will soon come. Those who have come in seem united and strong and we hope and think will get along well. The visions are a great stumbling-block to a number that stand off. . . . There is something wrong somewhere. Either a few are right and the whole church wrong, or the church right and they are wrong." (Vol. 19, No. 14, March 4, 1862, page 169)

Of Hillsdale, Michigan we read: "Some stood back, not being prepared to endorse the gifts, and follow their teachings. . . . Fourteen took the name of S.D. A. . . . The church and society of Oakland (Mich.) met to re-organize, and called a vote to shut us out, but the vote was negative, so that we can occupy the house when it is not occupied by them." (pp.148,149, Vol. 19, April 8, 1862)

Elder Snook, under "Be on your Watch" warns the Iowa readers against those who are calling this conference and calls them the "Anti-organization Adventists." Elder White in a note attached to Elder Snook's writeup says, "A union of E. W. S. with those in Iowa who have rebelled against the positions taken by the body, will work the shortest possible ruin of the influence of both him and them. The true friends of the cause in that state will be on their watch from the statements of Bro. Snook. We pity those who may be drawn away by false sympathy, but we cannot help them. There is no cure for rebellion. It must run its short race, and land its unfortunate victims outside of the present truth. Then the honest, the humble and true, will see the true position clearly. These matters are shaping well for better days in Iowa." (In Vol. 20, No. 22, Oct. 28, 1862, page 174)

Rebellion in Iowa

In "The Last Call and The Message to the Laodiceans of the Third Angel," published December 1903, in Chicago, Ill., under "Mrs. E. G. White's Claims to Divine Inspiration" 'examined by H. E. Carver, 1870) we read: "I wish here to give a brief history of what is called the "Rebellion in Iowa," the object being to illustrate a point regarding the claim of divine inspiration for Mrs. White. In the spring of 1865 Elder B.F. Snook, feeling restive under the reign of the regime at Battle Creek, and probably very doubtful of the visions, wrote a letter to Elder Ingraham proposing to him to act independently of the Battle Creek authorities in proclaiming the truths of the Bible. This letter was placed in the hands of Elder White at a meeting in Wisconsin, who endorsed on the back, in substance, this: "Rebellion in Iowa," and immediately wrote to Elder Snook, informing him of what he knew and stating that his (Elder Snook's) case would be attended to at the Pilot Grove conference, soon to convene. He also wrote to Eld. Brinkerhoff that he had evidence in his possession of Eld. Snook's rebellion, wishing him to be present at the conference. In view of the anticipated trial, these two ministers prepared themselves for their defense by collecting evidence against the visions; and thus armed they attended the conference. It is not necessary to relate the incidents of that conference, or the influence brought to bear upon Elders S. and B., resulting in their surrender. Suffice it to say that although Elder White utterly refused to enter into discussion of the merits of the visions until the other elders had capitulated, he solemnly pledged himself not to leave Iowa till every point of difficulty was made plain, and every objection to the visions removed, and thus the matter was temporarily arranged."

And then follows some discussion of matters relating to the suspicions aroused regarding the integrity of Elder White about the visions. We will here give only a short report of what Brother Carver's brief history regarding the "Rebellion in Iowa" contains. We may close this portion with two more paragraphs.

"Elder and Mrs. White, having failed in their pledge given at the conference, the minds of the brethren and sisters were left in an unsettled and dissatisfied state after their departure from this state, and a very unkind contemptuous thrust of Eld. White's against Eld. Snook just on the eve of departure being communicated to the latter, again aroused his opposition. The circumstance was this:

"The evening before they left, being at the house of Bro. Thos. Hare, Eld. White in the midst of a roomful of the brethren and sisters, in a contemptuous manner stigmatized Eld. Snook as nothing but a 'church pauper.' This remark unkind and unjust as all of the church then knew to be, was by some one reported to Eld. Snook, and convinced him that Eld. White's pretended reconciliation and friendship was not real, but assumed, and of course this did not tend to calm the still troubled mind of the church. Bro. Hinton of Toledo, who was present, afterwards remarked that it made his blood run cold to hear Eld. White speak so of Eld. Snook.

"All this time, however, the brethren were firm believers in the S.D.A. view or theory of the three messages, etc., and consequently felt no disposition to leave a church built upon that theory, but the expectation began to gain ground that the church would be relieved of the visions incubus that had been fastened upon it, and, thus free, go on in increasing prosperity and influence till the consumation of our hope at the Lord's coming. This expectation, however, was doomed to a disappointment, for it was not long till Eld. Brinkerhoff, who had been investigating the messages and two-horned beast theory, came out in opposition to it. This, of course, caused quite a commotion amongst us, which resulted in a public discussion between Eld. B. and Eld. W. W. Ingraham, supported by Elders Sanborn and R. F. Andrews. The discussion which elicited much interest outside as well as inside the church, was abruptly terminated by Eld. Ingraham refusing to continue it any longer, notwithstanding the almost unanimous request of a crowded auditorium that he should do so. Instead of this he called for a private meeting of all who were in sympathy with his views, when a new church was to be organized, leaving a majority of the old church out; and this is the way we became a distinct church."

THE MARION, IOWA CHURCH OF GOD

Early in the year of 1860 a man named M. E. Cornell made his appearance at Marion, Iowa, preaching the second coming of Christ, the unconscious state of the dead, and the observance of the Sabbath day. Who he was, what he was, or who sent him, no one seemed to know. His preaching made quite a stir, especially his preaching on the Sabbath question, to such an extent that the ministers of the various local churches began to oppose him.

The more the ministers fought him the greater the interest, and a Disciple of Christ minister challenged Brother Cornell for a debate on the Sabbath and the state of the dead questions, which created a still greater interest. All the ministers were confounded, not knowing how to meet the arguments. The result was the organization of a Church of Jesus Christ in Marion, by Elder E. M. Cornell, consisting of about fifty members who were gathered out of the different churches at Marion.

The compact that formed the basis of the new organization consisted of an agreement to keep the commandments of God and the faith of Jesus, taking the Bible alone for their rule of faith and practice. Shortly after that it was discovered that a change was to be made in the organization, it being urged that a more perfect organization was necessary to hold church property. Finally the crisis came. The name was changed from Church of Jesus Christ to that of Seventh Day Adventists, and to the compact was added an agreement to accept the visions of Ellen G. White of equal authority with the Bible.

Fully half of the members refused to enter the new organization with its new conditions, but remained firm to the original organization, and to those that remained were added quite a number of persons who had been holding back, now came forward and united with them, which made them much stronger than the party that reorganized. Other churches in Iowa were organized, who shortly were also disrupted, and then more or less associated themselves with the Church of Christ in Marion, later known as the Church of God.

As soon as it was discovered that some of the members of these neighboring churches clung to their original faith, a circular letter was written calling for a conference of the scattered believers which was responded to by meeting

of such a conference at Marion, Nov. 3, 1862 when the above circular was ordered printed for the call of a conference of a more general nature. The church at Marion was without a pastor at that time, so one of their members, V.M. Gray, who took charge of the meetings, was voted in as elder of the church.

No Church of Christ ever came out from the Seventh Day Adventist Church, but they invariably separated themselves from the Church of Christ which they themselves had organized. (The foregoing information was largely contributed by Brother I. N. Kramer (Deceased))

EARLY MICHIGAN CHURCH OF GOD HISTORY

The fact that we can trace Church of God ministerial work in Michigan back over a century ago, neither proves nor disproves the truths of our teachings. It is not because of heritage of time, but because we believe the Bible is our guide for Christian faith and practice, even as our forefathers did over a century ago, that we are an organization today. This was theirs: "Whose covenant obligation is briefly expressed in keeping the commandments of God and the faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline."

Before his death, Elder Gilbert Cranmer told his life-story to M.A. Branch of White Cloud, and we are indebted to him for much of this history. Elder Cranmer was born in Newfield, Timpkins County, New York, January 18, 1814. After his conversion he united with the Methodist Church at the age of seventeen. Two years later he joined the Christian Church, and they issued him license to preach, for whom he preached in Canada for some time, and finally in Michigan.

Brother Cranmer witnessed the falling of the stars in 1833. It was early toward morning, while he stayed at his mother's place. Meteors like balls of fire flew crosswise and in every direction. He called his mother, who, when she came, exclaimed, "Gilbert, the day of judgment has come," and then fell upon her knees and began praying.

About this time William Miller began preaching the doctrine of the coming of the Lord, and Brother Cranmer believed the message, including the setting of the date of His coming. He, without his wife who refused to accept the doctrine, repaired to a school house to await His coming. The night passed, and the waiting folks were disappointed, and started for their homes. Some neighbors jeered, others smiled, and his wife met him at the door with a smile, saying, "I knew you would come back."

Some could not endure the persecution and gave up their faith, but others, Elder Cranmer included, began to look the matter over. About this time the "visions" of Mrs. E. G. White began to appear, which explained that the transactions took place in heaven (regarding the sanctuary), instead of here on earth. Many also taught that the door of mercy closed in 1844.

After the Cranmers moved near Comstock he began preaching again, having accepted the Sabbath fully in 1845, although he read of it already in 1843 in the "Midnight Cry," a Millerite publication. For a while he worked with the Seventh-Day Adventists, with headquarters in Battle Creek, but because he could not go

along with the "shut door" message, nor with the "vision" teachings, he broke his connections with them.

Henceforth Elder Cranmer preached as the Spirit directed, and got quite a following, including several ministers. Persecution had to be endured. "While meetings were in progress at Hartford or near there, 1861 they were served with a shower of eggs of no recent date, but the Elder came out of it unharmed, while others were not so fortunate. His wife had on a very nice dress which was nearly spoiled. The perfume of the eggs broke up the meeting that night. . . . One more effort was made by the enemy; this time a large bucket of water was placed over the speaker's stand with a string attached. When Elder Cranmer was in the midst of his sermon the string was pulled and down came the water, but the trick did not work as the promoters had expected, for the Elder was unharmed, but a little child lying asleep nearby was nearly drowned."

"Organization was now discussed and was finally effected in the year 1860." Other ministers united until there was total of twelve. Father Cranmer was the founder of the Church of God in Michigan, and was the first president of the Conference. One writer stated: "To have known Elder Gilbert Cranmer at any time during his life, and especially in earlier Christian ministry, is to have known one of the most powerful and eloquent ministers of his day."

CHAPTER II

History and Doctrines of the "Hope of Israel"

And now we have come to the time when The Hope of Israel began to be published, and we will quote interesting bits of history from same. Vol. 1, No. 1, was published at Hartford, Van Buren Co., Michigan, Monday, August 10th, 1863. Subscription price was seventy-five cents a year. Enos Easton was President Editor, and Gilbert Cranmer and John Reed were Corresponding Editors. In the "Introductory" it is stated that this was the first issue of the Hope of Israel, that Paul was the author of this expression, and what the editorial policy was to be. As principles they intended to maintain:

1st. "That the Bible, and the Bible alone," contains the whole moral law; and that its precepts are sufficient to govern God's people in every age of the world, without the addition of any human creed or articles of faith.

2nd. "That sin entered the world and death by sin;" and that as the "Dead know not anything," death signifies neither more nor less than a total extinction of being.

3rd. That "Sin is the transgression of the law," and that we cannot know sin but by the law; and furthermore that the law by which sin is known is the law of the "Ten Commandments."

4th. That man having sinned, and sentence of death having been passed upon him, he can have no hope of eternal life, except through Christ; and that too, by a resurrection from the dead. This, Paul says; was his hope. For this he endured all his trials, all his afflictions and sore persecutions; and for this he finally laid down his life.

5th. We shall contend that this was the hope of the twelve tribes of Israel, of the Fathers, and of the Apostles, and all the primitive Church.

6th. That God is about to set up His Kingdom in the Earth. That Christ as King will sit upon the throne of his father David. That the twelve apostles will sit upon twelve thrones judging the twelve tribes of Israel.

7th. That the reward of the righteous, as well as of the wicked will be on the earth.

8th. That the faithful saints, with all Abraham's innumerable seed, will sit down with Abraham, Isaac, and Jacob in the Kingdom of God, on the new earth, which will be the final abode of the righteous.

9th. That God will dwell in the New Jerusalem; that paradise will be restored; or rather that the earth will be restored to more than its Eden glory and beauty.

10th. That there man will have a right to the tree of life, from which he was driven on account of transgression. That "there will be no more death, neither sorrow, nor crying, neither shall there be any more pain."

These are in part, the principles we shall advocate; contending also that all the gifts and blessings that once belonged to the Church of Christ, belong to the same church in all ages. And in the maintenance of these, and other

kindred principles, we solicit the hearty co-operation of all God's dear children. ENOS EASTON, Editor.

More Preliminary Remarks

This year, 1963, the Church of God (7th Day) is celebrating its 100th birthday of what is now called The Bible Advocate, official organ of the church. The history of our "Advocate," which was first called The Hope of Israel, includes much of the history of our organization in general. So we will take excerpts of various articles and letters, which, although will not give us a full picture of the church through the years, will, however, give us a glimpse of events that our church has experienced, and also what some of its beliefs and practices were.

Encouraged Over Believers in Other States

In Volume 1, Number 1, of the Hope of Israel, is published a letter from Iowa, a part of which reveals that there were a number of groups of Sabbath-keepers scattered over the country, which at that time evidently had not been associated with any denomination of Sabbath-keepers.

Eld. H. S. Dille,

Dear Brother:--Your letter to Bro. V.M. Gray, July 3rd, is received, and he handed it to me to write you a reply, he intending to write you next week.

The account you give of the churches of God in Michigan, looking for the appearing of the Lord; is to us very grateful information. We have often felt like Elijah, when he made complaint against Israel, saying, "I, even I only am left; and they seek my life to take it away." We hope it may prove now as then, that the Lord hath reserved unto himself seven thousand in Israel; names that have not bowed the knee unto Baal, and every mouth which has not kissed his image.

It is very encouraging to us to find, that unknown to each other, there are now found to be bands of brethren and sisters, and many individuals, isolated from each other, in several different States, who have believed the same things, taken the same position, set out to seek the same objects, by the same means; and, so far as now appears filled with the same spirit, and having the same hope of inheriting the Kingdom of God; looking for it as nigh at hand. Surely we shall see the hand of the Lord in this matter. He who saw His servant, the prophet, under the juniper tree, and had compassion upon him in his affliction of spirit, hath looked upon His afflicted people of these last days, and provided consolation for them in the wilderness. These things give us hope that he is about to gather the "Many to be purified, and made white and tried," (as spoken of, Daniel 12:10.) into closer bonds.

The churches of God in Wisconsin, looking for the appearing of the Lord, and the same class of churches in Iowa and some of the same faith in Illinois, have taken their stand upon the word of God contained in the prophets of Jehovah, and the apostles of Christ, Jesus Christ himself being the chief corner stone; admitting no other authority for their faith, practice and discipline; yet are we waiting for the latter rain, spoken of by Joel 2:23. If, as Peter said on the day of pentecost, that which then was seen in the apostles was a fulfilling of the prophecy of Joel, surely it was but the former rain; and the latter rain is yet to come, attended with wonders in the heavens and in the earth and in the remnant whom the Lord shall call.

We are glad you are about to issue a paper for an advocate and correspondence of those who hold the hope of Israel, and we purpose to seek its prosperity. We think, however, that it would be for our mutual profiting and the advancement of the cause to hold a general conference at some point easy of access to all the parties interested, either in September or October; and we take the liberty to suggest that you solicit correspondence upon that subject in your first issue, and after the matter is before you, decide upon time and place at the meeting of your next conference, Aug. 21, and then notify the churches, and faithful brethren of your decision, with an invitation to attend. In that way we hope you would be able to obtain such co-operation, and the brethren such confidence in each other.

Yours to serve in the truth,

Samuel Davison.

In this same issue of The Hope of Israel, which was dated August 10, 1863, appeared the following:

THE CONFERENCE

The Church of Christ will meet, the Lord willing, in Conference, in Eld. John Fabins' neighborhood in CASCO, Allegan Co., on Friday, August 21st. The meeting will continue over Sabbath and Sunday.

Elder Cranmer's Personal Experiences

In this same issue was another informative letter by one of the Corresponding Editors, under the heading of MY EXPERIENCE, as follows:

I feel it my duty to inform the readers of the Hope of Israel, how I came to occupy the position that I now do, as a professed teacher of the Bible. About 34 years ago, I first made a profession of the religion of Christ. For one year I stood aloof from any creed, seeking for the true people of God. I then thought I had found them. I was baptized into the Christian Church, and remained with them until in 1842 when I became an Adventist. All know we met with a sad disappointment in 1844. Our Lord did not come as we expected, and we were left without a star to light our pathway, for some time. At last God removed his hand and light broke in upon our minds, and we discovered that our disappointment was in perfect harmony with the teaching of the prophets.

About ten years ago a Seventh Day Advent minister, by the name of Bates, came to our town, and advocated the whole Law, the gifts of the Spirit, and many other glorious truths. The gifts belonging to the Church, I had believed in for over twenty years. Hence I felt to rejoice, supposing I had found the people I had been so long looking for. He told me that the gifts were realized among them, that they had the gift of prophecy and the gift of healing the sick. But as long as I was with them I never knew of any being healed. I have known them to try but they always failed. In this I was disappointed. I also found that the gift of prophecy, with them, was confined wholly to a woman. By this time I became suspicious that I had got on board the wrong ship. I then commenced giving her visions a thorough investigation. I found they contradict themselves, and they also contradict the Bible. My doubts concerning the visions I made known to the brethren. At once they gave me the cold shoulder, and I was held

at bay. Not knowing any people I could unite with, I remained with them for years, hoping they would get sick of the visions of E. G. White, and that we could yet walk together in unity of spirit.

At last I made up my mind I would not belong to a church that was ruled by a woman any longer. From that time the Bible has been my creed, with Christ at the head of the Church. I started alone, with my Bible in my hand. God has blessed my labors beyond my utmost expectations. We have some eight ministers, and some hundreds of members in the State of Michigan. God has manifested His power among us in a wonderful manner. The eyes of the blind have been opened; the deaf have been made to hear; and almost every disease incident to the climate, has been cured through faith, to the number of about one hundred cases. We still feel determined never to lay down the two-edged sword, until the victory is gained, and we are called to exchange the armor for the crown.

GILBERT CRANMER, Eld.
Comstock, Kalamazoo Co., Mich.

Gilbert Cranmer Defends William Miller

In this same issue is a SYNOPSIS OF A DISCOURSE, delivered by Eld. Gilbert Cranmer at the Conference in Bangor, (Mich) Sabbath, June 13th, 1863. Some of the points discussed had to do with the Judgments of God, dealing in particular with the Three Angels' Messages of Revelation 14. Referring to Rev. 14:6, he stated that not the Mormons but William Miller and his co-adjutors fulfilled this prophecy. He defended (or tried to) William Miller, who had been accused of being a false prophet, yet also said that William Miller however did preach one untruth, and that was that judgment would sit in 1844, whereas Eld. Cranmer believed that the Judgment will last for 1000 years (Rev. 20:4). Eld. Cranmer also believed that the Second Angel's Message was not given by the Protestant Reformers, nor by Miller, but that it is still future. And for the Third Angel's Message he claims it will be proclaimed during "the waiting time," and it will be only to those who are waiting for the Lord.

Napoleon III in Prophecy

One other article of interest in this first issue was entitled "Napoleon III and his Schemes." It was composed of extracts from a sermon by Rev. E. Purdon, Eng. The author indicated that he believed that this Napoleon was destined for universal empire,—"A man whom raw beginners fancy to identical with the Pope, but whom all but raw beginners know to be the supplanter of the Pope." The final sentence of that article follows: "He fixes the last link to his throne-- compresses it with relentless hand--and the world becomes his slave." Proph. Times

On the Immortality of the Soul

By reading the Hope of Israel one learns of some of the doctrinal beliefs that the Church of God Brethren advocated in those days. So herewith we present a short item from Vol. 1, No. 2, August 24, 1963.

"Mr. Tanton Ham,--of Bristol, Engl., in writing on the immortality of the soul says: 'Let it be registered as the genuine genealogy, that Pagan Plato was its father, and the profligate Pope Leo its foster father. Born and bred by Pagan philosophy, the protege of Popery, this nation of the soul's immortality has

become a pet dogma of popular Protestantism, which with a strange forgetfulness of its low lineage, openly declared it to be the honorable offering of a true orthodoxy.'

Another Conference Announcement

An announcement for a conference appears in this same issue, to "be held in ALAMO, at a place known as Liberty Corners, 7 miles west of Kalamazoo, in Kalamazoo Co., Michigan to commence ON FRIDAY, SEPTEMBER 25th and continue Three Days. A general attendance of all who 'love the appearing of our Lord Jesus Christ,' is affectionately, and earnestly, solicited. Among the preaching Brethren, we hope to see Eld. Waterman Phelps, Eld. E.S. Sheffield, Eld. Samuel Davison, Eld. E.W. Shertridge, and others from Wisconsin, Illinois, and Iowa.

Another Editor Added

Already in this second issue, it was announced that H. S. Dille was chosen editor of this paper, at the conference held at Bangor in June. So Dille's and Easton's names both appear as Editors from then on.

Report of Another Conference

This issue also contains a report of the conference that was held in CASCO, on the 21st inst., and it was referred to as one of the most glorious meetings of God's people, in these later days. Among the other things that were reported of this conference was that an 11-year old girl was baptised, and the statement was further made that "Probably this comes a little nearer 'Infant baptism' than anything of the kind that has ever taken place among Advent people."

Some other incidents at this conference were that while Father Fabins spoke on the final doom of the wicked, he said: 'They are to be made into carpeting for the New Earth.' A man in the crowd shouted, 'I would like to have you prove that,' to which Brother Fabins replied, 'And I will.' So he read it from Mal. 4:3, and no further attempt was made to impeach the testimony.

While Br. Wallen was preaching, on First-day evening, two young ladies were seized with convulsions. One of them said that the eyes of certain Spiritualists present, were fixed upon her just previous to the attack, and that she had no power to resist the influence, which she felt was getting control of her. God heard and answered prayer that night, and contrary to the boast of mediums present, the 'devils were cast out.'

More on Napoleon III

This issue of the Hope also has an article on Napoleon III, comparing him with Napoleon Bonaparte, and telling how many nations he had already conquered, including Mexico. "What his next movement will be God only knows; but we firmly believe that his career will end, only when 'the spirits of devils working miracles,' that control him, and other monarchs and presidents of earth, shall have gathered the nations together, and Christ and Anti-Christ meet in 'the battle of that great day of God Almighty.'"—Dille.

News Items on the Civil War

News items in this issue, some of them, refer to the Civil War, like these:

--Lawrence Kansas, was burned by Quantrels Guerillas, Aug. 20th, and \$2,000,000 worth of property destroyed. Another,--The Federals gained 27 victories in July.

Concerning Fermented Wine

Another notice in this issue was as follows:--"The trade in black-berries has been lively in our village this season. H. Tamplin has bought 20⁴ bushels, besides shipping seven barrels of 'pure juice.' Others are quite extensively engaged in the manufacture of wine. The trade is still as brisk as ever." This brought a letter from E.F. Goff, Cedar Rapids, Iowa, decrying the use of fermented wine, to which one of the editors replied (in a footnote in the next issue) that it is all right @ use wine for medical uses.

Paper Open for Discussions

Evidently the Hope was open for discussion of points on which all did not see alike. Vol. 1, No. 3 contains an article on the Birth of the Spirit, advocating the idea that one is not born again until the resurrection of the dead. This was written by Eld. Grammer.

Another thing one observes by reading articles in the old issues of the Hope, is that the Church of God people often referred to themselves as the "Advent people", or "Advent bands" or "Church of Christ."

Vol. 1, No. 4 contains a letter from Eld. Phelps to Brother Easton. He makes comments on the principles laid down by the publishers of the Hope, some of which refer to organization, denominationalism, sectarianism, and about a name, all of which has brought confusion among those who profess to be God's people. The organization of which Paul wrote, in 1 Cor. 12 is all-sufficient, he says.

Then he further wrote that he was with the Advent people prior to 1843, but coming West from the East, where there were not many believers, he escaped the fanaticism through which the Adventists passed in the East. In 1850 he accepted the Law of God, and in 1851 identified himself with the "Review Adventists," but after making a study of the "visions" of Ellen G. White, and the organization they went into, he could no longer go with them.

Some Announcements

"HYMNS FOR THE CHURCH OF CHRIST," containing 105 choice hymns; and a "CONCORDANCE TO SUBJECTS" 32 additional pages, for sale at this office. Price 45 cts. Sent by mail postage paid, on receipt of the money.

--'THE WORLD'S CRISIS, AND SECOND ADVENT MESSENGER,' IS a large and beautifully printed weekly, containing 28 columns of choice reading, interesting to every Advent believer. It is edited by Eld. Miles Grant, assisted by L.H. Hastings, D. T. Taylor, and H. F. Carpenter. It has able contributors in all parts of the country, and circulates over 5000 copies. Terms, \$2.00 a year, or \$1.00 for six months. Address, MILES GRANT, Boston, Mass. Subscriptions received at this office.

No "Smiting Spirit" at the Conference.

This issue (No. 4) gave a short report of the late conference in Alamo, and a Brother Phelps was mentioned: "All hearts were cheered by the glad tidings from the West brought by Eld. W. Phelps of Wisconsin. He brought none of the 'smiting spirit' with him; we trust he found none here, and we know he carried none home with him, for he told us so. He is doubtless laboring for union among all who are endeavoring to keep all the Commandments of God, untrammelled by any sectarian organization."

Bro. J. Carr, of South Albion, Me., wished to know the editors' views on the doctrine of Christian perfection, and we copy herewith the last paragraph to reveal how the Brethren then stood on this point.

Christian Perfection

"We are not required to be perfect in wisdom as is our heavenly Father, nor in power, or knowledge; but we are required to be perfect in patience, faith and love; to be perfectly honest and virtuous; in short, to be 'free from sin.' We are not prepared to grow up into Christ till we are perfectly free from sin. Because a child is a perfect one, in all its physical developments, we do not conclude that it cannot grow any more; but the fact that it is perfect is a surety that it will grow to be a MAN. So, when we become free from sin, we are just prepared to begin to grow up into Christ; and we continue growing so long as we keep from iniquity."

Another Civil War Issue

Some more on the Civil War that was in progress in those days: "It is said that the preparations for the attack on Charleston cost one hundred and fifty million of dollars! The fight lasted but half an hour, or at the rate of five millions of dollars per minute!"

Some More Time-Setting

Evidently the preaching of William Miller before the great disappointment of 1844 had a very great effect upon many people, so that even after folks knew that it was a mistake what had been preached they still did not GET AWAY from all of it. In the October 28th issue, 1863 of the Hope is an article by James Watkins, entitled THE MIDNIGHT CRY. Therein he discussed the parable of the Ten Virgins (Matt. 25:1-13), and asks the questions: "When did these virgins go forth to meet the bridegroom? Answer, in the year 1844. William Miller, with certain others, had learned that certain figures, starting from certain dates, would end in 1844. The figures they used were the 2300 days of Daniel 8:14, starting from the restoration of Jerusalem, 477 years before Christ. . . . I understand that this was the very point of time Jesus alluded to in the 25th chapter of Matt. . . . Prior to 1843 and '44 they went out to meet Christ. . . . Seeing that Jesus has not come, where are we now? That is the question. I can tell you brethren, friends and neighbors, where we are. We are in the tarrying time, and slumbering and sleeping time, according to Matt. 25:5. . . . The 'Midnight Cry' is yet in the future, not very far distant from this. It is just about to open."

This article was concluded in the next issue, which was Vol. 1, No. 5, November 15th, 1863. Therein he tried to figure the time of the end of the world, and by applying the time of the abomination of desolation, when it began, he used the year 538 A. D. To this he added 1335 days mentioned in Daniel 12:12,13, which would reach to 1873, and then he added: "This is to be the end of the world, or in other words, when Jesus will come the second time. . . . Reader, this just leaves ten years to the end of the world. . . ."

In this same issue are some more interesting ANNOUNCEMENTS.

Some More Interesting Announcements

"Eld. James Watkins is now ready to devote his whole time to preach 'the word.' Those desiring his services can address him at Bangor, Mich.

"Eld. Niel A. Perry writes that he is preaching all the time. P. O. Address, Coloma, Waushara Co., Wisconsin.

"Can the brethren forward what is due on subscription, without material inconvenience to themselves? We need to pay board, and buy paper.

"We take the following item from a letter just received by Bro. Chandler Kelly, and dated Monterey, Nov. 8th.--'Well, the draft has finally gone off. In this town it has fallen on four of the Advent brethren. We are trying to raise money to buy them off; but in the draft in January, money won't buy us off.

DRAFTED.--The draft for the second time, has laid its heavy and relentless hand upon the little Church of Christ in Hartford. Bro. Eli Wilsey has lain for months in bondage for refusing to fight with carnal weapons. . . .

The Hope of Israel Moves

The first six numbers of Volume 1 of the Hope of Israel were published at Hartford, Michigan, or at least that was the address given. Beginning with number 7, we notice the address as Waverly, Van Buren Co., Mich. And this issue reported a debate which took place between Brother Stephenson and Mr. Whiting the Spiritualist, and was reported to have been a decided success.

Another Debate

"It was held at a pleasant hall in Grand Rapids, and paid the speakers each more than \$80. by a small entrance fee. The attendance was good, and the Hall crowded. I believe a good impression was made on the minds of the candid. The Spiritualists procured the best man, but his arguments for the immortality of the soul were the opinions of the ancient heathen, or Catholic dignitaries, quoting also some of Dr. Clark's expositions. Job and David he thought were in too much trouble to state the exact truth, when they declared that 'in death there is no remembrance of thee, in the grave (sheol) who shall give thee thanks?' In that very day (the day of his death) his thoughts perish."-- E. Hoyt in a communication to the Harbinger.

Other Interesting Items

--Eld. Grant, editor of the 'Crisis,' speaking of a love-feast he recently attended, says--"There were fifty-six testimonies in less than forty-five minutes, and they were real, heart cheering ones." Brethren, that's the way to talk. Be alive! Jesus is coming! O, get ready! Make haste! There is no time for delay. CHAPTER III Events During 1864
Church's Attitude Toward War

The cost of war.--There is no way, probably, in which a nation exhausts itself so quickly as by war. The exhaustion is as complete morally, as financially. It works only ruin. It is Satan's harvest time; and when professors of religion and ministers join in and urge on the bloody strife, he is sure of a great ingathering to his ranks. This truth, perhaps, was never more applicable than in the present war.

In a lecture given by W. W. Beecher at Music Hall, Jan. 14th, he remarked as follows:--

"There has been \$1, 200, 000, 000 of property sunk, worn out, annihilated.

To be sure a little of it remains in forts, and ships, and other forms of property; but most of it has been lost beyond recovery. This is a gigantic sum, truly."

Formation of Church Union to be Considered

Will be held at Brandwine Corners, near this place. FRIDAY, APRIL 15th, 1864, (This appeared in the March 10th issue of 1864) and continue over Sabbath and First-day. Rally! Brethren, and pray God may grant us a heavenly meeting.

Bro. Waterman Phelps, Br. S. Davison, Br. W. Perry, Br. E. W. Fuller, Br. V. M. Gray, you are each earnestly solicited to come; and as many as you can get to come with you.

The Elders will get together early on Friday, to talk over, and settle any differences of opinion that may exist. Brethren, come, and, sure as you are Christians, we will form a union; firm, sacred, and never to be broken!

Come by N.C.R.R. to Paw Paw. Write, and we will meet you there.

Another Group's Periodical Advertised

The Voice of the West, and Second Advent Pioneer, is published at Buchanan, in this State, by J. V. Himes, Father Miller's co-laborer and travelling companion. Edl. H. is the oldest Advent editor and publisher in America. The first four propositions he lays down we, as a people fully endorse. They embrace, Earth's restoration; reign of Christ; restoration of Israel, when Abraham and his seed, with all the righteous dead, will possess the new earth, &c. He says:—"On the general doctrines and ordinances of Christianity, we shall maintain among others, the divinity of Christ, the atonement, the influence of the Spirit in regeneration, justification by faith, repentance toward God and faith in our Lord Jesus Christ, eternal life only through Christ, and the perdition of ungodly men, putting on Christ in immersion, and rising to newness of life, the fellowship of the saints in the primitive church order, the continuance in the apostles doctrine, breaking of bread and prayers, the sacred observance of the first day of the week as the Christian Sabbath, in accordance with primitive usage."

When Br. H. proves, by a 'thus saith the Lord,' that the first day of the week is the Sabbath, we will give him our interest in this office, make over a list of subscribers to him, go to work in his office for naught save board and clothing, and eternally thank him for having shown us the truth. In nearly every thing else we agree, and would say the 'Voice' richly deserves a place in every Advent family. Weekly, \$2.00 a year. \$1.00 six mo.

Iowa Considered in Evangelistic Campaign

--We would say to the Brethren in the West, that we shall earnestly urge the necessity of sending one or two ministers into Iowa next summer. We intend to lay the matter before the coming conference, and don't mean to take 'no' for an answer. Can't one or two brethren from Fairfield be with us on the 15th?

Brethren, let's hire a good man to work Br. Cranmer's farm, and send the 'old soldier' to Iowa, this spring.

Elder Hull Becomes Mesmerized

It appears from certain articles lately published in the "ADVENT REVIEW AND SABBATH HERALD," that Elder Moses Hull, formerly a member of the "Seventh Day Adventist Association," whose head-quarters are in Battle Creek, Mich., has spoztatized from the peculiar system of theology advocated in the columns of the "Review and Herald," and has become a "Spiritualist." It also appears from the same paper, that in the estimation of the chief managers of that paper, Elder Hull did not thus fall into "the snare of the Devil" without being sufficiently warned of his danger. These warnings were given by Mrs. E.G. White, wife of the editor of the "Review and Herald," and if we can have confidence in the pretensions of Mrs. W. they were given her by an angel while she was in vision." Among other things, Mrs. W. Says, "It was shown" her that Bro. Hull* was mesmerized.

The reporting magazine then goes on to say that Elder Hull, if he was mesmerized, had been accustomed to these mesmerisms through Mrs. White's "visions", which he classes with mesmerism also.--Herald of Life

Differences of Opinions Expressed in the "Hope"

Dear Brother Dille:--I am still acting as agent for the 'Hope' as far as circumstances will admit. I want to have it sustained, for it is the only paper through which we in Wisconsin can speak, and altho' we differ very materially on some points from our brethren in Michigan, yet, we love the spirit manifested among them. And we shall try, with all our differences of opinion, ever to keep in possession the spirit of the Gospel.

Your brother in the patience of the saints. W. Phelps.--The Hope of Israel, Vol. 1, No. 10, March 24th, 1864. So far there have appeared a number of articles and letters in the "Hope" which were of various opinions.

Good News From the East

Union, Iowa, March 29, 1864.

Dear Bro. Cranmer:--

You will be glad to learn that the FREE Sabbath Keepers of the East, are trying to unite their labors, for the cause of God and Truth. One of the brethren has written me lately, for information concerning the FREE Sabbath-keepers of the West. They had an interesting conference at North Berwick, Maine, in February. They chose a committee of two, to write and ascertain the state of things in the West. I was the only one they knew by name, and they wrote me.

Their next General Conference is appointed to be held at PORTLAND, Maine, on the 5th day of May next.

They estimate that nearly one fourth of the Sabbath-keepers of New England are not fellowshipped by the 'Review.' And they feel the need of a paper, "Through which God's FREE Sabbath-keeping children can speak freely." (To use their own words.) That while we are "contending for the Life and Power of Real, Vital Godliness," we 'CAN SPEAK FREELY.' I was happy to inform them that just such a paper, called the 'Hope of Israel,' has already been started. And I gave them the names of Bro's Cranmer, Reed, Dille & Co., with P.O. Address.

I have not yet learned of the names of Brethren in Iowa, at Marion and other places. (this is an extract of a letter written by Father Everett to Bro. Cranmer). In answer for further information concerning the brethren in the West, it was stated, "Address Eld. SAMUEL DAVISON, Morris, Ill., V. H. Gray, Marion, Iowa, and Wh. PHELPS, Russeyville, Wisconsin. (Hope of Israel, Vol. 1, No. 11, April 10th, 1864)

The Cranmerites

Dear Brother Dille:--I wish to say a few words to the Brethren, through the 'Hope.'

I feel to rejoice many times, to think that I was ever induced to fall in with the little despised company called Cranmerites. . . .

C. S. Bullock.

Belief in the Latter Rain.

Brethren:--I feel this morning that our religion should be our constant theme, and its duties the chief business of life. No earthly calling should stand between us and our God. . . . Watchmen, looking for the 'latter rain,' to ripen the last great harvest, are you preparing to receive a baptism more glorious than that received on the day of Pentecost? . . . Editor.

An Apology by Brother Dille (An interesting editorial note)

--Brethren, I own I feel grieved over the very many defects in our little paper. But you must remember that one lone individual sets as editor, sets the type, makes up the form, reads and corrects the proof, is both roller boy and press-man, makes up the mail, distributes the type again, does all the chores of the office, reads and answers all the letters, keeps the accounts, makes out the reports, and preaches every Sabbath. I will try, however, to take a little more pains. Many errors in print on the first side of this sheet, were noticed when too late to correct them. But I am thankful that my brethren and sisters are the most patient people in the world, and do not belong to the class known as 'fault-finders.' Father, help me to labor yet a little harder, that I may be more worthy of the confidence of thy children. EDITOR.

The Conference a Success

We live in a day when 'lying spirits' and 'false prophets' abound. We meet them every where, prophesying evil of those who love the truth. But, though the prediction was uttered against us, and the prophecy went forth that troubles such as we as a people had never known, would be seen at the Brandawine Conference, we have reason to thank God that it was not spoken by a truth-telling spirit. The conference was one of the most harmonious ever held by any people. Not one discordant note was heard. Speculation was set aside; the Bible defended, the law vindicated, and the plan of salvation shown so plainly that none could fail to understand.

When to Begin the Sabbath

A letter in No. 12 of Vol. 1, by E. S. Sheffield indicates that there was a difference of opinion as to when the Sabbath-keeping should be commenced,

at sundown or at six o'clock. It also indicates that the S. D. A's originally commenced the keeping of the Sabbath at another time than sunset. A portion follows: More than ten years ago (which would have been before 1854) a little band of brethren at Koskonong, Wisconsin were keeping the Sabbath, through the labors of our beloved Bro. Phelps. But, as the subject of the commencing, and ending of the Sabbath, with no other explanation than 'the evening and the morning' made the first day, we in our simplicity of Bible teachings, understood the Sabbath to commence with the setting sun, and so observed it from then till now. Bro. Phelps, on his return to our neighborhood, discovered what he then believed to be our misapprehension about the commencement of the Sabbath. And, like a faithful servant, went zealously to work to correct our heresy; preached three discourses on the subject for our better understanding of it, which elicited replies from us; and with his preaching and our replies, after convincing us that 'the seventh day is the Sabbath of the Lord,' he convinced himself that he, with all the supporters of the 'Review,' for aught we then knew, began the day at the wrong time.

Several of us wrote articles on the subject but, as the conductors of that paper believed us to be in error on this point, our articles never appeared in the 'Review'

On the Nature of Man and the Image Beast

Vol. 1, No. 13, of The Hope of Israel has an interesting article by E. S. Sheffield, ON OUR POSITION, No. 1, an extract which follows:

Some of our brethren in Albion, Wis., once were members of the Seventh Day Baptist Church, and while such, listened attentively to our views on the nature of man, and life eternal only through Christ. After embracing what they then, and still believe to be the truth of the living God on this point, the Church took up a labor with them, for denying the immortality of the soul. But, vile as like, the Church could find no fault with them, as their character stood untarnished. Thus they were at a loss to know what to do with them, till finally an aged veteran in their Church, told them it was the duty of the Church, according to Paul's testimony, to reject 'a heretic, after the first and second admonition.' And they deciding that it was heresy to deny the natural immortality of the soul, these brethren were finally expelled from church fellowship, on the charge of heresy.

Others of us have been denounced, and denied fellowship, by some of the Elders connected with the 'Review,' because as they publicly told the people, we, though professing to keep the Sabbath, did not develop moral characters.

We, therefore, demanded a public statement of what our immorality consisted, when the Elder simply replied that he had not been personal in his remarks. This puzzled us still more, as in his remarks on our immorality, he stated, 'those professing to keep the Sabbath, living in a certain direction and distance from the place of meeting, which pointed out, definitely, the locality in which we lived. We were thus rejected professedly for immorality UNDEFINED!

We doubtless hold opinions concerning the word of God, that are in opposition to each other. Consequently, some of us, and perhaps all to some extent, have, on some points, embraced error. This was the case with many, on the commencement of the Sabbath. And we felt assured ten years since that

the Lord would come long before this time. We expected the Image Beast would before this time fill up his history, and run his career of persecution, compelling men on pain of death to receive 'the mark of the beast,' his 'number' or 'his name.' But I fail to see a fulfillment of these predictions, hence I am still looking for a fulfillment of them; for it is impossible for a class of men to go through the terrible ordeal predicted of this 'Image,' and no person knows when they have passed through, or any be able to look back on past history, and point out the events when, in the Revelator's description of the first resurrection, and final triumph of the saints, there is no class spoken of more fully, of their past sufferings and steadfastness, than those that come in contact with this likeness of the beast that has been wounded and healed again, carrying out the same principles, by binding men's consciences. Let us endeavour to take heed to these things, that we drink not in this same spirit, remembering that to our own master we stand or fall. Leicester, Wis.

Communications With the Brethren of the East

The Free Sabbath-keepers, East, are organized under the name of "The Church of the First Born." We like that.

Spiritualism received a severe check, in the late debate between Elds. Grant and Hull.

The rapping devils are creating some excitement in Pine Grove, in this County.

To the Brethren who are expected to meet at the Brandawins Conference, April 15th— (now follows a portion of this letter)

Let us make a sacrifice to sustain the paper, by sending it to Sabbath-keepers of our acquaintance at a distance, and not yet informed of our paper, and thus introduce it. If the brethren East unite with us, I hope they will, to patronize the 'Hope of Israel,' we will soon have it doubled in size, and a little better quality of paper. But this, and all our efforts depend on the blessing of God. He does not despise 'the day of small things.' Let us be humble, Humble, HUMBLE! Pray! pray!! pray!!! And the God of peace be with us.

I am your Brother in love, S. EVERETT.

And now a small portion of a letter from Chelsea, Mass., April 23, 1864, addressed to the Editor Brother Dille:

I have just finished reading Brother Everett's letter to Bro. Cranmer, in the last 'Hope,' and I am led to exclaim 'What God hath wrought! Here we have been 'scattered and peeled,' without any means of communication, whereby we could know the state of the cause, and communicate one with another. We have felt very much the need of a paper. We have thought it over, and talked it over; but without any real, decided action upon the point. But in our last Conference, held at North Berwick, Maine, there was some move made, in appointing a committee to ascertain, as far as possible, the state of the cause in the West and elsewhere, and to see if there could not be some means of communication by which the wants of the scattered Church could be met. And, on writing to our dearly beloved Brother Everett, of Iowa, we found to our joyful surprise, that just such a means of communication had been set in motion by the dear brethren in Michigan. . . . O, how many poor, disconsolate,

lone pilgrims there are, scattered among the hills and vales of the East and West, who would hail with joy this little paper; those who have been cast off because they have dared to express their doubts as to the inspiration of E. G. W.'s Visions, and have planted their feet upon the sure word of God, which is undoubted accuracy. . . . From thy Brother in Christ.

J. C. Day

Questions All Editors' Policies

In this same issue is a letter from a sister of Keene, N. H. written April 23, 1864, a portion of which follows:

Dear Brethren:--I received three Kols of your little paper, entitled 'The Hope of Israel,' a week ago tonight. Glad to hear from all the free Sabbath-keepers, especially from Br. Samuel Everett, with whom we are personally acquainted. I like the aspect of your little paper, thus far, well, and think I should like to take it as long as it stands on Bible truth. I call 'no man father or master,' acknowledge no inspiration but the Bible; hence, I reject all modern revelations, believing them all to be from the same source, even from the 'father of lies.'

I have seen so much degeneracy among Advent papers, that it makes me afraid of them all. Instead of being advocates of truth they are fast becoming advocates of 'damnable heresies.'

Look at the 'Review and Herald,' published by James White, in which he advocates the Mesmeric visions of his wife; and requires us to receive them as inspiration; and if we refuse to do so, we are denounced and anathematized. . . . Editors seem to expect everything from them, to be received about the same as inspiration, forgetting that they are not inspired men. . . . R. G. WHITCOMB.

Editor's Note

--We hope our sister will not be disappointed in our little paper. She must however, remember that editors, like other people, sometimes differ in opinion; and not being inspired, they may sometimes be mistaken. If you find us, or any of our correspondents, teaching error, we will kindly thank you, if you will, in the spirit of Jesus, show us the truth. Different views will be expressed by different individuals, as our columns are open for honest investigation. Write again.

Glorious News--A Miraculous Healing

Galesburgh, May 26, 1864

My Beloved Brother Dille:--I have just returned from Trowbridge. We had a glorious meeting. I preached 4 discourses, to a large audience. The last discourse was on the 'Law'. I baptized 1, and some 8 or 10 confessed the Sabbath, and the most of them said they should keep the whole law, for time to come.

The Lord manifested his power in a wonderful manner. Sister Carter, of Otsego, attended the meeting. She had been deprived of her speech for a long time. On the Sabbath, in the midst of a large Congregation, her speech was perfectly restored again. Glory to God! There was a Methodist woman present,

who arose in the congregation, and said, "This is the power of God! I know there is no deception with Sister Carter, for she staid with me last night, and I know that she could not speak a word."

Brethren, be of good cheer! The Lord is for us, who can prevail against us! Yours in hope of eternal life, when the Life Giver comes. GILBERT CRANMER

The second half of Volume I commenced with the items in the previous issue. The following items are from Vol. 1, No. 15, June 15th, 1864:

A General Conference of Commandment-keepers will be held in Bro. Branch's neighborhood, near Hartford, Van Buren Co., Mich., commencing Friday, June 17th, and continue three days. Come one, come all!

The Lord willing, a Conference of God's free Commandment-keepers will be held at NORTH BERWICK, Maine, commencing Thursday Evening, and continue over Sabbath and First-day.

Brethren must know we often publish communications we cannot endorse. We do this by order of the Church. By the 'powers that be' the paper is held open for communications from all candid enquirers. Please, therefore hold the Editor responsible for whatever he writes, and no more.

Call for a General Conference

Bro. S. C. Hancock and Bro. J. C. Day are still acting, by authority of the Portland Conference, as a committee to correspond with the Brethren in the West, and Bro. H. writes:--

"In pursuance of our duty we have consulted together, and feel it desirable that at your coming Conference, you try to devise means for having a General Conference called, in some central locality.

He suggests that the meeting be held at some place in New York or Pennsylvania, as the distance to Michigan is too great for the Brethren in Maine.

He also says, "Furthermore, we want some brother full of faith and the Holy Ghost, well nourished up in the Word of Truth, to come and labor among us. Send us help in Jesus' name!"

Some more remarks on the Civil War

BUTLER BESIEGING FORT DARLING! GEN. GRANT'S BATTLE WITH LEE!

Lee admits the 'Loss of 30,000 men!'

Great God! Is this a lesson for the Lambs in the flock of Christ? To fill the heart with war, revenge and murder, and tell them it is glorious news! 50,000 homes dressed in mourning! Wives made widows; children made orphans; homes made desolate, and the lambs of the flock called upon to rejoice at the glorious news! May the Lord save the brethren and sisters from such a spirit! . . . JOHN REED, Allegan, Mich.

GENERAL SHERMAN VICTORIOUS IN TENNESSEE!! HE HAS TAKEN A GREAT NUMBER OF PRISONERS ! TAKEN ABOUT 30 CANNON! KILLED AND WOUNDED A GREAT NUMBER OF THE ENEMY !

More on East and West Working Together

The foregoing appeared in Vol. 1, No. 16, July 6th, 1864 of The Hope of Israel. And the following is from the same issue.

There was a Brother P. E. Armstrong of Coates, Pennsylvania who published a paper called the Day Star, which was advertised in The Hope of Israel several months previously. Brother Armstrong wanted the Michigan Brethren to combine their paper with his, so at the Hartford Conference the assembled Brethren decided that they wish him success, but that since they already had purchased a press, they preferred to keep it in Michigan for the time being.

It will be remembered that there was some correspondence between the Michigan and the Maine Brethren in regard to working together. At this Hartford Conference a letter from the Brethren in the East was read, in which the Eastern Brethren expressed their sympathies and interest in the work and the platform of the Brethren in the West. A portion of this letter follows:

"We have to say for ourselves that all the truths of the gospel are precious to us, and that he abundantly blesses us in obeying and contending for them; and we can also testify to a proving of the promises of the 'gifts,' to our great comfort and rejoicing, even to the casting out of devils, healing the sick, speaking with new tongues, with prophecy, to this very day. And would farther say, we are believing in, and striving for, entire consecration to God, as the result of which we are hoping for the fulness of faith, in which the Church will come behind in no gift, while waiting for the coming of our Lord Jesus Christ.

"We would further add, that in associating ourselves into a church, as begotten by 'the first born from the dead,' we have adopted the name of the 'Church of the First Born' and we recognize the last invitation, in the parable of the 'supper,' Luke 14:23, as being now given.

"Approved by the Conference convened at Portland, Maine, May 8th, 1864."

The Response

"TO THE BRETHREN OF THE EAST, organized under the name of the 'Church of the First Born,' greeting:--

"We thank the great God and Father of our Lord Jesus Christ that, in his good Providence he has raised up numbers at the East, 'of like precious faith' with us in the West, who are keeping 'the Commandments of God, and the faith of Jesus,' and claiming all the gifts and blessings that God has promised to his people.

"We can say that we know by happy experience, that God can, and does bless us with the gifts of his Spirit, as he has the true Church in all ages of the world.

We enjoy all the gifts we live for. We enjoy all you have named, save the gift of tongues, and the interpretation of tongues. These we believe will be developed among us, whenever God sees that we need them. These we think should be received with caution, and thoroughly demonstrated before being endorsed. One member of this committee, years ago, supposed he had the gift of tongues, when under what is called 'spirit influence;' he now knows it to have been a Satanic delusion. Yet, we believe if those gifts are needed in your community, it is your privilege to enjoy them. But, we are waiting for the 'latter rain,' to ripen up the world's great harvest. The 'former rain' was received on the day of Pentecost. The latter rain is yet to be poured out, and then the ministers of Jesus will go with the 'compelling message' of Luke 14:23."

"Approved by the Conference convened at Hartford, June 17th, 1864."

Shouting at a Baptism

On First-day, at the very spot where, about eighteen months ago, we put on the Lord Jesus, we had the blessed privilege of burying two willing souls in baptism. They both shouted 'Glory to God!' with the first breath of the new life upon which they just entered.

A Change of Attitude Towards Br. Armstrong

Bro. Armstrong writes from Celesta,--"We step right out on simple faith in God, and cast all human machinery of creeds, conference voting and appointing, to the winds. And I am sorry to see you trying to know the will of God through a conference." . . . Other extracts we would like to make, but we see our little sheet is nearly full. Brethren we can't help bidding the newly rising 'Day Star' God speed. (Hope of Israel, Vol. 1, No. 16.)

Conscientious Objectors and the War

The recent draft has fallen heavily on our little bands. Thrice the relentless hand of conscription has been laid upon the dear ones of the scattered flock of Israel, in Michigan. And we fear these 'are but the beginning of a sorrows.' The unfortunate ones are Eld. James Watkins, and Job Dunham. Elliott Baker is also among the conscripts.

The President has called for 500,000 more men to be in the field by the first of September.

A Little History of the Marion, Iowa Conference

The following extract is taken from a 'CIRCULAR LETTER,' published by order of the Conference convened at Marion, Iowa, Nov. 15th, 1862, and was published in the Hope of Israel, Vol. 1, No. 18, September 7th, 1864.

"We here give a sketch of our history for the last two years and a half. On the 10th day of June 1860, something over 50 of us adopted a form of a Church Covenant, drawn up by one of the approved messengers, (to-wit, M. E. Cornell,) of the truths we had recently adopted. The following is a copy of the covenant:--

"We, the undersigned, do hereby express our wish to be associated to-

gether in Christian fellowship, as a Church of JESUS CHRIST, at Marion, whose covenant obligation is briefly expressed in keeping the commandments of God, and faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline."

"Near a year and a half afterwards, the same Messenger held up, publicly, some other volumes by the side of the Bible, of a recent date, and averred that these recent publications were of equal authority, and binding forever with the Bible, and urged us to adopt their teaching also, as a rule of faith and discipline. A portion of us were unwilling to accept these new planks in the platform of our Church. Certainly not until we had time to test their soundness and fitness. The result was, about one half of the Church decided to receive these volumes as valid Scripture, and drew off from us, or rather repelled us from them, denouncing us as rebels, &c. &c., distinctly intimating that they no longer desired, nor would tolerate our company in their religious meetings, otherwise than as spectators.

"We now discovered that the cry for our organization, had been made under false colors; and that while the plea of holding Church property, and securing the Church against imposters was held out, the real object was to put the visions of Ellen G. White on the same eminence with the Bible, and secure the recognition of Elder James White as the latter-day Moses.

"As it regards us being rebels, we boldly assert that we are not rebels. We have not rebelled against the constitution which we adopted, for we stand firm on it yet. We have not rebelled against Ellen G. White, for we never endorsed her; nor have we rebelled against any of the messengers, for we never acknowledged allegiance to them; so the charge of rebellion reflects with shame on them, who have made it, they being the ones who have departed from their first position (the Bible and the Bible alone), and have adopted a new one."

V.K. Gray
E.F. GOFF : Committee
H.N. KRAMER)

General Announcements

A Conference at Alamo, Michigan, October 15th

A Conference was appointed to be held at Portland, Maine, November, 3rd. Eld. Gilbert Cranmer expected to attend.

At this time, with this issue of The Hope of Israel, Sept. 7, 1864, Eld. Gilbert Cranmer became editor of the paper. Bro. H. S. Dille resigned, and stated that he did not feel worthy to occupy the position, but his main reason for resigning appears to have been the matter of ill health.

Reports on Conference Proceedings in Maine and Michigan

The Ex-Editor reported the proceedings of the Conference at Bangor, Michigan in Vol. 1, No. 22, in which he wrote that in the social exercises after the evening discourse, it was remarked (in reference to the forenoon, afternoon,

and evening messages had been given) that Brother Fabun's sermon had fallen upon us like a shower of heavenly manna; that while Bro. Wallen was speaking the Divine presence seemed to descend and overshadow the mercy seat, and that with Bro. Cramer's discourse the cloud seemed to rise to lead the waiting host on toward the land of promise.

The next morning, on First day, August 19, the Brethren met for business. After getting organized for the conference session, and "Address" from the Brethren in the East was read. The Eastern Brethren were glad that those in the West were waking up and taking hold of God's work. It was further wished that they would be brought into the fulness of the gospel and come behind in no gift, endorsing their position to test the gifts as they are manifested. They also asked for Brother Phelps or Brother Cramer to come to the conference at Portland as delegates, and then stay to work a while in the East.

Then the Conference in session at Bangor chose to send Brother Cramer as the representative to go to the East. It also chose members for the Executive Board, consisting of JOHN L. STAUNTON, President, H. S. Dille, secretary, and HIRAM GOBLE, Treasurer.

The 'Report' and 'Circular Letter,' of the Conference of the Seventh Day Adventists, convened at Marion, Iowa, Nov. 15th, 1862, was read, and it was voted that the Executive Board select such portions of said Report and Circular as they see fit, for publication in the 'Hope.'

In this same issue of The Hope of Israel appeared a report by Brother S. C. Hancock, about their Conference at North Berwick, Maine, August 4th. He reported that it was truly a delightful one. The ministers who preached were Brothers WESTON, HOWARD, and HANCOCK. The conference was a profitable one, the power of God was manifest, to the healing of the body also, to the subduing of the back-slidden, and causing them to cry for mercy. A number of the meetings were largely attended, and the already increasing interest in the community was deepened. In closing his letter, he exhorted:

Come Brethren and Sisters, in the name of the Lord, let us at once set about the work of raising our little paper, from a little sheet, not able to contain one half the communications that belong to it, to a good, readable, substantial paper. What say you, generally? Will we? Are there those that use tobacco: Give up the poisonous weed, and help spread the truth. Yours for the Kingdom, S. C. HANCOCK.

Hull Deceived by Spiritists

It will be recalled that Moses Hull left the Seventh Day Adventists and joined with the Spiritualists (The Hope of Israel, Vol. 1, No. 10, March 24, 1864). In No. 18, September 7th, 1864, Ex-Editor Dille reported further of what took place in Moses Hull's life. He seems to have left the Spiritualists, and confessed that he had been deceived by Spiritualism, and yet he acknowledged that even then he was not delivered from its influence. Brother Dille then quoted from the Progressive Age, to show that Moses Hull was still under the influence of the spirits of devils.

". . . At the close of the circle, we were invited by what purported to be the spirit of Owasso, an Indian Doctor, to go with the Medium to Mr. Winslow's to stay all night. There we had the promise of more manifestations.

Being anxious to see what could be done, we accepted the invitation and took our chance of sleeping in the same bed with the medium; but we got no sleep that night, for we had not more than got comfortably situated in bed, when loud raps were heard on the head, then on the foot of the bed, then on the door, floor, washstand, &c. Next, a boot was placed on the bed behind us, then another, then the wash bowl was turned bottom side up and placed on our side, then the bed lifted,--we would suppose three or four inches from the floor--moved entire across the room. We got up and moved it back but had hardly got back into it when it was moved and turned so as to stand cornering across the room in front of the door. Thus the manifestations went on with but little cessation until daylight. The medium slept a portion of the time while the manifestations were going on. At other times he was wide awake and plead earnestly with the spirits not to disturb him in his sleep.

"The next morning at the breakfast table, in the presence of five persons, Gwasso gave more evidence of life and intelligence beyond this mundane existence.--Raps were produced on the table, the table shaken, questions were answered, &c.

"Finally the unseen power got hold of Mr. Slade's boot and pulled it off and threw it across the room, notwithstanding Mr. Slade's resistance. . . . With all these facts before us, how can we deny a super-mundane existence? . . . "

New Arrangements in Printing the "Hope"

The 'Hope', if it be God's will, will hereafter be published regularly, and soon as sufficient help can be obtained, it is to be issued weekly. Our readers will notice the change of terms. This does not affect those who have already paid. (The new subscription now was to be \$1.00 for 26 issues)

Brother Hancock on Church Order

The Brethren in the 'Sixties were in the formative years of organizing a church at large and in developing doctrinal points, so we notice that there were differences of opinions (even as there still are) on how the Church was to function, etc. On June 14th, 1864 Brother Hancock wrote from Bristol, Connecticut to the Brethren in the West concerning their stand on organization.

A little church had just been established at Bristol; The way they organized was, the elder being present, all arose to join hands, and the leader then proceeded to give them the right hand of fellowship, placing in their hands a Bible, which was passed from one to another, as the covenant, creed, confession of faith, and every needful thing for their guidance, under the enlightening influence of the Holy Spirit.

The church then proceeded to choose her officers. They were to be men full of faith and of the Holy Spirit, and their characters must meet the qualifications as set forth in the 3rd chapter of 1 Timothy. They were set apart by prayer and the laying on of hands.

Brother Hancock further mentioned that they repudiate organization and legislative co-operation, for it seemed a strange inconsistency to them, to think the governments of earth rising up in persecution against them, and

at the same time the church seeking to have the government establish ~~the~~ corporate bodies by legislation. They also believed in rejecting all manmade creeds or covenants, or anything calculated to bind the conscience of the believer. Yet, they considered church order necessary in order to discipline the members according to the Saviour's teaching (Matt. 18:15-17).

No one church holds jurisdiction over another. While each church was to act for itself freely, it was felt a privilege to meet together and hold counsels, relative to the prosperity of the cause.

"Three Days and Three Nights"

In this issue of the 'Hope,' (Fall of 1864) for the first time, appears an article on the time element in reference as to how long the Saviour was in the grave or tomb after His crucifixion. It shows that the Brethren then had the light on the matter of His being in the grave three days and three nights. This short article was written by LUTHER L. TIFFANY, Lansing, Iowa.

What Constitutes the Image of the Beast?

In some previous issues of the 'Hope' appeared several articles on the image of the Beast, and one of these Brethren took the stand that the doctrine of the immortality of the soul is the image of the Beast. In this present issue of the 'Hope' another writer opposes this idea, and contends that the two-horned Beast of Revelation 13 which caused an image to be made, was not present in the Garden of Eden when Satan introduced the doctrine of the immortality of the soul. He takes the stand that the image is a government of earth. If Rome (Papal) as a government, in all its characteristics brought in all the false doctrines, then it is here in America where the image of these things can be seen.

"Hope of Israel" Published by The Church of Christ

The Hope of Israel, published October 7th, 1864, has in its masthead these words: Published on the 10th and 24th of each month BY THE CHURCH OF CHRIST, Terms \$1.00 for 26 numbers. A little below this is advertised "The Little Preacher," a little paper published monthly for the children, for 25 cents per year.

On Christian Unity

We reproduce in part the following article on Christian Unity, which appeared in the 'Hope' November 2, 1864.

Original

1. One Body. The Church belongs to God. It is redeemed by Christ, and is His body, of which he is the Head. . . .

As far as the name is concerned, "The Church of God,--The Church of Christ," are scriptural names of the people of God taken collectively. . . . We should beware of all sectarian parties and divisions.

2. One Spirit. As the Spirit of God, the Spirit of Christ, and the Holy Spirit, is one, so every member of the one Church is a temple of God, and must be holy. . . .

3. One Hope. True Christians have fled for refuge to 'the hope set before' them in the glorious, 'which hope we have as an anchor of the soul, both sure and steadfast, which entereth to that within the veil; whither the forerunner is for us anchored.

4. One Lord. He is Lord of all. He is the Lord from heaven, over all God blessed forever. . . . "Ye call me Master and Lord; and ye say well; for so I am." "Every knee shall bow, and every tongue confess that he is LORD, to the glory of God the Father."

5. One Baptism. How much division, discord, and unholy controversy, would have been saved the Church, if all believers and no others had been immersed into the name of the Father, Son and Holy Spirit. Happily for those who are looking for the second coming of Christ hear, they have 'one baptism.'

6. One Faith. The faith of God's elect is fixed on His word of truth. I think the holy Scriptures contain God's word to us, making due allowance for a few slight mistakes of transcribers, and the imperfection of translation. . . . In a word, faith is a primary requirement of the gospel, and a most excellent grace. . . .

7. "One God and Father of all, who is above all, and through all, and in you all." Thus we come to the eternal and glorious fountain of all good!

I am your brother, in peace and love. S. EVERETT, Union, Iowa

General News Items

With this issue (Vol. 1, No. 21, Nov. 2, 1864) a change was made in the page-size of the 'Hope'. It was considerable smaller than previously. This note appeared, "The Hope will hereafter be published in its present form, and fair print. Its prospects were never so bright."

Bro. Crammer has gone on his mission to New England. May Israel's God go with him, and may the old soldier never more lay off the armour till the war shall close with victory over death and the grave!

Brother WILLIAM CRONK, of Casco, who was drafted on the last call, passed examination, but was declared exempt from field service on account of his religious principles. He is in the government service in the hospital.

The Brethren will be glad to learn that Bro. Crammer has buckled on the armour, and intends to spend the Winter in the field. He is holding meetings this week at Bloomingdale.

My Visit to Portland, Maine

To the brethren scattered abroad, I would say, after three days and three nights travel on Nahum's chariots, I arrived at the place of destination, and received a cordial welcome from brethren, and delegates from several states. A more consecrated company of Advent believers I never met with, than I found there; or farther advanced in 'Spiritual gifts.' Truly, it was good to be there!

During the Conference there was not such an elevation of feeling as I have witnessed at some other times; yet the preaching was very instructive, and the exhortations, prayers, and singing were strengthening and comforting.

In the midst of tears, we gave them the parting hand, in full assurance, if faithful, to greet each other again at the general resurrection of "the Church of the First-born, whose names are written in heaven."

After another three days and three nights ride I arrived at home, and found all things well. Thanks be to the good Lord! G. CRAMER.

More on the Crucifixion and Resurrection of Christ

(The foregoing was published in the November 16, 1864 issue of the Hope of Israel. And in this same issue is an article on the time of the resurrection of Christ. It was written by Bro. Horace Cushman of Flushing, Mich. He asserted that the Saviour was crucified on Thursday, and resurrected about one hour before sunrise Sunday morning. Here is another example of the paper being open to discuss conflicting views.)

Another Voice From the East

Dear Brother H. S. Dille: Some kind friend unknown to me has sent me 'The Hope of Israel,' Nos. 13 & 15, for which I am truly thankful.

Myself and wife embraced the Advent faith in '42 '43, and passed through our experience with the Advent body up ~~up~~ to the passing of the time; but could believe nothing less of our experience, than that it was of God. Our next move was to believe that the door of mercy was shut against all who did not believe in the Advent proclamation. The next step was "the commandments of God, and the testimony of Jesus Christ." And by degrees the testimony of Jesus Christ" became the Visions of Ellen G. White, or the Visions of Ellen G. White became 'the testimony of Jesus Christ.' We fully endorsed the 'Visions as being of God: and, apparently, all things moved on safely until I received a paper called the 'Messenger of Truth.' At first I felt much hurt at the thought of daring to question Ellen's visions being of God, but thought they would shine all the brighter for scouring them with an investigation. So at it I went, comparing the 'Visions' with the unerring 'word,' and with facts. And to my great astonishment, the visions of that much loved sister White were 'found wanting.'

I then confessed my errors, and wrote my confession to Br. and Sr. White, requesting them to publish it. But they refused to do so, but have added error to error, and have not ceased to publish and brand me as wide as their circulation extended as a bad and dangerous man. And yet they have not been willing to grant me a trial of any kind. Yet I never felt any unkindness towards them for I always loved the name of Advent people. And if they have erred, I can forgive them and still love them. But their organization I have no sympathy with.

My wife and myself, since the ^{death} of the 'Messenger of Truth', have mourned our way up to about 2 years ago, when we believed the time was at hand when the Lord was about to revive His work. And our faith in the prospect revived us some; and now behold 2 Nos. of the 'Day Star of Zion' and 2 Nos. of 'The Hope of Israel,' both breathing the same original

Advent spirit. I will praise the Lord for the privilege of reading 2 Nos. of these two different papers. Nothing short of Bible truth, and the love of God shed abroad in the heart can feed and satisfy the torn remnant of these last days. And now, as light is bursting forth all around us, showing that the fields are ready for the harvest, we have been praying the Lord to send more laborers into the harvest. And as the work has begun, I will not be faithless but believing. I do not intend to be actuated by the fears of man but to act in solemn fear of Him whose name alone is JEHOVAH; and in the fear of Him who is revealed in the Bible as "KING OF KINGS AND LORD OF LORDS," soon to come thus crowned.

Hubbardsville, N. Y.

E. W. WATERS

Publishing Problems

The issue dated November 30, 1864 contained an article by Brother H. S. Dille, entitled SHALL THE "HOPE" LIVE? He mentioned that for three and a half years he labored to publish the Hope of Israel, after leaving a better paying job. The financial situation became very severe, so that he even thought of ceasing to publish the paper. However, at the conference in Bangor, it was decided to continue with the publication of the paper, yet sufficient funds were not coming in to support him or to print the paper. And he made another appeal for help, and again asked "Shall the 'Hope' live?"

Another Band of Pilgrims!

Dear Editor:--Permit me to say that when the S. D. Adventists, in this place, took their "Advance step in organization," a little company of us were left "outside," because we dared not endorse Mrs. E. G. W.'s Visions.

We have continued our meetings for prayer and conference, on the Sabbath, weekly, to the present time--Mrs. Diantha Tickner. Marquette, Breen Bay Co. Wis. (Vol. 1, No. 23, Nov. 30, 1864)

Crusade Against the "Visions"

A letter dated December 15, 1864, to Brother Dille, states that some folks in the East were offended because of the crusades published against the "Visions." We will quote a part of this letter from Brother S. C. Hancock.

In No. 13 of the last volume of the 'Review' we are set forth as a company of disaffected Sabbath-keepers whose object is to raise a crusade against the 'visions,' some of our brethren and sisters in the East have felt really hurt at some things which have appeared in the 'Hope'

On the other hand, as far as the use of tobacco is concerned, I am happy to say the Church of the First Born, at the East, regard it as a dirty, loathsome, expensive, unhealthy practice, from which every disciple of Christ should abstain; though one thing is certain, and that is that more suasion will do far more in affecting this change than coercion will

I don't know that the Lord has anywhere given a rule to our brother for ruling us out as 'rebels,' and 'sesesh', and 'wandering stars,' and 'fanatics,' and picking up some foible they have known of a dozen or fifteen years ago;

and failing thus to destroy our influence, and build up themselves on our ruins, and not only so, but even resorting to vile falsehood for the same purpose. But, if we are called to bear this, we must do so with Christian forbearance and fortitude, and pray, "Father forgive them for they know not what they do."

From your Brother in Christ, S. C. HANCOCK

The Editor's Answer

To Brother Hancock and others we would say, The 'Hope' was not stated for the purpose of raising a 'crusade against a certain class of visions,' but as an organ through which God's scattered children could communicate with each other. Circumstances called out the little I have said on the subject, and I would not have been true to my trust had I said less. . . .

In regard to tobacco, I don't use it; and never have, reports to the contrary notwithstanding. More anon. H.S.D.

Address on the Name of the Church

To the Children of the Lord Scattered Abroad; called to be members of the church militant, greetings:--Whereas, the Lord's children associated together in church relation in different parts of his vineyard, are known by different names, as "The Church of God," "Church of Christ," "Christians," "Disciples," "SEventh Day Adventists," &c. ; and whereas such difference of names is not convenient, and often leads to confusion.

The brethren assembled in conference in Portland, Nov., 1864, feeling an earnest desire that the difficulty may be removed; and that a name may be adopted that all may be free to unite under; a name if possible, free from all reasonable objections, appointed a Committee to prepare an address to the church to be published in the "Hope of Israel," giving the reasons for the adoption and preference of our own name, (Church of the First Born,) and inviting suggestions for the accomplishment of this object.

Our name was adopted as one of the names given to the church in the word; and that PARTICULAR NAME, because of its suggestiveness of that great act in the plan of redemption, in which the church and believer see the hope developed in the person of our great Head. As, while we contemplate man in his lost and ruined condition groaning under the curse, with the grave waiting to receive Him; with nothing around him to raise his mind to contemplate the hope of glory and dominion provided for him; the name Church of the First Born, naturally suggests the idea--Who is the First Born whose the church is? And Why is he the First Born? And we are led to behold our risen Lord, our elder brother, now victor over death and the grave, crowned with glory and honor, and by beholding him we see our own hope.

Now it seems to us, that as we thus look abroad upon the face of the earth and find nothing but what falls a prey to the curse, that a name suggestive of the rays of immortal light and glory that now beam forth through the gloom of decay and death, even streaming from the grave itself; is the name of the church. With these few remarks concerning our own feelings in the matter, we earnestly invite a few expression of the views of the different churches, that if possible the difference of opinions may be removed, and all unite under one name. May the Lord guide us into all truth,

and prepare us for his heavenly kingdom.

J. C. Day }
O. Davis } Committee.
G. Cranmer }

Portland, Nov., 1864

Wants the "Hope" Weekly

Dry Creek, Linn Co., Iowa, Dec. 28th.

Brother Dille:--We were happy to receive your kind letter a few days since, though we were pained somewhat at the remark with regard to the closing of your labors for the 'Hope.'

It seems to me that such an event, at the present at least, would be attended with disastrous results with reference to our paper. I hope you may not be compelled to such a course, through want of support. It should not be expected that you should saddle the responsibility of the paper yourself, nor should we expect that it should be sustained alone through your sacrifice. I look at the paper as of vital importance to our existence as a religious body. Consequently we all should feel mutually interested in its support.

Yours in hope of eternal life, M. H. Kramer

The Branches in the Work

One of the pioneer names in the early work of the Church, is that of Branch. The Branches led out in the Church of God work for a number of years near Hartford, and later at White Cloud. At the present time, these folks seem to be associated with the Seventh Day Baptists. Anyway, the following letter is one of the first letters from a Branch, in the Hope of Israel.

Hartford, Mich., Dec., 29, 1864

Dear Brother:--We are all as well as usual, and trying to do the best we can. Our meetings are kept up every Sabbath; and of late the interest increases, though we have no preaching. What has become of Br. Cranmer? Where are the watchmen, Bro. Dille? I would like to have a talk with you once more in the flesh, before Jesus comes. From your Brother, seeking for truth, as for a hidden treasure. May God bless us in my prayer.

E. G. BRANCH

Bro. BRANCH:--Bro. Cranmer is doing a good work in Trowbridge. We made him a New Year's visit, and truly say we never heard the old soldier preach better. You will soon hear from him over his own signature. He intends to visit Hartford before long. Thank the brethren for their 'freewill offering' etc. Dille

CHAPTER IV

GROWING PAINS OF THE PILGRIM BANDS

THE HOPE ISRAEL Vol. 1, Waverly, Vanburen County, Mich., Jan., 11, 1865, No. 25. Published once in two weeks. Terms \$1.00 for 26 numbers. Gilbert Cramer, Editor. John Reed, Corresponding Editor. Executive Committee JOHN L. STAUNTON, President. HARVEY S. DILLE, Secretary. HIRAM GOBLE, Treasurer.

Letters and communications for the 'Hope' should be addressed to

H. S. DILLE, WAVERLY, Mich.

A General Conference Mentioned as Early as 1865

BROTHER DILLE:--As we have not had use for any of our quarterage, we send the whole amount to the disposal of the Conference Committee, for the quarter ending with this year. We shall endeavor to carry out the resolution passed by the General Conference in this matter. Enclose you will find \$8.50, paid in by the following persons.--(and here follows a list of names and amounts)

LETTER WORTH \$1000

Allegan, Jan. 8th, 1865

Dear Bro. DILLE:--(Introduction to letter here)

I have been making some new calculation for myself, and I want to tell about it. I want to tell you, my dear Brother, what the Lord has done for me.

In years gone by, I tried to leave off the use of the weed.--TOBACCO. But I had no strength when the appetite came, the craving of which no one knows but he who has it to contend with. The Lord has given me strength thus far; and if he continues to give me his aid, I shall be able to help the 'Hope' live. If I use ten cents worth of tobacco per week, it amounts to \$5.20 per year. Certainly this would help the Hope to live, if applied to that purpose.

But stop! Let us see. I used at least twenty cents per week. That makes \$10.40! Surely, the Hope can and MUST live! Better \$10 to support of the Hope than for tobacco.

(In paragraphs which followed he tells how he overcame the use of the filthy stuff, as he called it. It was signed by JOHN REED.)

CLOSE OF THE VOLUME

Yes, volume 1 of 'The Hope of Israel' is at least closed! Our voyage has been a long and stormy one. But as we look back upon it, we see much to be grateful for. At every port we have entered new passengers have come on board. Among these are some who, before acquainted with the Hope, were strangers to God, and aliens from the commonwealth of Israel. . . . Our list of passengers is now quite numerous, and are as respectable disciples of Christ as ever shipped for Mount Zion. . . .

Interesting Letter from Bangor

South Haven, Jan. 16, 1865

BROTHER DILLE:--The Brethren from Hartford and Casco, last Sabbath, met at Bangor to commemorate the death and suffering of our Lord and Saviour Jesus Christ; and resolutions were made by the brethren and sisters, to prove more faithful than ever yet we have done. May God help us to carry them out.

The Brethren took into consideration the coming Draft, and are going to try and raise money to clear all the brethren who may be drafted, by paying \$300. We have appointed a meeting, to be held at BRANDAWINE CORNERS, Jan. 29, & 30. We hope to meet as many as can come and enjoy a refreshing season. May God help us to come praying. We hope the brethren will come from every quarter, and come prepared to say what they will do to raise the money.

N. WALLER
R. C. HORTON

Editorial Difficulties Then, as Now

There is perhaps no task more difficult than that of rightly conducting a religious paper. There are hundreds of different tastes to please. One wants to deal alone with facts, and would like to have the entire paper filled with articles on "The Sabbath," "The Sleep of the Dead," "Baptism," &c. Another finds a mine of truth in some obscure passage in Revelation, and feeling that it is given to light the pathway of the Church, he forwards it for publication. One requests us to publish no more poetry, as long as we can find anything else to fill the paper. Another is better fed with a song, than he possibly could with a sermon.

In conducting a meeting, we usually have one sermon, and many cheering testimonies from those who truly love our Master's cause; with songs of praise, coming warm from the heart, ascending like a sweet incense to the throne of God. And who, among God's people does not love to meet where sermons, prayers and praise to God, together help to instruct and elevate the soul? Like just such a meeting we wish each number of the little 'Hope' to be. Brethren will you help us make it so?

Suggestions on Naming of the Church

Marion, Iowa, Jan., 1865

DEAR BROTHER DILLE:--It appears that the time has come when we are called upon to express ourselves in regard to the taking a name, to distinguish us from other religious sects, or denominations. And it appears conclusive to my mind, that if such name is adopted, that the name itself should be indicative of our faith. And as suggestions upon this subject are invited by the Committee appointed at the Conference at Portland, upon this subject, I feel free to suggest that the name FREE SEVENTH-DAY ADVENTISTS would be indicative of our peculiar views, and religious tenets. The name Adventist must necessarily attach to us as a religious people. It matters not what name we take, we are in fact Seventh-day Adventists; and it is in this blessed hope of the soon coming of the great Head of the Church, that we rejoice continually, day and night, before the throne. . . .

Brethren, speak out on this subject. Let us have a general correspondence before we adopt any name. And let us live humbly before God, so that he will give us a free, or an abundant entrance into his everlasting kingdom, at the advent of his dear Son.

V. M. GRAY

The matter of a name for the church seems to have been a lively one for some time. Previously we had a suggestion to call the church "The Church of the First Born," and another suggestion to call it "Free Seventh-day Adventists." Next we have an article, first giving all kinds of texts which referred to God's people, by many appellations, and then adding "Let us be living members of the church of God, by a living faith in Jesus; and by the hope of being GATHERED "into the general assembly and church of the firstborn," when Jesus shall come, and, by his angels, gather the children of God now scattered abroad, into one glorious, pure and perfect society, to dwell with God in Christ forever. . . . This was suggested by SAMUEL EVERETT.

Luther L. Tiffany of Lansing, Iowa was quite vehement, in an article which appeared in Vol. 2, No. 3, March 22, 1865, against adopting any name at all for the saints. He wrote against Bro. V. M. GRAY'S suggestion, and also denounced the Advent people adopting a name in 1860 and following years.

Another who wrote against the idea of adopting a name for God's people was E. ROWLEY of Leicester, Dana Co., Wis. It was written March 16th, 1865.

Bro. Harry Marsh, of Lapeer, Mich. wrote:

"I see the subject of a name to be known by, is being agitated. Hope the name for convenience may be a short one. Christian, Disciple, or some such, with Seventh day attached, to distinguish it from others, thus,--"Seventh day Disciples," or such other name as may be suitable; but name it the shortest that may be."

Another voice that was raised against adopting a name for the church was that of Moses J. Dunham of Dowagiac, Mich., published in the Hope of Israel, April 9, 1865.

The Editor's Position on the Name.

My Position.--Christians need no party names to distinguish them from brother Christians. Their daily walk is sufficient to distinguish them from partizan professors, and from the world. H.S. D.

Something More on Tobacco

Colomo, Wis., March 12, 1865

Dear Brother Dille:--No. 2 of Vol. 2 of the Hope is received, and I am glad to hear of your prosperity. But I am much interested with No. 26 of Vol. 1, especially with "Church Order," and the "\$1000" letter. Of course we all pray for Bro. Reed, and for all others that use 'the weed,' that they may be cleansed. I stopped smoking the 5th day of last April, and quit the use of tea the 15th day of June. Now I drink nothing when I eat and my health is much better. I see, by the 'Review' that our beloved

Editor, Bro. Cranmer, uses tobacco; (I have used it for 30 years) but I love him, and I would be glad to see him, and preach, pray, exhort and talk with him, no matter how much error I may think him in, while I and truth may be free to combat it. . . .

NIEL A. PERRY.

The President's Death

On April 15, 1865 President Abraham Lincoln died from a shot fired by Booth the night before. The Hope of Israel, Vol. 2, No. 5, published at Waverly, Michigan, April 23, 1865, carried several quotations from other magazines or newspapers, about the President's death.

We thank God that President Lincoln, kind and feeling as he was, and pious too, according his idea of piety, did cause to be made such laws as would deliver God's saints from participating in war. To this end let us still pray for our future Rulers, as a law abiding and devoted people, to the end that we may be able to lead quiet and peaceable lives to his honor and glory.--

--HARBINGER

Th

The scene of the President's death-bed is described by one who witnessed it as most affecting. It was surrounded by his cabinet ministers, who were all bathed in tears, not even excepting Mr. Stanton, who, when informed by Surgeon General Barnes that the President could not live until morning, said, 'Oh, no, General, no, no,' and with impulse natural as it was unaffected, immediately sat down on a chair near his bedside, and wept like a child--Sens or Sumner was seated on the right hand of the President's couch, near the head holding the right hand of the President in his own. He was sobbing with his head bowed almost on the pillow of the bed where the President was lying.--HARBINGER.

 We consider the murder of Abraham Lincoln the greatest crime that ever stained human history.--Progressive Age.

More on the Name of the Church

Union, Rock Co., Wis., April 3rd

Bro. DILLE:--I remember my pledge, and I remember the Hope, and I remember you, and the 'church of the living God,' 'the pillar and ground of TRUTH.' For years I have felt that the name, 'Church of God,' had a power in it that no sectarian name ever had, or ever could have. And I feel there is no name so appropriate. . . . POLLY G. FITTS

Quite Strict!

Bro. John L. Staunton, having enlisted in the U. S. service, the church in Waverly has withdrawn from him the hand of fellowship. He says his principles are unchanged, and himself advised the course we have pursued. He desires our prayers, and as large a place in our affections as we can give him. We can hold none but non-resistants in fellowship, in Waverly.

Further Publication of the Hope in Question

In April of 1865 the Hope of Israel, the apparently office editor, Brother H. S. Dille, wrote that for a time the paper must sleep. He had worked for the low wages of \$4 a week, until the church owed him between \$60 & \$70. His board bill was unpaid, and he needed rest because of ill health. The Brethren were not supporting the paper with finances like they should have done, and some had not even paid for their subscriptions. Brother Dille then asked that letters be directed to Hiram Goble, Waverly, Michigan, who was the treasurer, while he himself was going to do something else, or rest, hoping that soon he could greet the Brethren again through the Hope.

Further, Brother Dille made an offer, that if the Brethren were willing to raise Four Hundred dollars to buy a press and materials for enlarging and improving the Hope, that he would be willing to have a part in raising the money, and as soon as preliminary arrangements could be made, he would announce it by publishing another number of the Hope.

The next issue of the Hope appeared nearly two months later, and it reported that at their last conference arrangements were made to again publish the Hope, with some alterations. Hiram Goble, Treasurer; H. S. Dille, Publisher; S. Everett, Editor. The Conference took a vote which recinded a former plan of making the Hope of Israel a free oracle of everything written for its columns.

The new editor, Samuel Everett, wrote that he and his wife were enclosing \$5 for the subscription, and the rest to be applied to improve the paper. He also wrote this:

"I want to write an exuberant shout of AMEN to Brother Reed's resolution against tobacco, and his 'new calculation about it'--aid to the Hope. I have long esteemed those habits (slavery to tobacco, &c., &c.,) as idolatry in one of its most dangerous forms, and naturally felt a good deal discouraged as to the 'vital piety' of any church which ignored or repudiated the fact. With God's blessing I hope to be able to write something before long for the readers of the Hope, touching 'Idolatry'."

This was in June of 1865 when Brother Everett became editor. Then in August of the same year Brother Dille became both editor and publisher. In his editorial he stated that the 'Hope' is waked out of sleep, having been revived by the Conference at Waverly. During October of the same year the editor again made a plain talk to the patrons. He was at work without pay, and plead with the readers to do their part in supporting the paper.

Ordained Elders in Michigan

The October issue of the Hope of Israel, Vol. 2, No. 13, 1865, contained a list of the regularly ordained Elders in the state of Michigan, as follows:

Gilbert Cranmer, Calesburg, Kalamazoo Co.
Daniel Tiffany, Kalamazoo
H. S. Case, Hartford, Van Buren Co.

Samuel Everett, Van Buren Co.
Enos Easton, "
Erastus G. Branch "
James Watkins, Bangor, "
Issac Catt, "
Newton Wallen, South Haven "
John Fabun, New Casco, Allegan Co.

CHAPTER V

EVENTS DURING 1866-1867The Hope of Israel Moves to Iowa

You will recall that Brother Dille plead for better support to keep the Hope going, and it may be added here that he even contemplated taking on another job. That issue (October) seems to have been the last issued at Waverly, Michigan. The next thing we find is that when the paper was revived, it still went by the name of The Hope of Israel, but was published semi-monthly by the Christian Publishing Association, at Marion, Linn County, Iowa, with Brother W. H. Brinkerhoff, Editor. It was dated Tuesday, May 29, 1866, making a gap in the publication from October 1865 to May 1866. 7

The new editor, Brother Brinkerhoff, in his introduction, among other things, wrote: "We, for the present, retain the name, 'Hope of Israel,' but have increased its size, and for the time being, publish it semi-monthly." Another thing, it apparently started all over with its numbering, for it became Vol. 1, No. 1. The price now was to be \$1.50 per year, and it contained 16 pages each issue.

The president of the Christian Publishing Association, Brother Henry E. Carver, wrote an article in this first issue at Marion, entitled, "To the Christian Public, and Especially to the Brethren of the Seventh Day Adventist Church." He stated the reasons why the publishing association was formed, namely because he and Brother B. F. Snook and W. H. Brinkerhoff had been out off and disfellowshipped from the S.D.A. Church, primarily over the "visions" and over their interpretations of Revelation 12th and 13th chapters.

"To the former subscribers of 'The Hope of Israel' we would explain the reason why the paper we send them is published here. Our delegate to the late conference at Waverly, Michigan, was instructed to urge the necessity of a paper, and to pledge our support if the Hope should be reusucitated in Michigan. It was thought best by the conference that we should publish it here, and for that purpose the press, type and fixtures were generously donated by the conference, and have been received by us, for which we invoke the blessing of God upon them."

The Ministry of Elder J. H. Nichols

Soon after The Hope of Israel moved to Iowa, in the summer of 1866, began to appear letters and reports of labor from Elder J. H. Nichols. According to his writings, he seemed to be a man who pressed the idea of holy living. Elder L. I. Rodgers, a grandson of Brother Nichols, and a member of the Church of God since 1913 and now (1963) living in the state of Arkansas, reports the following:

"My grandfather Nichols was born in Canada. His folks moved to New York state when he was a boy at home. Then back to Canada, and from there to La Porte, Iowa. Grandfather Nichols (Elder J. H. Nichols) began preaching for the Church of God in 1861. His first sermon was in a community in Iowa where he did not know a person. His text was Job 21:2 & 3 (very appropriate as the crowd was jeering, mocking and making fun of him until he read this text). He held three weeks meeting at this place.

"From this time on he continued to preach as the Lord gave opportunity until he fell asleep in Jesus in January, 1916. He preached in many states. I was just reading a report from him written at Bald Knob, ~~Ark~~ Arkansas in 1893, where he held a meeting and baptised Sister Mary A. Adams and her daughter Olive, at the close of the meeting.

"In 1862 he made a visit to California and preached at where Santa Rosa now stands. As far as we have been able to find out he was the first person to preach the seventh day Sabbath truth west of the Rocky Mountains. After his marriage he lived in Iowa, Kansas, Missouri, Oregon, and California, preaching at every opportunity.

I am not sure when nor by whom the work was started in Iowa. Grandfather Nichols started preaching in Iowa in 1861, but there was already a work there at that time. S. W. Mentzer accepted the truth in 1860 and joined the church in 1864. In 1876 he was ordained to the ministry.

An Interesting, Yet Sad News Item

In the first issue of the Hope published in Iowa, appeared this item: That dreadful disease known as "Trichinosis," which has been claiming its victims in Germany and in different parts of the United States, has made its appearance in the midst of our own beautiful city, and at present writing, (June 4) two have fallen beneath its destroying power, and six others are suffering from the same disease.

Through the kindness of Dr. Bardwell, we examined, by the aid of a microscope, a portion of muscle in which Trichinae in large numbers were easily discovered. There is no known remedy for this disease, when once it fastens upon its victim. The only manner in which we can be certain to escape its ravages, is to abandon the use of swine flesh entirely, and those who have not been in the habit of eating pork in the past, will now have no fears. For full particulars see the 7th page of this No.

A Letter From Brother Cramer of Michigan

BROTHER BRINKERHOFF: The first number of The Hope of Israel has come to hand. I am happy to see that it has again revived, and hope it will be sustained so long as the Lord wants to make it of use, and may it ever advocate the truth and breathe forth the spirit of Christ. I feel anxious to see the subject of the Two Horned Beast fully brought out, for the idea there in is new to me. I claim that the Two Horned Beast is the entire Protestant world, and am looking for great persecution from that direction, yet the truth is what we want on all these subjects. I deeply regret that I was deprived of the privilege of seeing you at our Michigan Conference. At that time I was severely afflicted with sore eyes, and in consequence, could not be present, yet my spirit was with you. May the Lord speed on the good work. Please give notice of our next Conference at Hartford, Van Buren county, Michigan, commencing June 27th, and lasting over Sabbath and First day. Yours in Hope of eternal life. Gilbert Cramer

A General Review of the Work

The Hope of Israel, during 1866, contained many articles on prophecy, letters from readers, news items, both of local and general nature, books and tracts for sale, advertisements, and articles and editorials in regard to the relations of the editors and leaders with the Seventh Day Adventists from whom they had been disfellowshipped. There were also reports published of work done in the field by the ministers, announcements of conferences to be held, and one article was written on the Christian Home Missionary Society that was formed for the purpose of advancing and spreading the Gospel. Quite a number of letters came to the office, expressing joy and thankfulness to have the Hope come to their homes once more. There were some very encouraging reports pub-

ished from time to time, but there were also drawbacks and disappointments, even as there are today.

Notice About Elder Dille

At the conference held in Hartford, Michigan, commencing June 29, 1866, the Ministers and Elders considered the case of Dr. H. S. Dille.

They considered that he pursued an unfair and unchristian course before he left us, and having learned that his cause since has been reprehensible, (he having joined the church called Mormons,) we feel it to be our duty to withdraw the hand of fellowship from him as a Minister of the Gospel in connection with us, and that this notice be published in the Hope.

By order of the Ministers and Elders.
E. Everett, Clerk

Business Proceedings of the Church of God at Werton, Iowa

According to previous appointment the Church of God in Werton, Iowa, convened July 14 (1866) for the purpose of electing church officers, and transacting other business. (This shows that by this time they called themselves the Church of God. Previously they went by the name of Church of Christ.)

Business Note Respecting the "Hope of Israel"

To those who sent money for the Hope, when it was published in Michigan: Dr.—we could not tell from the book, the amounts that were paid, and the length of time the paper should be sent. When the reporters with which the paper was printed was tendered to us, we asked the question, "What about those who have paid for more numbers than they received?" The answer was, "That, as the papers have been expended in publishing the paper in Michigan, they would not ask of us to make up the deficiency."

Elder Dille's Defense

We have received a communication from Eld. Dille in reference to the recent action of the church in Michigan in his case. The article is too lengthy for insertion, but we deem it an act of justice to him to state that he denies having acted in an unfair and unchristian course, as charged upon him. He says that he was at heart a Mormon before his connection with the church in Michigan; was a firm believer in the perpetuity of spiritual gifts among the people of God in all ages, and because he found a portion of the church opposed to the doctrine, and were getting a controlling influence he left them and joined the Mormons, not however that class who with Brigham Young, believe in and practice Polygamy and its kindred evils, but wished to part with them in the spirit of love.

Terms of the Times

I met winter the S. Adventists of Werton, Iowa, and a meeting house, a two story brick, but owing to a majority of the church not being willing to swallow visions coated over with a United States two-horned beast, and that the colored people were part human and part baboon or something else, the meeting house was sold, and now the Christian Publishing Association publish the HOPE OF ISRAEL in

the upper story. A short time since, we learned that ^{the} S.D. Adventists of La Porte City, Iowa, had also sold their meeting house, as their membership was reduced so low that they did not need it.

By this time (fall of 1866) there had been quite a battle fought between the Seventh-day Adventists and the Church of God, and especially by those who had left the Seventh-day Adventists. Some of the fighting (and even mudslinging) was done through the papers. The biggest points at issue were the "visions" of Mrs. E. G. White, and the matter as to who represented the two-horned beast. The October issue of the Hope, under the news items, told that the Editor of the Review commenced publishing on the Two-horned beast, and expected to review the statements made by Brother Carver, as given in the Hope.

"The Editor has at least broken the silence, and mentioned that there was such a paper published as the Hope of Israel. Thank you, Br. Smith (Br. Smith was the editor of the Review and Herald), hope you may become well acquainted with its teachings, and obey the truths it advocated, and find a home in the Kingdom of God."

Iowa and Illinois Hold Conference

The Conference that was held at Marion, Iowa in November, 1866, was quite well attended, folks being present from several churches in Iowa (from Laporte City, Marysville, Lisbon, Moscow, Keokuk County, and Fairfield, Iowa, besides Keithburg, and Mt. Carroll, Illinois); and letters were received from Wisconsin, Michigan, and the New England States.

Brother E. W. Shortridge was received into this Conference upon motion, as he was of the Maple Grove Church, Ill., and being present and with credentials from said church which approved him as a delegate to the Conference.

The Jews and the Holy Land

Back in 1866 the Brethren were already teaching that the Jews would return to Palestine and become a nation once more.

On the Perpetuity of Spiritual Gifts

Earlier in this series of extracts from the Hope of Israel, we observed that the Brethren believed in, and exercised, the Gifts of the Holy Spirit in their midst, but now (in 1866) articles were appearing in the Hope, disclaiming any gifts at the present time. And there were also articles written in defense of the gifts for the present time. It seems obvious the reason some opposed the gifts was because they were against the Visions of Mrs. E. G. White.

More on the Trichina Question

Our readers will remember the cases of Trichinosis reported in the Jordan neighborhood, of this county last summer. One of the afflicted persons, Miss Joda Jordan, aged 14 years, after a lingering illness of five months, died last Monday at 10 p.m. She was the daughter of Mr. Moses Jordan. Marion Register.

Thus another victim has fallen before the destroyer death, and that under one of its worst forms. . . . O, what a death! The life forces destroyed by an innumerable amount of Trichinae in the human muscles. Reader, would you be safe from this little, but terrible destroyer, let not "hog" find a place on your table either "cooked or raw." Swine was unclean to the Jew, and you had better regard him thus to the Gentile.

When Did Christ Enter the Second Apartment

About this time (1866) began to appear more articles on the subject of the Sanctuary, in opposition to the S.D.A. view. S.D.A's contended that He went into the Most Holy Place in 1844. Church of God folks contended that He entered the second apartment at His ascension.

Something on "Time-setting"

Some folks seem to have set the time for the Lord's return in the year of 1868, only two years from the time that this was referred to in the Hope of Israel during 1866. It was thought by some that the prophecies were running out in 1868, based on the Book of Daniel.

Meetings in Missouri

In 1866 Brother J. Millard of Horse Creek, Barton County, held meetings in southwestern Missouri where he drew large crowds. He had calls from every direction, and the people seemed to be especially interested in hearing about the second coming of Christ and the kingdom. He found the people more willing to investigate than in the North. There he did not have the visions of E. G. W. to contend with.

Hartford, Michigan Conference Proceedings

The Conference assembled according to appointment at Hartford, in the school house at Stoughton's Corners, March 22, 1867. After the meeting opened, among the resolutions presented and passed, were these:

Resolved, that we invite Bro. Brinkerhoff, and all others who keep the commandments of God, and are lovers of Jesus, to participate with us in the present Conference."

Resolved, That a committee of three, consisting of Bro. Everett, Kibbee, and Wallen, be appointed to solicit means to sustain the home missionary work, by which we can send out laborers into the field; and that said committee act as soon as possible, and report through the clerk of this Conference, to the general Conference to be convened at Marion, Iowa, so that they may know what we are doing."

We would recommend to those who have the charge of the different churches, to have their membership so arranged that they can know the standing of each member in said churches."

On motion, Conference was duly adjourned. E.M. Kibbee, moderator.
Samuel Everett, Clerk.

PROPER TIME FOR CELEBRATING LORD'S SUPPER

It was observed in former news items or reports of meetings that the Brethren in various places observed Communion at various times. Now, in the Hope of Israel, published Tuesday, April 23, 1867, is an excellent article by Samuel Cronce, Mt. Carroll, Illinois, contending that the early church, to the time of Constantine, observed the Lord's Supper annually at the beginning of the 14th of Abib, and that we should now show His death until He comes, by also observing it at the beginning of the 14th.

What kind of Wine?

An article by the pen of Thomas Hamilton advocated fermented wine to be

used for the Lord's Supper emblems. He argued that it was used in drink-offerings, and also at the time of the Passover, as well as at the time of the Lord's Supper.

Very shortly after Br. Hamilton's article, another appeared, signed E.P.C., in which he stated that it was with deep sadness of spirit that he reviewed the subject with the above quoted caption. He did not think it wise to use fermented wine to represent "His blood which was shed for our redemption."

Debates

The name of Elder B. F. Snook was such in the news. He was out holding meetings in many places, and often engaged in debates with First-day ministers. Apparently he was not successful to engage S. D. A. ministers in debates, although he often challenged them for same--and so did Elder W. H. Brinkerhoff, but without success. In the Hope of Israel for August 27, 1867 there was a short editorial or news note, as follows:

The name of Eld. N. Summerbell is doubtless familiar to many of our readers, as his debate with Eld. Flood can be found in their libraries, in which he boldly, successfully, and in a Christian manner refuted the doctrine of the Trinity, as held by Eld. Flood. Eld. Summerbell in an article in the Cincinnati (daily) Gazette, comes out decidedly, and takes strong grounds in favor of the 7th day Sabbath. Read it in Bro. Snook's report. We rejoice that another able advocate has raised his voice in honor of God's law; and although our party was not the instrument by which the attention of Br. S. was called to this question, and notwithstanding he was not ushered in through the so-called third angel's message, yet we thank God for what is done, and our hearts are made glad. We welcome Bro. S. as an advocate for the Law of the Lord.

CHAPTER VI

EVENTS DURING 1868

Exhortation 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, as well as those of James White and Uriah Smith, which were published through the Review and Herald. Some of the former zeal of the Brethren seemed to vanish, and they were seldom heard of anymore. It appears that some of these became tired of reading so much controversy in the Hope, and that maybe one reason why it was not so 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 Eld. White and wife by Eld. Joseph Bates. (See Spir. Gifts, Vol. II, p. 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 Eld. White and wife; and this practice was kept up for nine years until the fall of 1855. As early, however, as 1847 a portion of Sabbath-keepers called in question the six o'clock time, some adopting sunrise, and some sunset. In the same year, Mrs. W. professedly had a vision, in which she was shown that sunrise was the wrong time to begin the Sabbath, ~~but was not 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 was 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 the clean and unclean meats, different from what the editor had on several occasions written against the eating of pork, cooked or uncooked, when 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 Gen. 9:3; Acts 10:12-16; Gal. 2:12; Matt. 15:11.

New Arrangements

In Vol. II, No. 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 1, 1868. During this meeting Brother B. F. Snook was elected the Editor of the Hope for a year. And 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 Bro. 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 BRETHREN: 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. BEMBO.

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 he 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 eight-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.

Appointments

The Church of God will hold a two days 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 Vinto are invited, as well as all other lovers of the truth. Especially Brn. 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 Br. 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 Davies County in Missouri, and arrived at the home of Wm. Rogers. They began a meeting at the Union Church in October. Meetings were also held in Victoria, Altovista, Pattenburg, 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.

CHAPTER VII

EVENTS DURING 1869-1874The Napoleon Empire in Prophecy

A reprint from Signs of the Times, in the Hope of Israel, Vol. III, No. 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 Eld. W. H. Brinkerhoff

This Brother, who previously edited the Hope of Israel, had not been heard of for some time, but Vol. III, No. 21 contains 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 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, Vol. VI, June 27, 1871, the publishers commenced giving "Mr. Miller's Apology and defense" for his Advent views and positions which he had advocated previous to 1844, and 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 Elder White in regard to a pamphlet of Brother Carver's concerning Mrs. White's writing. Eld. White had reviewed Bro. Carver's pamphlet in the Review of June 18, 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's 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 (NO. 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 a Missouri mule;" "Burdens 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 slang 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 11th 1871.

Concerning Re-baptism

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

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 upbuilding of the cause of Christ. Let every thing be done in a 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, Sept. 15th, 1871, at 10 $\frac{1}{2}$ 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., Michl, to commence September 29, 1871. We hope to see a general gathering of all those who feel interested. In behalf of the church, ELD. G. CRAMMER.

Reports of Labor

During 1871 reports began to appear in the Hope from Brother A.G. 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 the Union School House near Brother Moore's in the northwest part of Harrison Co. Mo. Six commenced to keep the Sab-

bath, and the four who 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 conjointly 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 ~~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 resides at Welton, Clinton Co., Iowa, who was accompanied by Eld. B. Clement, S.D. B minister, residing at the same place.

Eld. V. Hull, delegate of the American Sabbath Tract Society, gave a synopsis of the history of that Society and its working for some time past; stating their sympathy with us and desire to cooperate in the Sabbath cause; also their desire for our success.

V. Hull 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.

Voted That this Conference send a delegate to the Seventh Day Baptist Northwestern Association, to be held at Albion, Wis., next Jun. M. N. Kramer was elected such delegate with H. E. Carver alternate.

Another Disappointment With Publication

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 ~~the~~ sold his home. He after that edited and published the paper, leaving off the title The Hope of Israel.

More Reports of Meetings

After the paper commenced to be published once more, reports of ministers began to appear from new quarters. We have already mentioned 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 Bro. 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 weed 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 there 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 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 Aug. 2, 1874

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 Aug. 2nd, 1874. The Conference was to be known as the Sabbatarian Adventist Conference of Missouri. The officers chosen were: Pres., S.C.B. Williams; Vice-Pres., A.G. Long; Sec., H.R. Ferine; Treas., Alistes Williams; Executive Committee, S.C.B. Williams, Jasper Moore, Wm.C. Long. Ministers appointed to District No. 1, W. C. Long and A. D. Leard; to District No. 2, A. C. Long and I N. Rogers; Bro. A. F. Dugger was laboring in District No. 3.

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.

CHAPTER VIII

EVENTS DURING 1875-1884

Report of Missouri Conference Name "Church of God" selected.

Secretary H. R. Perine 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. What, T. L. Davison, H. R. Perine, 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

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 brother. 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 near-by farm-house 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 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 Br. 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 Mich., yet Bro. 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 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. 6.

The ~~11th~~ Eighth Annual Conference of the Church of God will be held in connection with this meeting. We hope for a good attendance. A.S. Long, N. A. Wells, W. C. Long, Ex. Committee.

An S. D. A. Pioneer Death Notice

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 of 60 years. He was prominently known as the principal man in the denomination of Seventh Day Adventists.

President Garfield's Death

The September 27th, 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 that the Church of God people were also touched.

Large Attendance at the 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, Sept. 4, 1881. W.C. Long President, in chair. Leading members of the Conference present were: W.C. Long, A.G. Long, A.C. 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. Davidson, 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. 8, 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., Nebraska 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. 4, 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 and Licenses

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

Meetings in Oregon

Brother E. 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 A. F. Dugger, address 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.

Ministerial Conference at Stanberry

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.

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, Missouri. The Eleventh Annual Conference of the Church of God was held in connection with the campmeeting. Eld. 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, Bro. Stahl from Indiana.

A General Meeting in Iowa

There was general meeting announced to be held at Marion, Iowa, commencing September 6. 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 an Iowa Conference, and a Constitution and By-Laws were adopted. That business was transacted on Sept. 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 that were present were: Gilbert Cranmer, M. Devoist, Thomas Howe, Elsie L. Robinson, A. H. Fisher, Lemuel J. Branch, and John Branch. Visiting ministers included: W.C. Long, A.C. Long, I. N. Kramer

^E
Organization of General Conference 1884
^A

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

The officers who were then elected were: A.C. Long, President; A.F. Dugger, Vice-President; Jacob Brinkerhoff, Secretary; and 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.

CHAPTER 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 Co., Michigan, in January of 1886. S. D. 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 were 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 treading 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 Long Brothers began to write in favor, and gave some good reasons for being organized.

Clean and Unclean Meats

It will also be recalled that Eld. 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, Oct. 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

Brother W.C. Long reported through the Advent and Sabbath 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 song-writer, and the Church of God later published a song book with many of his songs included.

Conferences Notices (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 the month of November. Eld. J. H. Nichols reported a membership of 75 in four churches in the state of Kansas; Eld. W.C. Long reported a membership of 440 in thirteen churches in the state of Missouri; Eld. 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 \$34.40. The majority of the Brethren made their own living through other means.

The Church at Kanawha, W. Va.

In the August issue, 1887, of the Advocate 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 there were Elders Covert of Indiana, Stone of Ohio, and Foggin of Berea, W. Va. 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 was held at Stanberry

Missouri, October 28th(1887), 1887. It was during that Conference that Brother Jacob Brinkerhoff resigned from being editor of the Advocate, and Brother A.C. Long was to take immediate charge of editing and publishing the paper. Under the masthead appeared, then the following: Address 'Sabbath Advocate,' Marion, Iowa. Remittances made payable at 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, which is a small place 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 in 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. . . ."

Brother Moore was chosen elder of the local church at the age of twenty. When he moved to Stanberry there were only four or five members coming out to Sabbath School, "and the prayer meeting as 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 quite a leading part in church work for many 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 services.

Change in Advocate 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 North West 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 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 Oct. 13, 1859 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. General Conference Committee, A.C. Long, W.C. Long, J.C. Branch, with W.C. Long, Editor

CHURCH OF GOD MESSAGE EXPANDS

CHAPTER XConference in South Dakota

For the first time we learn from the Sabbath Advocate, November, 1892, of any Church of God work in South Dakota. A Quarterly Conference of the Church of God was announced to be held at Bonesteel, Gregory County, S. Dakota, December 2nd. This took place after the annual conference had been held near Carns, in Rock Co., 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 (1963) we still run across someone who has one of those old song books.

The Sabbath Advocate Policy

In the summer of 1894 there seemed to appear much opposition to the Sabbath truth, and because the Advocate was supposed to be a liberal paper, it was even thought that it should throw its pages 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 Conference

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, M. M. Anderson, J. H. Sperry, J. W. Beatty, C. E. Whisler, and W. L. Raymond.

Louisiana Conference

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 25. It was requested that each church, as well as scattered Brethren and Sisters, be fully represented. Executive Committee, B. F. Purdham, E. G. Causey, and H. G. Roberts,

A Humorous Item

A good brother, sending in a donation to the Advocate, says: "I send a prescription to the Advocate." 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.

A Meeting in Pennsylvania

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, Pa., and Brother Wing of Blockville, New York to preach the Word.

Encouraging Reports of Work

In the Spring of 1896 the editor of the Advocate, Eld. W. C. Long mentioned a number of the 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. Prasler in Nebraska; Brother Ellis in South Dakota; adding that over one hundred were brought into the truth since the General Conference meeting.

Nebraska and South Dakota Conference

During 1898 there was a Conference held of the Brethren of northern Nebraska and southern South Dakota. Eld. 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 lot of holiness or sanctification as a definite second experience; that is, another experience with God besides conversion. As a result, it apparently broke up a number of 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 leadership of Brothers Philip Kiesz, Sr., and 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 the town, the trustees being Philip Kiesz, Sr., John Brenneise, Sr., Frederick Miller, George Dais, 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 about 1923 (late) 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 A. 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 the 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, Wm Halbesleben from Minnesota, gathered a group of believers in a community about twenty miles south of Kula. 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, Issak, 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 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, Noah Camero, and Melvin Sweet, Clifford Tuttle.

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, in which the Church of God had an interest. It was located at White Cloud, Michigan. 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 cradle 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. Committee--V.F. Whisler, M.A. Branch, and G.T. Rodgers (Brother G.T. Rodgers was elected Secretary-Treasurer of the General Conference during this meeting). In the January 2, 1900 issue of the Sabbath Advocate contained the following note:

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, M.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. He Sloan, L. A. Wing, J. W. Miles, Hiram Harris, J.W. Sperry, H.T. Whitehall, F. C. Fixley, F.P. Kennedy, James Shingleton, Levi Watkins, Gilbert Cranmer, M. J. VanderSchuur, J. W. Beatty, S. P. Loop, A.F. Bacon, R. H. Sherrill, L.J. Herriman.

Death of a Gospel Soldier

Our beloved brother, A. C. Long, died of brain fever, September 21st, and was buried September 23rd. This calamity falls with 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.A. 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 the time of his death he was member of the General Conference Committee, and President of the Missouri State Conference.

CHAPTER XI

THE CHURCH AT THE TURN OF THE CENTURY

Final Change of Name of 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, by substituting the word Bible for Sabbath, feeling that it would remove some prejudices. 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

By Elder W. H. Littlejohn

Complete power to be restored to the Papacy in the near future. The true church about to be subjected to another terrible persecution. Italy the sixth head of the prophetic beast of Revelation 17. (And here was inserted a cut of the Seven-headed and Ten-horned Beast) 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 1963). During the 1902 General Conference Session, which was held in Stanberry, beginning December 11, the possibility of establishing an Academy for the Church of God was discussed.

Another Change of Editors

The General Conference which met in December of 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. Goddenough, J. C. Branch, and 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 truth, 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 much valuable food for the Christian; and we now send your 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 to take your paper. We are glad that 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)

An Old Pioneer Wears Out

The Branch Brothers were called home from the General Conference by a telegram, telling them that their stepfather, Elder Gilbert Crammer, was dying. The obituary appeared a few weeks later 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, September 2nd and 3rd, 1905. The meeting was called (of) order by Elder J. R. Goddenough. The president of the General Conference, Elder W. C. Long, was present also. The officers of the newly-formed state conference were: C. C. Wells, Pres.; Frank Miller, Vice Pres.; Blanche Sheffield, Secretary; 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 that 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, Webster, Horton, Nelson, and other families, as was also Elder Goddenough 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 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. Winda 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, the Dover Sabbath School, the Bengal Sabbath School, the Clayton Sabbath School, the Tahlequah Sabbath School, the Ludlow Sabbath School, The McAlester Sabbath School, The Poffett Sabbath School, The Oklahoma City Sabbath School, The Midway Sabbath School, The Wister Sabbath School, and the Tulsa Sabbath School.

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 of the conference, 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 a 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, besides The Bible Advocate, being accused of using Conference money to operate his own local newspaper. Whether this was true or not, he was accused of mismanagement of office, so according to Eld. Long's proposition it was decided to pay him the sum of \$400.00, the amount due him and he was asked to resign.

New Officers Elected

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

On 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 belong 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 (in 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 the work in Stanberry that needed to be 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, Carter Creek, Tennessee, and J. F. Williams, Boss, 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 26th, 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, Tenn.

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.

So the office material was moved to a building on West First Street. It was inconvenient to get started to again publish the papers. There was \$400 insurance on the building and \$300 on the printing material, but that was far from covering the actual loss. 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 in 1908

The 25th Annual Conference of the Church of God met in Stanberry, Missouri, beginning December 30d, 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. Comst. They reported the following for credentials: E. G. Blackmon, C. A. Blood, M. S. Carlisle, S. S. Davison, G. G. Gilstrap, A. J. Hayes, J. T. Johnson, S. P. Loop, Jasper Moore, J. A. Nugent, S. E. Northup, J. T. Prime, G. W. Richards, A. B. Sloan, J. H. Vandever, Charley Williams, J. F. Williams, J. T. Williamson, Jacob Brinkerhoff, R. E. Caviness, A. F. Digger, M. B. Ellis, Hiram Harris, J. L. Merriman, F. P. Kenady, S. W. Mentzer, S. A. Moore, J. H. Nichols, J. W. Osborn, L. L. Presler, G. T. Rodgers, I. N. Rogers, James Shingleton, H. T. Whitehall, Hiram Ward, and E. F. Whisler. The following names were singly added: J. E. Wells, J. R. Goodenough, E. D. Cox and C. C. Wells. The motion to add the name J. R. Goodenough to the list was lost as he ^{was} previously suspended until he explained his attitude against the General Conference.

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 (Neb.) S. S. Davison (Okla.), and E. G. Blackmon (Mo.)

Elders Jacob Brinkerhoff and A. F. Digger 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 Gentiles Times would end in 1914. And 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 7, 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 B. A. 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."

CHAPTER XII

EVENTS DURING 1910-1918

Those sending in reports of labor during 1910 were Elders M. W. Unzicker (Okla.), J. H. Nichols (returned to Mo. from Calif.), J. F. Williams (Ala.), M. S. Carlisle (W. Va.), H. T. Whitehall (Ia.) E. G. Blackmon (Mo.), A. B. Sloan (Ark.), G. W. Patison (Calif.), L. L. Fresler (Nebr.), J. T. Williamson (Mo.), and M. B. Ellis (formerly of South Dakota).

Brother T. Mienhius of Lawton, North Dakota was mentioned in the August 19 issue of the Bible Advocate for the first time. It was not until about twenty-five years later that he with his family visited the Brethren at Eureka, South Dakota during a campmeeting held there. And 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 a minister, Elder R. C. Moldenhauer.

For a long time the Bible Advocate had been printed in large newspaper size of eight pages, but now in December it began to appear in the small size of about 9x12 inches, but increased to sixteen pages.

Elder A. F. Dugger Goes to Rest

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 considered a contributing editor.

Events During 1911-1912

The Wilbur, West Virginia Church of God was built, and deeded to the Church of God of Stanberry order, as reported in the Bible Advocate, January 10, 1911.

Elder A. T. Jones at Meeting

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'. The General Conference was held in Stanberry in the month of October.

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. Winds vice-president, and Elder M.B. Ellis secretary and treasurer.

One news item that found a place in the Bible Advocate was the great disaster of the loss of the ocean-liner, the great Titanic, when it collided with an iceberg. The estimated loss of life was 1600. 1912

Death Notice of Elder O.R.L. Crozier

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

It may be well to again list the names of the credentialed ministers as of October 17, 1912 when the General Conference met at Stanberry, Missouri. They were:

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. G. Sloan, J. H. Vandever, J.F. Williams, J. T. Williamson, Jacob Brinkerhoff, R.E. Caviness. A. F. Digger, R. A. Winchester, J.R. Thompson, W.B. Ellis, Hiram Harris, J. L. Herriman, F. P. Kennedy, S. W. Mentzer, J. H. Nichols, J. W. Osborn, L. L. Prealer, G. T. Rodgers, James Shingleton, H. R. Whitehall, Hiram Ward, E. F. Whislar, James Prather, Samuel Poff, F. C. Robinson, A. N. Digger, G. W. Patison, A. J. Hayes, S. A. Moore, L. D. Maple, Amzy Williams, C. W. Smith, A. H. Stith, James Friend. Eld. S. W. Mentzer was re-elected president of the General Conference.

Elder A. N. Digger in Services 1912

The November 19th edition of the B. A. contained the following note: "Bro. Andrew N. Digger 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. Bro. Digger pioneered his way, and found friends and hearers, as well as receptive minds for the truth. An appointment had been made for Bro. Digger at Pleasant Hill, nine miles north of Stanberry for a protracted meeting commencing on the evening of the 15th to which appointment Bro. Digger went, and to perhaps return to the former interest.

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 service.

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 issue of the B. A. 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 the 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."

The thirtieth annual General Conference of the Church of God was held in Stanberry, Missouri, October 19th. Eld. S.W. Mentzer was re-elected president, L. L. Prealer vice-president, G. T. Rodgers secretary, Jacob Brinkerhoff treasurer, and G. W. Richard, H. T. Whitehall, A. D. Youngs, and A. N. Digger were elected members of the executive committee. Jacob Brinkerhoff was again chosen editor with a salary of \$10.00 per week. 1913

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 under his labors.

The Message in the State of Washington

In the late fall of 1913 Elder L. L. Prealer commenced a good work for the Church of God at Farmer and Waterville, Washington, or perhaps got quite a number of additional members into the churches where some of our people were living.

The Eventful Year^s of 1914-1918

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. And 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. VanNostrand. Lloyd Shanklin's and Charlie Salkald's names also began to appear in the Bible Advocate as zealous workers.

Editor Jacob Brinkerhoff became disabled to carry on his duties in the B. A. Office, so Brother A. N. Dugger became editor of the paper in the month of June, 1914.

Ellen G. White Dies

An item of interest for many Church of God people was the announcement at St. Helena, California, July 17, of the death of Ellen G. White, 88, ¹⁹¹⁵ 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, Eld. James White who died in 1881.

Eld. 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 that state was Eld. H. C. 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 in 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 the Bible Advocate as doing considerable work during 1916 were G. E. Fifield of Lynn, Mass., Herbert Miles of Maysville (later moved to Stanberry), Mo., 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. ~~Zwick~~ Unzicker and others in Oklahoma, A. H. Stith and F. C. Robinson in southern Missouri (Brother Robinson moved from Stanberry where he had worked eight years in the B. A. office), L. D. Maple of Stanberry, A. N. Dugger of Stanberry (editor of B. A. then), G. W. Sarger of Indiana, H. A. Jenkins in Nebraska, and L. L. Fresler 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 *War started 1914,*

It was in the month of April 1917 that the United States entered the World War 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. 1917

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."

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. The latter was one of the pioneer members of the Church of God in Missouri. Elder Whitehall also was a longtime worker in the church.

CHAPTER XIII

INNOVATIONS FOR THE CHURCH OF GOD

Events During 1919-1924

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 in debates that were held. He also held a seven-weeks meeting in Stanberry with fifteen new editions.

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, 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. 19/9

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 baptised 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

For about two years previous, it was proposed that the Church of God build a college to train ministers, and now 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 in and stated that God does not need a college in His work, that the Holy Spirit through the Word will guide into all truth, and the colleges and schools are of the Devil, and that Jesus is coming soon.

The January 20th issue of the Bible Advocate (1920) lists three names of folks who pledged \$1,000 each to the college fund, and promises to bequeath 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 the wills, amounted to \$59,023.25. 192

The Bible Home Instructor

This was the year in which 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. 193

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 Bible Advocate carried the obituary.

Bible Workers Assist Evangelist

Elder Herbert Miles 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, and some of the young men preparing for the ministry that 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 Lunched 1921

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

While in meetings at Stidhar, Oklahoma, Elder Dugger came in contact with the Marrs families who were formerly associated with the Campbellite Church. Brother 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 the 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. One of the most successful ones seems to have been at South Gifford, and the church started there then is now known as the Mount Carmel church.

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. And 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 places, and trips over the country, away from the editorial office, were reported later.

Elder E. F. Thorp continued working in Arkansas, and also reported a debate held at Grubbs.

Elder J. T. Williamson, who at one time studied to become a lawyer, was busily engaged in gospel meetings in 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 his new field in the state of Idaho.

Elder Burt Marrs assisted Elder Herbert Miles for a while in a campaign at Falls City, Nebraska.

Elder R. A. Barnes met with some terrible persecutions for preaching the truth at Broken, Oklahoma.

Elder Z. V. Black preached regularly in the vicinity of DeQueen, Arkansas.

Elders Salkeld and Slankard were laboring in several parts of Iowa during the year.

Elder B. C. Mason of New York City reported a total of seventy-nine converts for the year.

The Prince of Ethiopia Visits 1922

The Prince of Ethiopia, Wixzeyxard Challoughczilzise, accompanied by his secretary, Elder R. B. St. Clair, arrived at Stanberry, June 12th, 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 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 on his way to Chicago where he expected to leave for his country.

Work Established in Mexico 1922

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 were also some interests in China, India, New Zealand, and Jerusalem, as well as other parts of the world.

In 1922 all the ministers in 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 1922, and many worked hard toward that end.

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

Elder Russell Barton was one of our workers who resided in and was evangelist-pastor in the state of Vermont.

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

A Divine Healing Ministry 1922 — 1923

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

He taught in his preaching and writing, against 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." 1 Cor. 10:31. He also admonished the preachers to follow God in everything. Too many are feasting instead of fasting, he said.

Elders Andrew 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 sizable 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 was erected.

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 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 listed 126 ministers in the church then, classified as credentialed, licensed, or missionary workers. Attendance was estimated to have been from 1000 to 1500 during some evening services.

Seventh Day Baptists and Church of God Confer , 1923

At this 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 cooperate and possibly eventually unite.

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

Elder Wm. Alexand^{er} joined Elder L. I. Rodgers in a tent meeting at Nevada, Missouri during the summer.

Elder R. K. Walker reported a meeting at Quinn, 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 Elders Digger and Grotz got together again in a meeting in Los Angeles, California. The meeting was called to form the California State Conference. 1924

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

Colporteur work Instituted 1924

During the General Conference meeting at Stanberry in August, 1924, Elder O. R. Osman was appointed as representative in general missionary and colporteur work in the United States.

State conferences were held in Texas, Arkansas, Missouri, Iowa, and Michigan. There was also a Mexican state conference in Texas.

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

CHAPTER XIV

EVENTS DURING 1925-1932

Elder Osman having been appointed in 1924 as the head of the colporteur institute, we note that in 1925 a very aggressive program was launched 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.

We may mention Elder C. E. Croshans, a fairly new minister in the Church of God, who did a lot of good selling Bible Home Instructors in Indiana. Later, he baptised seventeen in Detroit, where the seed had been sown by the colporteurs, Sisters Walkley and Harrison.

Other effectual colporteurs of about that time that might be mentioned were Elders J. D. Bagwell, W.W. McMicken, Horace Munro, Rudolph Haffner, O.A. Smith, O. R. Osman, and Sister Delphia Buck.

Campmeetings and Conferences 1925

The first campmeeting held at Eureka, South Dakota was in June of 1925, as announced through the Bible Advocate by Elder Christ Kiesz. The Brethren who ministered with the Word during that meeting were P.J. Kormmesser, Christ Kiesz, John Brenneise, Martin Reuscher, Christ Maier, Burt F. Marrs, & A. N. Digger.

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

The Oklahoma State Conference meeting was held during the first week of August, at Fairview, but the campmeeting preaching services already 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 Messare Goes to Scandinavia

1926

A message received from Brother F. Clouson in Sweden in 1926 formerly from South Dakota, stated that he translated English tracts into the Swedish language. Eld. J. M. Orr-maerem began to spread the Church of God message in Norway about the same time. Brother A. H. Lindsay who resided in the Panama

Canal Zone also had aroused an interest in the Church of God there.

Elder P. J. Kormesser, a German minister from Chicago, held meetings in both North and South Dakota, as well as in Canada where he visited isolated Brethren. Several of the Kainer family near Vibank, Saskatchewan are members of the Church of God now, one being the wife of a Church of God minister, namely Elder John Kiess.

The German Brethren reported publishing the Bible Advocate in the German language for the benefit of the German Brethren scattered through the Dakotas, Montana, California, Washington, Canada, and other places.

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

Some of the new names appearing as young ministers working for the Church of God in 1927 were those of Elders Roy Dailey (Ark.), Frank Walker and Ennis Hawkins of Oklahoma. In Oregon a work was going on too, an organized work, with Brother G. A. Hobbs apparently being one of the leaders in conference work.

The campmeeting and General Conference sessions were held at Rich Hill, Mo., when Elder Burt F. Marrs became president, Chas. E. Brush, Sec.-Treas., and Eld. J. T. Williamson vice president.

One of the changes made 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 resolution that was passed at this conference was: "Resolved that the Church of God believes and teaches the Baptism of the Holy Spirit with the evidence of a life that bears the fruits 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 service.

Elder William Fiedler, a former S. D. A. 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, the work being transferred from Eureka, South Dakota where it had been printed previously.

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 the British West Indies

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

Continued Growth of Work 1929

Elder Ed Severson wrote from Oklahoma in 1929 that the Almighty was blessing the work, and the people were rejoicing over the truth. A number were added to the church, churches were organized, and meeting places were built.

Elder F.F. Knott, formerly a S. D. A. minister, wrote from Spokane, Washington that he had the pleasure of leading a young Pentecostal preacher and his wife to accept the Sabbath truth.

Elders A.J. Ray, Sam Oberg, and Roy Dailey were all doing some gospel work in Oregon at about this time.

Eld. Pete Bartchi was state evangelist of Arkansas at this time.

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

Change of Policies in the Church 1929

It will be recalled that during all of our earlier history the papers were thrown open to publish most anything, and many of the Brethren, and even Sisters argued back and forth over some 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 would be created thereby.

During the 1929 General Conference meetings in Stanberry, it was resolved that the ministers teach against the eating of 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. A few of the Brethren resorted to printing their views in Bulletins.

Differences of opinions that existed were largely regarding the time of the New Birth, time for observing the Lord's Supper, the Law of the Glean 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.

Early in 1920 Elder A.W. 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 during our Centennial Year (1963) are the Caswells. One of the members of the family, namely, Elder Nelson Caswell, is a minister of our Church; another is Sister Hope, wife of Brother LeRoy Dais, manager of the Church of God Publishing House. 193

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

And Eld. 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 this 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.

1931

In January of 1931, the Young People's Department was started and conducted 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 business manager of the publishing house. He was the son of Elder Timothy Amzy Williams of Missouri.

An outstanding and miraculous healing of pellegra, after several years of sickness, was reported in this year. Sister Mary Welch of Ryan, Oklahoma was healed instantly.

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 Severson. At that time he was recognized as the youngest minister in the Church of God.

Elder A. N. Dugger Goes to Palestine

Elder Dugger had long had a desire to go to Palestine to work, and to establish world headquarters for the Church of God there. So young 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, taking up his duties as assistant editor early in October.

The editor of the Advocate, Elder Dugger, gave his farewell address at the Stanberry church October ~~14~~ 3rd, and left with his family for Palestine, stopping ⁱⁿ England on the way and doing some gospel work there for a while first.

It should have been stated that before the above-mentioned changes, at the General Conference sessions in August, Eld Wm. Alexander was chosen President, Eld. Frank M. Walker Vice President, Chas. E. Brush, Secretary-Treasurer, and the other executive committee members, Ennis Hawkins, C. C. Dodd, John Kiesz, A. N. Dugger.

1931 to
During 1932 Elder A. N. Dugger had many articles, and "Notes by the Way," and experiences in the land of Palestine, published in the Bible Advocate.

It may be mentioned here that ever since the capture of Jerusalem from the Turks in 1917, there appeared many articles and news items all through the years on "The Jews and Jerusalem."

Elder Wm. 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 the editor of the Bible Advocate, Elder A.N. Dugger as associate editor, and Elder John Kiesz, who had served as assistant editor, to now serve as office editor and proof-reader, etc.

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

Elder Dugger Returns From the Holy Land

1932

Elder A. N. Dugger left Palestine, and on the way home did some 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, Mo, and a good interest was created in a short time, and a church was established.

CHAPTER XV

FATEFUL YEAR FOR THE CHURCH OF GOD (1933)

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

Another young minister who came into our midst about this time was Elder Kenneth H. Freeman from 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 church 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 held at Stanberry in 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 Daily, Secretary-Treasurer; and the Committeemen, Wm. Alexander, C. E. Groshans, Christ Kiesz, Hugh Miller, and Frank Williams.

Explanation

Most of the ministerial reports and history of the Church of God work from 1921 on were published in the Harvest Field Messenger. Not having any of the Harvest Field Messengers saved between then and 1933, it is possible that quite a number of the ministers, and their labors and 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

1933

About three months after the General Conference and Campmeeting had been held in Stanberry in 1933, there was formed what 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 as that carried at Stanberry. But this matter of the same volume and number was shortly thereafter changed.

History of the Two Groups (Salem Now)

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 a 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 thus chosen accepted their positions, a number of those staying with the Stanberry organization, and some were not accepted by the Salem group, even after their names came out by lot.

Those chosen to be on the board of Twelve for the Salem group were. No. 1, J. N. CrnNaerem 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. Negby of Palestine. No. 11, John Kless of Missouri. No. 12, Chas L. Royer of Connecticut.

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

We will not list the Seventy here. Some of them did 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 a long time 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 years, but troubles soon also arose from within the group, which in time led to the defection of a number of the leading Brethren.

Snows go to Jerusalem

1936-1937

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.

Sometime 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 to Palestine as a missionary to the Jews. He and the Snows were to work together there, but he preceded them by several months, and this venture 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 Galena, Kansas, where Elder Wm. 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 Kless did quite an effective work in several parts of Canada. And so was Elder E.A. Straub instrumental in raising up several groups of believers in that country. In 1938 the first Church of God 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.

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 various foreign countries much good was being accomplished, and especially so in old 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 those 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 Now)

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 of her work, in 1934.

The following year, in 1935, Elder W. C. Rodgers was appointed editor of the Bible Advocate, and Elder S. J. Kauer the officer editor.

Elder Ennis Hawkins was the general evangelist for the Church of God during 1936 and following years and traveled extensively for the cause.

Elder G. T. and W. C. Rodgers passed away during this year. And Elder Roy Davison was elected president of the General Conference, and was also named editor-in-chief of the Bible Advocate.

During those years the Field Messenger was often used as an Exchange of Views Department.

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 of the Churches of God.

Women's Association Formed

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 field of labor.

In 1941 Carl W. Carver was elected president of the General Conference, Elder Burt F. Marrs Vice-president

Negotiation 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 Wm. Alexander, K. H. Freeman, and Otto Haaber representing Salem.

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 this summer. 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 Cwosso, 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

In the same year, the Brethren of the Stanberry order 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 work. It will be recalled that years before this funds were raised for a college building, but no building was erected. When the management was pressed for funds in those years, they were used in the general work instead of erecting a college. But now in 1946 Elder Burt Marrs was also pressing for a school to train young ministers for more effective work.

In the spring of the year Elders Burt Marrs, 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 CPA denied a building permit until building materials would become more plentiful. In 1947 the cornerstones of the sanctuary part of the large edifice was laid.

A Reunion of the two Churches in the Making

1948

There had been a general feeling among the membership of the two churches that they were not receiving the blessing of 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 respective 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, 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 August 1949 meeting to be held in Stanberry, Missouri. Another noteworthy thing 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, M. S. Marrs, Tieman De Wind,
A. F. Dugger, Burt Ford, Pedro R. Perales, Philip Ojeda, R. C. Moldenhauer,
Ivan Harlan, Christ Kiesz, E. A. Straub, Ennis Hawkins, A. E. Lidell,
C. J. Hewood, K. H. Freeman, W. H. Olson, W. T. Bass, Ed Severson, Reuben
Moldenhauer, Guadalupe Gonzales, A. Dugue, Fred Krumsick, C. P. With, Emmett
Samson, O. T. Whitten, R. E. Burge, S. G. Sweet, S. J. Kauer, Thomas D. Foster,
A. S. Christenson, A. L. McCoy, Clad McClarath, W. T. McMicken, W. W. McMicken,
Burt F. Marrs, R. K. Walker, Edgar Lippencott, E. G. Harrington, Pete Hrenyk,
H. W. Munro, Charles E. Adams, Joe Ling, A. C. Turner, Carley Hayes,
J. B. Brenneise, J. W. Martin, Follo Heebsh, K. C. Walker, H. E. Vander Schuur,
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 quite assured, the building program in Stanberry went steadily on, and Spring Vale Academy prepared to open September 16, 1948, with Elder S. J. Kauer the principal. At the appointed time it did open 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 convened in August.

A farm of 146 acres had been purchased near Cwosso 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 September 25. The dedication sermon was delivered by Elder Wm. Alexander.

CHAPTER XVI

EVENTS DURING 1949-1962

The Merger Takes Place 1949

The Stanberry and Salem Groups held a joint campmeeting at Stanberry, Missouri in August (12-21) 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, one against it, and one was left blank. 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 former groups who later showed their disapproval of uniting, by calling for 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 group. E. A. Straub, Wm. Alexander, K. H. Freeman, W. W. McMicken, Otto Haerber, 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 chosen then 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 as 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.

The Roster of General Conference Officers follows:

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

General Districts and Overseers:

- | | |
|-----------------|---|
| District No. 1. | L. I. Rodgers Overseer (comprised of Colo., Kans., Neb., & Wyo.) |
| " " | 2. Christ Kiesz (North Dakota, S. Dak., Manitoba, Saskatchewan) |
| " " | 3. R. E. Burge (Montana, No. Ida., Wash., Alta., and B. C. Canada) |
| " " | 4. E. A. Straub (Calif., Ida., Oregon, Nev., Utah, and Arizona) |
| " " | 5. Archie B. Craig (Okla., N. Mex., and Texas) |
| " " | 6. Wm. Alexander (Minn., Ia., Mo., Ark., and La.) |
| " " | 7. W. W. McMicken (Ky., Tenn., Ala., Miss., Ga., Fla., S. Car.) |
| " " | 8. Ennis Hawkins (N. Car., Vt., Mi., Conn. Va., N. J., R. I., Pa.)
Mass., Me., N. H., Del., Wash. D. C., and Quebec) |
| " " | 9. K. H. Freeman (W. Va., Ohio, Ind. Ill., Wis., Mich. and Ontario) |

Death Notice 1950

Sister William Alexander passed away on January 6th of this year. She had been a constant assistant in her husband's ministry.

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 a song sung by Elders Kim Peck, Garcia, Campos, and Padilla.

Elder Marrs Travels to Foreign Fields 1950

During this time we 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 reported 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 (1950) Elder Marrs took a trip to old Mexico, and attended a conference in Mexico City. It was reported that at that time we had about 120 churches in Mexico, and Elder Jose Kim Peck was the president of their Conference.

Following the merger, it seems that more and more new meeting houses were erected over the country by our people, one of these being the Los Angeles Church, of which Elder Carl Stacy was pastor.

Missionaries go to Africa 1951

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.

This was also the year in which Elder Chas. J. Ellis came to the United States for several months, and while here he attended and took part in the Red Rocks Campmeeting of the Church of God near Denver, Colorado.

Midwest Bible College Becomes a Reality 1951
Midwest Bible College opened its doors for classes in September 1951, with a light enrollment. The college is 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. 1952

Elder E.A. Strub, acting chairman of the General Conference, paid a visit to the publishing house.

The Canadian Churches Dedicated

The dedication of the Church of God building and campmeeting took place in Calgary, Alberta, Canada in July 1952. Guest ministers present were:

Elders Chas. E. Adams, E. A. Straub and John Kiesz. This was in connection with the Canadian campmeeting. Elder Ray Moldenhauer was then pastor of this church.

Another church dedication was held in Mipawin, Saskatchewan, Canada in the previous month June 1952. Ministers present were Elder Pete Kreryk, R. C. Moldenhauer and John Kiesz. Elder Kiesz brought the dedication message.

Dr. Carlin Comes to Stanberry 1952

Dr. and Sr. A. L. Carlin, and son Paul, arrived from California in 1952. He planned to establish a medical practice in Stanberry, and also to assist with teaching duties at the Midwest Theological Seminary. He not only taught at the school for many years, but was also head of the College Board. In addition to this he was the doctor for our town of Stanberry.

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.

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.

Events During 1953-1955.

We note that Elder Adams left on another missionary tour in 1953, this time to the Caribbean theater.

Elder E. A. Straub made an extended tour of the United States and Canada in the interest of our work.

It will be recalled that Spring Vale Academy had a small start, and that the old farm building was used for the girls' 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 South Broadway, Denver, Colorado during the month of August, and for quite a number of years after that it was held at the same place bi-annually. This was a very ideal place for the Church of God campmeeting and conference sessions.

"Faith For Our Time" Goes on the Air

Sometime after that the directors of the new radio program "Faith for our Time" engaged Elder K. H. Freeman as the principle national radio speaker, and he has carried on in this capacity for many years.

Change of Editors 1953

We note that in October, the 12th issue, of the Bible Advocate, 1953, the name of Clayton L. Fambion appeared for the first time as Editor, having replaced Elder Ray E. Donight.

Events During 1954-1955

↑ In March of 1954 groundbreaking services took place in North Sacramento, California, for a new Church of God building to be erected. Brethren Ivan Harlan and Israel Haeger (the pastor) both spoke for the occasion. Brother Haeger did such good work there.

Elder Ray Donight located in Portland, Oregon to pastor the church. The Church of God has its own building there.

The Canadian District convening this year was held at Meath Park, Saskatchewan, July 23-31. In this Province the church had some staunch members at that time. 1954

Midwest Bible College opened its fourth year in the fall, with Elder Roy A. Marrs director.

Elder Carl Stacy Killed in Car Accident 1955

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 (December 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.

First Graduates 1955

Midwest Bible College had its first graduating class on May 14, 1955, after being in operation for four years. The graduates were Haskell Hawkins and Roberta Harris. Elder E. M. Steub, chairman of the General Conference, brought the Baccalaureate sermon, and Elder Burt F. Marrs brought the Commencement address.

During those times, Elder H. H. Hoffman of Vernon, B. C., Canada, sent in some encouraging reports of work done in the Dominion. Elder A. C. Moldermauer was the Canadian Overseer then.

EVENTS DURING 1956-1959

Early in 1956 a new church building was started in Grand Junction, Colorado, and finished before the year was out. Elder John Kless was pastor of the assembly when the building program commenced.

Those being graduated from Midwest Bible College in the spring of 1956 were: Edith Forkel, Lyle Schueler, Clara Ling, and Nelson Caswell.

Elder Charles E. Adams became editor of the Bible Advocate this year (1956), and was appointed Director of Midwest Bible College.