

August 12, 1963

# 100th Anniversary Issue

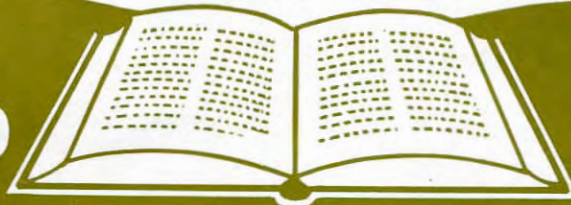


OUR  
**100**th  
YEAR

1863

1963

of SERVICE TO



GOD AND MAN

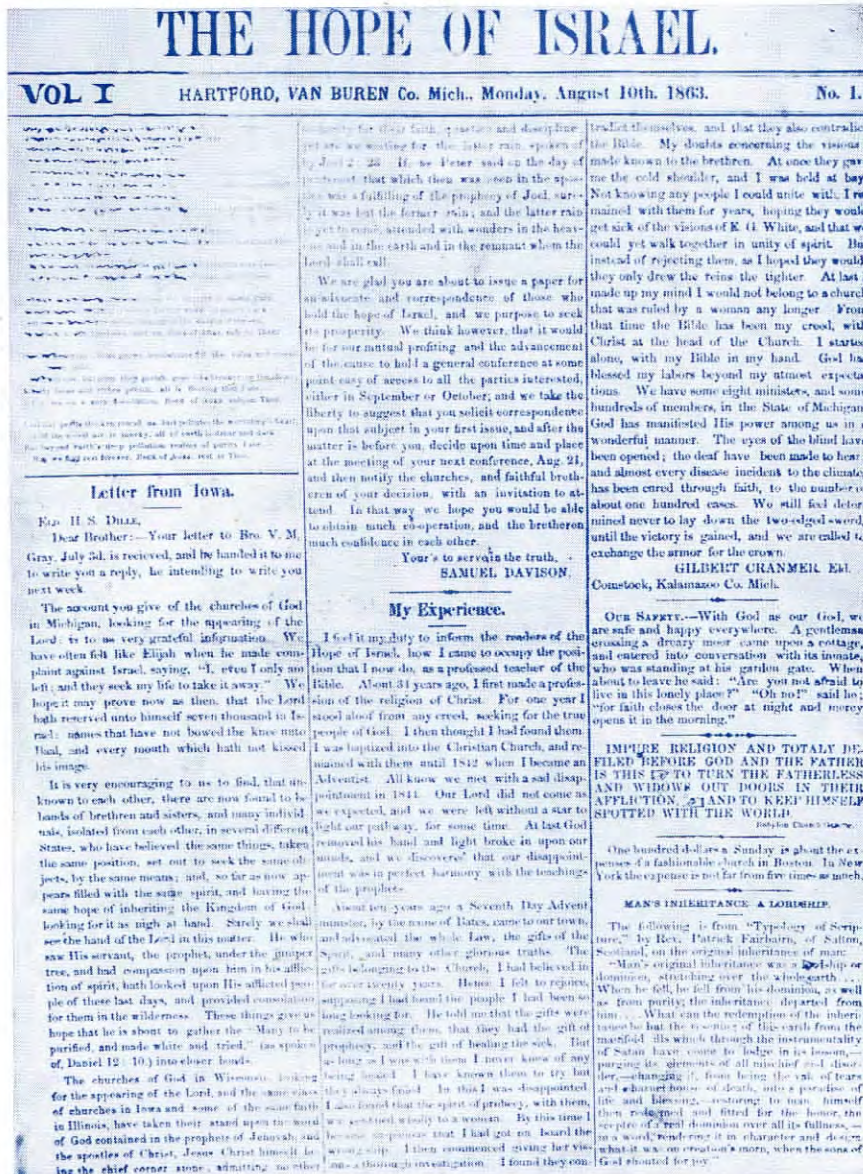
*The* **Bible Advocate**

AND  
HERALD OF THE COMING KINGDOM

August 10, 1863 -- August 9, 1963

A small beginning

ANNIVERSARY



THE HOPE OF ISRAEL.

VOL I HARTFORD, VAN BUREN Co. Mich., Monday, August 10th, 1863. No. 1.

[Faded text in the left column of the magazine page]

Letter from Iowa.

Dear Brother:—Your letter to Bro. V. M. Gray, July 25, 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 me 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 hath 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 prospect, 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 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, leaving the chief corner stone, admitting no other

foundations for their faith, position 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 sky, it was but the former rain; and the latter rain, 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 announcements 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 much co-operation, and the brethren much edification in each other.

Your's to servants the truth, SAMUEL DAVISON.

My Experience.

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 31 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 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 teachings of the prophets.

About ten years ago a Seventh Day Adventist minister, by the name of Bates, came to our town, and advocated the whole law, the gift of the Spirit, and many other glorious truths. The Spirit, and many other glorious truths. The Spirit, and many other glorious truths. The Spirit, and many other glorious truths. The Spirit, and many other glorious truths.

Let themselves, and that 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 K. G. White, and that we could yet walk together in unity of spirit. But instead of rejecting them, as I hoped they would; they only drew the reins the tighter. 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 cross, 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.

OUR SAFETY.—With God as our God, we are safe and happy everywhere. A gentleman crossing a dreary moor came upon a cottage, and entered into conversation with its inmate, who was standing at his garden gate. When about to leave he said: "Are you not afraid to live in this lonely place?" "Oh no!" said he; "for faith closes the door at night and never opens it in the morning."

IMPURE RELIGION AND TOTALLY DEFILED BEFORE GOD AND THE FATHER IS THIS TO TURN THE FATHERLESS AND WIDOW OUT DOORS IN THEIR AFFLICTION, AND TO KEEP HIMSELF SPOTTED WITH THE WORLD.

The hundred Ad as a Sunday is about the expenses of a fashionable church in Boston. In New York the expense is not far from five times as much.

MAN'S INHERITANCE: A LOUSHP.

The following is from "Typology of Scripture," by Rev. Patrick Fairbairn, of Saltire, Scotland, on the original inheritance of man:—"Man's original inheritance was a Kingdom or Dominion, stretching over the whole earth. When he fell, he fell from his dominion, as well as from purity; the inheritance departed from him. What was the redemption of the inheritance but the resurrection of this earth from the massed sins which through the instrumentality of Satan have come to lodge in its bosom,—purging its elements of all mischief and disorder,—changing it, from being the seat of tears and lamentation, of death, into a paradise of life and blessing,—restoring to man himself then redeemed and fitted for the honor, the sceptre of a real dominion over all its fullness,—in a word, rendering it in character and design what it was on creation's morn, when the scene of God shined for joy."

The front page of the first issue



# Lost at Sea

*Editorial*

**I**t was a humble launching—a vessel of small dimensions, with few passengers, an amateur crew, and instruments that were crude. Besides all this, the waters were tempestuous at the time. Such was the launching of **THE HOPE OF ISRAEL**.

With only four small pages to the issue, and those numbering only 40 per printing, the **HOPE** was first put out by men who relied heavily upon divine direction and trial and error. With background in editing and typesetting, but none in makeup, the workers put themselves to the task. And their only equipment and supplies had been purchased with a \$100 investment and an unpaid balance.

To add to the difficulties, the nation was at the time entangled in the devastating Civil War that split the nation wide open, breaking church ties, as well as family ties. World conditions were very unstable. No one could foresee the future; only God knew what was ahead.

Little did the sponsors expect this tiny paper to continue so long; the return of the Master was thought to be near. And even if it had been expected that His coming was that far off, the chances of survival would have been judged small, at least by the onlookers. But today this little paper has grown into a bigger magazine and continues to sail along—100 years later!

As is typical of new things, the launching of

**THE HOPE OF ISRAEL** drew considerable interest. The two-score passenger list (subscribers) quickly grew to hundreds. Destinations reached farther and farther—even to the territory west of the Mississippi—as the circulation increased. Pioneer names of Sabbath-keeping people were added to the list. Some of those names are still familiar to present-day readers. But regrettably, many of these names are unknown on the passenger list today.

Through the century as **THE HOPE OF ISRAEL** sailed the sea of time, three times taking on other names of identification, many passengers came aboard, paying their fare with enthusiasm, eagerly anticipating the joys that awaited them in the future. Many of them found their greatest expectations realized, and continued following each issue with avid interest. But there were others who shifted their attention elsewhere and eventually chose to abandon ship. Today, only the older ones among us remember many of these families; to the younger generation they are only names which have been repeated.

Letters from “the seniors among us” (see page 5 and elsewhere) indicate that there are very few readers today who can trace their family history back to the readers of **THE HOPE OF ISRAEL**. We wonder if there would be any who could trace their families back to the readers of the very first issue of the **HOPE**? That would be a span of only four or five generations—a comparatively short

period of time in light of the entire history of God's people.

By far the majority of the passengers have boarded without family ties to the original HOPE. This would be ideal if the pioneering passengers had continuing ties through children, grandchildren, great-grandchildren, and great-great-grandchildren. It would indicate increases in passengers by the hundreds. But to have the old-time names fade away as the years go by suggests that many a passenger abandons ship at sea.

Though deserted by many a passenger—and crewman—the good ship sails on. Worn and tried at times by raging storms and the tossing seas, she remains on course, seemingly all the better able to meet the stress and strain as trial after trial is met.

Frequently, it has been the case that passengers have been taken aboard who once abandoned ship. This rescue mission is a part of the blessedness of the venture, a part of the reward for having a part in this voyage through time.

Possibly you are one of those who abandoned your paper for a time, deeming other things more appealing. Through the intervening years you sought other ways to go, other voices to follow. But now you have returned with a new interest that is deeper settled and longer lasting. Praise God!

Perhaps you are one who abandoned ship years ago and still have not found your way back. (Someone is trying to reach you by sending you this special issue.) You have gone from port to port, searching for a reliable and satisfying guide in life, but still none can suffice. Come aboard! There is room for you.

Perhaps your parents or grandparents before you forsook the good ship, and following their example you, too, thereafter avoided her. Somehow you came to feel that her message was for the legalist, the radical, the Judaizer and not for liberty-minded Christians. If you still hold this opinion, come aboard and investigate for yourself; you will

find that the truth is for all of God's people.

Perhaps you never heard of this little vessel before, but just now are reading your first copy through the missionary kindness of a friend. Thank God for this introduction, and come aboard! The opportunities for blessings and growth in Christian character are unlimited.

A century ago the founders of this magazine thought their mission would be short-lived because they expected Jesus to come soon. Today the voyage ahead of THE BIBLE ADVOCATE (the great-grandchild of THE HOPE OF ISRAEL) is expected to continue until the Saviour comes and claims His own. The passenger list is continuing to take on new names—add yours if you are a newcomer—but it is also continuing to drop some of the old-time names—keep your passenger fare paid and stay aboard, eagerly enjoying every ounce of spiritual food and instruction.

Many a person today eagerly acclaims that granddad and grandmother, or dad and mother always received and read the ADVOCATE. What about us? We cannot rest secure on our foreparents' good record.

There are also scores and scores of people who testify that they read the ADVOCATE years ago, but today are not receiving it. Can the instruction and inspiration of the teen years suffice for a lifetime?

Everyone is sailing the sea of life, whether in company with THE BIBLE ADVOCATE or not. There is a final destination for everyone—some will be pleased, but many will be sorrowful at the end of the voyage. The way of the ADVOCATE leads to that fair haven where, as the song writer phrased it, gentle breezes blow.

Today, as in the years gone by, the constant cry is "Man overboard!" And passengers' names have to be dropped from the list. Tomorrow, at the dawning of that great day, will the report be "Lost at sea," or will it be "Rescued at the eleventh hour"?

## The Bible Advocate

AND

*Herald of the Coming Kingdom*

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# Scenes of Yesteryear

RECALLED BY L. I. RODGERS

**J**UST 100 YEARS AGO the printing of *THE HOPE OF ISRAEL* was started in Michigan. It was continued for about two years before it halted for lack of support. Not long after that, Elder Cranmer, one of the chief sponsors, learned of a group in Iowa that believed as he did, and having contacted them he sold the paper to them. The *HOPE* was then moved to Marion, Iowa. At that time my Grandfather, Elder Joseph H. Nichols, lived at La Porte City, Iowa. (He had started preaching for the Church of God in 1861.) After a little over 20 years, the paper was moved to Stanberry, where it has been published ever since.

The first publishing house in Stanberry stood where the cap factory now stands, about two blocks west of the present publishing house. It was a two story building with a basement coming out on the ground at the back. The first story came out on the ground at street level. The type cases, editorial office, etc., were on the ground floor. The press and other machinery were in the basement. The second story was used for church meetings and the annual General Conference meetings.

In 1907 this publishing house burned down. They bought a building on First Street and moved the publishing equipment into it. About the same time an old church building was bought on Fourth Street where church services were held until the present church edifice was built.

The building on First Street was a one-room structure to start with. The press was an old flat-bed press, run by a gasoline engine. The type cases were near the front of the building with other machines, tables, desks, etc., scattered over the room. (The picture on page 19 shows the arrangement.) In 1915 a cylinder press took the place of the flat-bed press and the first linotype was bought in 1916.

As the publishing work expanded, more room was needed so another building was erected next to the building with an arch between them, allowing for a private office to be partitioned off for the editor. It was soon after this addition was built that the first edition of *The Bible Home Instructor* was published. It was bound at St. Joseph, Missouri. To save the expense of hiring the book bound, it was soon decided to put in book binding machinery, which would in turn call for more space so another addition was built on the back, the width of both the front buildings.

In the summer of 1942 at a meeting of the Executive Board of which I was a member at the time, we voted to build the present building that is in use. The publishing department with offices, store room, linotype room and press room are on the ground floor of the main part of the building. Midwest Bible College occupies the upstairs of the main building. The beautiful chapel occupies the west wing built off the main building.

If time should last and my life is spared I hope to see still more progress made in the future of the Publishing Department. We are proud of what we have but we should never be satisfied.

**H**AVE you ever heard anyone declare how much better everything was in the good old days? The price of flour was twenty-five cents a sack, beef steak was ten to fifteen cents a pound with a piece of liver thrown in as a bonus. Rent for a modest home was five to ten dollars per month.

With a little gentle prodding, however, it is easily discovered that there were a few clouds in this sun-kissed paradise! An average day's work was twelve hours, and for this labor the tidy sum of one dollar was about an average wage. Then, too, the summers were always hotter, the snows deeper, the floods bigger, the depressions worse, and there was always a walk of two to five miles to school, as affirmed by many.

*"Sorrows remembered sweeten present joy."*—POLLOCK

As we reminisce of the good old days, we should retain the pleasant memories, for oft times they are all too few, and hold fast to the lessons we may have learned from our experiences. We should forget those things which are behind if by remembering them they cause discouragement, despondency, or stir up hatred.

"... Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

The good old days have had to give place to the good new days, and we should thank God for them. Man's life span is longer, obviously due to the blessings of God upon those who have given us new medical discoveries. Because of the multitude of inventions in our age, life is somewhat easier than it was in Granddad's day.

It is true that modern-day living has brought with it many complex and difficult problems. The majority of ministers have seen the need of preparing themselves for the purpose of counseling those who are beset by troubles, worry, fear, frustrations, and by their inability to solve these problems. Regardless of where this knowledge is obtained, whether in the college classroom, or by diligent, consistent, and continual study, we should praise the Lord that the ministers have seen the need of preparation in order that they may serve the needs of their congregations.

K. H. FREEMAN

# The Good Old Days

In the good old days there were few if any Sabbath school quarterlies or other literature. Usually the minister prepared a sermon as well as a Bible study to deliver on worship day, and it was rather difficult to discern which was sermon and what was lesson. We should express our gratitude to God and to a hard working Sabbath school committee, as well as to our publishing house workers, for providing appropriate literature for us in our Sabbath schools.

In the good old days the two or three ministers in full-time service had to spend their time in traveling, holding meetings in this home or that school house; and they were often exhausted from the strenuous travel and preaching services they tried to conduct.

We should be thankful that we have seen the need of pastoral work being done, and all of our preachers have definite charges or responsibilities, either as pastors or being responsible for certain areas or types of work.

There is a great need for evangelistic work being done in our day, and we must not overlook the importance of this type of work. The day is past when a school house at the crossroads, or an empty store building can be rented, and great crowds attend the meetings simply because it is the only kind of earnest religious service being conducted in that area. Neither can we expect the preaching of prophecy to draw crowds to our services, for other churches have taken up this interesting part of God's Word, exploring the mysteries of the image and the beasts of Daniel and Revelation. It is true that some fantastic interpretations have been given in such studies, but the novelty has worn off the appeal which prophecy had in the good old days. However, this part of God's Word must not be neglected,

for it has an important place in the preaching of the Word.

We are prone to overlook the blessings of the present day, for certainly the prophets looked forward to our day and to this time, since they spoke of this age so often. We are in the time of rapidly fulfilling Bible prophecy, and we are privileged to be able to witness the unfolding of Earth's greatest drama as portrayed by the writings of the prophets.

It is reasonable to believe that many of you who are reading this article will be living when Jesus comes, and the visible Kingdom of God is set up on this earth.

In the long-ago days the prophets left some valuable admonitions for those whom they knew would be living in this time. Notice the one in Joel which is especially appropriate for this age:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . . Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil" (Joel 2:1, 12, 13).

When we look at the tremendous task ahead of us of preaching the gospel in all of the world for a witness, it should make us cognizant of our need of the Spirit of God. If we have been acting like fretful children, resenting others, having a desire to fight or stir up someone else by deceitful means so that they would rather fight than work

for the Lord, then it is high time for us to turn to the Lord with fasting and weeping and with mourning, and put away childish things.

In the good old days of the apostles, the Holy Spirit came upon the assembled disciples who had made themselves ready for His coming. They were enabled by this power to convince the gainsayers, and to carry the gospel to the known world. Thousands were converted, and churches were set in order all over Europe and much of Asia.

In these closing days we need the baptism of the Holy Spirit that we may have power for service. The Holy Spirit is not given to make clowns of us, but rather He comes upon us to empower us to preach and teach the Word, as well as live the Christian life.

Two world wars have been fought in our generation, and we are fast ap-

proaching the time when some nation will be bold enough to knock the atomic chip off some other nation's shoulder, and the race to Armageddon will begin. What we must do, we should do quickly, for there is not much time left for us in which we can work. Work for the night is coming in which no man can work.

In summarizing our thoughts we perhaps could agree that since the good old days are past, we should thank God that we are alive in these days. We cannot change the past, for as a philosopher of the old days has said: "The moving finger writes, and having writ moves on; not all your piety, nor all your wit can move to cancel half a line, nor all your tears blot out a word of it." We can do something about the present and the future. Let us stop playing religion, and get busy working for God. The Almighty knows all about us, and is not pleased when we take the attitude that we are rich, and increased with goods, and have need of nothing.

We need to seek the Lord while He may be found. We need to be either working in the ministry, teaching the Word, or supporting the gospel work with our tithes and offerings, so that others may be placed in the field. We need not only a spiritual experience with God in having sins forgiven, and being made new creatures in Christ, but we also need the Holy Spirit in our lives in order that we may be fruitful for God.

Our motto should be that of the theme of our half-hour radio program, "Onward Christian Soldiers." There is a war being fought, not a carnal combat, but we are fighting against principalities and spiritual wickedness in high places. Let us stop picking lint and busying ourselves with some other time-consuming but worthless task, and put on the whole armor of God that we may be able to stand against the wiles of the Devil. Let us become partakers of the divine nature, that the world may see Christ in us. Let us make this year one of victory for Christ!

## The Seniors Among Us

"As concerning the time I was reading the *ADVOCATE*, it was in the early 30's when Elder John Kiesz came to Philadelphia, over 30 years ago, when he and his wife and one small son came and for a week or more preached at Elder Codrengton's church, a Sabbath-keeping body. From then I began reading the paper and have continued until now."

—A. Ramsey, Pa.

"The wonderful *BIBLE ADVOCATE* and its lessons in spirituality—do not ever stop printing them. I am 81 years old next month [October 1962]."

—Beatrice Moeller, Fla.

"We enjoyed the August 13 issue of the *ADVOCATE*. Have been reading it since I was a little girl. Began reading it to my father, who had lost his sight at the tender age of two, when I was quite small. That was in 1905 or 1906. At that time, there were so many words I could not pronounce,

so I spelled them out and Father pronounced them for me.

"I also carried on correspondence for him, but could not write well enough to address the envelopes; so our kind neighbor did that.

"The editors I can remember back then included Brothers W. C. Long, Jacob Brinkerhoff, and A. F. Dugger, Sr. I remember Brother Dugger so well because he asked me to read a letter which Father had sent home from where he was holding a meeting. He mentioned he was staying with a brother and sister by the name of Kombaecher. Of course, I could not pronounce the name, and Brother Dugger said, 'Just call it corn bread and go ahead.'

"Our prayer is that we may be able to read it many more years."

—Ruth (Spencer) Selleck, Mo.

"I don't know how long we have taken the paper, but has been many years, I know. I do love to read it.

I was born June 4, 1890, which makes me now at present [April 19, 1963] 72 years old."—James A. Brant, Ark.

"As my subscription for *THE BIBLE ADVOCATE* has just expired, I decided to not renew as I am now 84 years old and my eyes are too dim to do much reading. I will miss the paper as I have been reading it since 1914, but as we get older there are many things that we have to give up. I have kept the Sabbath for 61 years."

—Ida Hazen, Ind.

"I am not the oldest member of our church as I am only 77; neither have I received *THE BIBLE ADVOCATE* for 50 years. However, I think you may be interested in my account.

"Early in my Christian life the question of three days and three nights in the tomb was a problem, as I could not crowd them into the time from Friday afternoon to Sunday morning. A book on this problem came to my attention, by E. G. Grey, I believe at Moody Institute. I sent for the book. Mr. Grey explained very clearly about the Passover, the high-day sabbath of John 19:31, and that Christ was crucified on Wednesday afternoon

and rose late on the Sabbath (Saturday) according to Matthew 28. And it was all plain. Then, the last page of his book had just one short paragraph to this effect: If Christ rose on Saturday, why do we observe Sunday in honor of His resurrection? He answered it thus: Because it has become customary. This was the end of his book. Customary, not Biblical!

"From then on I believed the 7th day was the Sabbath, but there was no Sabbath church around here for miles; so I continued a Sunday-keeper until in the early 1940's. God then began to talk to me, telling me that I should keep His Sabbath. I argued that I had no place to attend church. And God replied, 'No matter if you never can attend church, I want you to keep the Sabbath.' I yielded then in 1947.

"How wonderfully God works! Out in Washington God was talking to my dear friend, Evah Case, to send me 'The Bible Home Instructor.' She, too, was arguing with God. How could she send me that book when she knew so well how I had been taught? But God kept talking to Evah, also. And one day in my mail I received the book sent from Stanberry. I had no idea how I came to get it.

"In 1948 I learned of an Advent church at Hartford and began attending there. (It proved to be the old Free Methodist church where I had earlier attended Sunday school.) But I would hear things I could not accept and would come home to study the 'Home Instructor' on the matters.

"In June of that year I visited in northern Michigan at Central Lake and went with an Advent lady to church. Elder Stearns from Traverse City was in the pulpit. His talk was more a lecture than a sermon. It was on church history, and very interesting. Near the close, he stated: 'There are other Sabbath-keeping people than us Adventists. There is a "Church of God" who keep the Sabbath. Not many of them in Michigan, however. But they are good people and have a publishing house in Stanberry, Missouri. I have one of their books right here on the pulpit.'

"After service I went up and told him I had enjoyed his talk and asked if I might see the book he mentioned. He replied, 'Surely,' and handed it to me. I looked at it; it was 'The Bible Home Instructor' just like I had at home. He offered to loan it to me, but I told him I was only a visitor there, but that I had looked to see the address, which I had.

(Continued on page 22)



# Assistant to the Ministry

A PERSONAL EVALUATION BY K. C. WALKER

**A**LTHOUGH there are varied means of ministering to both saint and sinner today, the most effective means as an assistant to the minister in my experience is the printed page. Of the printed pages of the Church of God I find **THE BIBLE ADVOCATE** the best.

As a minister, I encourage the use of it in every Church of God home. I find it gives answers to many questions that a minister does not have time to give in his busy schedule and his many contacts, both in the church and outside the fellowship.

Speaking of outside the fellowship of the church, I find **THE BIBLE ADVOCATE** a most effective means of teaching sinners to know and do the truth. I have been using **THE BIBLE ADVOCATE** as a missionary paper for a long time.

In my recent work with a number of people outside our fellowship I have had some wonderful response and letters of appreciation upon their receiving **THE BIBLE ADVOCATE**. A person who recently united with the church said, "I just wanted to write and thank you for sending me the Bible lessons and **THE BIBLE ADVOCATE** magazine. I am so thankful that you didn't give up in trying to bring us to a conviction of the truth that the commandments are for Christians today."

I remember several years ago baptizing a man who had been a reader of the **ADVOCATE** for a number of years. Once he began

reading our official church paper he could not get away from its message. He finally had to give in to the conviction of the Holy Spirit through the Word. Since the time when he gave his heart in obedience to the truth, he has been a faithful supporter and believer in the message of the Church of God.

Christian literature is good, tracts are effective, but a regular appearance of our official church paper, **THE BIBLE ADVOCATE**, has an over-all effect that one tract or any other piece of literature does not have. In time it gives the reader the full picture of the truth and gives understanding that is necessary to becoming grounded in the saving truth of the Bible.

As an assistant to the minister, it serves the isolated member more than any one, I suppose. Most ministers have a full-time job with their local congregations and therefore cannot serve isolated members as they demand it. In his absence **THE BIBLE ADVOCATE** serves as spiritual bread from the minister who was used of the Holy Spirit to write sermons for the good of those who feast upon the pages of Christian literature.

**THE BIBLE ADVOCATE** serves to unify the thinking of the membership as a whole and serves to cause the message of the ministry to be accepted better by the people themselves when the various ministers preach to them from the



pulpits in the local churches.

Often people remark to a minister regarding some subject, "That article in *THE BIBLE ADVOCATE* was the answer I had been looking for on..." such and such a subject. Or, "I get so much good from the many good articles appearing in *THE BIBLE ADVOCATE*."

Just as people need a balanced diet in material things for the physical body, just so people need a balanced diet in spiritual things. A paper that carries a one-sided message creates a one-sided Christian.

Messages of prophetic nature appear in most every issue. Along with such faith-giving messages are spiritual, practical messages

which enable the individual to build upon the faith gained in feasting on the messages of our church paper.

Keeping up with the signs of the times is of utmost importance. People are continually wanting an answer as to the meaning of the tremendous and great things that are happening in the world today. The minister is the watchman. The people want an answer from him. *THE BIBLE ADVOCATE* does a work in this field of need that is impossible for the individual minister to do.

As the various ministers write for our readers, we are able to get the full benefit of all the different abilities and gifts of the

ministry as a whole. This way all our people receive benefits from the entire effect of the ministry. This is so much better than for all instruction to come from one minister who is limited in his gifts and calling of God.

*THE BIBLE ADVOCATE* with its question and answer column gives the laity the chance to share with all the readers, questions and answers that they themselves can ask or give. Even their answers are considered. Thus, *THE BIBLE ADVOCATE* serves as an over-all minister that is universal in scope and unifying in effect of the entire membership of the Church of God. This the individual minister cannot do.

# The Greatest Force on Earth

**E**VER SINCE GUTENBERG invented the art of modern printing, the world has proclaimed this contrivance to be the greatest force in all the world. Communists early in their career discovered this fact. So through the utility of the printing press, they felt that their cause would forcefully take over the thinking for all the inhabitants of the earth.

However, the printed page, in order to successfully accomplish its work, must be in harmony with the Spirit of God, or it cannot be expected to entrance and convince. It was our beloved Paul who so beautifully stated it thus: "I have planted, Apollos watered, but God gave the increase" (1 Corinthians 3:2). Added to these words: "Those who are sowing in tears shall reap with shouts of joy; sadly they bear seed to the field, gladly they bear home the sheaves" (Psalm 126:5, 6, Moffatt).

Communism has met with many obstacles since its first great splurge. While many countries and places have been infiltrated, at least to some degree, yet, it has met with bitter opposition. Everywhere as a result of communistic teachings, much bloodshed has followed in its wake.

It may be of interest to consider God's side of this issue. In Ezekiel, chapters thirty-eight and thirty-nine, God states definitely that He is against Gog in the land of Ma-

gog. To better understand what modern people is here referred to, we will quote **Smith's Bible Dictionary**, Art. Magog: "Magog, the second son of Japheth (see Genesis 10:2), and founder of a race (Revelation 20:8), the great Scythian tribe, now called Russian..." This people tried to take the entire world through the efforts of the printed page. At once we find the hand of Him who declared, "I am against thee," at work. The consequence that followed was that the smaller nations around Russia became divided within themselves, the Nationalists on the one side and the Communists on the other. In this we see the hand of Him who has declared, "I am against thee, O Gog" (Ezekiel 38:3).

The printed declaration of Communism has failed to accomplish what it had hoped. Russia by no means could enlist the Spirit of Him Whom they were striving to eliminate from their worship.

On the other hand let us follow a small tract containing the Sabbath truth. It happened one summer evening. A prayer meeting had just closed, and all had left except three or four men who remained behind to discuss the lesson of the evening service. A passerby singled out one of the men in the group and handed him, and only him, a Sabbath tract. He took it home and read it to his wife. He sneered at its contents. He began to dis-

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By Andrew C. Nelson

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credit its statements. But one by one its assertions plunged him into a frenzy as to how to meet such error. In a few days he became convinced that it was his duty to accept its teachings on this point. Soon he found employment where he could give part of his time to the advancement of this new-found truth. This shows the power of the silent messenger of truth, and the Holy Spirit.

The difference between the Russian efforts and the silent message of the little tract is this: the first went forth like a storm raining their anti-Christian literature out of the sky, with the Spirit of God against them. The other was carefully watched over by the Spirit of God.

If we follow the pages of history, both sacred and profane, the same story is told which shows the truths of God's Word to have entered the drama of life as insidiously as the budding of Sharon's roses. And the effects are as great as the little birch seed, which doubtless was providentially blown into the grave of an infidel princess,

ON ONE OCCASION Martin Luther threw an ink bottle at the devil, and ever since that time, some one has said, the devil has hated ink as used by Christians.

The printed word is powerful. The spread of Nazism was due in large measure to Hitler's "Mein Kampf." Behind the frightening success of Communism lies the distribution of the writings of Marx and Lenin, and the great floods of colorful literature being loosed upon the new literates of many countries.

On the other hand, back of the spread of Christianity lies not only the faithful preaching of ministers, and the witnessing of laymen, but also the dissemination of Christian literature.

—JAMES F. GREGORY



and in the course of time broke open the grave, which at her request should be "Sealed for eternity," never to be opened. However the tree grew and moved tons of concrete, so that not one stone in the concrete was left in its place. It is now known as the "Open Grave" of Hanover, Germany.

No human power in the entire world can stay the hand of Him whose word brought worlds into being. At the fiat of His word kingdoms and monarchs have ceded the scepter, and that in the height of their worldly glory. Germany at one time held the Christian shrine at which the free world worshiped. Her missionaries reached out to all civilization. Now Germany is a mission field.

You may ask, "Why this change?" The answer is simple! When a church fails to progress in the truths of God's Word, that people will go into decadence. The Christian life is a series of progressions. The truths of yesterday were sufficient for that day, but God expects His servants to go on and add truths to truth. God can not use a person who will refuse to learn at the feet of His servants, the prophets, and greater still, from His Son, Jesus Christ. It matters not what name is used to identify any group of Christian worshipers, if they fail

to accept the truths of God's Word as revealed to them, they will become of little or no value to God's cause.

The leaders of the Soviet Union may not express their feelings in the exact words of Nebuchadnezzar; yet, in action they speak the same language. "Is not this great Babylon, that I have built, for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Daniel 4:30).

Lenin tried to eliminate Christianity from the Soviet Union. In an art gallery at Leningrad he placed a portrayal of himself and Christ in the arena. He landed a blow to the abdomen of Christ by which he knocked Christ clear out of the ring. The title to this blasphemous portrait was, "Knocking Christ out of Russia." No religious services were allowed except with a minister, and then not more than three persons could be assembled—and that with a policeman sitting within hearing distance.

After the death of Lenin an unlooked-for situation arose. A seventh-day Russian minister availed himself of this situation by going into a rural district and offering to help a farmer, and for his only pay, asked room and board. Not long thereafter the farmer and his family accepted his interpretations of Bible doctrine. Then the minister left for another place at a distance from there. When the farmer went to work on Sunday, it soon spread, as well as the method used in his conversion. This method was soon adopted by many different denominations, even including the Catholics.

This led to greater tolerance in the religious field. While the printed page was a mighty force, it took God's servants to carry it to the people. Personal contact alone is often deterred by some defect in the character of the one who tries to convert a person. It is of utmost importance to bring the right literature to the sinner. If a person tries in his own strength to preach the Word, he might verify this by an old saying. "What you do so thunders in my ears that I cannot hear what you say!" In such events the printed page carries only one message by omitting the short coming of the author. The printed message contains only the convincing truths of God's Word. It does not force its issue, but will repeat it over and over without wavering.

The world is languishing in the throes of spiritual death. And this because of the careless lives of Christ's representatives. Therefore, the admonition: "Prepare to meet thy God, O Israel" (Amos 4:12). This admonition is extended to every child of God. Prepare to meet all life's situations, in accordance with the word of God.

The force of the printed message varies according to the faith each follower of Christ has in his work for God. Of all the means God has provided for the advancement of His cause in the earth, the printed page stands out in relief. But to prosper and grow it must be attended by the prayers of God's people on earth.

We must not overlook the fact that there is no means of advancing the work of soul saving like the press. God has long used it to bring sinners to the foot of the cross.

# There Is a Reason

THESE TESTIMONIES WERE SOLICITED FROM SOME OF THE MOST GENEROUS GIVERS OF GIFT SUBSCRIPTIONS. AS REQUESTED BY MOST OF THOSE WHO RESPONDED, THE NAMES ARE BEING OMITTED SO NO ONE WILL FEEL THAT THESE BROTHERS WANT PRAISE. THEIR PRAISE IS OF GOD.

*It can help my rich and poor friends. Literature like this, and there is no other better thing in the home, emphasizes to persons so they can recognize which is the church. The ADVOCATE helps solve all problems and struggles, and gains the victory. It saves and cures all forms of infirmities. It teaches the woman to save her people. Knowledge like that of the ADVOCATE has power to teach doctrines and prophecy. It does not permit commandments of men. It ransoms the lost sheep and causes much rejoicing.*

*I love the truth myself and know how important it is for our salvation. As I believe and know that Jesus is coming back to earth soon to judge the world, I want my friends and relatives to know the truth. I have told them about it; but I thought if they had the written word come to their homes, it would help them to see for themselves.*

*I also wanted to help the church spread the gospel message. I want to be a profitable servant and be worthy of Jesus' love and a home in the Kingdom when He comes.*

*I am glad to be able to send in subscriptions to THE BIBLE ADVOCATE for the following reasons:*

*THE BIBLE ADVOCATE contains sound doctrines, and doctrines essential to salvation.*

*The prophecies of the Bible are well expounded in THE BIBLE ADVOCATE, and the restoration of the Jewish people to their own land, which has been coming to pass according to prophecy, is set forth in the pages of THE BIBLE AD-*

*VOCATE so plainly, and is so important to be preached as it is coming to pass before our very eyes.*

*The "Gospel Midget" sermons and the poetry are so helpful and encouraging also.*

*The short editorials and "This Changing World" news pages are very interesting, as well as "Let Us Reason Together."*

*Wife and I send THE BIBLE ADVOCATE to others because we have a worldwide mission field. There are many others that know nothing of the truth. They are as we were a couple of years ago, and the ADVOCATE studies were a great help to us in making our decision from another Sabbath-teaching church that we had been affiliated with for many years.*

*Brother John Kiesz and wife gave us studies. Thanks to Brother and Sister Kiesz.*

*Many honest souls are out in this Babylon of churches. They must be given the truth for they are precious. Matthew 28:19 and 20 tells us about the Kingdom. Some will never know except they are given the chance to study at home where their acts are private. And, too, that is the best way to show them you are interested enough to spend your income, even your very living.*

*We should set a goal: 3 new subscriptions per member. Send to someone we know or contact, someone the Lord leads us to have a hope for. We need to work as the day is far spent.*

*We have some wonderful reports from some of our subscriptions we sent.*

*We do love THE BIBLE ADVOCATE*

*and pray we can send it to many more. Let them learn to love this truth we all love so dear.*

*I always look forward to that time when THE BIBLE ADVOCATE comes in our home. There is always a good article to read and study.*

*We know that in the time we live the old world is full of Babel's doctrine—yes, doctrines from Babel, or from the god of this world. There are many so-called Christians, hundreds of churches are filled with so-called Christians; but real, true Christians, that's different. We must examine ourselves whether we are really God's children. Are our names written in the book of life, or only on the church book? This answer is for everyone for himself.*

*Some months back I sent 17 new names in for THE BIBLE ADVOCATE, and I paid for them. I hope those people get a great blessing out of that gift, and I hope that those people will order good BIBLE ADVOCATES later on.*

*We gave out gift subscriptions to THE BIBLE ADVOCATE because we hoped in that way to share our new-found faith with our dear friends and relatives. Some of them have never accepted Christ as their personal Saviour, and others we felt were being misled.*

*We knew of no better way in which we could help them than to send to them these wonderful truth-filled magazines.*

*Our prayer is that some of them may realize the serious condition of the world and that the Lord will return very soon.*

# EDITORIALS

## Reprints

*This editorial by W. H. Brinkerhoff was in the May 29, 1866, issue. This was the first issue published from Marion Iowa.*

With a feeling sense of the responsibilities resting upon us, especially when such duties partake of a religious character, we accept the trust placed to our care by the Christian Publishing Association, as its editor. Hoping for that divine aid, without which we can do nothing, and pleading for wisdom that we may move aright, and trusting that the brethren will remember us, and our efforts to do good, at the throne of divine grace, we thus may be enabled to have these pages prove a blessing to many a wayworn traveler on his journey to the better land.

By an examination of that word of "prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts," we are satisfied that we are living amid the perils of the last days, and that Jesus "will soon come the second time without sin unto salvation." And as we love this doctrine and think it "meat in due season," "present truth," it shall find a large and welcome place in these columns.

Jesus is soon coming! Glorious thought, and yet, how solemn! The end of all things is at hand; the Judge standeth at the door. (Continued on page 20)

In promulgating the peculiar tenets of our faith, and especially the law and Sabbath, we are confronted on every hand by the untrue statement that it makes no difference what we believe, only so we are sincere in believing it. Thus are covered up some of the most monstrous and ungodly opinions of men. If such is the logical sequence, why has not God said somewhere in His revealed will to man, "It doesn't make any difference what you believe," or in the absence of such a declaration, an intimation that such was the import of His Word?

As we have neither such a statement nor implication, is it not very unwise and likewise unsafe to take such a position? "To the law and to the testimony." God's Word should be our guidance in believing that which God has commanded, we are all right; but if on the other hand we are sincere in believing and practicing what He has not commanded, we are all wrong; for it is an utter impossibility to be Scripturally wrong and religiously right. It is God's prerogative to command and ours to obey.

The natural law is a very good type of the divine or Scriptural law. Violate natural law and it makes no difference how ignorant or sincere we may be, we will have to suffer the consequences.

... What shall we say? Shall we find it different (Continued on page 11)

*"It Makes No Difference" is the title of this editorial by W. C. Long in the first issue to be printed in Stanberry, Missouri. It bore a June 26, 1888, date.*

*"In Spirit and Truth" apparently was the last editorial written by Jacob Brinkerhoff before he fell victim to a lingering illness that claimed his life. It was in the issue of May 12, 1914. Brother Brinkerhoff holds the record for having served in the editorial office for the greatest number of years, a total of 23 years.*

It is very important that we have the truth in our religious theory and doctrine. God is true, and would have His people follow Him in truth. It is our privilege to know the true God, and serve Him in righteousness and truth.

True religion consists in worshiping the true God; and yet, while the true God is known and professedly followed, there is much error mixed up with the truth, so much so that the majority of professed Christendom have their creeds and their religious beliefs abounding in error, teaching for doctrine the commandments and traditions of men, and by these offer to God a religion and worship of their own devising, instead of that which has been divinely appointed.

It is important then that we have renounced these errors of faith and practice, that we offer to God a service of His own appointment, and that we have clear views of our relation to Jehovah and of the future inheritance for us, and also of the great event that puts us in possession of that inheritance and Kingdom.

Our Saviour said to His disciples and to the Jews who were there to hear Him, that the truth shall make you free. This was very important to them, and the disciples of

that day had a blessed privilege: that of having the personal companionship and leadership of Him Who was truth, as also the way and the life. By accepting the truth, the disciple was made free—free from error, free from sin, free from the everlasting death which is the penalty for sin, by being reprieved from death and standing justified before God when the Saviour comes to receive His people to Himself and establish His Kingdom and reign of righteousness.

While in this life it is our privilege to have a life of faith in hope of that better world, rejoicing in truth, free from theological error and from sin against God. It is important to us to have truth—truth in our lives to live by and render acceptable service to Him Who is the source of all truth.

Our Saviour prayed that His disciples might be sanctified through, or in, the truth. To sanctify is to set apart to a religious use or service, and when an individual turns to God to serve Him, his sanctification commences and he has the Holy Spirit to be his companion with God. But he can not be sanctified in error, neither will our Father accept a service made up of error. He has given us His Word of truth, and it is our duty to know the teaching of that Book of truth. It is also a great possession when we have learned and stored our minds with divine truth.

We may often repeat the statement that it is very important to us to know what is truth. But it is not enough that we have a theory of truth in our own religious faith and service, though it be true in every particular. It is not enough that we understand the Bible in all its teachings, its histories, and its prophecies—the way of salvation—and have professedly given ourselves to the Son of God. The worship of God must go deeper and further. Jesus said that they who worship God must worship Him “in spirit and in truth,” and that such the Father sought to worship Him. This teaching applies to the disciples in all ages, as well as in the days of Jesus on earth. To add the service of the Spirit with that of the truth is to have our lives so permeated with the Spirit of God that our highest delight will be in His service, to do His will, to talk of divine truth, to flee the very appearance of evil, to be separated from that which

is simply worldly or belonging to the ways of the world. The spirituality of believers consists in their so reflecting the Spirit of God in their lives that it is manifest to those we are associated with, that others may be attracted by the divine life and light, and may turn to serve God, also.

A spiritual Christian is a beautiful person; a beautiful intellect shines out from such a mind, and his words are seasoned with grace. As Paul said, they are “known and read of all men.”

How may the believers obtain the Spirit of God so as to serve God in Spirit and in truth, and to have the spiritual life which crowns the Christian's life? By asking God to bestow it upon him, and by putting himself in harmony with the will of God, and His way toward the people of earth. If you love God with your whole soul, spirit, mind, and strength, He will give you His Spirit to seal you as His. If you believe in the gospel that He has given for your salvation and act as though you believe it—that is, keeping or practicing His holy law—God is ready to give you His Holy Spirit. By that Holy Spirit you will feel that you are His child and an heir of glory.

This Spirit of God permeating the life changes it from its natural state to the spiritual life; that is, a life of conformity with, or according to, the Spirit of God. This consecrated life of the believer reflects the light it has received from heaven, and so other believers can recognize it, and also unbelievers can distinguish it, too, and see that it is something above the worldly and sensual lives of others.

It is important that we offer to God a spiritual service. Besides our having a knowledge of His truth, He would have us possess due measure of His Spirit so that we may serve Him “in spirit and in truth.” Then, being sanctified in and through the truth, and being possessed with the Holy Spirit of God, we may offer acceptable service; we will enjoy the Christian life, and though we may lack in some worldly advantages, we have a greater gain in being heirs of the Kingdom of God, and enjoying His approbation at the present time. Then we will value a spiritual service offered to God, and by it “grow in grace and in the knowledge of the truth.”

## EDITORIAL

(from page 10)

in things pertaining to the Scriptural or divine laws? The Scriptures say, “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” Paul said the woman was deceived; yet, Eve was sincere. See the result of the expulsion of our first parents from Eden in the curse fixed upon their posterity. Did it make no difference what they believed, only so they were sincere? Doubtless Paul was as sincere in persecuting the people of God, as after his conversion. He did it “ignorantly.” Did it make any difference? Is there no difference between the great persecutor of the church and the zealous apostle of the Gentiles?

Christ told His disciples that some would think it doing God's service to kill them. Quite a difference in receiving a disciple in the name of Christ and slaying a disciple; yet, sincerity is claimed in the latter, as well as in the former. If Sunday-keepers are justified in rejecting the true Sabbath on the plea of sincerity, why other articles of faith or practice could be disregarded in the same manner; hence, God does not care whether we believe Him or the devil, if we are only sincere in believing one or the other, for what is not of God is of the devil. It must be conclusive if God does not care which we believe, He does not care which we obey, for obedience emanates from faith.

If the idea we are trying to refute be true, why did He turn Adam and Eve out of the Garden and follow them with penalties? Why did He not accept their sincerity? If that doctrine be true, why did God send His Son into the world to die for the redemption of man, if simply being honest in any kind of belief and conduct is sufficient effort upon our part to be accepted of Him? Why did Christ pray that the disciples might be sanctified through the truth, if this sincerity argument is true, for they could be sanctified through a lie as well?

“He that committeth sin is of the devil,” and “sin is the transgression of the law.” No one need be deceived by this argument; yet many will be, for we read, “Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I pro-

*(Continued on page 32)*

**I**T is with great joy that we have prepared this special centennial issue for the readers and friends of THE BIBLE ADVOCATE. We hope and pray that it will be a blessing and inspiration to all who read it.

One hundred years seems like a fairly long period of time in our limited way of thinking. However, the existence of THE BIBLE ADVOCATE covers only one-nineteenth of the time since Christ was here on earth the first time; and barely one-sixtieth of the time since creation. Of course, only the last few centuries of time have been acquainted with the printing press and its work.

Due to the fact that THE BIBLE ADVOCATE started very small in number, and never did grow to a vast circulation, it never has been on a self-supporting financial basis. And since support in offerings from brethren always has been necessary, there also have always been struggles to meet the business obligations.

During the first few years the brethren faced numerous dire circumstances. The April 23, 1865, issue of the publication contains this comment by Brother Dille, the printer of the publication at that time: "Brethren do not seem to realize that the expense of running a printing office must necessarily be heavy." He mentioned that the publishing work had run into debt because brethren had not paid their supporting pledges. He also mentioned that some readers had not yet paid their subscriptions for the first volumes. Although it is not heartening to read such reports from the pioneer brethren, it does help us to realize that possibly the brethren of our present generation may be no more lax in this respect than those of earlier years. It is unfortunate, however, that this hindrance has been a continuous companion of our printing work. Through the years the work somehow was carried through difficult times by the faithful ones who trusted the guiding, sustaining arm of their Master.

It is interesting to compare the printing costs through the years. The yearly subscription price was 75¢ when the publication first started in 1863. In 1866 it was \$1.50; in 1915, \$1.00; and presently it is \$2.50. In one issue of 1865 a notice was printed stating that the printer estimated that \$600 would pay for the printing costs for an entire year. As the present time \$600 only pays for the paper stock for about six months—to say nothing about the salary expenses of the editor, office workers, printers, and numerous other expenses. (The cost of some artwork and the engravings of pictures used in this special issue, for example, cost well over \$100.)

In 1865 the printer was paid a salary of \$4.00 per week; in 1915 the top wage of any publishing house worker was \$12.50 per week; presently the top wage is \$67.50. All of these wages are considerably less than what the workers might have acquired in some secular printing shops—but the work has always required the hands of those who are dedicated to this work.

# Hardships Through the Years

FROM THE BUSINESS VIEWPOINT

By LEROY DAIS, *Manager*

The church publishing work has grown from its original single publication to a number of other publications and literature items. Other publications include "The Harvest Field Messenger," our denominational newspaper; "Aim," a magazine for young people; "Sabbath School Missionary," a children's paper; adult, youth, intermediate and junior Sabbath School Quarterlies; a large volume Bible instruction book (presently out of print); several small books, and several dozen gospel tracts. The "Sabbath School Missionary" is presently in its 78th volume.

Our printing work also involves stationery and other printing needs of ministers, churches, schools, and the various other phases of the Church of God work. Our equipment includes a linotype, four printing presses, one stitcher, two folders, a saw, plastic binding equipment, addressing equipment, and several smaller items. Several of these machines

are completely up-to-date, and make possible efficient production; several others are old and in need of replacement when funds will permit.

The members of our present staff are: Elder Max Morrow, editor of THE BIBLE ADVOCATE and "The Harvest Field Messenger;" Brother Gilbert Tuller, linotype operator; Sister Gina Tolbert, secretary-treasurer; Brother George Tolbert, printer; Brother Edward Lewin, assistant shop worker; Sister Pearl Lewin, mailing clerk; Elder S. J. Kauer, tract work; Sister Donna Faubion, editor of "Aim;" Sister Hope Dais, editor of the "Sabbath School Missionary;" and I, as printer and manager. Several others help out as they are needed for wrapping papers, proofreading, etc. During the present summer months six of our employees are full-time and the rest are part-time workers.

All of us can rejoice in the fact that the Lord has blessed our printing work for 100 years. It is only through His blessing and directing hand that His work could have been carried on this long. We also owe much to the brethren who started this work with less than 40 subscribers. Their faith and devotion should be an inspiration to us today. Although our subscription list did not grow to any great extent during the years, we can still realize that a mountain of good has been accomplished as thousands of readers have been taught and inspired by the ADVOCATE through the years.

Today's average wage earner can earn the subscription price of \$2.50 in about one hour; there have been times when a whole day's wage was required. So the low circulation is not a result of insufficient funds to subscribe. Many today admit they can afford the subscription price, but say they would not have time to read the papers. Anyone who really lives up to this excuse is simply cheating himself out of too many blessings.

How about you? If you are not presently a subscriber to THE BIBLE ADVOCATE we heartily invite you to subscribe and become a regular reader.

# History of THE BIBLE ADVOCATE

A significant point was reached on August 10, 1962, when THE BIBLE ADVOCATE entered its 100th year. But a more memorable milestone was reached on August 9, 1963—the completion of 100 years of publication! Thus, our 100th anniversary issue!

The first issue of this magazine was printed under the date of August 10, 1863. Since that time many things have happened in its history that we believe will be of great interest to all friends of THE BIBLE ADVOCATE.

Very few people are now living who were living before the magazine now called THE BIBLE ADVOCATE was started. Yet, in one sense this magazine is not old, for the Lord's work has been going on for many, many more years than that. But in comparison with all other periodicals—and especially religious publications—it will be found that THE BIBLE ADVOCATE is among the oldest of those that are published at the present.

The history of THE BIBLE ADVOCATE reveals a great deal about the history of the present organization of the Church of God. However, it is not our purpose to take up the history of the true Church of God through the ages. We believe God has always had a true people, and that in due course of time some of these true people established the magazine known as THE BIBLE ADVOCATE.

The materials contained in this history have been taken from the original copies on file at the Church of God Publishing House in Stanberry, Missouri. To begin our review of the old copies, we turn back the pages of time, and place ourselves back in the Civil War days. We begin with the very first issue, which bore this front-page heading:

## THE HOPE OF ISRAEL

Vol. 1      Hartford, Van Buren Co., Mich., Monday, August 10, 1863      No. 1

It will be noticed at once that the magazine was not started with its present name. (Other changes in name were also made before the present name was adopted.) It may also be observed that 1863 is more than 97 years ago, which volume number our present issues bear. This is because THE HOPE OF ISRAEL was able to continue for only about two years, and then was discontinued for a while. THE BIBLE ADVOCATE numbering does not start with this first issue, but with an 1866 date when THE HOPE OF ISRAEL was revived and published, beginning in May, at Marion Iowa. Since the original paper had been discontinued for a time, a new volume number was taken, but this original issue which was published in Michigan was the real beginning of the work; and so it is fitting that the history of THE BIBLE ADVOCATE should include these first two pioneer volumes.

The masthead of the first issue is of interest:

### THE HOPE OF ISRAEL

PUBLISHED, on the 10th and 24th of each month.

TERMS, Seventy-five Cents a year.

ENOS EASTON,

Resident Editor

GILBERT CRANMER,

JOHN REED

Corresponding Editors.

The little four-page paper (each page about 9½ x 13 inches) was packed with evidence of enthusiasm and zeal for the Lord on the part of the people. Scattered believers wrote from Michigan, Iowa, and Wisconsin of their joy and high expectations for this printing venture. And this enthusiastic spirit continued to thrive despite the crisis within the country, as new men took up the

torch and became instrumental. In issue number 2 the masthead read,

H. S. DILLE & ENOS EASTON, Editors

This co-editorship continued until issue 8, when H. S. Dille was listed alone as editor, and the paper began to be published from Waverly, Michigan. He continued with the burdens of the work through issue number 17, all this time putting out a four-page paper on the 10th and 24th of each month, except when emergencies arose that caused delay.

With the September 7, 1864, issue (No. 18) Elder Gilbert Cranmer was announced editor with Elder John Reed as corresponding editor. It was possibly at this time that the paper began to be printed in one room of Elder Cranmer's own home. This building is still standing on the original site. A picture appears below, showing how the present structure looks today.



Early issues of the HOPE were printed here in Elder Cranmer's home.

The first change in format came in issue number 21, dated November 2, 1864, when the paper reduced in dimensions, but grew in pages: eight pages, each about 7½ x 10¼ inches. The printing was small and rather poor, which is explained by this note which appeared in the issue:

"THE HOPE IS BEHIND HAND—Yes, because we got out the 'Little Preacher' [a children's paper], changed the form of the 'HOPE' and went to

conference. Lay the blame to the executive editor, and he will try to do better.

**"BUT IT IS BADLY PRINTED—** Yes. That is because the parchment on the tympan of our little press is like Hoods' army, 'all cut to pieces.' We went to Kalamazoo and Chicago, but have thus far failed to get any. We shall try, however, to get it without further delay."

As we study through the yellowed pages of the very early issues, we cannot help but admire the courage and consecration of those whose names appear in connection with articles and letters. The following is a sample of one such interesting bit:

"Permit me to say a few words upon the subject of sustaining the little sheet which is especially devoted to the advocacy of those precious truths which are so dear to our hearts. . . .

"Like every publication which has attempted to advocate vitally important truths, the 'HOPE' is very unpopular and hence, must be supported, if at all, by the generous contributions of the despised few who are awaiting the coming of the bridegroom. If we would have the world know our reasons for cherishing the hope which gives us such comfort amidst the distracting cares, and perplexing trials of life, how can we better inform them than by placing before them this sheet, so that they can have no excuse for being ignorant of what we believe and teach?"

Though Elder Cranmer was listed as editor of THE HOPE OF ISRAEL, beginning with issue number 21, it appears that Brother H. S. Dille was the office editor who actually assembled the material and did the printing, as well as the mailing of the papers. Brother Cranmer spent much of his time in the active ministry.

The following item by Brother Dille in the November 30, 1864, issue outlines the history of the paper from its beginning to that time:

"Brethren:—Three and a half years ago I resigned an office that afforded me more than a living income, to embrace the principles that I then and still believe to be true.

"At the conference in Waverly, one year ago last spring, I urged the brethren to contract for the use of one column a week in one of our county papers, through which we may communicate with the world and with each other. The motion was lost, the brethren thinking it better to make arrangements as soon as possible to purchase a press of our own.

"At the conference in Bangor, in

June following, Brother James Greenman offered to advance \$100.00 to purchase a press and material for an office. With that sum we purchased an Adam's Cottage Press (13 x 18) and other material. There still being a deficiency, Brother R. W. Hastings generously supplied it.

"We hired a printer, who, though a good compositor, had never made up a form. I had had some experience as editor and publisher, but scarcely any as printer. We went to work and got out a sorry looking paper, but it was the best we could do.

"After the second number I ran the paper alone. Since that, I have had no help save a few weeks by a boy who knew nothing of the business. Poor fellow! he worked for nothing and did chores for his bread. The brethren at Hartford were poor, but they did the best they could for me. Father and Mother Stoughton provided as good a home as I could ask, and others contributed to supply my other necessities. If I have been ungrateful, Heaven forgive.

"Six numbers had been published, when many supposed the paper must stop. A conference of elders was called, who decided it must go ahead. But means were not provided. We supposed the paper in reality dead. I therefore got the consent of most of the brethren to use the little press for another purpose.

"Having met with no opposition the business concluded when a couple of brethren from Waverly called upon me and proposed to purchase the paper and start the 'HOPE' again. Father Hiram Goble offered board and office FREE, for three months. Since that he has boarded me at \$1.50 a week, though board in the neighborhood is \$3.50! He and his family are making many other sacrifices, I have not space to enumerate. Suffice it to say I am perfectly suited with my home.

"We commenced with less than 40 subscribers, knowing nothing of brethren abroad. First, we heard of Brother E. W. Shortridge, and of Brother V. M. Gray; then of Elders Davison, Phelps, and other loyal soldiers of Jesus Christ in the West. And now our little sheet circulates in 18 different states and Canada West. Letters of cheer reach us from far west of the Mississippi and the Atlantic coast. Good is being done."

The heroic struggle of Brother H. S.

Dille to keep up the paper must surely be commended. But like many today, brethren will talk of sacrificing, but expect the ministers and workers to do all of it. As a result Brother Dille was forced to print in the April 23, 1865, issue the following notice under "Not Dead, but Sleepeth" as a title:

"For a time the HOPE OF ISRAEL must sleep. I have worked at the low wages of \$4.00 a week until the church owes me between \$60 and \$70. My board, too, is unpaid. We are out of paper. Besides all of this, my health is poor, and I need rest.

"Brethren do not seem to realize that the expense of running a printing office must necessarily be heavy. But few of the churches have carried out the resolutions adopted at the Bangor conference. We pause, but it is only to give the brethren time to make up what is due, and renew their pledges of support. Several have not paid for Vol. 1, and numbers have advanced nothing on Vol. 2.

"If my health will admit, I shall seek employment elsewhere. If not, I shall try and visit the churches in Michigan. As letters directed to me will not be opened in my absence, send money and pledges to Hiram Goble, Waverly, Michigan.

"Hoping it to be the wish of the brethren, soon again to greet the readers of the 'HOPE', I subscribe myself your brother.

—H. S. Dille

The next issue of the HOPE was two months later, June 29. It contained the following announcement:

"To the brethren, subscribers of our paper, known as 'THE HOPE OF ISRAEL'—Dear brethren in the Lord:—Having been requested by the brethren who attended our conference held in Waverly on June 9, 10, 11, to assist Brother Dille in the editorial department while he publishes the 'HOPE' as heretofore, I shall endeavor to perform the service as well as I am able. . . ."

It was signed, Samuel Everett, who was listed as editor in the masthead.

In that same issue a letter from M. N. Kramer of Dry Creek, Lynn County, Iowa, was printed. Here is a portion of it:

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*We are indebted to Elder S. J. Kauer for much of this information. While he was in the editorial office, he compiled and published in 18 installments (during 1937) a comprehensive "History of THE BIBLE ADVOCATE" under that title. Since the time of his work, the Lord has blessed with additional improvements.*

*Sister Alma Ward Rodgers is to be credited with this condensed history, for she compiled these facts from Elder Kauer's history.*



"We must not let the HOPE go down. Our enemies would rejoice over its downfall. No, let us disappoint them. I will be one of 30 to pay \$10 cash, annually, in quarterly payments for the purpose of supporting the paper. Now, Brethren, that is only about 20 cents per week or 3 cents a day. Any of us can pay that much. And I will double it sooner than let the paper go down."

In the August 9 issue of that year, Brother Everett, the editor, had this short message:

"Dear Brethren,—Taking the suggestion of the brethren in Marion, Iowa, if we can obtain 30 shares of (\$10) ten dollars each, to be paid quarterly, and thus raise (\$300) three hundred dollars for a year, this with the paying subscribers would support the HOPE for that time... We have published for the two months past, 336 copies each issue, and received but a few dollars. The committee and those who voted with them must be responsible for Brother Dille's pay. Myself and wife charge nothing for what aid we have been able to give. The Lord will reward us in due time."

Then in the August 25 issue, Brother Dille had this to say:

"The 'HOPE' is waked out of sleep; having been revived by the conference at Waverly. In accordance with resolutions adopted at that meeting, four numbers have been published.

"The late conference at Hartford instructed Father Everett and myself to make an estimate of the probable expense of publishing the paper one year; and then to call on the brethren for the necessary means. For that purpose, we were to issue the present number, and then discontinue the paper until the brethren responded, and report to the conference at Alamo.

"But the share-holders present, proposed that I take the office into my own hands, and publish the paper on my own responsibility. I concluded to do so, and immediately informed the conference of my determination, which seemed to be approved by all present.

"I have therefore determined to try and get 30 of the brethren to unite for the purpose of carrying out Brother M. N. Kramer's plan for raising \$300 over and above the income from our present subscription list. This will put the paper on a firm basis."

The struggle to keep up the interest and find sufficient means to publish the HOPE continued, and many good articles and encouraging letters appeared. But it was a time of financial crisis, being just at the close of the Civil War. The brethren had faith and worked hard, but received little money; and

it was—as it is today—impossible to publish a paper without continued financial support. The last issue of the Michigan series was number 13 of volume 2, dated October 18, 1865.

For a time the paper was discontinued, but the spirit of the work did not die. Brethren continued to correspond with one another. Others joined with them and arrangements were made to revive the paper again, this time in Iowa.

Volume 1, Number 1 of this new series was issued from Marion, Iowa, May 29, 1866. The paper was arranged in three columns (rather than the two-column layout that had been the format previously) and was somewhat larger in dimensions than the present ADVOCATE, but there were only eight pages. Elder W. H. Brinkerhoff was editor, and the paper was published by the "Christian Publishing Association" which had been formed with Brother Henry E. Carver, President. The subscription price was \$1.50 per year; free to those unable to pay.

Brother Brinkerhoff was the editor until May 1868, when he was succeeded by Elder B. F. Snook. Brother Snook continued as editor, putting out the 8-page HOPE semi-monthly on the same format, until the spring of 1871, when Elder Jacob Brinkerhoff became editor.

Through all the history of the HOPE, the title line on the front page had remained the same. Then with the January 16, 1872, issue the front page took on a new look. The title type was bold old

English style instead of the light outline style that had been used. The appearance of the paper remained the same otherwise.

In the March 12, 1872, issue appeared a short report of the Third Annual Conference of the General Conference of the Church of God. Included in the report was the decision to change the name of THE HOPE OF ISRAEL TO THE ADVENT AND SABBATH ADVOCATE, AND HOPE OF ISRAEL. Not long afterward, THE HOPE OF ISRAEL was dropped from the title.

In the December 25, 1876, issue there was a note announcing a plan for cutting the paper to four pages, but enlarging the page size. This evidently continued for four years, until around April 5, 1881. (These volumes are missing in the publishing house files.)

With the April 5, 1881, issue the paper became a weekly, being laid out on the format that had been used through the early 70's. This plan of publication continued for many years.

The next change in the paper came with the issue of November 3, 1885, when it was announced that the paper was being published by "The General Conference of the Church of God," the place of publication remaining at Marion, Iowa, with Elder Brinkerhoff still as editor.

In the issue of November 15, 1887, Elder Brinkerhoff's retirement was announced, and Elder A. C. Long's employment as editor was made known. The publishing work was still done at  
(Continued on page 18)



This group of ministers was gathered in front of the old publishing house on second street in Stanberry. It was taken in the 1890's.

# A

A. C. Long  
1887-1888



W. C. Long  
1888-1900  
1900-1905\*



Jacob Brinkerhoff  
1871-1887  
1907-1909\*  
1909-1914

N. A. Wells  
1900-1903



August 10, 1863 --

August 9,



A. F. Dugger, Sr.  
1903-1909

# Century



A. N. Dugger  
1914-1932



Gilbert Cranmer  
1864-1865



John Kiesz  
1931-1933\*

William Alexander  
1932-1933



Roy Dailey  
1933-1935  
1943-1945



W. C. Rodgers  
1935-1937



S. J. Kauer  
1935-1942\*



Ro  
193

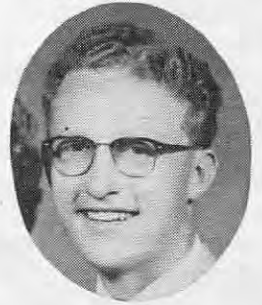
B. F. Snook  
1868-1871



W. H. Brinkerhoff  
1866-1868



Max M. Morrow  
1957-1959\*  
1959-



An asterisk (\*) indicates the years when the pictured brothers were doing the editorial work, under the title of Office Editor, while the editor was unable to give full time to this work.

963

Samuel Everett  
1865



Horace W. Munro  
1957-1959



H. S. Dille  
1864-1865\*



Charles E. Adams  
1956-1957



Enos Easton  
1863



of

Clayton L. Faubion  
1953-1956



Ray E. Benight  
1950-1953



A. S. Christenson  
1945-1950



A. B. Craig  
1942-1944\*



avison  
943



# Editors

**HISTORY...**

(from page 15)

Marion, Iowa, where it continued to be done until 1888 when Elder W. C. Long purchased the equipment and moved it to his hometown, Stanberry, Missouri, where the publishing house has remained since. Elder W. C. Long also became editor at that time.

Since the same equipment was used, the paper presented much the same appearance. However, one significant change was made: the name was again changed. A new, large heading with decorative letters arranged above an open Bible read, "SABBATH ADVOCATE AND HERALD OF THE ADVENT."

Evidently, previous to this time the ADVOCATE had always been printed by hand power, but in the October 1892 issue it was announced that a "modern power press and engine to run it" had been secured along with some good type. The paper continued under the same name with Brother Long as editor, the same large 12 x 16 inch page size being used, until 1900.

The first picture of any type to appear in the ADVOCATE was printed in 1894. It was a cut of "Little Jim," a dwarf who was a member of the Church

of God and to aid in making his living was selling a booklet—"Hard Times."

During those first several years in Stanberry, the ADVOCATE was printed in a two-story building that was located two blocks west of the present publishing house location. It was situated on a side-hill so that the basement had a walk-in entrance on the south, and the first floor had a walk-in entrance on the north, the street side.

It was an old building, as the picture below illustrates, and in the June 29, 1897, issue there was an appeal for help to raise \$200 to put a brick foundation under the building. The presses were on the upper floor, and the floor was in danger of collapsing and letting the presses and engine fall through. (Later a partial basement was built and the printing equipment was moved to the basement.) Completion of this project was announced in the issue of October 26, 1897.

In the October 16, 1900, issue appeared a notice that the old steam engine, used to run the press, had been replaced by a gasoline engine. (Some of the readers will no doubt remember this step toward modernization.) Then

in the December meeting of the General Conference, which was held in the same building as housed the presses (the building also provided a meeting place for the Stanberry congregation), the General Conference voted to change the name of the paper to THE BIBLE ADVOCATE AND HERALD OF THE COMING KINGDOM. Today it holds the same name.

With the December 18, 1900, issue Elder N. A. Wells became editor, having been appointed in the December General Conference meeting, while Elder Long continued as office editor and business manager.

For a few issues after the name of the paper was changed, the title was printed in plain, large, handset type. But beginning with the issue of January 8, 1901, the attractive title that continued in use until January 1, 1943, was used.

During the December 1903 meeting of the General Conference it was decided to name Elder A. F. Dugger, Sr., to the editor's office and have Elder W. C. Long continue as office editor and business manager. This arrangement continued until early in 1905, when Elder Dugger was able to be in the office to take charge of the editorial work in full.

In March 1907 Elder Dugger was retired from the office duties of editor, but retained the title with Elder Jacob Brinkerhoff taking the work of office editor. During the time of this editorial arrangement the ADVOCATE office was hard hit by a fire.

The January 7, 1908, issue reported the fire that swept through the building during the night of Decemebr 20, destroying the roof, the second story, and much of the ground floor. The basement, which contained the printing presses, engine, and other machinery, was flooded with water which damaged the equipment.

With strong determination to take new roots, the brethren moved the equipment to another building, located on West First Street, just west of the city park. This building, with several remodelings and enlargings, continued to be the home of the ADVOCATE until the present plant was occupied.

As there was only partial insurance coverage, it was quite a blow to the publishing work. But by the help of God the brethren were able to continue the work with only one issue omitted



This picture shows the interior of the old publishing house in Stanberry that burned. Those numbered are: 1. D. M. Spencer, 2. W. C. Long, 3. A. F. Dugger, Sr., 4. G. T. Rodgers, 5. James Schofield, 6. Zelotes Black, 7. Mrs. Black, 8. Lamuel Branch, 9. Irvin Long. It was taken in the 1890's.

*This scene inside the shop on first street in Stanberry shows (l to r) Mabel (Lippincott) Rodgers, Minnie (Walker) Neal, Esther (Smith) Hughes, Andrew Dugger, F. C. Robinson. It was taken in 1914.*



since most of the printing type and cases were carried to the street, escaping the fire, and subsequently were relayed to the new building for use.

In the 1909 General Conference meeting Elder Jacob Brinkerhoff was named editor of the *ADVOCATE*. Then in December of 1910, the General Conference voted to change the form of *THE BIBLE ADVOCATE* to a 16-page magazine. When this was effected the format was changed considerably, but the front-page title design remained the same, only reduced in size. The dimensions were cut to 8½ x 11½ with the columns being two to the page. (This is the size that has been retained to the present.)

Elder Brinkerhoff continued as editor of the *ADVOCATE* until May 25, 1914, when due to ill health he had to retire. His long years of editorial work remain as a symbol of his untiring devotion to the Creator and His way of truth. In 1874 he had used the

money with which he planned to purchase a home to buy the fixtures and equipment of the *ADVENT AND SABBATH ADVOCATE* in order to save them from being sold for the debt against them. In March 1907 he was again called to the editorial work and continued until illness hindered, making his the longest period of service given by any editor.

When Elder Brinkerhoff became incapacitated, Elder A. N. Dugger was called to the editor's office where he remained until September 1932. The interior view of the *ADVOCATE* office, which appears above, was taken during his editorship. It illustrates without need of comment that the facilities were hum-

ble; yet, with the Lord's blessings they were adequate.

When Elder Dugger left the office, Elder William Alexander was named editor with Elder John Kiesz continuing as office editor as he had been from October 1931.

Following the General Conference in 1933, Elder Roy Dailey became associate editor and later, editor. This was during the depression; so in order to cut expenses, the office editor was released in November 1933 to enter ministerial work in the field. This necessitated cutting the issues to one in two weeks, since the editor also had other duties.

In February 1934 weekly publication was resumed, but the number of pages was reduced to eight. By August 1934 conditions were such that the 16-page weekly was restored.

At the 1935 General Conference Elder Dailey asked to be relieved, and Elder W. C. Rodgers was named editor with Elder S. J. Kauer as office editor.

In February 1937 Elder Rodgers passed away and Elder Kauer continued in charge until the General Conference meeting that August when Elder Roy Davison was named editor. Elder Kauer remained in the editorial office until September 1942, when he vacated his post.

At that time Elder Archie B. Craig was appointed office editor. Through the tense days of World War II, Elder Craig kept his hand to the plow continuing to publish the message of truth in weekly installments.

Beginning with the November 1, 1943, issue, Elder Roy Dailey was again named as editor, but it was not until the following spring that arrangements could be completed for him to take up the edi-

*The publishing house offices and shop are on the ground floor in the wing to the right. This view is taken from the west.*



torial work. In November Elder Craig left the office to enter ministerial work. From then until Elder Dailey arrived at the office, Elder A. S. Christenson, who was then business manager of the publishing house, took charge of most of the editor's responsibilities with periodic assistance from Elder Burt F. Marrs.

Following the General Conference in August 1945, Elder A. S. Christenson became editor. He continued in this position until he retired in 1950. During his time as editor the present building was erected and occupied. The picture below clearly shows the advancement made over the facilities of previous plants.

Elder Ray Benight, who had been appointed editor at the General Conference in August 1949, then took over editorial duties, as well as management of the publishing house.

In 1953, at the General Conference, Elder Clayton Faubion was appointed editor, and beginning with the October 12 issue his name was listed as editor. He continued at this post until 1956.

Elder Charles E. Adams was then called to the editor's office in June. His editorial ministry blessed the *ADVOCATE*

readers until August 1957. During this time the *ADVOCATE* was made a monthly for a short time and then established as a biweekly beginning with the September 3, 1956, issue. It continues to be printed every other week with a Monday date.

In the fall of 1957, Elder H. W. Munro was named editor, being already business manager of the publishing house, and Elder Max Morrow was called to serve as office editor. For two years this arrangement was continued until 1959 when Elder Morrow became editor. To date he remains at this post.

Through the century the readership has grown from the 40 subscribers that *THE HOPE OF ISRAEL* had at its birth to the thousands who now receive the biweekly issues, from a paper of four pages to a magazine of 16 pages, from a coverage of three states to a worldwide circulation reaching every continent.

But these achievements are only the beginning. *THE BIBLE ADVOCATE* must continue to grow and progress until the Lord comes to set up His Kingdom. May it be that its intended mission will be completed before that day so no one will be called to face the Master unprepared.

## EDITORIAL

(from page 10)

Life, life, eternal life, just before the weary pilgrim. A few more stormy days and conflicts here, and then, the haven of rest. But this happy place is promised to them who by "patient continuance in well doing seek for glory and honor and immortality, eternal life."

Therefore we shall ever try to impress upon our readers the necessity of holy living, godly walk and conversation, and of "purifying your souls in obeying the truth, through the spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently."

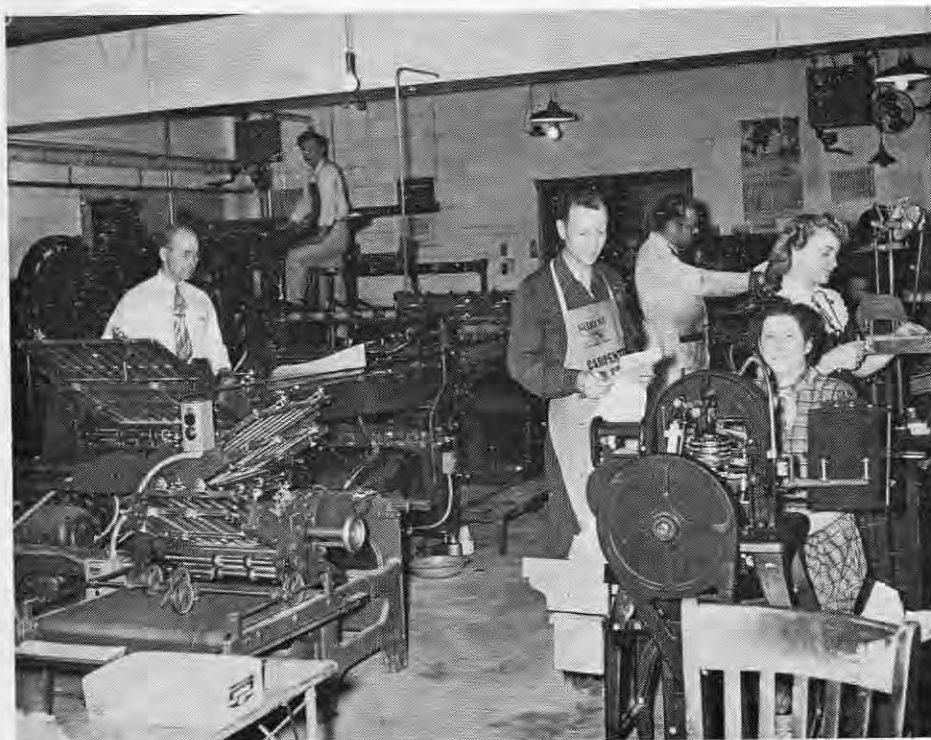
Believing that the law of the Lord, which was spoken in the hearing of all Israel on Mount Sinai by the Lord, and then written by Him upon two tables of stone, is of binding force still, and that those precepts are immutable in their nature and perfect in their character, and that God requires of us to keep His commandments, we shall, in a spirit of kindness and love, invite the attention of our readers, from time to time, to the claims of that law, which is spiritual, "holy, just and good."

That "book of books," the Bible, is our only rule of faith and discipline. It shall be our textbook, and we hope to be able to follow out and obey its requirements and thus be actuated by the principles it inculcates.

Our aim shall be to have the "HOPE" cultivate a Christian disposition and breathe a spirit of love upon its pages, and thus go forth laden with the precious truths of God's Word. To this end, we invite the friends of and lovers of the soon-coming Saviour to aid us by sending us good spiritual articles for publication.

We need your help in making this paper useful and instructive. Write, tell us of your joys, victories and advancement in the Christian warfare.

... In conclusion, we send out this "HOPE," with our prayers for its well being, into a cold and wicked world, trusting that it may find congenial places in many a family circle, and there grow and propagate the truths it contains; and as the waymarks in the sands of time that point the lonely pilgrim to the haven of rest, are fast disappearing in the distance, may the "HOPE" ever hold up to the view, the precious promises of God and the saints' sure reward.



The shop looked much the same in 1955 as it looks today, except for personnel. Pictured here are (l to r): H. W. Munro, Clarence Githens, Lawrence Christenson, Clayton Faubion, Elaine Christenson, Gladys McCoy. Hardly distinguishable in the background are Lawrence Meier and Kenneth McCoy.

# Molding A Denomination

AN EVALUATION BY ALEX. F. DUGGER

ONE HUNDRED YEARS OF AGE!

ONE HUNDRED YEARS  
OF USEFULNESS!

Born in the midst of the great Civil War when the national economy was at its lowest ebb and when men were surrounded by uncertainty and almost intolerable hardships. Who can fathom the indelible imprint upon its readers? God only.

Let us praise the Lord for the men of faith who sacrificed so much to launch it—for determined men whose venture twice failed financially and yet succeeded. Brother Jacob Brinkerhoff was one of these men who so loved the gospel work that he was willing to put his all into it. It is recorded that he and his good wife sold their home in order to buy at sheriff's sale (in 1874) the equipment of the second publishing association. From this date the publishing equipment remained in private ownership until the General Conference was incorporated.

During the Civil War, groups of seventh-day Sabbath-keepers, known by various names such as Christians, Church of Christ, Church of the First Born, Church of God, etc., united in a cooperative organization and sponsored a publishing plant operated by a publishing association. Those from these groups who could not conscientiously go along with the Whites in their organization (in Present Truth as they called their

movement) of the Seventh Day Adventists, were the sponsors of our early publications. It is doubtful if any one of these had all of the truths now taught by the church. Brother Brinkerhoff, as individual owner, held each contributor responsible for his or her views of the Scriptures.

Early numbers of THE HOPE OF ISRAEL contained articles on the various church names as held by the various groups sponsoring the publication. "The Bible Student's Assistant" was advertised in 1871. This tract gave Bible references on each of the following subjects: The Kingdom of God, The Millennium, The Triumph of the Saints, The Second Advent, The Saints' Inheritance, The Hope of the Church, The Resurrection, The Signs of the Times, The Law of God, The Sabbath, Ceremonial Sabbaths, Time to Begin the Sabbath, First Day of the Week, The Christian's Law Giver, Faith, Repentance, Baptism, The Covenants, Sanctuary, Soul, Spirit, State of the Dead, Destiny of the Wicked, Hell, Restoration of the Jews to the Land of Palestine, Whom the Promise Is To, God the Father and Jesus Christ His Son, The Church (including scriptures on the Church of God) and references on The Metallic Image of Daniel. The introduction to these subjects gave advice on how to study the Bible and on how to use the "Assistant."

"The Bible Sabbath Defended" was first printed about 1880 and

is still available today.

Beginning in the 1890's tracts were published regularly under the heading "Bible Truth Series."

One of these early tracts is entitled "The Two Kingdoms." This tract deals with the Kingdom of Grace (called by some the Spiritual Kingdom) and the Kingdom of Glory or the Kingdom to Come. This tract is mentioned for the reason that a long-time member of the church recently remarked that the church had not taught a Spiritual Kingdom until in recent years.

Around sixty to seventy years ago, the paper advertised thirty or thirty-five tracts on as many subjects. All tracts were printed first in the ADVOCATE, then run off and bound in tract form. Thus, each subscriber had access to the reasoning and the scriptures in every tract printed.

Changes were made in the name of the paper at times, until THE HOPE OF ISRAEL emerged as THE BIBLE ADVOCATE. For one hundred years the paper has poured forth a steady stream of good articles on the subjects found in the Bible. For years it carried a Letter Department where testimonies and ideas of subscribers were presented. From time to time reports of protracted meetings and of local conferences appeared. These with the General Conference reports gave the readers a glimpse of the progress of the work.

In the early years the world did not have the many attractions of our day to offer to the populace and people generally acquired good reading habits and were more interested in Bible literature. Thus, the scriptural material distributed by the ADVOCATE with the zeal and good work of the ministry amalgamated the various groups that sponsored the early work into the church of today.

May God bless His church and its members and give it much fruit for the Kingdom. May each one of us be loyal to it and support it as God would have us. May each one of us study to show himself approved unto God and beware lest we offend the Church of God.

## Seniors . . . *(from page 6)*

"I came home and wrote to Stanberry. Brother Burt Marrs was then in the office. I asked if they printed a church paper and would they please send me a sample copy. Brother Marrs sent me four BIBLE ADVOCATES and other literature. I subscribed for the ADVOCATE at once, in June 1948, and have taken it since. This is how I received my first paper.

—**Bertha Hoffman**, Mich.

"My mother always took the ADVOCATE. On Sabbath mornings my step-father always read from the Bible and prayed, then Mother would read the ADVOCATE, usually until one o'clock. We children always had to sit and listen as long as she read. I was around seven years old the first I remember about the ADVOCATE. I don't remember how old I was when I began to read it, but have always had it to read. I am now 70 years old."—**Nora Sheffield**, Oreg.

"As requested in a recent ADVOCATE, I will give my age and the time I have read the paper. My age is 80, and have been a reader of the ADVOCATE for some 25 years or more. A wonderful, scriptural paper with NO advertisement."

—**Howard H. Hawkins**, O.

Sister Nellie Burge, 71, widow of the later Elder R. E. Burge, sent word to the publishing house by Sister Opal Kelley that she still reads the ADVOCATE regularly. She is living in Claremore, Oklahoma.

"I have been reading the ADVOCATE about ten months. My birth date was 1881."—**E. M. Kyker**, Okla.

"I do not remember just when I began reading THE BIBLE ADVOCATE, but my husband, my son, and I united with the Church of God in



sure love it and expect to stay in the faith as long as we live.

"My mother has been dead 30 years last February. I know we had and read the ADVOCATE two or three years before she died. We are old folks now—my husband is 73 and I am 70—but we still enjoy reading the paper.

—**Mrs. J. R. Howell**, Tenn.

July 1939 during a meeting in Wyoming, conducted by Elder O. R. Osman of High Point, North Carolina. I can't seem to remember when we started taking the ADVOCATE, but I am sure it has been most of the time since.

"My husband died in March of 1939. I was born July 3, 1872, so am 91 years old now."—**Mrs. L. A. Chambers**, Calif.

"I will be 77 years old December 31, 1963. I first began reading your paper in 1930. I met a friend who gave me her paper to read, so have been reading it all these years and enjoy each copy so much."

—**Mrs. J. I. Bushnell**, Ariz.

"Both the ADVOCATE and the SABBATH SCHOOL MISSIONARY were in my home when I was born 79 years ago last March. As soon as we were old enough to read, my parents had us make use of the MISSIONARY. At what age I began to read the ADVOCATE I do not remember. My wife is now 68 years of age, and she has been a reader of the ADVOCATE since our marriage over 44 years ago."—**Elder A. F. Dugger**, Colo.

"We lived in Stanberry from 1907 to 1916 and during that time my father, Elder F. C. Robinson, or Fred

as everyone knew him, had a very important part in the publishing work. Back in that time period most of the work was done by hand. The type was set by hand. The printing press was run by a gasoline engine.

"My father set type and ran the press. He would go at night and work some overtime. We boys would go along. Sometimes when he would want to run some extra copies, rather than start the engine he would put a crank on the large flywheel and let us turn it. We thought that was lots of fun.

"The job press was run mostly with a foot treadle. All the tracts and papers were folded by hand. Different ones would take the papers home and do the work. Just think of all the work it took to get the paper out.

"It sure is wonderful to see how much the publishing work has progressed in the last 50 years. I certainly was amazed [during a recent visit to the publishing house] to see how much the work has advanced—and much more is to be done."

—**Belz Robinson**, Ia.

Sister "Toby" (Walker) Summa, the editor's grandmother, was reared in a Church of God home where she does not remember ever being without THE BIBLE ADVOCATE. In her own home, after she was married, the ADVOCATE continued to be a regular part of the family circle. Now she is 85 years old and still reads every issue, though her health is such that she has to do much of her reading while lying on the sofa. She makes her home with a daughter, Sister Avus O'Banion, in a suburb of Denver.

"I have been taking THE BIBLE ADVOCATE since the spring of 1914, soon after we were baptized. We lived in Oklahoma then. Brother L. L. Presler baptized us."—**Lucy Jellison**, Oreg.

*(Continued on page 26)*



"I was reading THE BIBLE ADVOCATE when I was a little girl at home, at ten years old or younger. I am now most seventy-eight. My Father's name was Delose D. Harroun of Washington, County, Kansas. The Post Office was Morrowville.

"I married Dr. R. J. Fleming and we moved out west in 1911. Reared a large family, all married now. Then I lost Dr. Fleming with cancer in April 1955. In November 1957 I married a Sabbath-keeper from Oregon. We have been enjoying the wonderful blessings from God and

are of good courage, looking for the soon-coming of our Saviour, Jesus Christ. Mr. Wood is most 75 years old and is a wonderful Sabbath-keeper and companion."—**Mrs. William Wood**, Oreg.



# Let Us . . .

The details of Ezekiel 38 and 39 have been topics of much discussion throughout the years. It was a point of concern to the readers of this paper a hundred years ago, for Elder Waterman Phelps of Busseyville, Wisconsin, compiled a study to answer some questions that had arisen. Following is a part of his article which appeared in **THE HOPE OF ISRAEL** (June 15, 1864) in issue number 15.

Now, let us examine the 38th chapter of Ezekiel and see what God has said. We find in the 37th chapter, and other portions of God's revelation, that He will certainly gather his ancient covenant people back to their own land, "upon the mountains of Israel." And now, we want to see what is to transpire after they are gathered back.

The prophet commences the 38th chapter with a prophecy upon Gog and his army, which represent the Gentile nations gathered "to the battle of that great day of God Almighty."

Now, we wish to notice a few points in this chapter. And, first—There is no spot or place on the face of this earth that is denominated by the prophets as "the mountains of Israel," except that land which God gave to His ancient covenant people, the literal seed of Jacob, the twelve tribes of the children of Israel, which is now called the land of Palestine. Then it is that land the prophet here gets a view of. In the 8th verse it is called "the land that is brought back from the sword"; and then in the 16th verse God calls it "my land"; and in the 18th verse it is called "the land of Israel."

Now if we examine the history of God's ancient covenant people, we shall find that every prediction relating to their dispersion and oppression, and the desolation of their land, has been minutely fulfilled to the very letter.

In Luke 19:43 and 44 our Saviour says of Jerusalem, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." Also Luke 21:24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now these predictions were fulfilled, or began to be fulfilled, by the Roman armies under Titus in the siege of Jerusalem. And although Titus had determined to save the temple from destruction and his orders to his soldiers were strict not to destroy the temple, yet it could not be spared because God had declared that in it there should not be one stone upon another that should not "be thrown down."

Also, Micah 3:12—"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." For 1800 years have the literal seed of Jacob been scattered among all the Gentile nations, and have been ruled over with tyranny, and Jerusalem has remained heaps and still is, and must remain so until the times of the Gentiles are fulfilled. The reason why Jerusalem could not be rebuilt, when undertaken some 300 years after its destruction when the workmen were driven away by fire balls bursting out of the ground like repeated earthquakes, was because the times of the Gentiles was not yet fulfilled.

Now if God has been so minute in fulfilling His word in the dispersion and oppression of His ancient covenant people, why not be as minute in fulfilling His Word in relation to their gathering? I believe He will, for the Word of the Lord is "not yea and nay."

But, let us return to the 38th chapter of Ezekiel, and we will find in the 11th verse, when Gog comes into the land of Israel that he comes into a "land of unwalled villages," to a people that are at rest, dwelling without walls, having neither bars nor gates. And in the 12th verse, we see the object of Gog in going up there. It is "to take a spoil, and to take a prey"; and to turn his hand "upon the desolate places that are not inhabited, and upon the inhabitants that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." And in the 14th and 16th verses, the people which Gog shall come against, God calls "my people Israel."

Now, we ask: What people is it which God calls His people Israel, which are gathered out of the nations, and which are dwelling in the midst of the land of Israel; which have gotten treasures in gold and silver, cattle and goods? We ask again: Who are they? God calls them "my people Israel."

Now, we ask: Are they the immortal saints which have raised from the dead? We think, surely, no sane man can take such a position. Will it be the occupation of the resurrected saints to accumulate worldly wealth? To treasure up gold and silver and stock their farms with cattle, and hoard up goods? We think not.

Then, if they are not the immortal saints, who are they? The question is easily answered. They are the people which have been in a scattered condition and in captivity and sore bondage for 1800 years, the people whose fathers God made a covenant with when He took them by the hand to bring them out of their Egyptian bondage. Then God will have turned their captivity (see Jeremiah 30:3) and given them rest from all their oppressors, and plenty in their own land.

## Reason Together

# Centennial News

## ► Our Oldest Readers

Listed throughout this issue are short items by and about our senior readers. These, we know, represent only a very small minority of such elder brothers and sisters. However, they are worthy of special mention. Some of these "honorable" did not list their ages. The oldest age reported was 91 years young. This is the age of Sister Chambers (whose testimony appears on page 22) which merits our heart-felt congratulations and wishes for continued blessings.

## ► Longest Readership

The notes from "The Seniors Among Us" indicate that there are a few readers who trace their acquaintance with the ADVOGATE back beyond the beginning of the 20th century. Sister Victoria Persons and Sister "To-by" Summa tie for the longest number of years (see pages 22 and 26). They both are 85 years old and were reared in homes where the ADVOGATE was a regular visitor. Their readership could reach back more than 75 years. Elder A. F. Dugger (79) and Sister Isabell Smith (78) may both have been reading the ADVOGATE for as many as 70 years since they were reared in Church of God homes where the parents set the example by reading it to them.

## ► Gift Subscriptions

Top honors for the number of gift subscriptions given during the centennial year go to Brother L.K.C. who sent in 37 one-year subscriptions. His testimony is listed with the others on page nine.

Next in line is Brother P.A. who sent in 24 one-year subscriptions.

A missionary-minded sister, Mrs. A. B. M., actually sent in more subscriptions than both of the brothers combined, but her 81 gift subscriptions were for six months.

One church group in Oregon sent in 74 gift subscriptions; some of these were for "The Harvest Field Messenger" and "Aim."

(All names are being withheld at the request of the folks involved.)

## ► Lifetime Subscriptions

The following list of readers have qualified for lifetime subscriptions. These folks wrote that they have been reading the ADVOGATE for as many as 50 years. No doubt others qualify, too; but these are the ones who wrote. (Notify us if we accidentally overlooked your letter.)

Sister Ruth (Spencer) Selleck  
Sister Nora Sheffield  
Elder A. F. Dugger  
Sister Victoria Parsons  
Sister Isabell (Wilkinson) Smith  
Sister Florence Presler  
Sister Laura Presler  
Elder L. I. Rodgers  
Sister Zella M. Stewart

## ► Unusual Discovery

Accounts on how brethren first came in contact with the ADVOGATE are very interesting. Several of them appear in this issue.

Sister Bertha Hoffman's (Mich.) account was judged by the publishing house staff to be the most unusual one. Therefore, she will receive a specially bound copy of the centennial-year issues as promised in the first issue of the centennial year.

## ► Centennial Souvenir

A thousand lead pencils with a gold imprint ("The Bible Advocate—100 Years of Service to God and Man—1863-1963—Stanberry, Missouri") have just been received. These will be available at General Conference, but if you will not be privileged to attend so you can get your souvenir pencil, you may order direct from the publishing house. The price is just a nickel per pencil.

## ► Bilingual "Advocate"

The history of this publication is all in English. But there have risen sister magazines in other languages. On page 31 it is reported that an ADVOGATE was published in the German language for a time. Presently there is one published in Mexico City in the Spanish language and another published in Anhadra, South India, in one of the native dialects.

## Faith for Our Time

### BROADCAST SCHEDULE

CHWK	Chilliwack, B. C., Can.	1270 kc
	5:30 p.m. Sunday	
KALN	Iola, Kans.	1370 kc
	9:15 a.m. Sabbath	
	9:15 a.m. Sunday	
KAYE	Puyallup, Wash.	1450 kc
	9:30 p.m. Thursday	
KBRN	Brighton, Colo.	800 kc
	9:00 a.m. Sunday	
KBTO	El Dorado, Kans.	1360 kc
	9:30 a.m. Sunday	
KEXO	Grand Jet., Colo.	1230 kc
	7:00 p.m. Sunday	
KHAK	Cedar Rapids, Ia.	1360 kc
	9:00 a.m. Sunday	
KMO	Tacoma, Wash.	1360 kc
	9:30 a.m. Sunday	
KNIM	Maryville, Mo.	1580 kc
	9:15 a.m. Sunday	
	12:45 p.m. Sunday	
KRLW	Walnut Ridge, Arkansas	1320 kc
	6:45 a.m. Sunday	
KSJB	Jamestown, N. Dak.	600 kc
	9:45 a.m. Sunday	
KTRB	Modesto, Calif.	960 kc
	9:00 a.m. Sunday	
KVAN	Vancouver, Wash.	1480 kc
	9:45 a.m. Mon.—Sat.	
KXEN	St. Louis, Mo.	1010 kc
	10:00 a.m. Sunday	
WEAQ	Eau Claire, Wisc.	790 kc
	8:30 a.m. Sunday	
WJBL	Holland, Mich.	1260 kc
	4:45 p.m. Sabbath	
WROS	Scottsboro, Ala.	1330 kc
	7:15 a.m. Sabbath	
WTND	Orangeburg, S. C.	920 kc
	12:45 p.m. Sunday	
XEG	Monterrey, Mex.	1050 kc
	10:30 p.m. Monday	

**N**early two thousand years ago the promised Messiah appeared on earth in the form of a human being (Phil. 2:5-8), to bring the gospel of salvation to a fallen humanity. Christianity found its roots in Judaism, so one would naturally expect the gospel to be a continuation of the terms carried out under the Old Covenant, with the exception, however, that the New Covenant was made upon better promises and actually brought about redemption and deliverance from sin (Heb. 8:6-12).

Besides bringing the gospel of salvation from sin (Matt. 1:21), He also sent the Holy Spirit down from heaven to enable His followers to overcome the wicked one. Truly converted people are new creatures (2 Cor. 5:17), and compose the church which He purchased with His own blood (Acts 20:28). Our Saviour built His Church on a good foundation, and promised that the gates of hell would never be able to prevail against it (Matt. 16:13-18).

Satan has kept busy ever since that day in order to destroy the true people of God, either by persecution and martyrdom, or by bringing in heresies and ungodly practices. The apostle Paul predicted that after his departure grievous wolves would enter the flock, and that there would be a falling away from the true teachings of the sacred Scriptures (Acts 20:28-30; 2 Thess. 2:1-7). Peter also prophesied of this departure (2 Peter 2:1-3).

Ecclesiastical history avers that before the last apostle (John) was dead forty years, the "mystery of iniquity" was beginning to get a good foothold in the Church of God. Supposedly converted Pagan philosophers brought along their perverted philosophies, and many of the barbarian converts brought with them their Pagan rites and ceremonies, which eventually brought about a church system very different from that established by the divine Head of the Ecclesia. Upright men tried to stem this ungodly tide, but to no avail.

Some of the gradual changes in the teachings and practices of the primitive gospel church to that of the apostate, known as "MYSTERY BABYLON THE GREAT," were man-made traditions which were added to the holy Scriptures. Some things were sub-

# The Continuity of the Gospel

Analyzed by John Kiesz

stituted, and in some cases the Scriptures in many places were disregarded altogether.

The second commandment was dropped altogether from the decalog, and the fourth commandment was changed from seventh-day Sabbath observance to first-day Sunday observance. Pouring, sprinkling, and infant baptism, were substituted for baptism or immersion. The time element of the crucifixion and resurrection of the Messiah was changed in order to enhance Sunday as a day of rest. Mass was substituted for the Lord's Supper, and Easter for the Christian Passover. Purgatory and prayers for the dead were invented to undo the state of the dead; the soul became immortal, and folks went either to heaven, hell, or purgatory at death, instead of waiting for their rewards at the time of the great judgment; and inheritance in the Kingdom of Glory, as was promised to Abraham and his seed, became a matter of going to heaven.

Parallel with the Babylonish church, all through the ages, however, were those groups of despised saints who continued to contend for the faith that was once delivered to the saints (Jude 3). Through ecclesiastical history we have been able to trace seventh-day Sabbath observance in every century since the apostolic church, but it is understandable that even among them were some deviations from the truth during the terrible Dark Ages. Within our last century or two many of the forgotten truths have been restored within some of the Sabbatarian groups, however, for which we are thankful.

During the formative years of our own Church of God within the last

century or so, we find that some of the scriptural truths which we hold dear now, were already believed by our pioneers more than a century ago. Among these were a belief in: the second coming of Christ, the perpetuity of the moral law of God and the seventh-day Sabbath, repentance, justification by faith, water baptism, personal holiness, and the Bible and the Bible alone to govern the lives of God's people in every age.

Most of the brethren observed the Lord's Supper or Communion and foot-washing at various times, although a group in Philadelphia began practicing the keeping of the Christian Passover in about 1845, and a brother in Illinois advocated the commemoration of the Lord's death at the beginning of the 14th of Abib in about 1867. Before the turn of the century, all of our assemblies had come to the conclusion that Communion or the Lord's Supper should be observed annually on the 14th day of the first month of the Hebrew year.

Some of the Michigan and New England brethren had the gifts of the Holy Spirit operating in their midst, so that many healings occurred and some miracles were performed. Our pioneering brothers and sisters also believed in what they called social or testimony services, in which all were able to take part. According to published reports, their exhortations and testimonies were often very fervent and telling.

Astringent articles were written and published in our church papers against the use of tobacco by the saints, practically all through the years. In 1866 articles began to appear against the eating of pork, which seems to have

been prompted because a number of folks died from the "dreadful disease known as **trichinosis**." Tithing apparently was not much advocated and practiced in general among our people before 1881.

During the Civil War in America, some of our brethren suffered persecution, or imprisonment, because they were conscientious objectors to war. But the brethren were thankful for President Lincoln, who caused laws to be made which brought alleviation to the saints.

Other tenets that were dear to our brethren a century ago were: the return of the Jews and the re-establishment of their nation before the second coming of the Messiah; the millennial reign of the saints with their King on the throne of David. As early as 1864 articles began to appear in **THE HOPE OF ISRAEL** on the matter of the Messiah being three days and three nights in the tomb (Matt. 12:38-40).

As to the nature of man, the brethren from the very beginning taught that man was created mortal, that the dead know not anything, that the wicked would be annihilated after the judgment, that the righteous would be rewarded with immortality after the resurrection of the just, that eternal life came through Christ alone, and that Paradise will be restored (in what is called the new heaven and the new earth). Spiritualism was very prevalent in those days, so the brethren often had to rebuke it with the Word, when it tried to make inroads on the church.

Since some of our pioneers in the Church of God were at one time much influenced by the preaching of William Miller, especially in regard to the second advent, they often referred to themselves as "Advent people." Some liked to call themselves "Free Sabbath-keepers" because they refused to acknowledge the "visions" of Ellen Gould White and the Seventh Day Adventist organization. In Michigan and Iowa in particular the brethren went by the name of "Church of Christ," while in the New England states they called themselves "The Church of the First-born." However, all along during those years there were those who advocated that our people go by what they considered the scriptural name "Church

of God," and eventually the time came (about 1884) when every local group associated with the General Conference, that had not done so previously, accepted the name of "Church of God."

A hundred years ago our people did not stress church organization as we know and practice it today, but they did have fairly strong local church government. Even while they were without a strongly organized general conference, they had many conferences and camp meetings in the various states, to which delegates were often sent. Elder Cranmer reported that a group of the churches in Michigan effected an organization in 1860, and he was the first president of that conference.

From the foregoing report, gathered from our old files of our official church papers, it is seen that most of our cherished present beliefs were the beliefs and practices of our brethren a century ago. But we must also consider and remember that they have been formative years as well as formative beliefs and practices. Some of the present beliefs which we cherish have been added over the years as light came to the church. In fact, we are still open to more light and truth, as expressed in the foreword of our "Doctrinal Beliefs."

We do not have a closed creed. "The Church of God holds itself open for spiritual growth and for new and better understanding of the Bible as the Lord sees best to reveal same." But we hold firmly to that which has been revealed to us in the past.

By Clayton L. Faubion

**T**HE MINISTRY of the gospel is a many-sided enterprise. The multilateral aspect of this great profession is not often recognized, so that the term, *ministry* often connotes just the preaching of the Word from the pulpit. Yet, even to one who serves as a pulpit minister, the work has many different forms and responsibilities.

The ministry of the spoken Word began with John the Baptist. Actually he adapted the method which had been employed by the prophets before him. His voice was heard proclaiming the coming Messiah. The Saviour and His disciples gave us the example of a verbal ministry, although it is conducted much differently in our churches of the present time. In olden times the preacher sat among his listeners and "dialogued" to them.

Today we have specialists in evangelism, both pulpit and personal. We have also expanded the ministry of the spoken word to the media of radio and television. And in our day of superlatives and "big thinking," the more glamorous aspects of the ministry attract attention, while the more humble activities of the

## Seniors . . .

(from page 22)



"I am sending a picture of my mother, Victoria Parsons, aged 85 years, April 20. She has been a member of the Church of God (7th Day) for 74 years, the longest of any member now living in the state of Michigan. She is a granddaughter (the only grandchild now living) of Elder Gilbert Cranmer. She was about 75 or 77 in the picture.

"There are about a dozen of the great grandchildren living, four of whom are members of the church. I (65 years old) have been a member the longest—54 years. Sylvia Alexander and her sister Alta Wilkinson (wife of Elder Clarence Wilkinson are members, and Irene Henry.



"I loved the **MISSIONARY** as a child, but do not remember about the **ADVOCATE**. I presume my mother read **THE HOPE OF ISRAEL**."

—Lena Moffatte, Mich.

# The Ministry of the Printed Word

ministry are not so widely acclaimed. Even so, in some of the more obscure, less spectacular positions the ministry of the gospel gives wonderful blessings and a great amount of satisfaction.

The public at large would hardly consider a typewriter, a linotype, or a printing press as an instrument of major importance in the ministry of the Word. Yet, the outstanding preachers of our day would not know how to conduct their work without these tools. The Billy Grahams and Norman Vincent Peales, if left with only their voices and the electronic media, would find their work almost impossible.

The ministry of the printed Word is one of the most enduring of all ministries. The spoken Word may be heard and in a short time forgotten, but the Word in print is readily available for restudy and re-evaluation. A spoken word can hardly be repeated as it was first spoken, so the message of that word goes very little further than the person who first hears it. But the printed word can be, and is, passed from one person to another for weeks, months, even years. Many books, pamphlets and

magazine articles have long outlived their authors, but the only sermons that have survived have been those which were printed for preservation.

A minister might spend several hours on a sermon, and deliver that message only once to an audience of no more than a few hundred people. That same message in a magazine or book may travel around the world blessing thousands, over and over again. In fact the Book we hold most dear is an example of this very phenomenon. Every word that is so precious to us was recorded in order to make this blessing possible. How much of Paul's sermon to the Ephesian elders do we know? Only that small part which Luke took time to record—just a few words out of a discourse that lasted all night. Even that would be lost to us had it not been written, and then rewritten, copy made of copy, until at last it found its way to Gutenberg's press, and thence to the huge, graphic giants of modern publishers.

The editor of a religious publication has many gratifying experiences. Not that the life of an editor is a dream-

land of literary pleasure. Actually the quest for new and refreshing material that can stimulate the reader, inspire new hope and fervor, and make the message a little more real is a never-ending, often frustrating struggle. He must wade through stacks of material in order to find that one article that is truly original, sincere, refreshing and inspired. But the blessing he receives when just one reader writes to him that the article gave him a spiritual lift makes all the work well worth-while.

Publications maintain what we call "exchange lists." The exchange list is a group of publications which receive our papers in exchange for their own—just as the name implies. Many times an editor will find articles of outstanding merit among the exchange papers, and sometimes he will reprint such articles (with proper permission) in his own paper. Such selections are of top quality, having a special interest or appeal. When an editor finds one of his own articles or editorials (or one which he has chosen for his paper) chosen as a selection for some other periodical, it is a very gratifying experience. Then he knows that his magazine is reaching others with a message that can and will be a blessing, and is so evaluated by people in the same profession.

Editors have many opportunities to minister to God's people outside of the pages of their periodicals. They receive numerous letters from constituents who have questions which they want answered, problems that they cannot solve alone, or blessings which they wish to share with others. These letters open up many opportunities which others may never have. Many a seeker for Christ and truth has been helped by an editor's letter which answered his questions.

Then, there are times when editors

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Sister Isabell Smith is 78 years old and the oldest ADVOCATE reader in the Bloomington (Calif.) church, according to the report by Brother Victor Young. Her parents, Brother and Sister C. H. Wilkinson, were Church of God members and also her grandfather Davidson, who was brought into the truth in 1880 by Elder A. F. Dugger, Sr. She says that THE BIBLE ADVOCATE was on the table ever since she can remember, and as a very small child she heard it read and began reading it herself. The ADVOCATE was especially helpful to her during the first 19 years of her married life when she was isolated from brethren and rearing four children.

"I am sending our names as you have requested. We are both past 65—my husband is 78 and I am 68. Have been members of the church since 1929, but can't remember when we first took the ADVOCATE, but has been a good many years."

—Mrs. Frank Krause, Okla.

"Our father, L. L. Presler, was a reader of THE BIBLE ADVOCATE almost as far back as we can remember. Since moving from our father's home in Nebraska, we have been regular subscribers. We have read the ADVOCATE for about 60 years.

—Florence & Laura Presler, Colo.

(Turn to page 28)

by virtue of their office, are called upon to perform special services. As guest speaker at a rally, a graduation service, or some other function the editor is privileged to share the ministry of the pulpit. It is true that many religious editors are ordained ministers in their own right, but even if this be true, because of their editorial connections certain opportunities come their way which are not given to rank and file ministers.

In considering the work of publishing the gospel, we are again apt to focus our attention on the more glamorous phase and overlook the more humble tasks involved. The name of the editor appears on every edition of the paper, but the name of the compositor, pressman, binder, or mailer never does. Yet, all of these people are important, and each gets a blessing out of serving in his own place. Let us take a look behind the scenes and picture a few of these people at work.

Following a manuscript until it becomes a finished article, we find it entering the office with the regular mail. In the editorial office it may get special attention if it is from an author who is known to produce high quality material, or if it is an assigned article. Well-written articles from lesser known authors will get the next consideration. Articles which appear on sloppy or hard-to-read manuscripts may be put off indefinitely. Material which is contrary to the editorial policies of the publication will not be considered at all.

Once the editor has considered the article and has made whatever changes he feels are warranted or necessary (usually grammatical or rhetorical corrections) it is marked for styling. If art is to be used, provisions are made for the picture and the linotypist is given instructions in setting the type accordingly.

The linotype assembles matrices, or "mats" so that they may be pressed against a mold, and a metal "slug" is cast with the letters of the corresponding "mats" embossed on one edge—literally a line of type. These lines or "slugs" are assembled on a tray called a galley. Ink is applied to the type in the galley and an impression of the type is taken in a special proof press. This is called a galley proof and is read by proof readers to detect typographical errors.

After the type is corrected, it goes to the composing room where it is fashioned into the pages which will appear in the finished paper. Here the art work is added to the type. While the article has been going through the typesetting and proofreading stages, the pictures have been engraved on zinc plates by a rather complicated "photoengraving" process. Now it all comes together, and when the page is formed a "page proof" is taken for final correction.

After printing, the paper is folded. The pages are arranged on the press so that when the sheet is folded, up to sixteen pages will be in the proper order. Then they are bound, by a special stapling machine, sometimes assembling two or more sixteen-page signatures (sections) together, and sometimes adding a cover. After this the paper is trimmed to remove all folded edges and make the pages even.

Your subscription to the magazine might have entered the main office in the same mail which brought the article we have been following. Processing of the subscription includes the book-keeping involved in handling the money, and often the mailing of the receipt back to you. The subscription is coded and put in the subscription file. At the same time it goes to the mailing department where it is engraved on a metal plate which can be used in mass mailing.

When the paper comes from the bindery your address is stamped on it (some use wrappers and some address directly on the magazine) and it is put in the mail to you.

Now when we consider the numerous

processes which are involved in the production of a single edition of a religious magazine, we can see that there are many hands employed. Each person who has a part in the production of that paper has a part in the ministry of the gospel of Christ—whether he be a proof reader, a file clerk, a pressman, or a mailing clerk. Each one takes godly pride in his work of sending out the life-giving message. Each one is a vital link in the chain.

The ministry of the printed Word takes on new importance as the ministry of the spoken word expands. Radio and television ministers depend upon the press for thousands of pages of material for their listeners and viewers. Thousands of God's people depend upon periodicals for their spiritual food. Other thousands are seeking to know Christ through the study of the printed Word in the form of correspondence Bible courses, tracts and periodicals. Countless millions are waiting for someone to hand them that special tract or paper which will strike that spark of interest needed to lead them to Christ.

Perhaps you may never be an editor or pressman, or even a proof reader or file clerk in a Christian publishing house. But there is one more area that is wide open for your service. If you will take just a little time to prepare, and devote some of your time to conscientious, prayerful, creative thinking, you, too, can have a part in this wonderful ministry. Why not write to your editor about the part you can play as a writer? It may well be the door to greater blessings than you have ever experienced.

## Seniors . . .

(from page 26)



"When I first started to college, about 1916 or 1917, I remember so well, the first thing we were supposed to do was to get some newspaper or magazine as we entered the building and take an article to report on.

"The newspapers had no appeal to me, but I read all the papers that had good Christian articles. 'The Baptist Messenger,' 'The Methodist Minister,' and THE BIBLE ADVOCATE were usually strung along the top of the paper stand because they were short, small papers. Now, whether this was the same BIBLE ADVOCATE as we have today I couldn't tell, but I do remember it was something similar to the one I get today. It was black and white and always had some pictures on the front covers. I would say it was the same."—Lula (Turner) Hensley, Okla.

[Since the ADVOCATE which the sister knew during her college days "always had some picture on the front cover," it may not have been our BIBLE ADVOCATE; but even if this were not our ADVOCATE, the account shows the value of putting church periodicals on reading stands in such places.—Editor]

(Turn to page 30)

# Trends in Christian Journalism

REVIEWED BY RAY E. BENIGHT

**I**T was the achievement of duplicating imprinted words on paper, or other suitable material, that gave birth to journalism. This process today plays a tremendous role in the conveying of thought and information from one person to another, and in influencing the minds of men. Therefore, we deem it would be of interest to provide a little background for our subject in the way of historical data about printing before proceeding with it.

Although printing in a very crude form is said to have been practiced in China and Japan long before the process was known in Europe (as early as A.D. 175), it was Johannes Gutenberg who (in about 1450) is credited with having invented and completed the printing process by using moveable type, cast from lead.

Men with vision were quick to see great potential in this new process. An excerpt from *The Standard American Encyclopedia* (1937 edition, under "Printing") gives evidence of this:

"Printing conquered Europe within a few years, so that in 1500 there were already 200 cities with over 11,000 printing offices that had published and printed over 35,000 different editions reaching a total of about 12 million volumes.

Printing entered a new epoch at the beginning of the 19th century, for it was about this time that inventions were perfected that revolutionized the old hand-setting and hand-printing procedures. Oth-

er improvements have been made until today modern printing presses can produce large newspapers or magazines at a rate as fast as 60,000 copies per hour.

Men and women who had become burdened with the responsibility and need of proclaiming the good news about the plan of salvation were among the first ones to see great possibilities in this medium of communication, and to employ it. Therewith was the founding of Christian journalism. In fact, the first book ever printed was a Bible produced by Gutenberg in 1456. To Myles Coverdale belongs the distinction of the publication of the first Bible printed in English in 1535.

As we think of trends in journalism, which is "the business of managing, editing, or writing for journals, or newspapers" (dictionary), we go back to the first book—Gutenberg's Bible. It is said to have been one of the most beautiful books ever printed. This might seem strange, but actually it was only natural that Gutenberg should have put such artistry and craftsmanship into his work. It is to be visualized that he was not thinking about mass production when he was preparing this book. He had discovered a marvelous new means of putting words on paper, and he was proud of his accomplishment. Naturally he wanted to exert every effort to demonstrate the results that could be achieved by the use of his new invention. Thus, with time and care he produced a masterpiece and established a trend in journalism.

This tendency to embellish printed work prevailed for a time until men began to realize that they had at their disposal a means of producing more than artistic work. It seems that when they awakened to the great potential for mass-producing printed work and what could be accomplished by enlightening and educating the masses, less thought and time were given to exactness and design and more to producing multiple copies of messages and information. The race was on to get to the people first with news, personal convictions, and persuasive argument.

Thus, the emphasis being on "get the copies out," the trend in journalistic practices and the appearance of published matter underwent a change. Frills gave way to plainness so as to make possible getting out more words, which, apparently, was thought to be more effective and important than elaborate design.

Then, with the turn of the 19th century, as methods were developed to reproduce pictures and art work in conjunction with type impressions, a new trend could be evidenced. Again this was a natural change, for it always follows that when something new is possessed or has been invented it just has to be used. Journalists began to dress up their publications with art and photo illustrations in an endeavor to make them more appealing and attractive, for something else was developing—competition and exploiting of every oppor-

tunity and means to make money. Thus, attention was given to creating eye appeal, so that a reverting-back trend to the type of printing Gutenberg started could be detected.

Then came color-printing, and this caused an all-out drive to create the most attractive printed work possible. Editors and publishers of religious periodicals and other printed material also found it necessary to follow the trend in order to be competitive with secular material and to catch the attention of the color- and design-conscious public.

Also, as greater emphasis began to be placed on education, and requirements were placed on obtaining it, it became necessary for journalists to give closer attention to the construction and grammatical correctness of written material so as to impress the reader with that which was published, for if thoughts are illiterately expressed there is the tendency to discount them on the basis that the writer must be ignorant or stupid and that care should be exercised in placing credence in that which such a person writes or says, even though truth and facts are presented.

Some religious journalists were slow to respond to this trend because of the feeling it was too modernistic or worldly or that it just was not necessary—that it was sufficient just to print truth. Others recognized the need to follow the trend but lacked the finance to provide the equipment and material needed to keep up with the times. Both suffered a lack of public acceptance because of this.

The Church of God has found itself involved in both of these categories, but by vision, desire, and God's blessing we are now able to publish printed matter that commands greater attention both from the standpoint of eye appeal and quality of contents. However, there is yet a need for additional equipment and material if our publishing work is to become fully competitive with that of other religious institutions, and our productions are to have the maximum influence and effectiveness.

As we think of journalistic trends, it is interesting to note changes that have been made in the appearance and composition of *THE BIBLE ADVOCATE*. Early numbers of this magazine show little

thought given to layout, and no cover page was used. One article began where the other ended, and little consideration was given to balance of contents. Small type was used set in long lines. Articles were often written so that there would not be a paragraph break in an entire column, or on an entire page. This makes for very tiresome and monotonous reading by present-day standards. Also, articles were very poorly written from the standpoint of proper sentence structure and grammatical correctness. No illustrations were used, and little if anything was done to create eye appeal.

Gradually, though, changes were made. Now we have a publication that gives evidence of careful thought in editing, makeup, and design. An attractive cover is used. As many illustrations and art work are used as finance will allow. An endeavor is made to provide a balance in the paper so that articles do not all pertain to the same subject.

Care is exercised in the makeup of each issue so that they do not look alike. Larger more easily read type is used set in short columns for better readability, search is made for interesting items to use as fillers, and new features are added from time to time.

Being able to employ color in the makeup of our magazines would make them much more appealing and interesting to read, but we do not have the equipment to do this regularly. However, we are now equipped to print very attractive tracts, using colorful artistic designs on the covers, which are proving to be more effective than the older type. Seeing how helpful this is, we must not be satisfied until we can give all our published matter the same treatment.

We believe we have the best gospel message in the world. Thus, we must determine to leave no stone unturned in an effort to present it in the most attractive and appealing way possible and with such journalistic quality that people will be impressed that we are a spiritually enlightened group of Christian people, and that the truth we proclaim will be recognized and accepted as such.

The need, then, is to set our journalistic standard high—to match the quality of the gospel message we feel commissioned to give to the world.

## Seniors . . .

(from page 28)



"My father and mother were both raised in the Church of God and read the church papers all their lives. It was in their home when I was born in 1895, so I have been reading the *ADVOCATE* for around 60 years and have always enjoyed it so much. For many years we were isolated from church, and *THE BIBLE ADVOCATE* and the *SABBATH SCHOOL MISSIONARY* were especially enjoyed during those years.

"My father was editor of the *ADVOCATE* at the time of his death. Mother worked in the office when 'The Bible Home Instructor' was being printed. My wife and I have both worked there, so it is very dear to us."

—Elder L. I. Rodgers, Ark.

"I am past sixty-five—I'm sixty-seven now. Have been a member of the Church of God nine years. First became interested through a neighbor in Mesilla Park, New Mexico (Sister Melba Horine). Went to church with that group for some time. Sister Edith Puffer there was ninety-three years old on May 18, and still goes to church some and has read the *ADVOCATE* as long as I have known her. I have been taking it for over ten years now."

—Ada M. Medlin, Okla.

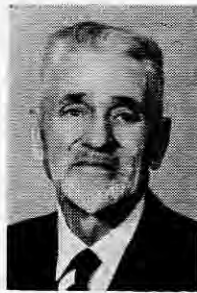


**A**BOUT 65 YEARS AGO, back in 1898, there were several families in the Dakotas who felt duty bound to live and believe as much as possible according to the Bible, and felt that it was necessary to be known as the Church of God (as it says in Acts 20:28). We believed in keeping the Sabbath from Friday at sunset until sunset Sabbath afternoon. We believed in a real change of life through repentance, conversion, and being born again of God through the Spirit and water (John 3:1-5). We were taught through the Word of God if we were to follow the Bible we would have to make restitution and make peace with our fellowmen, regardless what was involved. After repentance and conversion, we were baptized in the open water in the name of Jesus Christ. We were taught to live a clean holy life—no one used tobacco.

The brethren had Sabbath school and preaching every Sabbath day, and we had much singing and praying. The preaching was given by all the brothers, changing off every Sabbath so that all had opportunity to speak; we had no pastors at that time. I still remember my text when I preached my first sermon. It was Matthew 3.

The meetings were held in the homes. In all, there were about 35 homes and places where the brethren held meetings in the Dakotas and Montana. In 1910 a revival took place in our own home, where we fell on our knees and repented, confessing our sins. A number of young married couples got converted and were baptized. My brother David and I were baptized, too, though we were still single.

By 1918 the homes were too small to hold all the people, so the brethren built the first Church of God building five miles north of Eureka, South Dakota. There were about 18 families who labored together on the church. Each family was taxed according to their property. With this advancement, a lot of people came from miles and miles to the Sabbath services.



*Recalled by Christ Kiesz*

# Mission Accomplished



At that time we did not know anything about the Church of God General Conference. But then Brother R. P. Bossert, who lived in Montana, somehow got acquainted with the people in Stanberry through THE BIBLE ADVOCATE. And through Brother Bossert we here in the Dakotas got acquainted with the ADVOCATE, too, and with the people in Stanberry. Oh, how glad we were to hear the good news that there were others who were also called the Church of God and kept the Sabbath. This was in 1924 if I remember correctly.

Soon after this Brother A. N. Dugger arranged to make a trip to Eureka because he was the editor at that time. We were so anxious to find out whether or not we agreed in doctrinal points with the Stanberry people.

Because the older people here could not understand English, we younger ones translated the discussion into German. I still remember how in our own home we would sit around Brother Dugger with each of us having his Bible, and we would question him about the doctrinal points. Indeed, it was an interesting time together!

That fall the Eureka Church of God decided that Brother John B. Brenneise and I should go to the camp meeting in Stanberry. Brother Brenneise could not go along when the time came because his mother was very ill; so I went alone. That was when I first got

acquainted with many Church of God members from various states.

In 1925 we had our first camp meeting five miles north of Eureka with quite a few ministers of the Church of God present. That was something to repeat, and so it has been done nearly every year since at one place or another here in the Dakotas.

Soon after that Brother John B. Brenneise and I were voted in as elders from the Eureka church. We also both received ministerial license from the headquarters, which was in Stanberry then. Because we were now ministers, we were called away from home many times to conduct meetings in many states in this country, as well as in Alberta, Saskatchewan, British Columbia, and Manitoba, Canada. Kulm, Alfred, and Cleveland, North Dakota, were great mission fields for the leading brethren at Eureka; also, Fellon and Glasgow, Montana.

Soon after we got acquainted with the Stanberry Church of God, the German Church of God decided to start a BIBLE ADVOCATE in the German language into which many German brothers and sisters wrote articles and testimonies. And quite often articles were translated from the English ADVOCATE.

I was the editor of the German ADVOCATE, and Brothers R. P. Bossert, John B. Brenneise, and John Kiesz were contributing editors. The ADVOCATE was usually wrapped and sent out from our

home with the help of others.

We also translated the English quarterlies for use among our people, and the German brethren wrote some by themselves.

Our church building five miles north of Eureka was soon too small because for quite some years we had as many as 75 and 80 young people besides the adults in our Sabbath school and services. Later on some moved away.

In 1948 the brethren sold the church in the country and built another one in town which is still in use. The Alfred church has also put up their second meeting place. Also, the Kulm people have their own church building now. And the Devils Lake, North Dakota, folks have Sabbath school in the homes.

By Stanley J. Kauer

The good Lord through His Spirit and through the services of the people in this district, called 10 or more brothers into the ministry from our midst.

This is the mission that was accomplished by THE BIBLE ADVOCATE. And it is still growing to this day.

[Who knows how Brother Bosser came in possession of his first copy of the ADVOCATE? Was it given to him as a gift subscription? Was it handed to him by a Christian witness—friend or a stranger? Was it left on the magazine stand in some reading room? Did some minister encourage him to subscribe after being converted? Whatever the method, it has been a lingering blessing to the Lord and His people.—EDITOR]

EDITORIAL

(from page 11)

fess unto them, I never knew you: depart from me, ye that work iniquity." Their sincerity will not save them, however great their claim to good works. Pilate asked the great question, "What is truth?" Truth saves; sincerity does not. Truth will save us, but falsehood will damn us.

May all cling to the pure uncorrupted Word of truth, be found walking in strict obedience to the same, and then in the great day of the Lord's coming we will hear the joyful "well done, good and faithful servant" ring upon our ears. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father. . ."

By doing so, we will be on the side which is infallibly safe.

# Influences of Christian Education

**THE HISTORY** of the Church of God and of THE BIBLE ADVOCATE during the past 100 years has been a story of gradual progress. Sometimes it has seemed that the progress has been very slow.

As the world came into the increase of knowledge and the scientific age, the Church of God was slow to modernize its methods. Our church groups were small and most of them met in private homes or country school houses. The ministers were, for the most part, self taught. They had a strong faith in God and in the Bible, and with the guidance of the Spirit of God they accomplished much during the few months of each year when they preached. But far too many of the young people of the church drifted away because of a lack of a continued and well organized program in the church.

The publications also did not present the best appearance. THE BIBLE ADVOCATE and the tracts were printed on poor quality paper and the print-

ing and general appearance were not attractive. This was partly due to lack of finance and partly to lack of an understanding of the best methods of writing and publishing the message.

The progress of the church has been much greater in recent years. This has been due to a number of things but one of the most important is Christian education. Midwest Bible College and Spring Vale Academy have been very stimulating to the work of the church. Several of the graduates of the college are now active, progressive, successful pastors of churches. The present editor of THE BIBLE ADVOCATE is a 1956 graduate of Midwest Bible College. The business manager is also an alumnus of Midwest Bible College, and students from both Midwest Bible College and Spring Vale Academy have contributed to the over-all improvement in the quality of contents. An article by a 1963 Spring Vale graduate appears in the next issue.

The progress of the church should continue until the coming of the Lord. The speed of our progress will depend

largely upon the support and success of our schools. The more trained, qualified, spirit-filled personnel available, the better will be the carrying on of the work.

Midwest Bible College presents courses in writing and journalism. In these and other subjects, training is given for progressive Christian work. Spring Vale Academy, likewise, gives instruction in composition work, giving students opportunity to gain experience (under guidance) in writing articles.

As we review the 100 years of publication of THE BIBLE ADVOCATE, we should not do so with a feeling of complacency, but rather of urgency. We are so much nearer to the coming of the Lord than when the work first began. The opportunities for the rapid expansion of the work are very great, but in order to take advantage of them we must have zealous and qualified workers. Christian education is the answer to the present need and the key to the future progress of the church.

# Result of a Hundred Years

*Though a century ago the publishing work consisted of printing one paper—THE HOPE OF ISRAEL—today this work entails several periodicals and other items.*

## *The Bible Advocate*

This 16-page biweekly is our general missionary magazine. It contains articles of inspiration and instruction. The subscription price is \$2.50 per year.

## *The Harvest Field Messenger*

This is the official news organ of the Church of God. Its 32 pages, plus cover, are printed each month and mailed about the 15th. The subscription price is \$2.00 per year.

A combination subscription for these two is \$4.25 per year.

## *Aim*

"The magazine for young people" is a compact 32 pages, plus cover. It is mailed monthly at the beginning of the month. The subscription price is \$2.00 per year.

## *Sabbath School Missionary*

Children love this sectional paper with a 4-page section for each week. There are stories, Bible lessons, puzzles, quizzes. The subscription price is \$1.00 per year.

## *Sabbath School Quarterlies*

These graded lesson guides are printed with 13 lessons per issue. Single yearly subscriptions are:

Adult .....	\$ .80
Youth .....	\$ .80
Intermediate .....	\$ .80
Junior .....	\$1.20

*Club orders of six or more to one address come at special rates. Write for a listing.*

*Materials for classes under Juniors (ages 9-11) are supplied through us from the Scripture Press supplies. Complete information is available upon request.*

## *Gospel Tracts*

All our leaflet and pamphlet tracts are free to the inquirer. Here is a partial list:

The New Birth—Bible Baptism—Has Time Been Lost?—Tithes and Offerings—The Only Way Out—The Doctrinal Beliefs of the Church of God (7th Day)—The Signs of Our Times—Which Day Is the Lord's Day?—Danger of Counterfeits—About Face—Two Appointments with God You Must Meet—The Bible and Man's Food—The 1,000-Year Reign with Christ—The Resurrection of Christ Not on Sunday—The Destiny of the Earth... Destroyed or Restored?

# The Church of God Publishing House, Stanberry, Missouri

“Only fear the Lord  
and serve him... for consider  
how great things  
he hath done for you.”

—1 Samuel 12:24

*“Thy word is a lamp unto my feet, and a light unto my path”*

—Psalm 119:105.