

# AN INTRODUCTION.



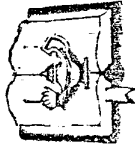
The General Council of the Churches of God-7th Day is not a schism or branch from any denomination. It was not raised up in these latter days to advocate a particular doctrine or ordinance. The General Council was brought into existence in response to a demand for an organization to conserve the work of the Lord and to form a fellowship for all those who accept the true Gospel and who desire to join in spreading it throughout the world.

## BEGINNINGS . . . . .

Toward the latter part of the eighteenth century there was much spiritual unrest and the churches of America were dead in religious formality and certain Bible truths seemed all but lost. Then as a breath from heaven a notable revival took place in the eastern section of the United States during the early decades of the nineteenth century. The motivating power behind this spiritual revival was the rediscovery of the Biblical doctrine of the personal return of Jesus Christ to this earth and the establishment of His kingdom.

According to Dr. Lee E. Baker in his tract History and Teachings of the Advent Christian Church, "the person through which the spirit moved in this momentous revival was a self educated man of keen intellect and oratorical powers, a patriotic and honored citizen of Hampton, New York, named William Miller. Giving up his earlier deism, he accepted the Bible as the Word of God, became a Christian, and subsequently a Baptist minister. Through a comparison of history with Biblical prediction, his faith in the prophecies concerning the second advent of Christ sent him forth on a crusade which resulted in the conversion of hundreds of infidels and skeptics and in turning thousands to a belief in the imminent return of the Lord Jesus Christ."

As the Advent (appearing of Christ) teaching spread, thousands accepted it as light in a dark place and as a result they were forced



out of their recognized Protestant denominations. The Lord was again restoring truth to His church, and it is reported by 1858 that over eighty percent of the Adventist believers had embraced the doctrine of conditionalism (against the immortality of the soul theory). Mr. Miller began his public ministry in Dresden, Vermont, in 1831 and by 1844, Adventist publications really became widespread in America. The use of tracts and pamphlets were reckoned as one of the primary means of spreading this glorious message. In the Feb. 22, 1860 issue of THE WORLD'S CRISIS, Elder Daniel T. Taylor reported there were 600 ministers in all Adventist groups. The membership in Adventist churches he computed to be 54,000. Of the six hundred preachers he reported 57 who observed the 7th Day Sabbath. Most of them were itinerant preachers; and only 87 reported as settled pastors. Salaries were nonexistent or shockingly low, and the general status of the churches, most meeting in houses, school-houses, etc., was primitive.

These pious folk never neglected the spreading of the truth however, in fact by 1844, no less than 5,000,000 copies of Adventual papers, pamphlets, tracts and books had been published. As brethren continued communicating the truth and added light, the Lord continued to reveal light. The Advent message caused a great stir in the church circles of the last century, it was not being welcomed into the churches of that day and this caused dozens of independent congregations to arise as individuals embraced the truth. The early pioneers of the Advent message had no desire to start another denomination, they sought only to recapture Bible truths lost during the dark ages and not questioned by the Protestant Reformation. Some of the congregations had more light than others, yet all of these congregations were anxious to spread the good news of the coming Kingdom of God. Some of the independent churches joined associations of various types which were dedicated to the Advent message.

Because of some misunderstanding of certain Biblical prophecies, some of the Millerites as many of the Advent people were known) had a great expectation of "the cleansing of the sanctuary (earth)" which would take place at the second advent of Jesus Christ. This great event was due in a period between March, 1843 and March, 1844. When this failed to materialize in the spring of 1844, hundreds left the movement and returned to their former churches. It should be pointed out however that not all of the Advent movement were in agreement with Miller on this point.

Several small groups came out of the great disappointment and a loose Adventist church organization came into being at a conference held in Albany, New York, in 1845. It was known first as the American Millennial Association and later as the Evangelical Adventists. In 1860 a larger group formed the Advent Christian Church in Boston and the Life and Advent Union was formed in 1863. Many Adventist churches remained independent of all religious groups. It is interesting to note that there were churches in Great Britain that existed prior to 1800 who called themselves Church of God and were Adventist in viewpoint. Many of these independent Churches of God were organized in the United States around 1847 with the arrival of British immigrants. Many of these churches were organized under the name The Church of God in Christ Jesus. There seems to be some fraternal relationship between them and Dr. John Thomas, founder of the Christadelphians. A national conference was held in 1888, in the city of Philadelphia to unite these scattered churches, and it met again the following year. Because of strong convictions on questions of congregational rights and authority, the national organization ceased to function. In 1921 many of the Adventist churches became a part of this particular group of the Church of God formed a general conference and are known today as the Church of God General Conference of the Church of God (Abrahamic Faith).

All of these Adventist groups observed the first day of the week as the Christian Sabbath or Lord's day. Yet as early as 1814 several brethren began observing the 7th Day Sabbath near Washington, New Hampshire. Elder Joseph Bates was one of the first to write a pamphlet on the subject in 1846 and it received wide publicity and helped to create a great interest in this Bible truth.

Among the Sabbath keeping Adventists there was no general organization or for that matter complete unity on doctrine and practice. Many of the Sabbatarians embraced the revised position on the "sanctuary" doctrine, believing the cleansing referred to the heavenly and not the earthly as taught by William Miller. At first the vast majority of the Adventist refused to advocate this theory, however Mrs. White and her followers did. The Adventist congregations (and they were known locally by various names: Church of God, Advent Christian, Church of Jesus Christ, Adventist and others) were plagued with dissention over doctrinal questions such as: What is the state of the dead? Who will arise at the resurrection? Is there eternal punishment for the wicked? When should the Christian Sabbath be observed? and many related subjects.

The Sabbatarian wing of the Advent movement itself was divided into two main camps, those who were the followers of the Adventist prophetess Ellen Harmon White and those who opposed the so called "Spirit of Prophecy" with her many visions and writings. In 1855 the followers of Mrs. White established their headquarters at Battle Creek, Michigan, with a publishing house known as The Review and Herald Publishing Association. They published their church magazine THE REVIEW AND HERALD here. In 1860 they officially organized under the name SEVENTH DAY ADVENTIST GENERAL CONFERENCE. With the adopting of this name, several Sabbathkeepers who had been known as the Church of God and fellowshiped with the loose fellowship at Battle Creek, remained outside of the newly formed denomination, however a large number of Churches of God and their ministers joined the new 7th Day Adventist Church, changed their church name, accepted the visions and claims of Mrs. White and were lost to the Church of God. Formal organization of the Church of God was effected in 1865 in the state of Michigan; the first general conference was held in 1883, and the conference was incorporated in 1899 in Geny County, Missouri.

During the early sixties, the Churches of God in Michigan and the East were conducting conferences and it was in 1863 that Paox Eaton began publishing THE HOPE OF ISRAEL at Hartford, Michigan, and later H. S. Dille became the editor. It ceased publication for about six months and in 1865 the HOPE was resumed, but this time the new publishing center was at Marion, Iowa. A former S.D.A. minister, Elder W. H. Brinkerhoff became the editor of the revived publication. These were perilous times for the Churches of God (then known in Iowa as the "Churches of Jesus Christ") and historical records inform us that "Churches of God" in Missouri and Iowa both suffered along with churches in Michigan, Ohio and other states because of the new form of church government called "a more perfect one" by the 7th Day Adventist. It called for submission to the General Conference and the accepting of the visions of Mrs. Ellen G. White.

It is also interesting to note that in 1870 the Church of God at Marion, Iowa, adopted footwashing and communion to be observed at least once-in-three months, but the first report of a yearly Lord's Supper appeared in 1899. This is an indication of how truth gradually came to the Church of God during this time of the restoration of God's Church. The HOPE later became the BIBLE ADVOCATE and the press was moved to Stanberry, Missouri. This truth advocating voice, became the official voice of the united Churches of God.

With the blessings of Almighty God, the Churches of God that emerged from the great Advent movement, continued to grow and overcome the problems forced upon them by the visions of Mrs. White and her 7th Day Adventist Church. Progress was made under local autonomy and the Church emerged a united church and so remained until the year 1933 when a group of ministers and churches brought about a second withdrawal from the Churches of God. The dissenters divided the Church into two warring factions by advocating what they termed a "Bible" or "Apostolic" type of church polity which taught that the twelve apostles had modern day successors who directed the spiritual affairs of the Church, with a council of seventy and a board of seven (business stewards). This was in no way in accord with the historical or New Testament teachings concerning church government. The newly formed organization located its headquarters at Salem, West Virginia.

The division of the Church brought heartache to families and friends separated by the schism, and the cry on the heart of the people was for a united church once more. The two conferences sent delegates to a unity meeting in Fairview, Oklahoma, in 1948 to discuss the reuniting of the Church of God. During the years that the two factions had been separate some change had been made in doctrine as well as practices. This called for a compromise, which was forthcoming and known as the Fairview Agreement. Due to this agreement the brethren convened in 1949 at Stanberry, Missouri for a joint vote by two factions. The results were that the two factions would unite under the name THE GENERAL CONFERENCE OF THE CHURCH OF GOD-7th Day and thus form a new organization with headquarters at Denver, Colorado. After the 1949 merger several of the former Salem ministers launched their "Back to Salem" movement and returned there to reorganize their work and at the present time they still maintain their organization headquarters there. The newly Merged Church continued to use the former Stanberry publishing house in Missouri and they have their denominational college located there at the present time. The administration of the General Conference program is conducted from the Denver offices.

However, several of the ministers and members of the former Stanberry General Conference could not accept the compromise in doctrine and practice that their church had made, forsaking the principles so dear to the members of God's Church. They had remained faithful to congregational government and other Biblical truths when the division came in 1933, they reasoned that now was no time to forsake those same principles and truths. The brethren desired to continue the work of the "united Church of God" as it was prior to the fateful division

of 1933. The need to conserve the work of the Lord compelled the calling of a meeting at Meridian, Idaho during the summer of 1950. The results were the establishing of a general organization which was to serve the former Stanberry churches and members scattered across the country. This organization was and remains dedicated to spiritual liberty granted us in the Scriptures and in the truth as taught in the Word of God. The present constitution and by laws are patterned after those of the original General Conference organized several decades prior to 1933 and the spirit of the General Council of the Churches of God-7th Day has remained the same too.

Many have justified the compromise in view that the Church needed progress and willingly left congregationalism, but the General Council founders could not see how progress could be merited by the forsaking of Bible truth and principles which our forefathers have perserved for us and we have long cherished. As change is needed, the General Council is most willing to move forward. It does not fear change or progress, but it does fear the forsaking of our "landmarks". The Churches of God emerged during the last century in humble surroundings, problems had seemed impossible to overcome, yet it had made great progress. Again in humble surroundings the Church has emerged, small and scattered, yet aggressively dedicated to the promotion of the Gospel of the Kingdom. With renewed dedication we feel that we have a clear conscience that we are continuing without apology the faith restored during the last century, the results of a notable revival sent from God.

### ACTIVITIES

From a very small group of ministers and members, the Churches of God have spread until now congregations are located in many American states and in several foreign countries of the world. Many of the new congregations are compelled to sacrifice, often meeting for worship in humble places such as store buildings, tents, homes and old and abandoned churches or in a rented church building belonging to another denomination.

The Church is developing a strong missionary program on several fields and it likewise plans to enter others, as calls are constantly coming from mission fields unoccupied by an American missionary worker. Workers are presently maintained in India, Jamaica and the Philippines.

The general offices of the Churches of God-7th Day are located at Meridian, Idaho with a headquarters building and a publishing house from which several thousand pieces of literature are issued each year. The general assembly grounds at which the annual General Council meets is also located here, with the campus of Maranatha College, a two year Biblical arts college for the training of young men for the ministry and other Christian vocations. The official church organ, THE ACTS is published at the publishing house, also the FELLOWSHIP HERALD (reporting church news and organizational activities for the church membership), Sabbath School quartettes, children's papers, religious tracts, booklets and also a youth magazine.

Thus through missions, publications, evangelism, education and other agencies the Churches of God attempt to reach around the world with the blessings of the present truth.

### ORGANIZATION

The General Council of the Churches of God-7th Day has a regularly organized church government which is congregational. The founders of the General Council believed that the Church at large was too much restricted and overburdened with a top heavy and clerical controlled general organization and that it should be "more directly under the rule of God" and at the pleasure of the membership. Yet, it was also recognized that the aid of human personalities were quite necessary.

The General Council consists of all ordained and licensed ministers, missionaries and the general church membership. When not in session the work of the Council is done by a seven member Board of Directors, made up of ministers and laymen. The President and Vice President of the Council are also members of the Board of Directors and the officers are elected yearly. The General Council while in annual session elects all general officers, plans and approves all programs for the extension of the Church in general, sets up all doctrinal standards based upon the Scriptures, and credentials all ministers and missionary workers. Where the work of the General Council is organized there exist regional type organizations known as district councils, which in turn affiliate with the General Council. Because of the strong congregational nature of the church's government the general organization exists primarily as a means of mutual cooperation and for the development of general enterprises.

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The Church is developing a strong missionary program on several fields and it likewise plans to enter others, as calls are constantly coming from mission fields unoccupied by an American missionary worker. Workers are presently maintained in India, Jamaica and the Philippines.

## OUR LOCAL CONGREGATIONS

The local congregations offer church homes for those who agree with the doctrine and spirit of the Church of God-7th Day. All services -- Sabbath, Bible studies and prayer meetings are to edify the Christians to bring the lost to Christ and to establish the believers in the faith of Jesus. Many of the local churches maintain auxiliary organizations such as active youth groups, women's meetings and Sabbath Schools. Most congregations are under the oversight of duly elected elders, some with a full time minister and others with part time ministers. Yet all officers in the local congregation are elected by the local church membership. The local church also determines to what extent it will cooperate with the General Council program. There are no overseers, bishops, presbyters, supervisors or any such officers over the local churches, nor is there a conference, synod, council, convention or any other church organization that the local church is responsible to in matters of church polity. The Churches of God recognize Jesus Christ as the spiritual head of the Church and the ministry as chosen servants of God to preach and declare the truth of God. However in matters of church government all local churches are encouraged to respect the General Council and its leadership and to cooperate in the general work for a more united effort which can result from such mutual cooperation.

Every local Church of God offers a place in which to labor and sacrifice in the service of the Lord. It is a place where earthly treasures may be invested for the promotion of the Kingdom Message.

## DOCTRINE

The Churches of God do not set forth a well-defined creed, because they declare the Bible to be their only rule of faith and practice, yet they do have a "Declaration of Those Things Most Commonly Believed Among Es", which is available in printed form and FREE for those who request it.

These thirteen articles of faith which set forth the fundamentals of the Christian faith, are the result of careful collaboration on the part of the ministers of the General Council of the Churches of God-7th Day. The ministerial association in turn presented them to the General Council for their consideration and they were adopted by the vote of the Council on July 8, 1963 at Meridian, Idaho. At the same time the Council passed upon a statement on carnal warfare and certain standing resolutions. The Churches of God are ardently fundamental and reject all dogmas not taught in the Bible.

The following is a brief statement of faith appearing in each issue of THE ACTS magazine.



*WE BELIEVE the Bible to be the inspired Word of God. We believe that God the Father is the supreme Deity, Jesus Christ the only begotten son of God, and the Holy Spirit the promised Comforter. We believe in the deity of our Lord Jesus Christ, in His Virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection late on the Sabbath day, in His ascension to the right hand of God in heaven, and His personal return to earth to establish His kingdom and rule this earth in great power and glory. We believe the only means of being cleansed from sin is through repentance and faith in the precious blood of Jesus and obedience to our Lord's command to be baptized (immersed) in the Name of Christ for the remission of sins. We believe that by faith we may receive healing for our bodies. We believe the scriptures enjoin the observance of the Seventh Day Sabbath (commonly called Saturday) to be observed from sunset on Friday until sunset on Saturday. We believe the Lord's Supper and foot washing should be observed once a year at the appointed time (14th of Nisan).*

*WE BELIEVE in the resurrection of the dead, both the just and the unjust, the just to eternal life and the unjust to eternal death. We believe the dead are in a state of unconsciousness. We believe the true church organization taught in the Bible is local autonomy and that the Bible name for the church is THE CHURCH OF GOD.*

*That the test of Christian fellowship is the commandments of God and the faith of Jesus.*



Church of God Publishing House  
302 East Gruber Ave.  
Meridian, Idaho, U. S. A.

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*Constitution and By-laws*

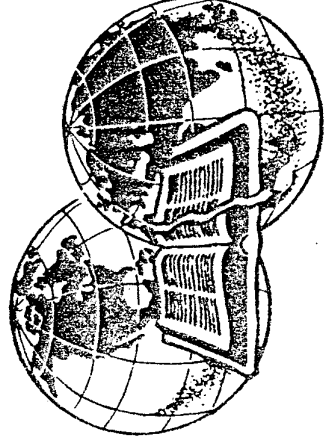
**of**

**The General Council**

**of the**

**CHURCHES OF GOD**

**(7th Day) Inc.**



CONSTITUTION AND BY-LAWS  
OF  
THE GENERAL COUNCIL  
OF THE  
CHURCHES OF GOD  
(SEVENTH DAY), INC.  
(Revised - 1969)

ARTICLE I

NAME AND LOCATION

The name of this corporation is and shall be THE GENERAL COUNCIL OF THE CHURCHES OF GOD (SEVENTH DAY) INC., and the headquarters shall be at Meridian, Idaho.

ARTICLE II

The object of this Council shall be to unite the different state Councils, congregations and isolated members of our faith, into one cooperative group for the purpose of advancing the gospel message and promoting the general welfare of the Church as a whole. Such affiliation will not in any way deprive the individual church groups of local autonomy or affect the control of local property or funds. This



Council shall consist of all members of the Church who are in good standing, but voting privileges shall be restricted to those sixteen years of age and over.

### ARTICLE III

#### OFFICERS

The officers of this corporation shall be those named in Article IX of the Articles of Incorporation, namely President, Vice President, Secretary and Treasurer.

The President and Vice President shall be elected by a majority ballot of the qualified members of the General Council at each annual meeting. The President shall be elected for a term of one year, and he shall automatically become a member of the Board of Directors, and no individual shall hold the office of President for more than three successive terms.

The Vice President shall be elected for a term of one year, and shall also automatically become a member of the Board of Directors.

The Board shall be empowered to fill any vacancies among committeemen until the next Council meeting.

The Secretary and Treasurer may be combined in one person, and shall be appointed by the Board of Directors at their annual meeting.

It shall be the duty of the President to preside at all meetings of the Council, or of the Board of Directors, and to exercise such powers and duties as are usual for such an officer.

It shall be the duty of the Vice President to

exercise the powers and duties of the President in the event of his absence or disqualification.

The Secretary-Treasurer shall keep a faithful account of the business transactions of the Council, and of the Board, and shall give a faithful account of all moneys and property of the Council, and make such reports as may be required from time to time by the Council or the Board, and shall disburse the funds of the Council only in accordance with the direction of the Board. He shall furnish bond in an amount sufficient to satisfy the Board, and securing the moneys and properties of this Council which come within his possession.

### ARTICLE IV

#### DIRECTORS

The Board of Directors of this corporation shall consist of seven members, two of whom shall be the President and Vice President as herein before set forth. The remaining five members of the Board of Directors shall be elected by a majority ballot of the qualified members of the Council, and shall serve terms of three years which shall be staggered so that no more than two Directors shall be elected each year.

This Council recognizes that it is best for the ministers to devote their time and effort to the ministry of the gospel and not to serve on the Executive Board unless, in the opinion of the Council in session, certain ministers, who are gifted in government, could serve without harming their own spiritual efforts. This entire article is to be read at each Council

ARTICLE VII  
ANNUAL MEETING

There shall be an annual meeting of the Council each year, and the date of such annual meeting shall be fixed at least six months in advance of the date thereof, by the Board of Directors and notice to the members shall be given by regular mail, by printing notice of the meeting in the regular publication of the Council which is printed and mailed to the members by the Council from time to time. In the event such a meeting is not held in any one year, then arrangements shall be made to hold said meeting at the earliest possible date, and the officers shall in that event continue to exercise their duties until their successors shall be duly elected and qualified.

Additional meetings of the general membership may be held at any time upon call by the Board of Directors.

ARTICLE VIII

POWER OF COUNCIL

The Council, when convened, shall have the power, by majority vote, to make plans and arrangements for the progress of the work, and to promote the general welfare of the Church, to authorize the issuance of license and credentials to ministers properly recommended in unorganized states, and territories, under its jurisdiction, and to issue credentials to ministers in organized states and territories, upon the recommendation of the local

Session immediately prior to the election of the Board.

The Council Directors shall exercise all the powers and duties of the Council when the Council is not in session, except the power of changing the Articles of Incorporation or By-Laws of the Council.

ARTICLE V  
IMPEACHMENT

Any officer or Director of this Council may be impeached for malfeasance in office, or moral turpitude, but he shall be tried in open council and if and when found guilty shall be dismissed from office. It shall require a two-thirds vote of those voting to convict in cases of impeachment. Impeachment charges may be brought only at a meeting of the members of the Council.

ARTICLE VI

DIRECTORS' MEETINGS

Directors shall meet at least semi-annually, with the annual meeting taking place at the same time or during the meeting of the general membership. The President shall call the other semi-annual meeting, and in addition special meetings may be held at any time upon the call of the President or any three Directors.

organization having jurisdiction. Licenses issued by the General Council shall be honored for one year, and may be revoked by the Board at any time for just cause.

Credentials shall be honored for two years, expiring thirty days after the close of the General Council session. New Credentials may be issued at the pleasure of the Council, or in cases of extreme necessity, by the Board when the Council is not in session. Credentials may be revoked for any conduct that might have resulted in the withholding of such Credentials at the time of their issue. The General Council may also appoint special committees and receive or reject the reports of such committees by majority vote.

#### ARTICLE IX

##### YOUNG PEOPLE'S ORGANIZATION

The Young People's Department shall be recognized as a permanent part of the General Council, to be directed by a committee of five, together with an Editor and a Secretary-Treasurer, whose terms of office shall run concurrently with that of the President of the General Council.

The members of the Young People's Department shall consist of all members of the Church of God between the ages of thirteen and thirty. The committee of five shall be elected by the qualified members of the Young People's Department, at their annual meeting to be held in conjunction with the General Council.

The selection of the Committee shall be subject to the approval of the General Council

Board.

The Editor and the Secretary-Treasurer shall be elected at a joint meeting between the five members of the young people's committee and the seven members of the General Council Board.

The five committeemen shall select one member to act as Chairman and to preside over all business meetings of the Young People's Department.

The minutes of the business sessions of the Young People's Department shall be the property of the General Council and shall be filed with the Secretary of the General Council at the close of the annual meeting. The five committeemen shall be voting members but the Editor and the Secretary-Treasurer shall act in an advisory capacity only.

This department shall have and exercise such powers and duties as may hereafter be provided by the General Council or the Board of Directors, together with such other powers and duties as may properly be assumed in the process of their meetings when not conflicting with the Articles or By-Laws of the General Council.

#### ARTICLE X

##### AMENDMENT

These By-Laws may be amended at any regular session of the General Council, by a two-thirds vote of those voting.

## ARTICLE XI

### PROCEDURE

Section 1. The President shall open the General Council with Scripture Reading and prayer.

Section 2. He shall appoint a committee who shall register, and report at the beginning of the earliest possible session the names of all members of the council who desire to be voting members of the Council. They shall keep the books open for further registration, and shall report at the beginning of each session thereafter additional names which have been registered. Only registered members may participate in the deliberation and voting of the Council.

Section 3. The President shall report on the work of the executive committee for the year just closed.

Section 4. Committee on license and credentials of ministers shall consist of three, and shall be elected by a majority ballot after the Council is organized with a working membership.

Section 5. Minutes of the preceding session shall be read at the beginning of each session. The minutes of each General Council meeting shall be published in a supplement to the official publication of the church, and a printed copy, together with a constitution and by-laws shall be presented to each member of the Council at the succeeding Council meeting at the time of registration.

Section 6. A resolutions committee may be appointed by the chair or elected from the floor as may be determined by the Council.

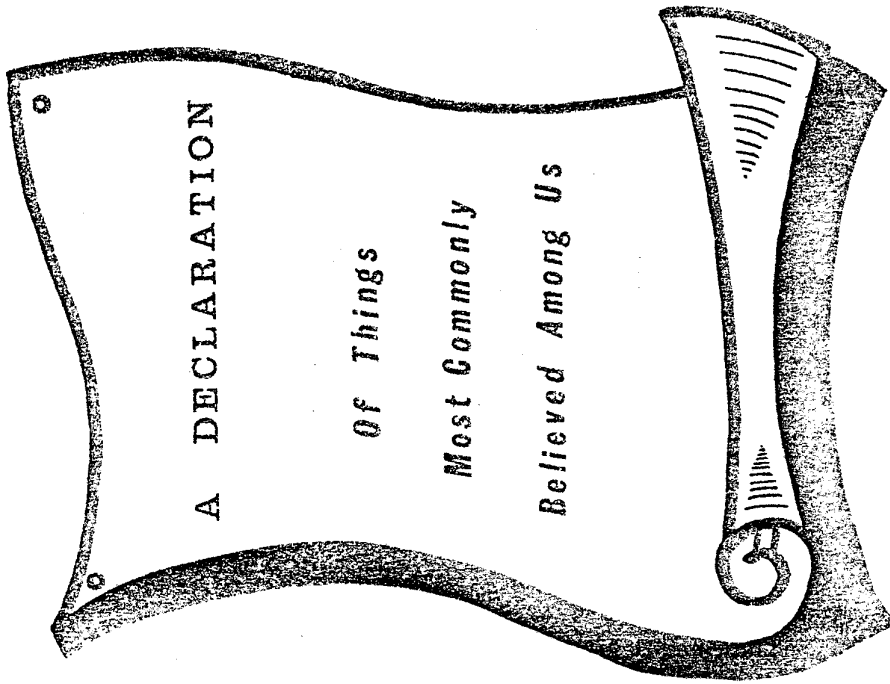
Section 7. A report of committees may be called for at any time.

Section 8. Any special committees that may be found to be necessary to the proper functioning of the work of this Council may be created in a manner and for such purpose as may be deemed necessary.

Section 9. Election of officers may be held at any time the Council may decide after it is organized with a working membership.

Section 10. Rules common to the accepted parliamentary practice shall govern the procedure of this Council.

Section 11. The Board shall appoint a program committee of three who shall arrange a program for campmeeting services. No member of this committee shall be a minister.



Church of God 7<sup>th</sup> day

Headquarters

Meridian, Idaho

THE FUNDAMENTAL ARTICLES OF FAITH

1. THE BIBLE

We believe the Bible (both Old and New Testament) to be the inspired Word of God, containing the revelation of God given to man under divine supervision and providence; that its historic statements are correct and that it is the only rule for faith and practice. (Romans 15:4; 2 Timothy 3:15, 16; John 17:17)

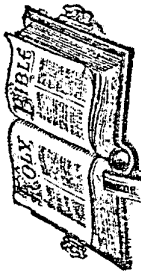
2. THE GODHEAD

We believe, as revealed in the Bible-

a. In the one true God the Father who is the eternal and supreme Deity. He is infinite in His wisdom, love and power, the Creator and Sustainer of all things, in whom we live, and move, and have our being, "(Genesis 1:1; Isaiah 40:28; Mathew 6:6)

b. And in Jesus Christ, our Lord and Saviour, the only begotten Son of God; who came into the world to seek and to save that which was lost, we believe in His deity, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death on Calvary, in His bodily resurrection late on the Sabbath day, in His ascension to the right hand of God in heaven, in His ministry as our High Priest and Mediator, in His personal return to the earth at the end of this age, to establish His kingdom and rule this earth in great power and glory, judging the living and the dead. (1 Timothy 3:16)

c. And in the Holy Spirit, The Promised Comforter, which is the agency of the Father and the Son to convince the world of sin, of righteousness and of judgment to come. By this same Spirit of God we are sanctified and sealed unto the day of redemption. For those



"Forasmuch as many have taken in hand to set forth in order a declaration of THOSE THINGS MOST COMMONLY BELIEVED AMONG 'S." (Luke 1:1)

A. GENERAL STATEMENT

The Churches of God-7th Day cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore we have no binding creed to which members must subscribe, however there are certain fundamental truths which have been binding upon Christian through all ages. Therefore, these are the historic doctrines taught by the Church of God, which we reaffirm as the fundamental principles of the faith.

These statements of faith approved by the General Council are passed on to the churches of God for such action as the Spirit of God may direct. It is believed that they will be helpful in giving Christian training to our children, in establishing our people in the faith, and making known our essential doctrines to others.

B. POLITY

The Church of God (Seventh Day) is historically, congregational in polity. We desire that our churches and their members continue to enjoy this blessed freedom of local autonomy. Therefore, the statements set forth here are simply an exhibition of the things most commonly believed among us and is not adopted as having binding force in itself, nor is the inspiration of the phrasology contended for.

6. MAN'S SALVATION

We believe that man in his state of depravity can not extricate himself and therefore God provided salvation free to all those who, in this life and this age, accept it on the conditions imposed, which conditions are simple; namely, turning from sin, repenting before God, exercising faith in our Lord Jesus Christ and His precious blood, making restitution where possible, and obeying the command to be baptized in the name of the Lord Jesus and receive the gift of the Holy Spirit. A life of consecration to Christ and obedience to His commandments must follow in order to obtain eternal life. (John 3:16; 2 Corinthians 6:2; Luke 13:25-28; Acts 2:38)

7. A HOLY LIFE AND SANCTIFICATION

We believe that God is holy and requires that His children be holy and sanctified. Sanctification means a cleansing from sin, separation from the world and consecration to God, the sanctification of a Christian is attained through faith in the Word, faith in the blood of Jesus, and the work of the Holy Spirit in the believer's life. Sanctification is effected instantaneously, at the time of conversion and continuously, each day as the believer walks with God. (1 Peter 3:15; 1 Cor. 1:2; 1 Cor. 6:11)

8. THE CHURCH

We believe "The Church of God" to be the common Bible name for God's Church and that the church is of divine origin, established upon the foundation of the prophets and apostles with Jesus Christ being the chief cornerstone. This spiritual body includes all true Christians who have been "called out" of the world and

who diligently seek Him, He will lead and guide into all truth and empower the believer for witnessing and service. (John 14:16, 26, 16:7-11; Ephesians 1:13)

3. CRUCIFIXION AND RESURRECTION OF CHRIST

We believe the Scriptures plainly teach that Jesus Christ was crucified in the middle of the week, on the day we call Wednesday, and He was in the tomb three days and three nights. He arose towards the end of the Sabbath day (Saturday) and thus fulfilled the sign, given by Jesus in Matthew 12:39-40.

4. MAN'S CONDITION

We believe man was created for immortality, but through sin he forfeited his divine birthright; that because of sin, death entered into the world, and passed upon all men and that only through faith in Jesus Christ can depraved man become "partakers of the divine nature," and live forever. (2 Timothy 1:10; Romans 2:7; 1 Corinthians 15:22, 51-54)

5. STATE OF THE DEAD

We believe that death is a condition of unconsciousness (sleep) to all persons, both the just and the unjust, a condition which shall remain unchanged until the great resurrection at Christ's second advent, at which time the righteous will receive eternal life, while at their appointed time the wicked will be "punished with everlasting destruction," suffering the complete extinction of being, this is the second death. (Ecclesiastes 9:5; Job 14:14; John 5:28-29; Matthew 10:28).

gathered into it. Jesus Christ is the Head of the church of God, which is His body; and all the local churches should be independent of outside control, congregational in government, under the spiritual oversight of the godly elders and under the direction of the Holy Spirit, and subject to no priest, bishop or overseer - although true Christian fellowship and unity of action should exist between all local churches of God. (Matthew 16:18; Ephesians 5:25, 4:15, 2:19-22; Acts 20:28)

9. ORDINANCES OF THE CHURCH

We believe Christ has placed in His church certain ordinances which all of the children of God should participate in - we believe they are:

a. Christian baptism of believers by immersion as the only true water baptism. After repentance of sin the believer is to be baptized into Christ for the remission of sin and as a public witness to their acceptance of Christ as Lord and Saviour, a symbol of death to sin, and a pledge to walk in "newness of life" in Christ Jesus.

b. The Lord's Supper which commemorates the suffering and death of our Lord Jesus Christ, "Till He comes," and is a memorial which should be observed yearly at the beginning of the 14th of Nisan (Abib) with unleavened bread and "fruit of the vine" which represent the broken body and shed blood of Christ. It is also a loving symbol of Christian fellowship, and a pledge of renewed allegiance to our risen Lord and Saviour.

c. The observance of the act of humility or the washing of the saint's feet, should be held in connection with the Lord's Supper. Jesus said, "If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. (Acts 2:38; 1 Cor. 11:23-26; Matt. 23:19; Rom. 6:3-5; John 13:4-17)

10. THE TEN COMMANDMENT LAW AND THE SABBATH DAY

We believe the Ten Commandments are the eternal law of God and this law is still binding upon all Christians and Christ did not come to destroy it, but instead to magnify it. Therefore the Scriptures enjoin the observance of the 4th Commandment, which declares the observance of the 7th day of the week as the Christian Sabbath (which is commonly called Saturday.) It should be observed from sunset on Friday until sunset on Saturday and is to be observed as a day of rest and religious worship. However the handwriting of ordinances that was against us was blotted out and taken out of the way, by Christ nailing it to His cross. ( Ex. 20:2-17; Deut. 9:10; Matt. 5:17, 19:16-22, 5:18; James 2:8-12; 1 Cor. 7:19; Romans 3:20; Gen. 2:3; Matt. 28:1; Lev. 23:32; Mark 2:27-28; Col. 2:14)

11. PRAYER AND DIVINE HEALING

We believe prayer is the privilege and duty of every Christian and it is a drawing near to God in spiritual communion, in order to worship Him and praise Him for His mercies and to bring our requests to Him and to intercede on behalf of others. Prayer should be made to God in the name of Jesus Christ, in the power of the Holy Spirit, and with understanding. We believe in the "laying on of hands" of the elders and the prayer of faith for divine healing. (Acts 5:15-16, 28:9; James 5:14-16; 1 Tim. 2:8; Luke 4:6; John 14:13; Rom. 8:34; Phil 4:6)

12. THE SECOND COMING AND THE KINGDOM OF GOD



STANDING RESOLUTIONS

Realizing the need for higher standards in the church of today, we recommend that the following resolutions be presented to the General Council. In no way are they designed to be "high church dictation or religious legislation," but resolutions formulated as guides for our churches and a testimony to the world of our determination to hold fast to that which is good in the face of the present moral and spiritual decline in the United States and elsewhere.

BE IT RESOLVED that we accept the Bible plan for financing the general ministry of the church. We believe the paying of tithes and giving freewill offerings the duty and obligation of all Christians. By dedicated Christian stewardship the work of the church can be greatly blessed.

BE IT RESOLVED that the General Council go on record as being opposed to worldliness. The Scriptures condemn worldliness and it involves our manner of speech, actions, patronizing of certain places of amusement, immodesty of dress and the participation in certain things which a Christian should not participate in or be a part of.

BE IT RESOLVED that we maintain the following position concerning defiling habits, since our bodies are the temples of the Holy Spirit; each child of God should refrain from all fleshly lusts and this would include tobacco, narcotic drugs and intoxicating liquors.

BE IT RESOLVED that we reaffirm our position on marriage. We believe it is a sacred ordinance instituted by God and thus it belongs to the church. Divorce

We believe that Jesus Christ, according to His promise, will come again to this earth, even "in like manner" as He went into heaven - personally, visibly and gloriously - to reign here on earth, with His holy saints for a thousand years; and that this coming is the blessed hope of the church, inasmuch as upon that coming depend the resurrection of the dead and the reward of the righteous, the abolition of sin and its fruits, and the renewal of the earth now marred by sin, which will become the eternal home of the redeemed, after which event the earth will forever be free from sin and the curse of death. (Acts 1:11; 1 Thess. 4:16-17; Rev. 22:12-20; Matt. 25:31-32; 1 Cor. 15:24-28; Acts 3:21; Rev. 19:11-16; Dan. 7:27; 2 Peter 3:13; Prov. 10:30; Matt. 5:5)

13. SIGNS OF THE TIMES

We believe that Bible prophecy has indicated the approximate time or season of Christ's return; comparing testimony with the signs of the times. (Such as the regathering of Israel) we are confident that He is near, "even at the doors," and we believe that the great duty of the hour is the proclamation of this soon coming redemption, the defense of the Bible truth and authority, warning the nations to flee the wrath to come and following the last command to our Saviour to His disciples to preach (teach) this message to all of the world, and to remember His promise that He would be with us even till the end of the age. (2 Peter 1:19-21; Matt. 24:42-45; Rev. 22:17, 11:18; 2 Tim. 3:1-7; Romans 15:4)

---Even So, Come Lord Jesus ---

----- Amen -----

is a present day evil and since it breaks the law of God and weakens the homes of our nation, we therefore encourage our members to avoid this evil, except for the Bible reason.

BE IT RESOLVED that we now reaffirm our faith in the commandments of God and the faith of Jesus. Therefore, as we near the second advent of our Saviour, let us boldly declare the traditional faith of our fathers, with new zeal and devotion that all men might hear the Gospel and escape the wrath to come. May we use every means at our disposal to spread the Gospel of Jesus Christ.

#### STATEMENT ON CARNAL WARFARE

Whereas the General Council of the Churches of God-7th Day recognizes that the young people who refuse military service for reasons of religious conscience have taken a position that is upright, honest, and above reproach; therefore be it RESOLVED, THAT we as Christians stand opposed to carnal warfare and whereas, there is a sincere difference of opinion as to the duty of a Christian concerning military service, some of the members of our churches being conscientiously opposed to any participation in war, on the ground that war is contrary to the teaching of Christ, and others believing that they can conscientiously serve the cause of righteousness through such participation, be it therefore RESOLVED, THAT we recognize the need of maintaining fellowship in spite of these differences of opinion, pledging our moral support and protection to those who follow the voice of conscience.

We invite the conscientious objectors among our people to register their conviction in writing with the

corresponding secretary of the General Council with respect to their status.

(Adopted by the 1963 session of the General Council at Meridian, Idaho, U. S. A.)

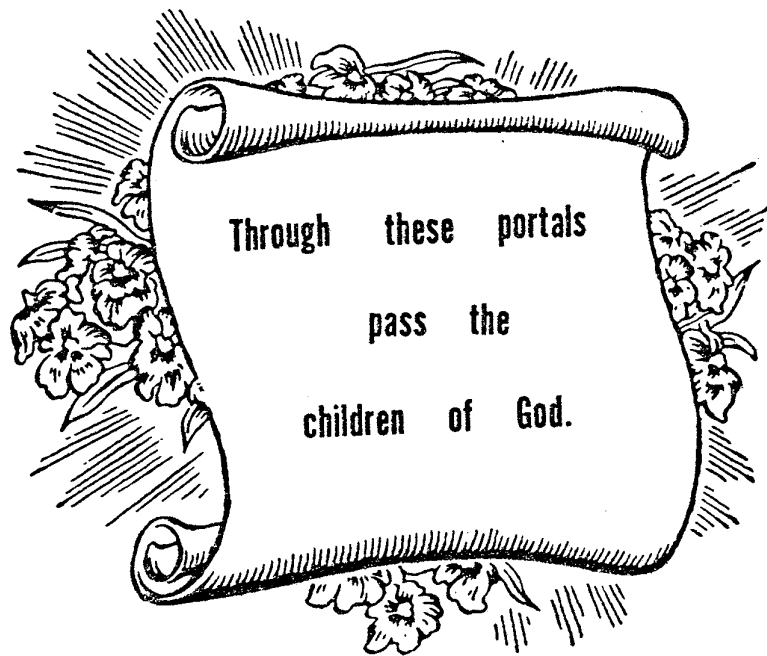
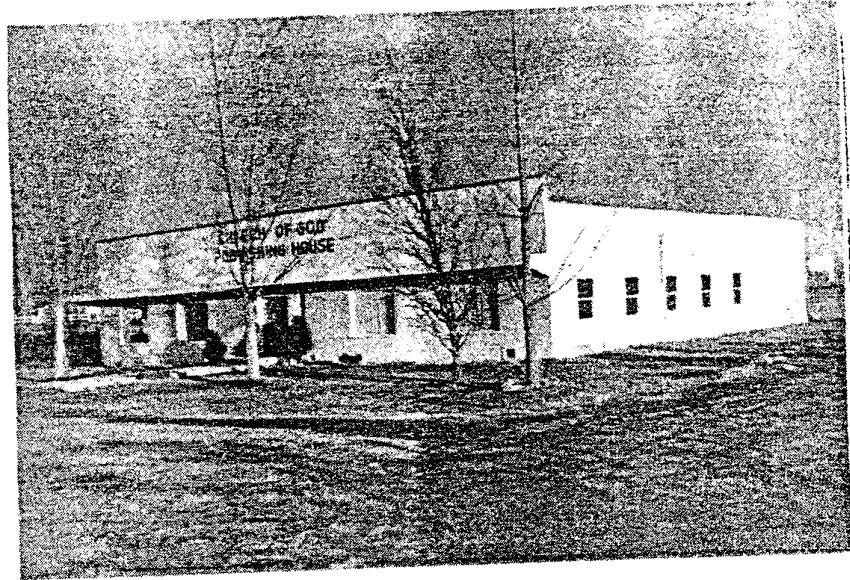
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FURTHER CHURCH OF GOD INFORMATION AND LITERATURE CAN BE SUPPLIED BY:

Church of God Publishing House  
Meridian, Idaho  
302 East Gruber

# MARANATHA

# COLLEGE



DAVID GJESDAL

Bro. David has lived in Ft. Smith, Arkansas for the past 1 1/2 years. Many Sabbaths he has filled the pulpit as co-pastor while Elder Richard Cress has been in the field on evangelistic trips. Now Bro. Gjesdal has the position of Director of Maranatha College.



ELDER CARL PALMER

Elder Palmer has served the Milwaukee Church of God as pastor for the past three years. During this time they have purchased their present church building and parsonage. Fellowship meetings are held once each month with several of the churches in the Willamette Valley.



ELDER ROGER BLANKINSHIP

Brother Blankinship is not only a past student, but he is also a former teacher. Brother Blankinship graduated from Maranatha College three years ago and then spent three years on the teaching staff. Presently Brother Blankinship is employed as an evangelist for the Missouri Conference and has also taken on the pastoral duties at Mt. Carmel.

GLEN PALMER

Elder Palmer is the pastor of the Lodi Church of God, Lodi, California. During his 2 1/2 years pastorate, the Lodi Church has grown spiritually and in number. The Lodi Church is presently in the process of erecting a large new addition to its present building.



## Purpose of the College

"To Know Him and to Make Him Known"

Maranatha College is a Biblical arts college of the Churches of God (7th Day) located at Meridian, Idaho. It is dedicated to the training of young men for the ministry and young men and women for other Christian vocations.

It maintains high academic standards and spiritual principles. It is guided by a sound educational philosophy based upon the Sacred Scriptures, thus making it progressive and unique as a college.

In naming the college the founders desired to convey the purpose for its existence. The word "MARANATHA" is a Hebrew word used by the Apostle Paul in the New Testament and means "The Lord cometh." Realizing as we do, the Lord is coming and the harvest is still plenteous, yet Christian workers are too few-therefore we must follow the Bible injunction to "Pray therefore the Lord of the harvest, and he will send forth laborers into his harvest." Matthew 9:37, 38. Because our Lord is coming again, we as a Church sense the urgency and have dedicated ourselves to the sacred task of training those laborers who are willing to go into the harvest field. We would always remember the Scriptural exhortation to "the same commit thou to faithful men, who shall be able to teach others also."

MARANATHA COLLEGE

PROVIDES

- \*SCHOLARSHIP based upon the Word of God.....  
"Know the things that are freely given us of God"
- \*SPIRITUALITY inspired by the Spirit of God.....  
"Grow in Grace and knowledge of our Lord"
- \*SERVICE commanded by the Son of God.....  
"Go ye into all the word and preach..."

Maranatha College was established to provide an institution where Christ is honored and the Bible is the central text. Where young men and women may study God's Word and with such knowledge, serve God in various fields of Christian service.

It is to this end that we are dedicated. As a result of Maranatha training we seek to see the Church built up in the most holy faith and capture a spirit of evangelism. The aim of M. C. may be added up in a three fold statement:

1. the development of Christian character.
2. the training of young men for full time service for Christ and His church in various fields.
3. the training of young men (who are called of God) for the ministry of the Churches of God during these perilous and difficult times.

The administration recognizes the necessity of training in Bible truths, giving each student a firm foundation in the Scriptures and Bible Doctrines. The additional areas of instructions are English Essentials, Public Speaking, Church Polity and Administration, Introduction to the Christian Ministry and other practical courses which are related to ministerial training.

#### EDUCATIONAL PHILOSOPHY

Maranatha College functions upon the philosophy of education that is sound, Biblical, practical and unique.

Today modern theological and liberal arts colleges are bound by the customs and traditions of the past, but Maranatha is young and most willing to blaze new educational trails which are consistent with the truths of Holy Writ. The present day trend in Bible and church related colleges, as well as the public school system is towards an objective which is not centered in the source of all truth, the inspired WORD of GOD. The modern concept of education is one of materialism and collectivism. These institutions are large and their product is an assembly line processed minister or graduate. We stand for individualized instruction where the student is taught to think for himself and to seek the daily direction of the Holy Spirit, and to be guided by instructors who are dedicated to the cause of development of Christian character and personality and a Christ centered philosophy of life.

We seek to develop in each student; right mental habits, self-discip-

line, independence of thought, love of truth and scholarship, Christ like humility, strong Christian character, proper and sane living patterns, a positive and spiritual standard, the development of a sound and healthy body, a sense of social responsibility, to stimulate a love for the beautiful and useful arts, music, literature and life itself. The development also of the ability to face problems in a mature manner, to discover ones abilities and limitations, to choose wisely his vocation, and how to plan and fulfill life's demands, which results from living a Spirit filled Christian life with emotional stability. The increasing demands and cares of this life in these times demand a man fully dedicated to the Lord Jesus Christ-completely kept by grace divine-in body, soul and spirit.

## Location of the College

Maranatha College is located off Highway 30 on 2 1/2 Street and East Gruber Avenue in Meridian, Idaho. The lovely three acre campus is part of the general assembly grounds of the Churches of God-7th Day. The city of Meridian is located between the cities of Boise and Nampa, which maintain liberal arts colleges. It is served by Greyhound, Trailways and Boise Winnemucca Bus Lines, and Union Pacific Railroad, also Boise is served by United and Air West Airlines. Meridian is a small city of over 2,000 friendly people. The community maintains a good relationship with the Church. The present college activities center around the headquarters building which also houses the General Council offices and publishing house. This building houses the college library, lounge, class rooms, kitchen, chapel and administrative office. Student lodging is provided off campus in College approved areas.

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God bless our Bible College!  
Her halls enshrine with light;  
Her teachers bless with courage;  
Her cause endue with might.

Where hearts are set aflame,  
With zeal for loyal service  
In Christ the Saviour's name,  
Where youth receive the vision,  
Of more abundant life.

## What We Believe

... WE BELIEVE the Bible to be the inspired Word of God. We believe that God the Father is the supreme Deity, Jesus Christ the only begotten Son of God, and the Holy Spirit the promised Comforter. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection late on the Sabbath day, in His ascension to the right hand of God in heaven, and His personal return to earth to establish His kingdom and rule this earth in great power and glory. We believe the only means of being cleansed from sin is through repentance and faith in the precious blood of Jesus and obedience to our Lord's command to be baptized (immersed) in the Name of Christ

for the remission of sins. We believe that by faith we may receive healing for our bodies. We believe the scriptures enjoin the observance of the Seventh Day Sabbath (commonly called Saturday) to be observed from sunset on Friday until sunset on Saturday. We believe the Lord's Supper and foot washing should be observed once a year at the appointed time (14th of Nisan).

WE BELIEVE in the resurrection of the dead, both the just and the unjust, the just to eternal life and the unjust to eternal death. We believe the dead are in a state of unconsciousness. We believe the true church organization taught in the Bible is local autonomy and that the Bible name for the church is THE CHURCH OF GOD.

That the test of Christian fellowship is the commandments of God and the faith of Jesus.

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## History of the College

The General Council of the Churches of God-7th Day, Inc., of which Maranatha is the first educational institution, traces its origin as a religious movement to the early part of the last century and its ancient foundation to the Church of the first century of the Christian Era. The present General Council was established in 1950, as a result of the 1949 meeting of the General Conference of the Church of God-7th Day (Stanberry, Mo.) and The Church of God-7th Day (Salem, W. Vir.) to consider a Merger of the two organizations which divided in 1933. Because many of the Bible principles of polity and doctrine were violated during the Merger, many Church of God ministers and congregations remained outside of the Merged Church. The founders of the General Council sought to avoid further dissention and to retain the historical faith of our fathers and return to the Church of God as it was known prior to 1933.

In accordance with the Biblical tradition, the official form of church government was defined as congregational (local autonomy). In agree-



ment with this philosophy we maintain that we are a vital part of the body of Christ or the Church universal, however we are not the sum and total of God's Church and we advocate Christian unity and fellowship with all believers who keep the Commandments of God and the Faith of Jesus.

Realizing the objective of the General Council is to serve the Churches of God, a committee was established at the 1963 General Council in Meridian to execute plans for a college that would prepare young men for the Gospel ministry. By the authority vested in them by the General Council, the General Council Board appointed five men to serve on the Board of Education. During the 1964 General Council the present membership of the Board of Education was elected by the General Council to direct the college. During this session the General Council also launched a Four Fold Program of Literature, Radio and Field Evangelism and the training of Christian workers in our own Biblical arts college.

The college is therefore an auxiliary of the General Council, however the Spirit of the institution is nonsectarian and membership in the Church of God is not required for entrance. All students are allowed liberty of thought and encouraged to think for themselves and to become established in the faith. The college does ask all students who enroll to respect the doctrinal belief and polity of the Churches of God-7th Day.

The college is a vital part of the Church of God tradition and it is whole heartedly committed to its implication and perpetuation. For complete information concerning our fundamental articles of faith and our history, write to the Church of God Publishing House, Meridian, Idaho and request the booklet A DECLARATION OF THOSE THINGS MOST COMMONLY BELIEVED AMONG US, and a HISTORY OF THE GENERAL COUNCIL.

## **Conduct**

### **(A) The Spiritual Motive:**

Because Maranatha is a Christian institution, it desires to provide and maintain an atmosphere which is thoroughly conducive to the spiritual growth of the young people who attend the college.

Some of our students are more mature in their spiritual life than

# Educational Program

Teaching ...

# Christ As Life

## INDIVIDUAL STUDY COURSES

### DIRECTED RESEARCH:

For college credit, the student will select a subject (approved by the instructor) requiring rather exhaustive research. A paper in triplicate will be required showing results of the research. It must be typed, double spaced on one side of standard white typing paper, pages numbered at the top center, a table of contents, and a bibliography included. Each of the three copies should be securely bound, and should be submitted for grading at least three weeks prior to the end of the semester if desired for a semester grade. The instructor should be consulted concerning the proper procedure of conducting an independent research paper under faculty direction. One copy of the paper will be filed with the college library for reference.

### FIELD MINISTRY

A student minister is encouraged to do a certain amount of field work for the sake of practical experience. Doing this will also earn credit, however he will be required to submit outlines of his activities. This report must be signed by two Christian workers in the church.

## Description of Courses

### FIRST YEAR

FIRST SEMESTER		SECOND SEMESTER	
Bible Doctrine I. . . . .	4	Bible Doctrine II. . . . .	4
Old Testament Survey. . . . .	4	New Testament Survey. . . . .	4
World History in Bible Light I. . . . .	4	World History in Bible Light II. . . . .	4
English Essentials. . . . .	2	Fundamentals of Public Speaking. . . . .	2
Church Polity and Administration. . . . .	2	Human Understanding and Behavior. . . . .	2

SECOND YEAR

FIRST SEMESTER

SECOND SEMESTER

Comparative Doctrines. . . . .	4	World Religions. . . . .	2
Life and Teachings of Christ. . . . .	2	General Epistles. . . . .	2
Pauline Epistles. . . . .	2	Special Studies in the Old Testament. . . . .	2
History of Christianity. . . . .	4	Daniel and Revelation. . . . .	4
Appreciation of Sacred Music. . . . .	2	Introduction in the Christian Ministry. . . . .	4
Contem. Trends in Church of God		Principles and Methods of Christian	
Thought. . . . .	2	Education. . . . .	2

ELECTIVES

Biblical Geography. . . . .	2	Judaism and Christianity (Galatians) . . . . .	2
Christian Missions. . . . .	2	Hebrews. . . . .	2
General Christian Homemaking. . . . .	2	Romans. . . . .	2
Acts. . . . .	2		

DOCTRINAL THEOLOGY

BIBLE DOCTRINE I and II\*

A survey of the fundamental doctrines of the Bible, with emphasis on the distinctive doctrines of the Church of God which include the doctrine of God; man's origin, nature, and destiny; the doctrine of sin, Christ's nature, ministry, purpose, death, resurrection, heavenly ministry, and future work; and doctrine of salvation, the doctrine of the church, and God's plan for the future.

COMPARATIVE DOCTRINES\*

A polemic approach to the doctrines and practices of certain modern, fast growing cults - such as the Watchtower, 7th-Day Adventism, Christian Science, and others seeking the Bible answer to their errors. Also a survey of religious groups in modern America, including history and practice, with consideration of the distinctive principles and points wherein they differ from others.

WORLD RELIGIONS\*

A survey of the leading non-Christian religions of the world including a study of their origin and history. The fundamental tenets of these systems are examined in the light of the truths of Christianity, to the end that the superlative teaching and values of the Christian religion may be set forth and emphasized.

BIBLICAL THEOLOGY

OLD TESTAMENT SURVEY\*

The literature of the Old Testament is studied in chronological order. Attention is given to the personalities, events, places and teachings of the Old Testament.

NEW TESTAMENT SURVEY\*

A survey of the New Testament literature with attention given to the

history and times of Christ and the early church.

#### LIFE AND TEACHINGS OF CHRIST\*

A study of the teachings and parables of Jesus considered against the general background of the Jewish world of His day; the principles for the correct interpretation of the parables. Special stress is given to the teachings of the Sermon on the Mount.

#### PAULINE EPISTLES\*

An exegetical study of the writings of Paul in the probable order of their composition. The historical background furnishes a context for the discovery of the messages of the different books.

#### GENERAL EPISTLES\*

An exegetical study of the Epistles of James, Peter, John, and Jude. The background of each epistle is considered in order to give historical context for the elucidation of its message.

#### SPECIAL STUDIES IN THE OLD TESTAMENT\*

A course dedicated to understanding the great truths of the Old Testament. Attention is given the covenants and their interpretation and doctrine.

#### DANIEL AND REVELATION\*

These two key prophetic revelations, each of the Testament in which it appears, are considered together because of their close and complementary relationship in presenting the outline of the entire course of prophetic history, especially in its endtime development. Daniel is regarded as providing a necessary background for the fuller delineations of the Apocalypse which, in turn, converges the major themes of Old Testament prophecy into their complete and final fulfillment. Special attention is given to the various interpretive views and the millennial problem. The practical and devotional values of the two books are emphasized throughout.

#### BIBLICAL GEOGRAPHY

A presentation of the cultural development of the Holy Land and nations of the Fertile Crescent in relation to Israel. Consideration is given to the strategic location of the Holy Land, the climate and the topography, and the location of important place names.

#### ACTS

A detailed analysis with emphasis upon the formation of the Church, the transitional and dispensational problems, the teaching concerning the Holy Spirit, the Biblical basis of missions, and the missionary journeys of the Apostle Paul.

#### JUDAISM AND CHRISTIANITY

A study of the pertinent New Testament passages dealing with the

problems arising from the transition of Judaism into Christianity. Special attention is given to an exposition of Galatians for its treatment of the relation between the economies of law and grace.

#### HEBREWS

A comprehensive study of the leading Hebrew-Christian writing. The background of the epistle is considered, the problem of authorship, its value in interpreting the Old Testament ordinances and types, and its revelation concerning the mediatorship of Christ. The superiority and finality of the Christian dispensation over the Mosaic examined in detail.

#### ROMANS

A detailed analysis and exegesis of the book which contains the most complete and logical statement of the plan of salvation to be found in the Bible. Its systematic and progressive teaching on the doctrines of sin, salvation, and sanctification are thoroughly examined, with special emphasis on its unveiling of the secret of victorious Christian living.

#### HISTORICAL THEOLOGY

##### WORLD HISTORY IN BIBLE LIGHT I and II\*

Development of civilization, its religion, political and social aspects, historically considered. Emphasis on wise movements and trends. Orientation towards the understanding of past and contemporary world culture in the light of the Bible.

##### HISTORY OF CHRISTIANITY\*

A survey of the history of the Christian church-its important men, movements, events, and trends. It covers the period from the church's beginning in New Testament times unto our own times.

#### LANGUAGE ARTS

##### ENGLISH ESSENTIALS FOR CHRISTIAN WORKERS\*

Grammar, diction, punctuation, vocabulary, spelling, pronunciation, sentence construction, and writing. English fundamentals are studied and reviewed on the college level to enable the student to communicate his thoughts clearly and effectively to others. Writing for the ACTS, FELLOWSHIP HERALD, and CHRISTIAN YOUTH is included in this course.

##### FUNDAMENTALS OF PUBLIC SPEAKING\*

The fundamentals of oral expression as applied to public reading of the Scriptures, teaching, and the delivery of themes, devotionals, and gospel messages. The course emphasizes personal appearance, proper posture, correct breathing, articulation, and phrasing; aims to give the student an elementary knowledge of homiletics, and supplies practical experience through brief extempore speeches.

MINISTERIAL STUDIES

CHURCH POLITY AND ADMINISTRATION\*

A class in the histories, forms a church government, and systems used by various denominations and with special emphasis upon the New Testament form of church government as taught by the Churches of God. Also included will be organization and management of a church. Using methods most effective in realizing the ideals for a New Testament church, a detailed plan that covers most phases of administration is followed.

HUMAN UNDERSTANDING AND BEHAVIOR\*

This is the study of the principles underlying human behavior, designed to help the student to get a better knowledge of himself and of other people. Such knowledge is necessary in order to live our lives effectively for God and for others.

CONTEMPORARY TRENDS IN CHURCH OF GOD THOUGHT\*

A guide to contemporary thinking and the development of doctrines contrary to the historical doctrine of the Church of God-7th Day. The study will include "Sacred" Names, Feast Days, Pentecostalism, Legalism and other problems. Past developments will be considered such as Adventism, the polity of 12, 7, and 70 etc.

INTRODUCTION TO THE CHRISTIAN MINISTRY\*

The meaning of a call to preach; standards of character and service; demands and opportunities confronting the ministry. Also a study of the ministers work: counseling, ministerial ethics, visitation, marriages, funerals, communion, baptism, ministerial conferences, public relations, church finance, and the pastor's relationship to the various departments of the local church, and the general ministry. (men only)

CHRISTIAN MISSIONS

A study considering the Biblical basis of Christian missions; the relation of the Christian message to the non-Christian religious systems; the evaluation of the latter in terms of the spiritual needs of mankind, history, and the Bible; and the impact of Christianity upon the world as a vindication of its claim to finality and universality.

PRINCIPLES AND METHODS OF CHRISTIAN EDUCATION\*

Basic course covering the nature, aims, and agencies of the teaching work of the church; the teacher's study of the pupil, and a study of the ways of teaching religion. One additional credit may be earned each term for supervised field work.

SACRED MUSIC

APPRECIATION OF SACRED MUSIC\*

Biblical background in music and worship; the nature of worship; music as an aid to worship, kinds of service music; orders of worship, congregational participation, and evaluation and planning service music.

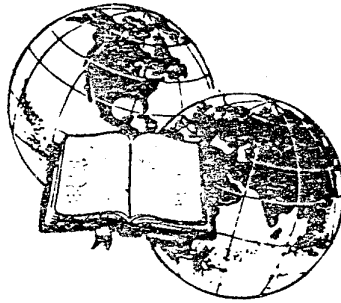
22

The course is also aimed toward a more enjoyable acquaintance and appreciation of Gospel Music.

GENERAL CHRISTIAN HOMEMAKING

Students introduced to the aims and scope of homemaking. Included are clothing construction, care, general food preparation, family relationship, and general household tasks. Emphasis will be the home and Christian living. (women only)

DECLARING THE WHOLE GOSPEL =====



===== FOR THE WHOLE WORLD

# General Council of the Churches of God - 7th day

302 E. Gruber Street  
Meridian, Idaho - 83642  
Tel. 208-888-3380

Our Purpose:

To advance the  
Gospel Message around  
the world, and to promote the  
general welfare of the Churches of  
God 7th day as a whole.

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Calvin V. Ledger  
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St. Vincent, W. I.



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Elm Grove Trailer Park  
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Star Route  
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Haskell Hawhins  
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Edward Saunde  
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New Westminis  
B.C., Canada

Keith Siddens  
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# General Council of the Churches of God - 7th day

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Arcata Church of God 7th. Day  
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Lodi Church of God 7th. Day  
224 Poplar St.  
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San Jose Church of God 7th. Day.  
Robert L. Johnston  
1775 Canton Dr.  
Milpitas, Calif. 95035

Meridian Church of God 7th. Day  
Mark Burnham  
42 King St.  
Meridian, Ida. 83642

Marion Iowa Church  
Mrs. Weston Carver  
Rt. 2  
Marion, Iowa, 52302

Detroit Church & Chippawa Lake  
Churches of God 7th Day  
Elder Harvey Otto  
Box 245  
Chippewa Lake, Mich. 49321

Milan Church of God 7th. Day  
Roger Blankinship  
Rt. 4  
La Plata, Mo. 63549

Mt. Carmel Church of God 7th. Day  
Reva Buck  
Rt. 4  
La Platta, Mo. 63549

## Our Purpose:

To advance the Gospel Message around the world, and to promote the general welfare of the Churches of God 7th day as a whole.

Maryville, Church of God 7th. Day  
224 E. 7th. St.  
Maryville, Mo. 64468

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~  
Remnant Seventh Day Church of (C)  
Maryland HEights (St. Louis, Mo)  
Richard Chatfield  
10024 Eastbrook Dr.  
St. Louis, Mo. 63114

Scravel Hill Church  
Milford Barnes  
3645 Circle Dr.  
Albany, Oregon 97321

Eugene Church of God 7th Day.  
3750 Pattison Ave.  
Eugene, Oregon 97402

Springfield Church  
Martha Dias  
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Junction City, Ore. 97448

Milwaukie Church of God 7th.  
Carl Palmer  
2906 S. E. Rosewell  
Milwaukie, Ore. -97222

Shilo Church of God 7th Day.  
1311 Allison St. N. E.  
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Church of God 7th Day Teofilo Donal  
Binalonan, Pangasinan  
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Spokane Church of God 7th Day  
Carl Knott - Rt 1  
Mead, Wash. 99021

Jamaica Church of God 7th. Day  
Kathleen Dyke  
55 Penwood  
Kingston 11-Jamaica W.I.

St. Mary, Jamaica Church of God  
7th Day  
Missionary L. Johnson  
Hampstead P.O.  
St. Mary, Jamaica, W. I.

St. Vincent Church of God 7th Day  
Calvin V. Ledger  
Richland Park  
St. Vincent, W. I.

XI (July + Aug 1962)



Some of the ministers came later or were already gone at the time this was taken. Left to right front row—Joe Walker, Oregon; Neil Ellis, Oregon; Billy Watts, Oregon; Wayne Marona, California; R. A. Barnes Oregon; H. H. Hoffman, Canada; Center row Edward Saunders, Canada; A. H. Stith, Idaho. Back row. H. O. Cummings, Kansas; Byron Owen, California; Claud Ellis, California; Emmett Samson Oregon; Archie Lawson, Oregon; Edgar Lippincott, Missouri; Art Estep, Washington; R. K. Walker, Oklahoma; F. M. Burnham, Idaho. Ministers present at Camp Meeting but not in the picture were—Charles Monroe, Michigan; Albert Keating, Oregon; Charles Adams, Colorado; Floyd Merriam, Colorado; Gwin Easterly, Washington; F. M. Walker Idaho; Henry Odegard, Washington. Elders Martin Ogren of Caldwell, and Eddie Miller of Nampa, Ida. were frequent visitors at the Camp Meeting.

**THE MIDWESTERN YOUTH CAMP REPORT**

It was a nice evening in early July when the youth and adults of the Midwestern Youth Camp assembled on a little green knoll in Riverview Park, Cedar Falls, Iowa to "get acquainted" and have a time of testimonies and singing.

This lovely Gospel camp was built by the Iowa Conference of the Evangelical United Brethren Church and they certainly proved delightful hosts. The number attending was small, in fact it might disappoint some folks, but the young people were too excited at thought of a camp to worry about such things. The sweet fellowship and spiritual blessings soon out weighed any disappointment that might have prevailed. During the day time we had many interesting Bible doctrine classes with Sister Winnie Otto and Brother Carl Rhea. Then Elder Charles Monroe taught a class on the Art of Soul Winning. Sister Marion Monroe and Sister Karolyn instructed the smaller classes with Bible stories and handicraft. There was also a time set aside for counseling with the ministers and a good program of recreation under the direction of Brother Sam Hassen of Chippewa Lake Michigan. Each morning was given to a youth

assembly under the direction of the young people. These proved very interesting to all concerned. Brother Monroe also gave a discourse of some length on "Bible Church of God Policy" and New Testament Church government. These day time meetings were held in the large Missionary Hall and the evening services which were evangelistic in nature were conducted at Fairfield Chapel on the grounds. Here at an altar of prayer two young ladies were made disciples of Christ and followed Him into baptism on the following Sabbath. A large number of Sunday keeping folks were on hand to witness this wonderful rite. The director of the grounds (a E.U.B. layman) told us many times that it was one of the most impressive things they had seen in years. It was a joy to Elder Otto because it was his pleasure to baptize one of his granddaughters.

The evening services were greatly led of the Spirit and the Christians certainly rejoiced. At the conclusion of the last service we conducted an old fashioned hand shake and extended to the young converts a hand of Christian fellowship and welcomed them into the Church of God. I am sure no one will forget the wonderful singspirations, the

Continued on page 11.