

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3 : 187.

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WHAT ABOUT THE BISHOPS?

By Apostle C. L. Wheaton

Since notice was given at the last conference that the question of what should constitute a General Bishopric would be made an issue in the coming April Conference, much thought has been given the subject by the writer and others, of more than passing interest.

The desire to give to others the benefit of our investigation is the inspiration of this article. In the first place, attention is called to the position taken by the Church of Christ relative to the acceptance of revelation to the church, which is as follows:

"Resolved, that this Church of Christ accept nothing purporting to be a revelation from God, past, present, or future, as a revelation from God, save that which is in harmony with both the Bible and Book of Mormon.

Be it further resolved, that if there be any ruling, understanding, or resolution conflicting herewith, that it be hereby rescinded."—Zion's Advocate, November 15, 1925.

This being true, that we accept these two books as the standard of faith, we conclude, that somewhere in these sacred books is a solution of our Bishopric problem. And inasmuch as notice was served on the General church at our last conference, to the effect that an effort would be made to rescind our action relative to providing a bishopric consisting of seven men chosen by the body similar to the seven selected at Jerusalem (Acts 6:1-6), and substitute some other method of handling our general finances, it has caused us to give serious thought "What shall it be?"

For the benefit of our membership at large we quote from the minutes of last conference the action which has brought this question to the fore.

"Moved that we rescind action of last conference concerning the seven bishops and that we give each local the right to elect their own bishop, and we proceed to elect a general bishop.

"The chairman ruled the motion out of order, (saying we had to give notice before changing a law).

"Decision of the chair was appealed from.

"The decision of the chair was sustained.

"Moved and Seconded, We give notice that, at the next conference, the matter of seven bishops will be sought to be rescinded. Carried."

It will be observed, that, in the attempted resolution overruled by the decision of the chair, a desire was manifest on the part of its framers to "rescind the action of last conference concerning the seven bishops and that we give each local the right to elect their own bishop, and we proceed to elect a general bishop." In our opinion this would have been a step backward, if carried into effect. Naturally the question arises at once in our minds, "Where in the Next Testament can proof be obtained to support the claims for a General Bishop?"

Our investigation has been interesting from the standpoint of scriptural investigation, for we have not confined our

eral which, when compared with the historical facts set forth by early church historians, have combined to help us to conclusions which, when contrasted with our present interpretations and practice, are revolutionary to that extent that they give us an entirely different conception of the office of bishop in the church. In the light of this investigation, certain obscure statements in modern revelation appear in an entirely new light, causing us to hold a different opinion as to the place the bishops hold in the organic structure of the church.

Some will no doubt be inclined to treat with indifference our conclusions and possibly dismiss them from their minds without proper consideration, but the fact remains that we can not escape the conclusions reached, and whether approved now or not, time will prove the necessity of doing so.

The first recorded instance we have in the scriptures where the term "bishop" was applied to a person functioning in the organic structure of the church is with reference to Judas and his removal from the Twelve, as set forth in Acts 1:20, which we wish to present to you from three translations, namely, King James, Weymouth, and Rotherham, in their order. In this connection we use the abbreviations, K. J., Wey., and Roth.:

K. J.—Acts 1:20: "His *bishopric* let another take."

Wey.—Ibid.: "His *work* let another take up."

Roth.—Ibid.: "His *oversight* let a different one take."

It will be conceded by all that Judas was one of the Twelve apostles chosen by Christ, yet we find that his office is referred to as his "bishopric," "his work," "his oversight." There is no lack of harmony in these three versions when we stop to analyze them; rather, they agree, and tend to throw increased light on the subject, for the literal meaning of the term *bishop* means "overseer," therefore he would have the "oversight." In addition to his responsibilities as an apostle in having the "care of (or oversight of) all the churches" (2 Cor. 11:28), he also seems to have been appointed the treasurer of the twelve, and carried the bag.

K. J.—John 13:29: "For some of them thought, because Judas *had the bag*, that Jesus had said unto him, Buy those things that we have need of against the feast."

Wey.—Ibid. "Some, however, supposed that because Judas *had the money box* Jesus meant, Buy what we require for the feast."

Thus we find that if there was such a thing as General Bishop in the early Christian church at all, it was resident in the Apostles, and is not found as a separate office. Apparently this practice was carried on even after Judas was removed, from the fact that after the day of Pentecost, we find Peter passing judgment on Ananias and Sapphira for lying about their possession which they had brought "and laid it at the apostles' feet." (Acts 5:1-11.) It is interesting to note that nothing in the scriptures indicate a change in this policy, although they did relieve themselves of local

seven men to look after temporalities for them. (Acts 6: 1-6.) Peter's action with regard to Ananias and Sapphira is comparable to those imposed upon the bishops of today as set forth in Book of Commandments, chapter 49, verse 23, which provides that "the bishop of the church, and such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there be any among you professing and yet be not of God." Peter as an apostle was functioning here as an "overseer" of the work at Jerusalem in the interim before the actual local organization at that place took place as recorded in Acts 6. Following this period James the Just became the first bishop, as we will show later.

In one of the early revelations to this church the Lord is purported to have said, "these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they may come to understanding." (Book of Commandments 1:5.) This being true, we will do well in the solving of our problem to give serious thought to what the Lord said, and apply the test of "language" versus "modern practice." We find from our comparison of the King James Translation with the original Greek that Bishopric means "oversight." Now we call attention to the definition of the term *bishop* as given by Webster:

"Bishop, an overseer; a spiritual superintendent, ruler, or director, applied to Christ. 2. In the primitive church, a spiritual overseer; an elder, or presbyter; one who had the pastoral care of a church."

From this we note that nothing is said which specifies that "bishops" are mere financial agents, but rather that they have "pastoral care," which would include such responsibility. For a "pastor" is one that shepherds a flock, therefore he would administer to their "temporal" needs as well as "spiritual." Thus it was that when Paul enumerated the different offices in the church, he gave them as follows: "Apostles, prophets, evangelists, pastors, and teachers." (Eph. 4:11.) We find from this that pastors are mentioned, but not bishops. Why? In the N. T., the term *pastor* is only once employed to designate an office in the church, and so far as we now recall not once in modern revelation through Joseph Smith. However, we do find that the term *bishop* and *elder* is used numerous times in both instances. The reason is obvious, they are synonymous in meaning, and the word *bishop* being of Greek origin, naturally would be the term used by those compiling the N. T. in that tongue originally. We have given the definition of "bishop" above; we now give that of "pastor."

"Pastor, keeper" (Gen. 4:2), and in the LXX,—No. 1, applied in N. T. to one who tends flocks or herds (Math. 9:36; 25:32, etc.) to the Lord Jesus Christ, the great "Shepherd" (1 Peter 2:25), and to the spiritual guide or minister of a church, bishop, elder, minister.—Wm. Smith's Dict. of Bible. So it is that "bishop"—"spiritual overseer"; "pastor"—"spiritual guide or minister."

Judas was one of the Twelve who in a "general" sense had the "oversight" of "all the churches" as above stated, consequently the author of Acts, used a term that applied to the office which Judas shared with others as part of the "bishopric" of the whole church, and was therefore in a proper sense a "spiritual overseer" as well as a "spiritual guide and minister" to the church.

As the "work" of the apostles extended and began to grow to that degree that it was necessary, for convenience, to establish the church in small groups throughout Asia and such European countries as they visited, it necessitated the provision for officers to minister to these flocks. In this connection the term "overseer" was first used by Paul on the occasion of his calling together the elders at Miletus

tions, he admonished them to "take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (bishops), to feed the church of God." (Verse 28.)

Wey.—Ibid.: "The Holy Spirit has placed you to take the oversight, and to act as shepherds (pastors) to God's church."

Roth.—Ibid.: "Be taking heed to yourselves and to all the little flock in which the Holy Spirit placed you as overseers (bishops) to be shepherding (pastoring) the called-out-assembly of God."

Here we find that the term *overseer* (bishop) and *shepherd* (pastor) is applied to the same individuals, that no distinction is made in their duties, only that they are to "feed the church of God." In the rendering by Rotherham, we note that emphasis is placed on "the little flock" which would indicate local churches and not a general organization. This being true, it will be interesting to compare other passages of scripture before going into a historical review of the subject. Following are a few examples:

K. J.—1 Tim. 3:1: "If any man desire the office of a bishop he desireth a good work."

Wey.—Ibid.: "If any one is eager to have the oversight of a church, he desireth a noble work."

Roth.—Ibid.: "If any one for oversight is eager, a noble work is he coveting."

Thus a bishop is a shepherd of a "little flock" and as such has "oversight of a church." Let us now compare the next verse:

K. J.—1 Tim. 3:2: "A bishop then must be blameless."

Wey.—Ibid.: "A minister then must be a man of irreprouchable character."

Roth.—Ibid.: "It behoves the overseer therefore to be unassailable."

Here we see that a bishop is a "minister" and an "overseer" as well. We now compare the 5th verse of this same chapter and find another term applied to a bishop's qualifications:

K. J.—1 Tim. 3:5: "For if a man knows not how to rule his own household, how shall he take care of the church of God?"

Wey.—Ibid.: "If a man does not know how to rule his own household, how shall he have the church of God given into his care?"

Roth.—Ibid.: "But if any one over his own house does not know [how] to preside, how of an assembly of God shall he take care?"

From this we learn, when we are given a literal interpretation of the word *bishop* from a scriptural viewpoint, he is to rule or preside over the church of God given into his care. How differently this compares with the latter-day theory of bishops who are secondarily placed in the local churches as administrative officers over temporal affairs, when in fact the N. T. indicates that they were to "rule" or "preside" over "little flocks" of the church as "spiritual overseers" rather than financial agents.

In this last reference we find the "bishop" compared to the "ruler" of a household, who, failing in his responsibility to his family, disqualifies himself for "presiding" over an assembly of God."

This term *bishop* was also applied to Christ. Yet none would impute to Him the care of finances in either the local or general church. Note the following comparison.

K. J.—1 Peter 2:25: "For ye were as sheep going astray, but are now returned unto the shepherd (pastor) and bishop (overseer) of your souls."

Wey.—Ibid.: "For ye were straying like lost sheep, but now you have come back to the shepherd and protector of your souls."

Roth.—Ibid.: "For ye were as sheep going astray, but ye

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EDITORIAL

PROPHETS AND POPULARITY

The following clipping from an old issue of the Dearborn Independent states the truth so strikingly that we pass it on to our readers. A true prophet of God will not be popular with the masses:
 "The false prophet is usually an honest gentleman whose main error is in posing as a prophet. One fundamental difference between him and the true prophet is in the matter of popularity: the false prophet can not live without it; the other must. One who seeks popularity must obey the laws of popularity. But the true prophet is mastered by other considerations. He is charged with something he must deliver. He may be keenly sensitive to the offense and pain which truth so often gives, but he has no choice. Acceptance is not his problem; his whole responsibility rests with utterance. Utterance is so important to the Truth that he can not rest until he speaks."

THE BUCKLEY CASE SETTLED

In the fall of 1929, just after the fall conference, when it became necessary for the Twelve to take charge of the General Church Office, it was learned that Mr. W. P. Buckley, who was then Secretary of the General Bishopric, had in his possession some money that had been sent to the Temple Fund, which he refused to turn over to the Church of Christ.
 After various attempts had been made to obtain this money by peaceable and friendly means, Brothers A. O. Frisby and C. L. Wheaton were forced to resort to the law of the land, brought suit and obtained a judgment against Mr. Buckley for the amount of \$220.00, which they were able to show by letters, receipt stubs, etc., really belonged to the Church of Christ.
 Mr. Buckley then appealed the case, and in various ways kept it out of the courts. Several times Wheaton and Frisby made attempts to adjust the matter, not wishing to do Mr. Buckley any harm, but determined that the money paid by the people should be used for the purpose for which it was given, offering to settle for considerably less than the judgment called for.
 Recently while Brother Wheaton was away in his field in Utah they approached Brother Frisby and made settlement with him in the following manner.

*In the Circuit Court of Jackson County, Missouri,
 at Independence, March Term, 1931*

A. O. Frisby, Plaintiff, vs. W. P. Buckley, Defendant, No. 37424.

Agreement of Compromise and Settlement

This agreement made this 9th day of February, 1931, be-

tween A. O. Frisby hereinafter called the plaintiff, and W. P. Buckley, hereinafter called the defendant, Witnesseth:—
 That whereas, disputes have arisen between said plaintiff and defendant, as members of the Church of Christ, at Independence, Missouri, regarding certain money paid into said Church by the members thereof; and that the said case is now in litigation in the Circuit Court at Independence, Missouri.

That in the spirit of Christian love and friendship the parties hereto in full settlement, adjustment, and in compromise of all property interests and rights as to the money paid by the said members of the said Church aforesaid and held by the said W. P. Buckley defendant; the said defendant does hereby pay unto the said plaintiff A. O. Frisby the sum of \$150.00 in full and complete settlement of all rights and interest in that said money held as aforesaid, and does hereby bind the said A. O. Frisby and members of the Church which he represents, the said A. O. Frisby does hereby agree to dismiss the above entitled suit and pay the costs thereof as of record; and each party is hereby barred from any and all rights or claims in the matter at issue forever this agreement being by all parties hereto considered as a just and equitable settlement in fairness and friendship.

In witness whereof the said parties have hereunto set their hands and seals this day of February, 1931.
 A. O. Frisby. W. P. Buckley.
 By V. J. Danielson, Atty. By W. R. Dexter.

Thus ends the Buckley case, and this should be an answer to those who have been told that these charges against Mr. Buckley were only spite work, and that he did not have money belonging to the Church of Christ.

By the signing of this Agreement of Compromise and Settlement these men do acknowledge they have had and did try to keep, moneys that did not belong to them. We are willing to leave the matter with you as to the nature of such actions from men making the claim to ministerial calling.
 A. M. S.

**THE CONFERENCE OF APRIL 6, 1931 A
 GENERAL ASSEMBLY**

The vote as it stands today is as follows:

| | |
|---------------------------------------|-----|
| Bill No. 1, Delegate Conference | 41 |
| Bill No. 2, Elders' Conference | 91 |
| Bill No. 3, General Assembly | 125 |

It will be noticed that this is a very small vote compared to the general enrollment of the Church, and is due no doubt to the scattered condition of the people and the fact that we have no address of lots of the members.

It is therefore quite necessary that an effort to secure the names and the present address of all the members be made by each local, in order that the business of the next conference might be properly placed before the people. Will you do your part?

Also we are still calling for the name and address of the Pastor and Clerk of your local. Only two have replied to our former request
 A. M. S.

THE VINEYARD

PRO BONO PUBLICO

I sent the following poem to the Reorganized church for publication in the Herald, soon after she started making the changes mentioned in it, in hope that if read by the saints they would wake up and see the danger signals, and put on the brakes before she went into the ditch. But it fit the conditions the church was then in so nicely, it went to the waste basket, at least it was never published in the Herald. So here is hoping that it will be printed in the Advocate, that by chance some poor struggling saint may read it, see the plight they are in, and turn to the church of Christ, the only faction of the church that stands four square on the old platform of 1830. She stands with open arms to receive you into the true fold of Christ, where you may enjoy anew the sweet blessing of the Gospel, and sing again the songs of Zion with renewed hope of her redemption. When I start writing I can not find a stopping place, so will just quit, with a prayer on my lips for all who want to know the truth, for if you know the truth, the truth will make you free.—J. E. B.

THE CHURCH AND THE WORLD

By J. E. Bozarth

The Church and the World walked far apart,
On the changing shore of time:
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the sly old World,
"And walk with me this day."
But the good church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you:
Your way is the way of endless death,
And your words are all untrue."
"Nay, walk with me a little space,"
Said the World with a kindly air,
"My ways are the ways of pleasantness,
And the sun shines always there;
Your path is thorny and rough and rude,
While mine is flow'ry and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.
"My path, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow,
And the old World grasped it, and walked along,
Saying in accents low:
"Your dress is too simple to please my taste:
I have gold and pearls to wear:
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain, white robes,
And then at the dazzling world,
And blushed as she saw his handsome lip,
With a smile contemptuously curled.

"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure, white garments drifted away,

Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.
"Your house is too plain," said the proud old World;
"I'll build you one like mine;
With kitchen for feasting, and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful house—
Splendid it was to behold:
Her sons and her daughters met frequently there,
Singing in purple and gold.
And fair and festival—frolics untold—
Were held in the place of prayer.
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammelled by gospel or laws,
To beguile and amuse, and win from the world
Some help for the righteous (?) cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sins."
Then the Church looked back with a sigh
And longed to gather the children in.
But some were off at the midnight ball,
And some were off at the play,
And some were drinking in gay saloons,
As she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm;
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the World,
While millions and millions of deathless souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.
They talk of judgment, fire, and pain,
And the horrors of endless night.
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of a better stamp,
Brilliant and gay and fast,
Who will tell how people may live as they list—
And go to heaven at last.

"The Father is merciful, great, and good,
Loving, and tender, and kind.
Do you think he would take one child to heaven,
And leave the rest behind?"
So she called for pleasing and gay divines,
Gifted and great and learned,
And the plain old men that preached the Cross,
Were out of her pulpits turned.
Then mammon came in, and supported the church,
Renting a prominent pew;
And preaching and singing and floral display
Proclaimed a period new.

"You give too much to the poor," said the world,
"Far more than you ought to do;
Though the poor need shelter and food and clothes,
Why need it trouble you?"

And afar to the heathen in foreign lands,
Your thoughts need never roam.
The Father of mercies will care for them:
Let charity begin at home.

"Go take your money and buy rich robes,
And automobiles and airplanes fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And, if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse,
And disgracefully lowered her head,
And simpered, "I've given too much away.
I will do, sir, as you have said."
So the poor are turned from her door in scorn.
And she hears not the orphan's cry;
And she draws her costly robes aside
As the widows go weeping by.
Her mission treasures beggarly plead,
And Jesus' commands are in vain;
While half of the millions for whom he died,
Have never heard his name.

And they of the church, and they of the world,
Walk closely, hand and heart;
And even the Master, who knoweth all,
Can not tell the two apart.
And the sly old World observed with glee,
And mockingly said aside,
"The Church has fallen! the beautiful Church!
And her shame is her boast and pride."

Then the Angel drew near the mercy seat,
And whispered in sighs her name,
And the saints, their anthems of rapture hushed,
Covered their heads with shame;
And a voice comes down through the hush of heaven,
From Him who sat on the throne:
"I know thy works, and what thou hast said,

And how that thou hast not known
That thou art poor, and naked, and blind,
And pride and ruin enthrall
The expectant bride of the heavenly groom—
But now you have lost it all.
Thou hast ceased to watch for that blessed hope,
And hast fallen from zeal and grace;
So now alas; I must cast thee out!
And blot thy name from its place.

"I DID IT"

We have been following with interest the activities of the Joint-council of the Reorganization. Recently, while in Salt Lake City, Utah, rumor reached us to the effect that changes were being made in the personnel of their General Bishopric. This was confirmed later through news reports appearing in the Deseret News and the local paper at Independence, Missouri. But not until the last Herald came out, did we fully appreciate the humor of the situation, and find that Supreme Directional Control was riding in the saddle, a Don Quixote, flaying to right and left with his sword of "effective discipline and right to eliminate."

Under the caption, "Important Changes in Financial Program," an article appearing in the Herald for February 25, 1931, we find a few statements which sound a great deal like an amusing incident with one of our boys who asked his mother for several cookies, and when she inquired who they were for, he said, "Me, myself and I." So it appears from the above article by the "Editor in Chief," that the accomplishment of the joint-council has resolved itself into actions taken by, "I as President," "I had appointed," "the program presented by me," "I should here present," and "I said," coupled with "I feel" and "I have," which resulted in two of the General Bishopric resigning (?) and the appointment by "me" of two others.

We wish also, in connection with this "I" activity to refer to an advertisement found on page 190 of this same issue of the Herald, emphasizing the necessity of studying the Doctrine and Covenants, using the statement of one of the old prophets, "A Threefold Cord Is Not Easily Broken"; also, incidentally to the strenuous efforts of the "forensically inclined" Apostle Curtis in the Lancaster and DeKalb debates to prove the necessity of the same book, for we find that in this "I" program this one strand of the "threefold cord" was disregarded altogether.

In the third paragraph, the statement is made, "I as President of the church, announced that the resignations of Bishops Becker and Siegfried had been presented to me and accepted; and that I had appointed to fill the vacancies Bishop L. F. P. Curry and G. L. DeLapp, these brethren having indicated their willingness to accept the responsibility." And in the next paragraph "To this appointment Bishop Curry

chael has given his consent (assent?—C. L. W.) and promise of full and hearty cooperation."

This procedure is quite a contrast to that presented to us in the Doctrine and Covenants, Section 42: 8, which provides for the "bishop of my church and his counselors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose."

It is quite apparent to all that there is a wide difference between the counselors of the bishop being appointed by him and of being appointed by the President of the church. But this revelation gives the bishop of the church the power to "appoint and set apart" his own counselors. However, in a church where one man is Supreme such digressions are to be expected, and bishops and apostles must bow and say, "Amen."

Of course in an effort to justify the course pursued in this instance they will appeal to the Doctrine and Covenants and with glee point to Section 68, which gives this appointing power to the President. But the question arises, when was the Lord giving the right direction, in Section 42 or in Section 68?

Those who have made a study of section 68 know that as this revelation now appears in the Doctrine and Covenants it is mutilated almost beyond recognition. Comparing this version with that found in the E. & M. Star for October, 1832, we find that 323 words were added to it, and 21 words subtracted from it in order to give the President this power. The original version provided that the selection, ordination and trial of bishops should be under the direction of a "conference of high priests," and not a First President who has Supreme Control. But this revelation even in its mutilated form does not authorize "I the President" to select counselors for the bishops. So it appears that "I did it."

C. L. Wheaton.

Dear Brother Smith:

Please find inclosed a money order for five dollars from the Phoenix Sunday School, to be used for the Temple or other church expense. The work here is progressing nicely and we hope to do more in the future.

Sincerely,

Frances Yates.

(See S. S.)

WHAT ABOUT THE BISHOPS?

(Continued from page 42)

turned back just now, unto the *Shepherd* and *overseer* of your souls."

It is interesting to note in the above that another term is used to describe the duties of a bishop, that of "protector." It will be conceded by all, that while it is true that this applied to Christ, yet we find that he said to his apostles, "As my Father has sent me, even so send I you." (John 20: 21.) So we are forced to the conclusion that if the Father sent Christ to be the "shepherd" (pastor) and "bishop" (overseer) of our souls that when he appeared to his apostles after the resurrection then he *delegated* to them the "oversight" as the true "bishopric" which Judas shared, with the authority to "preside" as "protectors" of the flock. And also that when this responsibility had reached the point where the Twelve could no longer "shepherd" the flock alone, they in turn delegated a share of this responsibility to the elders (as in the case of the elders at Miletus, Acts 20: 17-28), whom Paul designated as bishops.

A good example of this procedure is evidenced in Paul's salutation to the saints at Philippi.

K. J.—Phil. 1: 1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, *with the bishops and deacons.*"

Wey.—Ibid.: "Paul and Timothy bond servants of Jesus Christ: To all God's people in Christ Jesus are at Philippi, *with the ministers of the church and their assistants.*"

Roth.—Ibid.: "Paul and Timothy servants of Jesus Christ, to all the saints in Christ Jesus that are in Philippi, together with *overseers and ministers.*"

You will note that in each instance the reference to the word "bishop," "minister," and "overseer" is in the plural number, indicating the fact that in a single local church as at Philippi, there were several holding the same responsibility. Referring to the responsibilities of the bishops in N. T. times Paul said:

K. J.—Titus 1: 7: "For a *bishop* must be blameless, as God's *stewards.*"

Wey.—Ibid.: "*As God's steward, a minister* must be of blameless life."

Roth.—Ibid.: "For it behoves the *overseer* to be unaccused as *God's steward.*"

From this we learn that a bishop is not only a "minister" and "overseer," but also a "steward." Summarizing the different terms that are used to define the office of a bishop, we find that the bishop was an "overseer," "shepherd," "protector," "minister," "ruler," "pastor," and "steward." That his duties were, to have the "oversight of a church," to guide a "little flock," minister to them by the example of an "irreproachable character," "preside" over an "assembly of God," stand between them and the wolves of heresy as a "protector," and as a "steward" "to dispense the provisions of the gospel, to preach its doctrines, and administer its ordinances."

The first example of such an appointment is referred to in Acts 15. At this time we find that Paul and Barnabas went to Jerusalem to present certain matters to the "apostles and elders" concerning trouble that had arisen in the church. Those present at this council included "James the Lord's brother." At this time he was not one of the apostles, consequently he was of the "elders" spoken of. He concurred in the opinion of Peter, and so expressed it in the discussion that took place. Some have alleged that because of his prominent part in this important decision, that he was the president over the whole church; but historians refute that claim. Eusebius in his work states:

"This James, therefore, whom the ancients, on the account of the excellence of his virtue, surnamed the Just,

Jerusalem."—Book 2, chap. 1, par. 1.

"For by this time, according to ecclesiastical tradition, he (James, the Lord's brother.—C. L. W.) had been appointed to preside over the infant church in its most important center, in a position equivalent to that of a bishop."—Wm. Smith Dict. of Bible.

In Weymouth's comments on 1 Tim. 3: 1, 2, he states: "Minister, Literal. One who has the oversight, a bishop. The identity of bishops and elders in the early church is shown by the fact that the qualification here required from bishops" are substantially the same as those required from elders in Titus 1: 5-9, where indeed the word *bishop* occurs. See Acts 20: 28."

With this opinion agrees Cruden in his comments, "Bishop—*spiritual overseers that have the charge of souls, to instruct and rule them by the word.*"

When interpreted in their proper light modern revelation does not disagree with these essential responsibilities of the bishop. The trouble appears to have arisen from the fact that instead of applying the revelations in harmony with N. T. scripture, there arose a condition where the duties of the bishop along temporal lines were emphasized, to the veiling of other duties. For example, we wish to compare the statement of Paul in Ephesians 4: 11 with Book of Commandments 24: 32-42. In the first sentence mention is made of apostles, prophets, evangelists, pastors, and teachers. In the last of "apostles, elders, priests, teachers, and deacons." While to some there appears to be a discrepancy, yet when taken in the light of Paul's statement to the Philippians regarding the "bishops and deacons" with the literal translation from the Greek we find the "elders" (bishops episkopos) and deacons (assistant ministers) in N. T. times, equals the elders with their assistant ministry, the priests, teachers, and deacons of the Restoration. The significance of this comparison brings out the point, that in each of these enumerations the "bishops" are not mentioned. Why? Could it be that to Paul and Joseph Smith the term "elder" expressed the same meaning? Otherwise why was this office seemingly overlooked?

In Book of Commandments 43: 11, we are told that Edward Partridge "should be appointed by the voice of the church and ordained a bishop unto the church." You will note that the article "a" infers that Partridge was to be one of several bishops in the church and not "the" bishop, as some have interpreted it. This fact is substantiated by a revelation found in the *Evening and Morning Star* for October, 1832, which contains this statement, "There remaineth hereafter, in the due time of the Lord, *other bishops* to be set apart unto the church *to minister even according to the first.*" The "church" to which he was appointed as bishop evidently was located at Kirtland, Ohio, as the revelation containing his call was given there, in February, 1831; for we find that in December of the same year Newel K. Whitney was called of the Lord to be the bishop in Zion. (Doctrine and Covenants 72: 2.)

(To be continued)

Editor Advocate:

We did not receive our last Advocate and we hate to miss even one paper. We are carrying on here in our little church at Hamilton, having good meetings and tho few in numbers. The Spirit is with us, and we are growing and we feel we are doing good.

We are remembering the coming conference, and praying that peace and harmony may prevail, and that much good may be done, and the work move along to the glory of his name. Ever praying for the advancement of the work, I am your Brother,
J. E. Winslow.

SHALL I BE TRUE?

Shall I to God and self a traitor prove
 When conscience, law and reason say—be true?
 Shall I go on and smoothly move along
 The broad and crooked road of a worldly throng?
 Shall I pretensely act an abnegation
 To please the ones misusing their probation?
 Shall I my honor, soul and senses barter
 For a home eternal made safe by heaven's charter?
 Shall I be true to old convictions found,
 Or play the traitor to what I know is sound?
 Shall only I be true when all is fair and well,
 How then can I on earth with Jesus hope to dwell?
 Shall I desert when asked the cross to bear;
 How then can I his heavenly glory share?
 Shall I desert when wolves invade the flock,
 As hireling shepherds of true deceptive stock?
 I will, I must forever true remain
 To God and Christ, whose laws I must maintain.
 Let come what will of suffering, pain and woe,
 In God and Christ I'm safe from ev'ry wicked foe.

S. K. Sorenson.

December 21, 1930.

SISTER MORGAN DIES

It is with sorrow that we announce to the readers of the Advocate the death of Sister C. W. Morgan, of McClelland, Iowa.

Sister Morgan has been in poor health for several years, and those who knew her best will not be surprised at the news of her passing away. Yet those are the ones who will feel the loss most. She took sick on Friday and was in great pain on Wednesday, when Brother Morgan called on the Saints at Independence to offer a special prayer for her relief.

The news came Wednesday evening as the Saints were assembling for the midweek prayer service. Brother Long offered the prayer, and at that same hour all her suffering left her, and from that time on she had no pain, or suffering. The end came quietly and peacefully as her life had been.

OBITUARY

Cora Edith Scott was born in Pottawattamie County, Iowa, December 18, 1879. She was baptized at the age of nine years, and remained a member of the Reorganized Church until July 17, 1929, when she transferred to the Church of Christ. She was married to C. W. Morgan December 15, 1921. She died at her home in McClelland, Iowa, February 27, 1931, and was buried March 3, 1931. The funeral was in charge of Elder Arthur M. Smith and was held in the Little Baptist Church near her home.

The large attendance at the funeral and the many and beautiful floral offerings bore evidence of the high esteem with which she was held by those that knew her best. She leaves husband, Apostle C. W. Morgan, a mother, father, brother, and a host of other relatives, to mourn her departure.

A. M. S.

Our gentle Cora rest in peace;
 Her spirit dwells on high.
 From sin and pain she found relief;
 She lived the life that can not die.

We will meet but we will miss her;
 There will be one vacant chair,
 We will linger to caress her,
 While we breathe our evening prayer.

GENERAL CONFERENCE NOTICE

It seems at this time we should call attention to the near approach of the 1931 Conference. The 1390 conference year has been one of trial to all the saints, yet as we look back over the events of the year we recognize it has been a year of success for the Church of Christ.

We have not accomplished all that was expected or desired, but still we recognize that we are today, in many ways, far ahead of a year ago, in spite of the difficult times, and now as the April conference draws near we believe it is time to make a few suggestions.

Let all the Churches keep Sunday, April 5, as a special day of *fasting* and *prayer*, that God may so direct his work that we may move forward next year with greater achievements than ever before; that He will rule and overrule in this General Assembly of the Saints, to the honor and glory of God.

We are asking that the Priesthood, as much as possible, gather on the First of April for a season of Pre-conference meetings, that we may become more closely associated before the real conference demands our attention.

The Dining Room committee announces "*there will be no meals served at the Church, during the Conference.*"

Those that are expecting to attend Conference should write Sister Louise Sheldon, 217 South Union Street, Independence, Mo., of the Reception Committee.

Now let us all unite in our private devotion to petition our heavenly Father for his especial help during the period of time in which we will be together, in the discussing of the important questions that may come before this Conference.

We are quite sure the Conference would appreciate the report from every member of the Priesthood, so let's make it a landslide and all of us send in our report. Blanks for these reports can be obtained at the General Church office.

A. M. Smith.

THE WORLDLY ALLIANCE

By J. E. Bozarth

O Church of Christ, redeemed by precious blood,
 1 Pet. 1: 18, 19. Eph. 5: 25-27, 3-10.

Break this alliance, glorify thy God!
 1 Cor. 6: 20. 2 Cor. 6: 14-18. Eph. 2: 3.

Forsake the Christless world that lures to ill—
 Rom. 12: 2. Heb. 13: 13.

Thou mayest be blessed, and prove a blessing still.
 Gen. 12: 2. Psalm 123: 5. Eph. 2: 3.

Away with ease and dalliance and play;
 Isa. 32: 7. 1 Cor. 10: 7. Rom. 13: 11.

The great commission in haste obey—
 Mark 16: 15. John 17: 18. 2 Tim. 5: 1, 2.

And save the perishing from sin and hell.
 Luke 14: 23. James 5: 19, 20. Jude 22: 23.

Gird on thy robes with purity impeared,
 Rev. 7: 14-16; 15; 19: 8.

And keep thyself unspotted from the world,
 James 1: 17. 1 John 3: 3. 1 Tim. 5: 22.

Humbled in dust and ashes, sin no more;
 Isa. 60: 1. 1 Cor. 15: 34. John 5: 14.

Repent while Christ stands knocking at the door.
 Rev. 3: 20. James 5: 9. Rev. 2: 16.

Oh, let thy heart be true to him alone,
 James 4: 4. John 2: 15, 16. John 21: 15.

For lo, the heavenly bridegroom cometh soon;
 Matt. 25: 6. Rev. 3: 11; 22: 20.

And thy Father in heaven will reward thee well.

THE CHURCH OF CHRIST VERSUS INSTITUTIONALISM

(Continued from Page 40)

Sovereignty, Where Lodged?

This article would be incomplete without a word in reference to Sovereignty in the church. A misinterpretation of one of the Articles of Faith has lead some of our people, into the error of believing that sovereignty is lodged in the local organization. The article in question is the one that says: "We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith, etc." (We were in a local church recently that had a document drawn up by its ministry which added the words: "in any regard whatsoever," or of that import.) People who do this forget that the last part of that article says that Local churches are subject to the Articles of Faith and Practice, and must be governed thereby, and that Article 14 says: "The primary function of the General church, of which each local church is a component part, is missionary, etc." Here comes the point that the brethren of the above-mentioned local failed to get, and they are not the only ones to make this mistake, and we are not going to criticize them harshly, because I am satisfied that this document of theirs was an honest effort to avert an abuse that they thought was imminent. Their mistake was that of a misconception of sovereignty. Let us analyze: The Articles of Faith says that a local is a component part of the general church. Personally we don't like the word "component" as used there. It doesn't express exactly what we mean. It is equivalent to saying that when we partake of the sacrament of the Lord's supper, that those fragments of bread are a "component" part of our Lord's body, whereas in them we partake of the Christ nature not fragmentarily but in its entirety. Just so in this. Each local church is not, in the strictest sense of the word, a "component" part of the church. They ARE THE CHURCH in that locality, but in a representative way, and subject to the sovereignty of the ENTIRE BODY of Christ, which is the church.

These locals are a temporary arrangement, because of the scattered condition of the human family, but, believing as we do in a gathering, these locals will some day cease to exist because they will all be gathered in one; but while they exist, there is in each one all the "machinery" necessary to produce and house a child of God. A striking example of this is found in Alma's experience, in Book of Mormon times. An illustration or two will help us understand this. For instance; for years there was practically only the one local Church of Christ, and that was located on the Temple Lot in Independence. At that time, and because of the fact that they represented the entire body, that local could lease, sell, or dispose of that sacred spot of ground in any way they chose. Not so now. Every other local Church of Christ has an equal jurisdiction in that matter. In other words, the local Church of Christ at Platteville, Wisconsin, can prevent the Independence local from doing anything with that Lot. Where did the Platteville local get that right? Did it get it by merely organizing a local Church of Christ at Platteville? or did it get it by its individual members first becoming members of THE Church of Christ? Again; if a local

membership originates there, what becomes of the church membership of an individual in such a local, if that local should become disorganized, or extinct? The main object we have been able to discern, in the claim for local sovereignty, is the avoiding of responsibility in the work of the general church, yet all are willing to share in its benefits, as already explained with reference to the disposal of the general church property. The same thing holds good in everything else. Here is a missionary giving all of his time to the work. All of the church derives the benefit of his labors, but he happens to be living outside of any local, so according to the local sovereignty idea, he has no claim on any one for the support of his family. Yet he is serving no local because he is a member of none, but IS serving THE church. Can the church shift this responsibility? And who is the church?

Yes, a local church, according to the Articles of Faith, has a perfect right to govern ITS own affairs, but it has absolutely no right to legislate in any way that will affect THE church, the entire body collectively. ALL must share alike there in responsibility as well as in benefits. And this brings us to the point of order, in government in the church. First, God and His Christ are in control. The work is theirs; the human could never be anything but an instrumentality. Yet the Bible says that God hath set in the church first apostles, secondarily prophets, then the other various officers and helps. Why? You will have to go to God for the complete answer. All we can do is to quote scripture, and we have already, in this article, shown that Paul says it was, "FOR THE PERFECTING OF THE SAINTS, for the work of the ministry, FOR THE EDIFYING OF THE BODY OF CHRIST," etc. (We emphasized the part that seems to have been lost sight of by those who think an apostle has no rights but missionary rights.) How beautifully this and Paragraph 13 of the Articles of Faith agree, where, in the closing, it designates the work of the apostles, as having the "missionary supervision and general watchcare of all the churches." We do not understand this to mean the apostles as individuals, but as a body, that Christ placed in his church for that purpose.

I wonder if those who object to the apostolic watchcare over the churches, would have withdrawn their membership, had they lived and been members of the Church of Christ at Thessalonica, under Paul's apostolic ministry? And, this is only one of many we might call attention to. In the third chapter of 2 Thessalonians, the entire chapter is devoted to, not only setting in order, but in the actual issuing of commands. Note particularly verses 6, 7, 8, 9. (In this verse he speaks of the POWER he has as an apostle.) In the 10, 11, and 12th he issues commands, but listen to this in the 14th verse: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Now go to the Corinthian, and Galatian churches and you will find Paul exercising authority in the same way. I wonder if any one will accuse Paul of practicing S. D. C., or of having violated the Articles of Faith and Practice, by interfering with the work in local churches? Well, we think we have said perhaps more than enough, but our only object has been an honest, earnest desire to clarify the atmosphere a little on some of these points, with no thought that we were presenting anything new or original, and our prayer is that God will bless it to the good