

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 1: 387.

VOLUME 15

INDEPENDENCE, MISSOURI, APRIL 1938

NUMBER 4

The First Church That Was Built On The Temple Lot



The little meeting house shown in the picture above was built in 1887, and was the first building ever erected on the Temple Lot. The Searchlight tells us --"For almost fifty years" the surrounding ground or lots were bought and sold and houses were erected upon them, "but for some reason no one ever built upon the Temple Lot." (Vol. 1, No.2, p. 5.)

For eleven years the membership worshiped in this little building and held their conferences therein, but on September 4, 1898, a demented individual burned the building. Four years later it was replaced by the structure that stands upon the Temple Lot today.

In this picture were such well known names as Geo. P. Frisbey, Richard Hill, J. R. Haldeman, Geo. D. Cole.

ZION'S ADVOCATE

Official Publication of the Church of Christ.
Headquarters on the Temple Lot, Independence, Mo.
BOARD OF PUBLICATION.

J. R. McClain, A. S. Wheaton, Mrs. Louise P. Sheldon, Mrs. Wm. F. Anderson, and A. A. Yates.

EDITOR: Louise P. Sheldon, 801 W. Kansas St., Independence, Mo.

BUSINESS MANAGER: A. S. Wheaton, 1101 West Orchard St., Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST.
Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to Bishop J. R. McClain, Office Manager, Box 472, Independence, Missouri.



"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep." —St. John 21: 17.

» » Contents » »

Tentative Conference Program.	
Page 51.	
—o—	
Cooperation	
By Elder W. F. Yates.	Pages 52-53
—o—	
Ancient Ruins in Arizona.	
By Sister Evalena Campbell.	Pages 54-55
—o—	
The Consolation of Israel.	
By Bishop J. R. McClain.	Pages 56-57-58
—o—	
Baptism	
By Apostle B. C. Flint.	Pages 59-60
—o—	
Sunday School Work	
By Sister Alice Gould.	Page 61
—o—	
Editorial	
By Sister L. P.-Sheldon.	Pages 62-63
—o—	
Mail Sack	
	Pages 64-65
—o—	
Resolution of Church Government.	
Composed by Apostle A. M. Smith, Apostle Wm. F. Anderson, Bishop J. R. McClain. —	Page 66-67.

OUR LOVELIEST

By James E. Yates

(First published in Saint's Herald, May 9, 1923.)

In a stern old world where men grow hard,
Where calloused souls increase,
How sweet the touch of a tender word
With love, and truth, and peace.

In a stern old world where foolish hearts
Lead folks to hide their best
And to smother passion's loveliest
Beneath a covered breast;

How wonderful the happy words,
(And yet how really rare)
That rend apart false coverings
To lay our choice loves bare.

In a stern old world where foolish hearts
Add to folly oft and again,
May we bare our Passion's Lovliest,
And Pour it out, for Men.



GOD'S REVELATION TO MEN

Is accepted only when men will think, speak and do superior things.

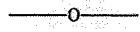
To be content with inferior thoughts, inferior words and inferior deeds, guarantees certain bondage.

Right is always superior.

Wrong is always inferior.

When the people are content with wrong, their liberty can not long survive.

J. E. Y.



SUNDAY SCHOOL REPORT

Report of _____ Sunday School

Name of Sunday school.

Address.

From March 1, 1937 to March 1, 1938.

Superintendent.

Address.

Secretary.

Address.

1. Hour of meeting.
2. No. of sessions held during the year.
3. No. of officers in your school.
4. No. of teachers in your school.
5. Enrollment of scholars.
6. Total enrollment.
7. No. of departments.
8. Give names of depts.
9. Enrollment of teachers.
10. No. of officers pres. for year.
11. No. of teachers pres. for year.
12. No. of scholars pres. for year.
13. Total attendance for year.
14. Total collections for year.
15. Do you take temple collections?
16. If you do give total amount.
17. Other information you may wish to give about your Sunday school.

Local Secretary

Please forward all reports at once to the following address, and oblige.

W. R. Richardson, Secty. of Gen. S. S. Asso.
R. 4., Box 104, Indep., Mo.

TENTATIVE CONFERENCE PROGRAM

Beginning April sixth the conference program will be as follows;

Prayer meeting each day at nine thirty in the morning, and at eleven o'clock, preaching. At two o'clock in the afternoon, business meeting and preaching again at eight P. M.

On Sunday, April tenth, Sunday School will start at nine forty-five A. M. and preaching at eleven. At two o'clock will be the special conference sacrament service, with preaching again at eight in the evening. Vesper service will begin at seven thirty each night.



The building in which the conference of 1938 will be held. It was finished in 1902. It stands on the site of the little meeting house that was burned, and is the second structure ever built upon the Temple Lot.

THE WHITE CHURCH ON THE TEMPLE LOT

Hushed and Waiting here you stand;
 The beauty of your Site on every hand.
 Sturdy and unafraid;
 Your years of service not yet done.
 The same unbroken silence unto every one.
 To you they come, hope failing, Faith grown pale;
 Frightened, baffled, helpless, hurt -
 May they find here a flame of hope;
 A Fire for Faith that lies an ashen heap;
 A sure and steadfast Light ahead.
 Courage to live, and try again
 Because of God's love,
 And Where you stand.

Vida E. Smith Yates

COOPERATION

Among People Of All Religions,- And Of None

By Elder W. F. Yates

Continued from last month.

Communism Enters Their Church

Many of these people whom I know, and with whom I have worked, think it strange that I call their movement a church. I will explain why I do so. It is because any people organized together and working to promote justice and righteousness among men, are doing the work of God inasmuch as they practice these things. God is just, and they who practice and promote justice among each other represent God just that far. Hence, they are in a sense a church. Certain young men kept coming to the movement, expressing themselves freely and interestingly upon economic subjects, inasmuch that they attracted considerable attention. Some of them were voted to places of trust in the Council, when it was learned that they were members of the Communist party! Many were shocked at this, but in looking them over again, even though they were of the Communist party, they did not have any horns, and they looked just like other people.

Many men who had carried their load of toil for years, doing their part of the productive work of the country, and receiving as pay only the small amount of wages that the economic masters had permitted to trickle through to them, were now without work; were without money or property, and were being designated as **vagrants**. Of course these men joined any movement at hand that seemed to offer any relief. Many an intelligent, energetic man or youth became a flaming Communist. Hundreds saw the situation, and many made remarks like the following: "Perhaps the people in Russia grew so wicked because they too experienced a depression which amounted to oppression, similiar to what we have here." It was argued that we must learn to use our franchise here to bring about a condition where productive labor shall share it's products, and even in the national prosperity which it creates. Then the poor would have homes and the comforts of life, as well as the high-ups and the so called respectables.

As our People's Church met in session from time to time, there appeared to be two distinct divisions of thought developing. One was that age-old idea of fight, hate, and demand, against the ruling starvation makers. "No," said the other division, "those weapons have cankered and rusted through the ages, even with much use. Serve one another! Boycott, yes, but demand no militant action against any division of labor, whether Union, or Non Union. Mingle always together first in business affairs all else follows in its course."

Incidentally, the insistance upon these latter tactics caused another walk. Rent upon the hall at F, street could not be paid. All grew dark and discouraging. Those of the latter persuasion sought another place of meeting. Carpenters, bricklayers, ranchers,

plumbers, shoemakers, printers, and what not, crowded in, in an attempt to organize themselves, all in great confusion. Poor mothers with scantily clad children looked and peered upon a scene that is confined to no one city or place in all this broad land. Such scenes will yet impress a nation, not of indivual scientists, but a scientific America that has come up through sorrow and is acquainted with grief. I will not dwell longer upon this phase, other than to say that our movement struggled a year and a half, doing many foolish, as well as many noble and worthy things. But we finally united sufficiently to plant and tend seventeen acres of garden together. For awhile during the summer we had two trucks distributing vegetables to those who would work; and we also kept a small stock of store goods at headquarters. We were too busy to know at that time that our experience here was very much the same as that being enacted in other communities throughout the State.

One Upton Sinclair, a Socialist writer, whose books are read throughout the civilized world, appeared in our vicinity. He stood upon the platform with his mild and gentle manner and declared that if the people wished to elect him Governor of the State, he would assure \$50. per month to the aged: delinquent tax lands should be occupied by, and used for the needy. Factories that were closed because of the "depression" would be opened for production for use instead of for **profit**, that the unemployed might have work and be clothed and fed, and thus taken off the backs of the taxpayers. His meetings were thronged. Some came to hear, others to get a glimpse of the prophet of recovery, and to touch if possible the hem of his garment. Some even declared he was the second Christ, for, as was true of Christ, the poor heard him gladly. Bottoms of ragged pockets were scratched for pennies to buy and help distribute his latest prophetic message. "I, Governor of California."

I say prophetic message, not to mean that it predicted his election: it was prophetic in that inspiration which is vital in the precepts of justice and righteousness, that was proclaimed. The sales of this dynamic book had now reached 150,000 copies. Eagerly the throngs pressed to just see the gentleman, the enlightened giant that he is. Weeping mothers testified in church that God always sends a deliverer when the people will receive him. The writer took occasion to attend some of the various churches here at the time. Here was an unpainted church where the poor worshipped. Sinclair was boldly preached from that pulpit. But in the larger churches with the stained glass windows and the elegant fittings where the rich and well-to-do attend, there would be some noted lecturer or D.D. with a pompous title to his name to expose the "dangers of Communism," and to tell of suffering in some far distant land or country where there were heathens, and where they had rejected the Gospel, or at least

some denomination's patent doctrinal interpretation of it. Other subjects designed to detract attention from the practical truth of vital issues close at hand, were concocted in many absurd and ridiculous forms. As a whole, the general church leadership of elite hypocrisy wielded the black paint brush against those who dared to stand for economic justice and equity with a liberal hand.

This promise of \$50.00 per month for the aged was too good a thing to be preached to the people, so another arose, one Dr. Townsend. He came into the tumult and divided the people again. This sympathetic old gentleman declared, not for the modest sum of 50.00 per month, but for \$200.00, instead! The future soup of SinClair could not compete with the immediate fresh meat on the bone offered by Townsend. So many of the older people decided that there might be something fearful and hidden about the SinClair leadership after all, for surely learned statesmen and church leaders should know.

Well, the State did not have the thousands of dollars to supply the dire and pressing wants of the needy, but it did manage to find the Tens of Thousands of dollars to defeat SinClair. Every political snare and subterfuge under heaven was used to trick SinClair out of the election. He lost the election in the final counts, by a small margin, and the poor neither got the soup, nor the fresh meat on the bone. However, the whole political agitation over the burning issues raised by SinClair was a good and worthy work, and there was a certain achievement for the cause of the poor and downtrodden, even in the defeat of their candidate. For the public officials now have to deal with increased masses of more enlightened citizens, and that all has its effect for good. But as it was so necessary to the interests of glutted wealth to defeat SinClair, it was amusing to see those who were chief instruments in opposing him, introducing Dr. Townsend to the multitude. It was not that they favored Townsend, but they saw that by pretending to be for him, they could thereby defeat both. So to the reactionaries he appeared to present an oasis in a great desert. Unity of the masses is a dreaded thing to those satiated by unfair privilege.

The Labor and Commodity Exchange was the name of the organization that had walked out from the A. F. of L. hall to the Unemployed Council, and again to the Exchange. Instead of a "walk," this time it merged with the E. P. I. C. -- **End Poverty in California.** They had inscribed upon their banners also, Peace and Tolerance.

Now our store, as I have stated before, was first organized from a fund taken by collection among the poor. I am told that the first working fund was only \$145.00. The Agents appointed to purchase supplies, bought in as large quantities as their limited store fund would allow. All profits were to be kept by the people's agents at first, to increase the stock of goods. Enthusiasm fairly flamed when it was understood that this was really to be the people's store. Their watch word was: "Serve ye One another." We plan to service our own goods more and more, grow it, can it, process it, etc. "O, for money, money," some complained; "we have no money with which to

do these things. And no money as a circulating medium among ourselves." Another said; "No, but we have our minds to think, and our hands for work; and thought and work must be the basis for all honest wealth."

The question of a circulating medium was finally decided in this way: the store would receive goods from those who had goods to exchange, and would issue Warehouse certificates for same. These Warehouse Certificates would purchase any goods in the store. They were also transferable. People exchange them among themselves for various commodities and services. Business people in other lines of business, and not connected with our Commodity Exchange in any way as members, are now accepting our Warehouse Certificates, for they can purchase at our store certain goods with them without having to go into their tills for hard cash needed in other places. We sell at prevailing prices, always at a certain profit, and whether the profit be great or small the whole of our Commodity Exchange Company, which comprises the larger part of all our customers, saves the sum of all those profits to themselves, instead of paying it out to some private individual business concern. At first we started to charge \$10.00 per membership fee to get needed money. But many could not raise that amount at once. So this was amended to provide that the person pay one dollar down as an entrance fee, the balance to be paid out of the profits accruing from their trade. Well, when trading with other stores, the customer must kiss those profits a permanent good bye, so here was a distinct gain to all those who joined our Commodity Exchange. General dividends accruing are held until a general meeting is called. The people say by their vote what portion may be divided among the members, and what part shall go back to increase the stock and the business. At a meeting some time back they voted to grant 40 per cent to the members, and the 60 per cent of accumulated profits to go back into the business to increase it. At another time we set aside a percent to go into a Service Station where we could serve automobiles of the public, and also service our own trucks. Thus we move on from point to point, and to the next problem which is always sure to come. I can not here record our constitution and laws by which our Commodity Exchange is doing business; space will not permit.

The most beautiful thing that I see increasing in the minds of these people is a deeper and truer appreciation of fairness, justice, and honor in our business relationships. They see that greed and selfishness are the very last to give up to that which is for the very best welfare, not only of society in general, but of the very individual who would be greedy and selfish. When the number of people who see these things in the true light increases to a predominating number, then every worthy family may have a home, and enjoy the comforts of life, without fighting and rending one another to obtain it. As slow as the process may seem, human theology and harmful tradition age and pass away. The destiny of all error is that in God's due time it will collapse of its own weight. That which is harmonious with justice

Continued on page 55

ANCIENT RUINS IN ARIZONA

By Evalena Campbell

The Pueblo Grand Ruins on the outskirts of Phoenix, Arizona, are a prehistoric village built of mud, mixed with decomposed granite, and surrounded by 100 acres of land farmed by these ancient people. This particular village, called, in the language of the present day Pima Indians, Ho-Ho-Cam, meaning Man Gone, is one of 22 different villages found within this 100 acres. It measures 400 by 200 feet, and as many as 20 rooms are clustered together in one unit, in which many families must have lived at a time. It stands high on a mound overlooking the farm acres, which were irrigated by those ancient people with water taken from the near-by Salt River by means of brush dams, and carried to the fields by 125 miles of canals, many of which still stand and are still deep enough to form a wash for present drainage. In fact, many of these prehistoric canals, which were lined with a sort of lime-stone, are again in use by the present-day Water Users Association, providing water for the hundreds of farmers who are now cultivating this rich valley. Some of the stone hoes with which it is supposed these prehistoric people dug these canals, are now on display in the Museum at Pueblo Grande. Present day engineers have surveyed this area and approved the exact spot where these ancient people took the water from the Salt River. It was a place a few miles east and south of the village, near what is now the town of Temple, Arizona. This is creditable to the engineering ability of these former inhabitants.

It is believed that Ho-Ho-Cam and its surrounding farm lands were occupied about 200 A. D. because of water logging, undermining their mud dwellings. This is a conjecture, however, as no one really knows. They may have abandoned this village because of war, as there is abundant evidence of war in the form of spear points and arrow points, taken from the mounds, and preserved in the adjoining museum which the government maintains there on the grounds at the present time. Also, there are double thick walls on the north of the ruins with but a single entrance, perhaps four feet in height and wide enough to admit only one person at a time. Did some Lamanite general plan it thus, so that two of his men, stationed on either side of the door inside, could destroy a whole army, one at a time, as they might enter that door? Our very well-informed and intelligent guide who showed us over the ruins suggested this reason for there being only one small door.

As I heard this guide tell of evidences of marauders who came down from the higher mountain lands, north of the villages, to prey upon these farmers, I remembered the Book of Mormon account of the Gadianon robbers, and marveled over one more evidence of the truth of that ancient story.

Inside the many rooms of the village the roof of which has long ago been destroyed, are various bins built up perhaps two feet above the mud floor level. These raised places would suggest to those of us used to modern furniture, a bedstead, but it was pointed

out to us that even today, many of the Indians still sit and sleep on the floor, in whatever mode of house they may occupy, and that it is more likely that these ancient bins were for the storage of grains.

There are many bowl-shaped depressions on the floors of the rooms, measuring perhaps from 6 to 18 inches in diameter. The loose dirt has been removed from them by the excavators, and they remain perfectly formed, and with crusted surface. It is believed these pits were used for gathering water and sometimes for making fire. Other holes were used, according to students of the villages, as dumping pits for all kinds of refuse, which was later cleaned out and carried to a special pit for the purpose, some few rods south of the village itself.

Students of prehistoric life believe that when Ho-Ho-Cam was abandoned that only the able-bodied went, carrying all they could carry of their young, and domestic articles of every kind, but that the old and the weak and the heavy objects remained, to go back to mother earth in time, and to furnish us today with some of this interesting story. There are several human skeletons on the grounds, complete, lying in the exact spot where they were uncovered. Also there are numerous personal belongings of the deceased, such as pottery, beads and other jewelry, lying close beside the bones, presumably buried with their owner nearly a thousand years ago. Other human bones are found in partly-destroyed condition, visibly by fire, and were found heaped in little piles together with personal belongings. It is therefore believed that cremation was one of their means of disposing of the dead, the scarcity of wood preventing the complete destruction. These human bones are of persons of both sexes, ranging in age from infants, (some premature births) to mature adults. The government has erected concrete protectors around them, with removable lids, so that the public may see them, and yet they will remain as originally found by the excavation party. The average height of the adult skeletons is from 5 feet 4 inches, to 5 feet 9 inches, which is average today. The prominent high cheek bones so evident in the present-day Indians are found in these skeletons.

There are three methods of masonry used in this village. 1. Where two rows of posts have been embedded in the floor, and then mud filled in between. 2. Banks of mud only built, then allowed to dry, then other banks or sections added. 3. The prevalent method of mixing mud with decomposed granite, and erecting a solid wall in only one section.

These people were inaccurate in their building. One wall of the unit was about 2 feet thick in one place, and about 5 feet or more thick in another. Their dwellings show that there were three stories, each built on top of the other, but it is believed they occupied only one at a time, and for some reason covered up and filled in one story, to rebuild again just above it. There is never but one outside door to any one

village, presumably for protection against enemy invasion. All other entrance was by ladder, up the walls, over them, and in through the roof, which was supported by poles embedded in the mud floor. Only the holes where the poles stood remain now, however, with the exception of one piece of a pole about twelve inches high, which still stands in one of the rooms. It has been partly burned and therefore preserved from the elements.

Here and there over the rooms grinding bowls of stone, and the stone hand piece used for grinding the grains, are still scattered. Many other articles found in the ruins have been taken into the museum for preservation, such as human bones, bear and deer bones, pottery, with crude designs in dull colors, lime-stone partitions, arrow points, spear points, both of stone and bone, shells, (probably brought in) bone needles, clay, bearing the print of an ear of corn, stone axes, stone hoes, stone and bone jewelry, and some turquoise jewelry. Also in the museum are several human skulls showing the teeth, most of them in good condition, but some decayed, and no sign of dentistry has ever been found among this people. The pottery found in these ruins is regarded as equal to, if not superior to that of the Indians today.

One large area of Ho-Ho-Cam was evidently used for ceremonial purposes, as it is larger than the others, having a raised section on one side, with crude, uneven steps leading to it. In one place an arch entrance was found to one of these ceremonial rooms, supposedly made by forming it over a mud fill-in, and then later removing the softer fill-in, after the arch-way was hardened.

Evidences of corn, wheat, squash and beans have been found in the storage mounds adjoining the living quarters, and sometimes in the living rooms themselves.

Excavation of Pueblo Grande Ruins was begun four years ago by the Government's C. C. C. boys, in cooperation with the city of Phoenix which has set aside a small budget for the purpose. A great service is being done the general public in this way, and the work is still going on. The museum building there now is built somewhat after the pattern of the ancient buildings, that is, it is built of adobe, reinforced with wood. It has several rooms, furnished in rustic fashion, and houses in neat, orderly display all the articles mentioned above, as well as characteristic paintings by modern Indians of Old Mexico, and some beautiful modern Indian basket work, donated to the museum by the widow of Colonel McClintic, well known in history. Everything on display there, except the paintings mentioned, and Mrs. McClintic's donations, were found in the Pueblo Grande Ruins themselves.

In one room of the museum there are large quantities of broken bits of pottery and jewelry, sacked up, and awaiting patient hands to piece them together, as many peices have already been done, and placed with the other exhibits.

Anyone familiar with the story of the Restoration and the "Marvelous Work and a Wonder," can-

not but thrill to the avalanche of evidence of the truthfulness of the Book of Mormon, as he walks over such prehistoric remains, and he cannot help but rejoice for the enlightening information of the "voice from the dust."

There are other famous ruins in Arizona which I have visited and shall be glad to review for you at some future time, if our editor still wishes me to make this, continued later.

COOPERATION

Continued from page 53

and truth is all that can possibly endure. Men are either marching constantly toward hell or salvation, and whichever of the two courses the march is following, it is all the natural and inevitable result of their own thinking and doing in connection with justice and fairness toward one another. It is exactly that which determines man's relationship with God in a spiritual sense.

Thus men move constantly toward deliverance and salvation, or captivity and destruction at last. The two conditions are not far apart, so far as the avenues that reach them are concerned. When groups and multiplied numbers of people learn to adjust themselves to the law of justice and equity in their property holdings and in their business relationships, a nobler personality little known to this old world will develop in them. But until then, unimportant differences are allowed to arise and confuse, and lead to disaster.

It should be remembered that when the religionist says Church today, about all that term means to the minds of thousands of people who will average quite as good as many of the churches, is the thought of robes, candles, high collars, supposedly sacred trinkets, and much eccleseeastical oratory. These things have long since passed from the lives or the serious consideration of thousands.

But in the matter of justice and fairness, and of right dealing between man and man, the struggle for the Kingdom of Heaven never ceases. Considering the Kingdom of heaven in this sense, the "pearly gates" even now, here and everywhere, stand ajar. He who enters therein will find that his children, and his children's children shall rise up and call him blessed. Brotherly, friendly, and fair business cooperation, with profits accruing, not for some favored individual or clique, but for masses of those hitherto counted among the poor and the downtrodden, is the key to this success to which we are pointing, and to the "pearly gates" that have their setting in this practical, everyday, commonplace world of ours. If we can not see, or will not enter these gates here, we may be sorely disappointed when we approach the portals of those so often spoken of as being in the Great Beyond.

638 Seeley Ave., San Bernardino, California.

"The first duty of a minister is to comfort the people of God." — J. W. Rushton.

THE CONSOLATION OF ISRAEL

By Bishop J. R. McClain

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come." Psa. 102: 13.

That God is remembering his ancient covenant people cannot be questioned in the light of present day events, and in the light of prophecy concerning this people who are the seed of Abraham. To understand these wonderful events in the light of prophecy it is necessary to study the history of this people who seem to be specially favored of the Lord, and find why they were so favored above all other people.

Let us go back into the days of Abraham, to the origin of this nation, for it was to him and his posterity that the covenant and promises were made. As evidence of this, let us read Peter's testimony when addressing the Jewish people: "Ye are the children of the prophets, and the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the nations of the earth be blessed." Acts, 3: 25. And this: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Rom. 9: 4.

Abram was born 290 years after the flood (Gen. 11 ch.), and grew up in the days of Melchizedek. Paul informs us that they had the gospel in those days. (Gal. 3: 8 and Heb. 4: 2.) Evidently Abram was obedient to its laws, and was a righteous man, and held the lesser priesthood, while Melchizedek held the higher Priesthood, to whom Abram paid tithes, "And without all contradiction the less is blessed of the better." (or greater. J. R.) Heb. 7: 7. At that time they dwelt in Mesopotamia, between the two rivers Euphrates and Tigris, northwest of the tower of Babel, and Shinar, the cradle of the human race after the flood.

Because of his righteousness God communed with Abram from time to time: first, when the Lord said to him, "Get thee out of thy country and from thy kindred - - - unto a land that I will show thee." Gen. 12. Abram obeyed the voice of the Lord, and went out, not knowing whither he went. See Heb. 11: 9. When he arrived in the land of Canaan the Lord appeared unto him and said, "Unto thy seed will I give this land." Gen. 12: 7. "And the Lord said unto Abram after that Lot was separated from him. "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. 13: 14, 15. "Then Abram moved his tent, and came and dwelt in the plain of Mamre, which is Hebron." Verse 18. After this he was referred to as Abram the Hebrew. See Gen. 14: 13. Thus originated the name, Hebrew children, or Abraham's posterity.

So far Abram had no children, and he and Sarah were growing old; so Abram inquired of the Lord concerning the matter. We quote: "And Abram

said; 'Behold, to me thou hast given no seed; and lo, one born in my house is my heir.' The word of the Lord came unto him saying, 'This shall not be thine heir; but he that shall come forth of thine own bowels shall be thine heir.' - - - Look now toward heaven, and tell the stars, if thou be able to number them: - - - So shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness. 'I am the Lord that brought thee out of Ur of the Chaldees, to give them this land to inherit.' " Gen. 15: 3, 7.

Thus far the boundaries of the promised land had not been defined. The land of Palestine is only a small portion of land of promise. To give the reader some idea of the size of this promised land we quote, "In the same day the Lord made a covenant with Abram, saying, 'Unto thy seed will I give this land, from the river of Egypt, (The Nile, J. R.) unto the great river Euphrates.'" Gen. 15: 18. This comprised all of Egypt and Ethiopia east of the river to the Red Sea, and a vast country lying between the Red Sea and the Persian Gulf, occupied at that time by ten great nations.

We might say just here, that to this day the above promise has never had a complete fulfillment. It is yet future, but it will yet be fulfilled, for God's word cannot fail; His promises are sure. "Heaven and earth shall pass away, but my words shall not pass away." Jesus Again, My words shall be fulfilled in their season." "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it." Isa. 55: 11.

It shall be our purpose in this paper to point out some of the wonderful prophecies concerning this people, some of which were spoken thousands of years before their fulfillment, that have had a literal fulfillment, as history reveals, and many that remain yet to be fulfilled, some of which are being literally fulfilled in our day and time, not only in Jerusalem and Palestine, but in our own land. So we may reasonably expect that all remaining prophecies will have a literal fulfillment, also. Incidentally, we purpose to show some outstanding prophecies concerning other than the Jewish people, that have had a literal fulfillment. We hope the reader will be sufficiently interested to follow us in the study of this, God's ancient covenant people, and of God's dealings with them, and we will see why they have never possessed all of the promised land, but most assuredly will in the not distant future.

Notwithstanding the many promises God made Abram concerning his posterity, and after ten more years of waiting, still they had no heir. Sarai had despaired of ever having a child, owing to her advanced age, being now seventy six years old. Yet they had faith in the promises of God, and no doubt believed that somehow they would be fulfilled. Sarai conceived the idea that if she could persuade Abram to take her maid to wife, she might obtain children by

her, and Abram hearkened to the voice of Sarai. This was a clear case of polygamy, and contrary to God's plan. Sarai no doubt thought she was justified in trying to help the Lord carry out his plans, but she was soon to realize her mistake, and learn that man's ways are not God's ways.

When Hagar knew that she had conceived, her mistress was despised in her eyes. Sarai said unto Abram, "My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes; the Lord judge between me and thee."

But Abram said unto Sarai; "Behold, thy maid is in thy hand, do to her as it pleaseth thee. And when Sarai delt hardly with her, she fled from her face." The angel of the Lord found Hagar in the wilderness. And the Angel of the Lord said unto her, "Return to thy mistress, and submit thyself under her hands. . . . I will multiply thy seed exceedingly, that it shall not be numbered for multitude. See Genesis, chapter 16. We read further, in the 12th verse, that Ishmael's descendants would dwell in the "presence," or midst of their brethren. We will have occasion to refer to this again when dealing with the fulfilment of prophecy concerning Abraham's posterity, other than Israel.

When Abram was 99 years old, God renewed his covenant with him. We quote: "And Abram fell on his face, and God talked with him; saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations;" The Lord changed his name to Abraham and again promised "I will establish my covenant between me and thee and thy seed after thee. — And I will give unto thee all the land of Canaan for an everlasting possession, and I will be their God." At this time also God promised Sarai that she should have a son, and that she should be a mother of nations. "Then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And Sarah, that is ninety years old bear? . . . O that Ishmael might live before thee. And God said, Sarah thy wife shall bear thee a son **indeed**; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly, twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. See Gen. ch. 17.

In due time Isaac was born as the Lord had said: ch. 21. And when the child was weaned Abraham made a great feast. And Sarah saw the son of Hagar, the Egyptain, mocking, and she said unto Abraham, "Cast out this bond woman and her son: for the son of this bond woman shall not be heir with my son Isaac." Abraham was grieved, but God told him "Let it not be grievous unto thee because of the lad, and because of the bondwoman; In all that Sarah has said unto thee hearken unto her voice: for in Isaac shall thy seed be called." Gen. 21. So Abraham put Hagar away, or in other words, he divorced her,

thus showing the illegality of his relation with her. To confirm the covenant once for all, God put Abraham to the supreme test, and commanded him to offer his son as a burnt offering. Quote; "Take now thy son, thine only son Isaac, whom thou lovest, and Get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains I will tell thee of. Gen. 22: 2. Reader imagine if you can what this meant to Abraham. What would you have done under similar circumstances, considering the age of Abraham, and his wife Sarai? And God had promised them that their seed should be as numberless as the stars, even before they had a son. See Gen. 5: 5.

Looking at it from a human standpoint, the whole plan was about to be frustrated. If he was to slay Isaac, how would the promise ever be fulfilled? But Abraham did not hesitate, and proceeded to carry out God's command. Paul says, "He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God: And being fully persuaded that what he had promised, he was able also to perform. Romans 4: 20, 21. "Accounting that God was able to raise him up, even from the dead. Heb. 11: 10. No wonder Abraham was called the father of the faithful.

So with that faith, Abraham proceeded with arrangements to execute the heart rending command. And Abraham stretched forth his hand, and took the knife to slay his son," and the angel of the Lord stayed his hand. Read the story in Gen. 22 ch. The angel of the Lord called to him out of heaven the second time, and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine **only** son, That in blessing I will bless thee, And in thy seed shall all the nations of the earth be blessed." Paul, in commenting on this - we quote, "Now to Abraham and his seed, were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16. We see the blessing of the covenant was not confined to the Jews only, nor to the children of Abraham in the flesh, but to **all nations**, for we read, "For there is no difference between the **Jew**, and the **Greek**; for the same Lord over all is rich unto all that call upon him. For whosoever will call upon the name of the Lord shall be saved. Rom. 10, 12, 13. God is no respecter of persons. It is the faith of men that God respects. Because of Abraham's great faith God made covenant with him that through his **SEED** the nations of the earth, (**ALL** nations) should be blessed: and that seed is Christ.

To carry out this promise, it became necessary to preserve the seed of Abraham till the promised Seed should come. As we have seen, a large country was promised Abraham for his posterity. Before it was possible for the children of the covenant to possess the land of promise, they must become numerous, and that required time. Before Abraham had a son, the Lord spoke to him in a dream, "And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four

hundred years; and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt be buried in a good old age. But in the fourth generation they shall come again; for the iniquity of the Amorites is not yet full." Gen. 5: 13, 16. Abraham, Isaac and Jacob dwelt in the land of Canaan, at that time occupied by the Philistines, which was a land of promise. Paul says of them, "By faith he sojourned in the land of promise, as in a strange country. Heb. 11: 9. In verse 13, we read, "These all died in the faith, not having received te promises."

It must needs be that Abraham's dream should be fulfilled according to the word of the Lord. It had a literal fulfillment in the sojourn of the children of Israel in Egypt, in the days of Potepher, King of Egypt. The story of little Joseph, who was sold by his elder brothers, and taken to Egypt, is always interesting reading, but we have to pass it by, as that is another story. Read it in Gen. 37th chapter.

When the children of Israel entered Egypt, they numbered seventy souls, a very small company, indeed. But the Lord blessed them greatly, and when the four hundred thirty years had expired, they had become very numerous, and very wealthy. We read; "And the children of Israel were fruit ful, and increased aundantly - - - - and the land was filled with them, Ex. 1: 7. "The Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for the multitude." Duet. 1: 10.

Thus far, God's promise to Abraham was drawing nigh when the children of Israel were to be delivered from bondage. A new king had arisen in Egypt who knew not of Joseph. He was a very wicked king, and sorely afflicted the children of Israel. he Egyptians were ripe for destruction, and God heard the cries of his afflicted people. Moses, a mighty prophet, was raised up to deliver the children of Israel out of bondage. Another interesting story is that of the miracles that were performed by Moses and Aaron in the presence of the Pharaoh and the Egyptians. But we shall have to pass over it, as it would make our story too lengthy. Read the story in Exodus first fourteen chapters.

At the end of the four hundred years, according to Abraham's dream, they were delivered from bondage, a great multitude of people, with much substance, with an army of more than six hundred thousand able bodied men from twenty years old and upward. There was no good reason why they might not have entered the promised land at that time, had they heeded the commands of God, for they were on the border of the land, only a few days journey. Let us follow their history a little further, and we will soon see why they were not permitted to enter. Notwithstanding all the signs and wonders, the ten plagues of Egypt, the crossing of the Red Sea, and their deliverance from the Egyptians, only three months later, while they were in camp near the holy mount, Sinai, where they were permitted to hear the voice of God, and the thunderings, and lightnings, when the Lord spoke to Moses, yet in less than forty

days after, while Moses was in the mount, they broke the second commandment, made a golden calf, and worshiped it. By the intervention of Moses, the Lord forgave them. After this they were commanded to go in and possess the land. See Duet. 1: 21. We read, "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the land of the Amorites, to the land of the Canaanites and unto Lebanon, unto the great river, the river Euphrates. Duet. 1: 6. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob to give unto faith, not having received the promises."

Before entering, however, they sent twelve men to spy out the land; ten of them brought back an evil report, and discouraged the children of Israel, saying there were giants in the land and that we in our own sigh were but grasshoppers. So the people wept and murmured against Moses and Aaron. However Caleb and Joshua, who were of the spies, brought a good report, and tried to persuade the people, saying, "Let us go up at once and possess it, for we are well able to overcome it." But the people would not hear them. So they rebelled against Moses and Aaron, and threatened to appoint a captain, and return to Egypt. Num. 13th, and 14th chapters.

The Lord was angry with the people, and threatened to disinherit and destroy them, but Moses plead for them, and the Lord pardoned them for the tenth time. See verse 20. Now we see why the Lord did not permit them to go in to possess the land. They had proved themselves unworthy; a stiffnecked, faithless generation; a people who had seen the glory of God, had heard his voice, and seen the many miracles He did in Egypt and in the wilderness. Had it not been for the covenant God made with Abraham, no doubt they would have been utterly destroyed. But they had to pay a severe penalty for their infidelity. The Lord spake unto Moses and Aaron saying, "I have heard the murmurings of the children of Israel, which they murmur against me, As truly as I live saith the Lord, your carcasses shall fall in this wilderness; and all they that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me," save Caleb and Joshua. "But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness for forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness." Num. 14th chap.

At the time they were at Kadesh-Barnea, only about seventy miles southwest of Jerusalem, in the land of Canaan, just a few days journey. But they were commanded to turn southward, by the way of the Red Sea; in the opposite direction, and so began their long trek of forty years in the wilderness. It is an interesting story to follow their wanderings and the tribulations they suffered, yet God was ever mindful of his covenant to Abraham, and preserved them from utter destruction. They had no opportunity of producing the necessities for sustaining life, ity

Continued to page 67

BAPTISM

By Apostle B. C. Flint

(Continued from last month)

MODE

People today quibble over the "mode" of baptism. This in itself is ridiculous, and shows the lack of authority on the part of so called ministers of Christ. If it be an ordinance of the gospel as we believe we have shown, then to talk about mode, could never be anything but an expedient for the purpose of evading compliance with this ordinance. The word itself explains what should be done. Every instance in the whole New Testament where baptism is mentioned indicates that both the candidate and the minister "went down into the water" and "came up out of the water." It was when Jesus and John "came up out of the water" that the heavens were opened and God and the Holy Ghost endorsed that act. Suppose you should desire to be baptized and the minister to whom you applied, should ask you by which "mode" you desired to be baptized, "Sprinkling," "Pouring," or "Immresion," the three "modes" accepted by modern theologians, and to this question you should reply: "I want to be baptized in the same manner in which Jesus was baptized." What would that minister have to do? While we could write at length on this phase of the question we will content ourselves, for the sake of brevity, to this simple statement of fact. The word "baptism" is not an English translation of any word, but is a transfer direct from the Greek, and in the Greek, ALWAYS means "immersion" or "to dip," as the following from Dr. John Jones in his Greek and English Lexicon has to say on the word from which baptism is evolved: - "Bapto; I dip, I dye, I stain;" "Baptizo; I plunge (in water), dip, baptize, bury, overwhelm;" "Baptisma; Immersion, baptism, etc. In Romans 6: 4 Paul speaks of baptism as being "buried" with Christ in Baptism. In short, not a single Bible text on the subject of baptism will permit of the modern subterfuge of calling "sprinkling" or "pouring" scriptural baptism. We invite the test.

WHO ARE SUBJECTS FOR BAPTISM?

Since the very nature of baptism, as a means of remission precludes any who have not understood and been qualified to apply the prerequisites of faith and repentance to their lives, it naturally follows that only those who have reached the age of intelligent reason could be proper subjects for baptism. This rule fits EVERY case of baptism in the whole New Testament, hence refutes another modern subterfuge, called "infant baptism." This is also a modern invention, as is easily proven by an appeal to history. Since an infant, under the age of being able to reason, can neither have faith nor repent, in the sense implied, they could not be proper subjects for baptism. Besides, Jesus in speaking of little children says: "Of such is the Kingdom of Heaven." present tense. They are already in the kingdom. In this some find a difficulty and insist that baptism is for Adamic sin, or original sin as it is called, hence a child being born of the seed of Adam must be bap-

tized. That this is an error is plain from the statement in 1 Cor. 15: 22, which says: - "For as in Adam all die, even so in Christ shall all be made alive." Since ALL will die who are born of the seed of Adam, even though they may have been baptized, it is very evident that baptism does not atone for that sin. No, baptism is to atone for personal sin, and one must reach the age where he is capable of sinning, before he is a proper subject for baptism.

Who Has Authority to Baptize?

This could well be answered by the mere simple statement concerning priesthood authority as found in Heb. 5: 4, which reads: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." However, we also find in John 3: 34 these words: "For he whom God hath sent speaketh the words of God." In the light of the above, what inconsistent folly it would be to apply for baptism to an individual who, though a minister, does not believe nor teach baptism as a saving ordinance. Where the virtue in ordination, as performed by Christ upon his ministers, and through them to others, if any, though unauthorized, may perform this sacred rite? We have a striking example of this in the ministry of the Apostle Paul, as recorded in the 19th chapter of acts, the 1st to 6th verses. The story tells us that Paul found at Ephesus certain individuals who had thus been baptized by an unauthorized minister. Baptized as they thought by John's baptism, but when Paul questioned them, he learned that they did not even understand the purpose of baptism, so they were then BAPTIZED. Paul did not rebaptize them, because they never had been legally baptized, the one performing the act having no authority to so act. So it would be today; a minister actually "sent" from God would "speak the words of God."

Baptism a New Birth Into Christ.

The young ruler who came to Jesus by night and asked him momentous questions relative to salvation, was answered by Christ on this wise: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto you, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." That this birth into the kingdom is the door to that kingdom we learn in John 10: 1, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The continued reading shows plainly that Christ himself went through that door, and John the Baptist was the porter who opened that door, by baptizing the master, who then became the door of the sheep fold as stated in the 7th and 9th verses. The 9th verse says: - "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." The manner of go-

ing through this door, Christ, is the same as that of applying the blood of Christ, as already shown, and as we will further prove by Gal. 3: 27; "For as many of you as have been baptized into Christ have put on Christ."

In Eph. 4: 5, we are told: "One faith, one baptism." In Christ's conversation with Nicodemus, as already noted, this spiritual birth is an exact counterpart of the physical birth. It naturally follows then that once a proper spiritual birth has taken place, that there can no more be a duplication of it than there could be a duplication of the natural birth, and to undertake it would be solemn mockery before God, because it would set aside the power of the blood of Christ to cleanse, once that blood had been applied through the ordinance of baptism. We will prove this conclusion from the scriptures. In 1 Pet. 3: 18, the language is: "For Christ also hath ONCE suffered for sins, the just for the unjust, that he might bring us to God." (Emphasis mine, B.C.F.) According to this, we can only apply the blood, be baptized, once, because Christ suffered only once for us. Furthermore, after having been baptized into Christ, and put on Christ, he then becomes our advocate with the Father. See 1 John 2: 1—"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

So once having been born into the kingdom of God through obedience to the principles of that gospel that Christ gave his life on the cross to make effective, we become citizens of that kingdom. O, we may be very poor citizens. We may be very disobedient and all of that, but we still have Jesus Christ as our advocate with the Father and can become good citizens again by coming to him through repentance. True, we can sin to the point that we lose our citizenship, and so set aside the saving blood of Christ, but when we do that we have no more claim upon Christ at all because he only suffered for sins ONCE. When we do that we have committed the unpardonable sin, the sin against the Holy Ghost, and "crucify to ourselves Christ afresh." Of such it is written: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The language here plainly shows that there could never be a second new birth. Ten thousand baptisms would be unavailing. No wonder Paul says: "One Lord, one faith, and one baptism."

General Texts on Baptism.

"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized." John 3: 22-23.

Concerning Philip's preaching to the people of Samaria, we read this in Acts. 8: 5; "Then Philip went down to the city of Samaria and preached Christ

unto them." In the 12th verse of this chapter we read what were the results of "preaching Christ" to the people in the New Testament times: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

Again, Philip had another experience which is recorded in this same 8th chapter of Acts. He saw a eunuch driving along in his chariot, reading the scriptures, and Philip gets in to ride with him. He asks the eunuch if he understands what he is reading. The eunuch requests Philip to explain it to him, and here is the language: "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Again the result of "preaching Jesus" is the same as at Samaria, because "As they went on their way, they came to a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Query; Could any stretch of the imagination make any of the above apply to an infant in arms? B. C. F.) Continuing we read. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip and the eunuch saw him no more; and he went on his way rejoicing. Acts 8: 35-40.

After reading the above will anyone still prattle about "modes" of baptism? Or will anyone say that the Bible isn't clear on this question of baptism and its purpose? We close with the last commission of Christ to his disciples just before his ascension for the last time, and from which he has not yet returned in the flesh, so it cannot be claimed that the terms of this commission have been revoked. We will give both Matthew's and Mark's account of this commission.

"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 18-20.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; They shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16: 15-18.

This treatise touches just a few high lights on the subject of Baptism.

The Lord did not command his apostles to tell the people about the faults of the Pharisees, the Sadducees, etc. He told them to teach "all things whatsoever I have commanded you."

Special Bulletin

To Whom It May Concern:

A few of our members of the Church of Christ have received illegal baptism at Denver, Colorado, giving heed to the counsel of former brethren in the Church, T. B. Nerren and E. E. Long, et al, and some have affiliated themselves with church activities there which are out of harmony with the church.

Therefore, we, the Church of Christ (Temple Lot), declare that from the date of those unauthentic baptisms, we can not and will not in any manner be compromised by their action, nor by their subsequent official ministrations.

The Church of Christ, by its official acts and ministry, kindly invites all such misled persons, who have thus withdrawn from the church, to renounce their unauthentic baptisms which are assumed to be for "*the cleansing of their garments,*" and that they renounce any membership affiliations with those whose ministry can not be recognized while they continue to act without the authority of the Church of Christ.

Those who will renounce their errors and turn from them, are entreated to do so, that they may take their places in the fellowship of the Church. The Church will welcome such gladly, and they themselves will thereby be made to rejoice in the Lord and in the fellowship of His people.

We still pray for those who depart from the Gospel of Christ, and will be helpful to them if we can.

By action of the Quorum of Twelve, this day and date, March 31, 1938,
Independence, Missouri.

LEON A. GOULD, *Secretary.*

Sunday School Work

By Sister Alice E. Gould

As a part of the church work I believe the Sunday School can fill a very important place, although always and ever it should be considered only of secondary importance.

It is a mistake I believe for a child to grow up with the idea that if he has attended Sunday School every Sunday morning he has fulfilled his full amount of religious obligations.

I feel a child should form the habit of going to church regularly while very young. I can remember as a child of riding to church in an old lumber wagon with my parents and brothers and sisters regularly Sunday after Sunday, to attend first the Sunday school then the preaching meeting, after that our lunch we had taken with us and then in the afternoon a prayer service. After which we rode back home, had supper, did up the chores and went to bed, feeling we had spent our Sunday well and satisfactorily. I don't remember of our ever feeling that Sunday was an undesirable day.

Later as we began to grow up, sometimes there were evening services we could attend, especially if some missionary had come to hold services and if not, sometimes the neighboring young people would get together at one of the homes and have "a sing", which meant we sang sacred songs, church songs.

But we had our temptations too, for there was a move started among some of the young folks of the neighborhood who did not belong to the church, to get up pleasure parties for Sunday afternoon, going on picnics and such like, and finally came the craze of ball games for Sunday afternoons.

Some of the saints gave consent to their children going to such places and sometimes I wished I could go too, but my parents wouldn't consent, as they did not believe it was right to have picnics and pleasure trips and ball games on Sunday. Of course I was disappointed somewhat at the time but as I have grown older and understand matters better I have been well satisfied that they did not let me go.

I believe parents are responsible for their children while they are growing up and how can they train a child in the way he should go if they let the child do things they do not believe is right.

As one sister tells us, her parents did not believe dancing was right and as she began to grow up she desired to go to dances the same as other young folks in the neighborhood. But when she asked permission of her parents they explained to her firmly but kindly that they did not believe it was right for people to dance therefore they could not consent to let her go to dances as long as she was under their care and supervision.

Well she consoled herself with the thought that when she became of age she would go to dances if she chose, but she says the funny part of it is that when she became of age she had formed companions of those who like herself could not go to dances

and she had lost all desire to attend dances. Through her parents' wise care and training she had formed habits that led her in the better way and no longer did the dance tempt her.

We are our children's guardians, to guide and direct and have charge over them during the years they are growing up and gradually learning to govern themselves wisely, and I often feel that we as parents do not sense the importance of the God given responsibility as we should, we are such children ourselves that we weakly let our children govern us to a great extent instead of our governing them. To govern them wisely we must begin when they are babies, and that brings us back to the importance of the Sunday School as one part of the church work.

I do not believe it is wise for parents and older people to feel that Sunday School is just for children and young people.

I am not far from the three score mark in age and yet I find Sunday School a very interesting part of the Sunday services, and would not care to miss it. It is interesting and instructive to be a member of a class of interested scholars and it is a joy to be a teacher or leader of such a class.

Great responsibility rests upon the teacher of a class, but among the classes of young folks and older people, at least, the responsibility does not rest entirely on the teacher. If all the members of a class as well as the teacher go to the class work with a prayer in their hearts for divine guidance, better results would be obtained in class work.

And this would be doubly true if we go with our lesson prepared beforehand.

And that brings us face to face with our present need for Quarterlies. It surely seems too bad if we must wait another whole year at least before anything can be done about getting out quarterlies of our own for our Sunday Schools. We do so need quarterlies for our children and young folks' classes at least.

Grown people may take just the Bible and Book of Mormon and get by with them in class work, providing they are pretty well informed already as to what is taught in those books and where to find it all, but children, young folks and new members not well acquainted with the teaching in the Scriptures need quarterlies prepared by some Bible and Book of Mormon students who can give different references in those books on all matters under consideration for that particular lesson regardless of what subject the lesson may be about.

I hope all Sunday schools in the Church of Christ have considered this matter seriously and have informed the general superintendent of their wishes that the conference may know what to do about making provision to have Sunday school lesson books or quarterlies printed.

E D I T O R I A L

SAW THE TEMPLE

The subject of this sketch, Brother William Adams, is blind. He began to lose his eyesight at eight years of age, and by the time he was 42 he had become totally blind. Perhaps it was because he was deprived of his sight and could not acquire knowledge readily by reading and study that the Lord saw fit to confirm the truth of the gospel to him by vision.

He first heard the message of the Restoration when visiting his aunt, the late Sister Minnie McBain, when she was living in Rockford, Illinois. One night after returning to his home in Risley Center, Wisconsin, he had just retired when suddenly the room became very bright. At the foot of his bed a man appeared dressed in a flowing white robe. His hands and feet were bare and nail prints could be seen in them. He wore a square plate on his breast bearing in gold letters, Reorganized Church of Jesus Christ of Latter Day Saints. This vision was repeated on the two succeeding evenings, making three times in all that the vision was seen by the blind brother.

Bro. Adams began to pray to know if the personage he had seen was really Jesus Christ. He wanted to be sure that he had not been deceived. A few nights later the answer came. Again he had just retired; he had not yet gone to sleep, when an audible voice spoke to him very clearly and said, "Hearken unto me. Be not afraid. I am the Christ." In May of 1917 or 1918, at Rockford, Illinois, he was baptized into the Reorganized church by Elder Jasper Dutton. In 1929 he transferred to the Church of Christ. Shortly after doing so he had a vision in which he was shown the temple that is to be. He was awakened in the night and while lying in his bed, thinking, the room became very bright and he could see outside as if there were no walls. He beheld a beautiful, white structure that he understood was the temple. There were large columns across the front. The roof was dome shaped and shown brightly like copper when the sun shines on it. Wide steps led up to the building. A few were going and coming. After viewing the outside he found himself inside. Everything was beautiful and he observed the same whiteness, emblematic of purity, that he had seen on the outside. The congregation was not large, and Christ was on the rostrum, speaking to the people. There was a basement. It was divided into rooms and finished in material like that upstairs. Everywhere he was conscious of that whiteness.

Bro. Adams, whose home is still at Risley Center, Wisconsin, is at the present visiting in Independence and will remain until after the general conference. We have given his experience as related to us by our blind brother Sunday afternoon, the 6th of March, just past.

L. P. -S.

The notes from Bro. Trowbridge's sermon to which reference was made last month in editorial "Briefs" were crowded out. They appear below. Editor.

R. B. Trowbridge preached on the Temple Lot Sunday morning, February 13th, on "Ambitions of men." We jotted down the following points:

"History will fade away in the fulfillment of Christ's ambition.

"The world's way is to get and keep.

"The philosophy of Christ is to get and give."

"Treasures perish **with thee.**" Attention was called to the thought that the individual who hoarded his treasures would perish as well as his treasure.

"Nations are starving for the kingdom of God."

The Restoration people have been trying to establish Zion before they were prepared to do so. They must first build the temple and receive the endowment. They would have no need of the endowment after the work was done. They need the endowment to enable them to do the work. The temple and the endowment first; then Zion will follow.

The endowment is as necessary to enable the servants of Christ to represent him adequately now as it was in the days of the first disciples, and they were told then to "tarry at Jerusalem until ye be endowed with power from on high."

We must keep our eyes fixed on the goal of the latter day work in order to succeed. If we did that we would not be detracted by petty considerations and side issues. Quoted from the revelation to the Church of Christ in March, 1919----

"Ye shall lay aside all contention with your brethren of the different branches of my church, for in the day that I shall come to my temple I will perfect them in theory, and in doctrine, and in all things pertaining to my church."

Every Book of Mormon student will feel indebted to Sister Evalena Campbell for her article on the ruins of Arizona. As showing the care she has taken to insure accuracy we quote a paragraph from her letter to us.

"I had been a visitor to the Pueblo ruins before, but in order to make my write-up accurate in detail, I took the trouble to go over it again last Sunday, in the company of my husband, some friends, Mr. and Mrs. Hogan, and a guide, whose interesting explanations I took down in shorthand. My article is built around those shorthand notes."

Thank you very much, Sister Evalena, for your finished workmanship, and be sure we feel that the Advocate would be favored to have you continue your survey of the ruins you have visited.

THE MAIN THING

In our childhood we were told a story about an Irishman who, amid a storm while on board a ship at sea declared that he kept his eye "on the main thing all the while."

Wouldn't it be good advice for church members and preachers to do the same thing? Too much do we allow side issues to divert our attention from our goal. Things come up that should be treated as happenings along the way of human experience, be passed by and forgotten.

Again, it does not matter so much about the short comings of other churches as about our own. What are we doing? What have we to show? That is the main thing.

A TRUE MINISTERIAL OBJECTIVE

The press has just released the latest book by E. Stanley Jones, entitled, "The Choice Before us." Glancing through its pages preparatory to reading the book this fine thing catches our eye at the close:

"We cannot believe that the God that made order and symmetry in the snowflake will provide only for chaos in society." Then he reaffirms his belief that the kingdom of God offers the only solution for the ills of the world. He says:

"I am shut up to this decision--there can be no other for me. So I shall choose the Kingdom and I shall get as many others as possible to make the same choice. It shall be my magnificent obsession."

INDEPENDENCE NOTES

Spring is here! Radiant, inspiring Spring! It has come early. There are bursting buds, bright sunshine, busy, twittering birds. The grass is turning green and people are thinking about gardens. Yes, spring is here, exhilarating, wonderful spring! The soft breezes from the south stir longings that are hard to define. It is as if the soul reached out for something beyond and above this world. Expectation is in the air. What will the conferences bring? We are living in such momentous times, when the geographical maps are being changed, and a gasping world wonders what will be next. The spirit within us cries out "How long, oh Lord, how long before your work speeds up?" We can only work and pray and watch.

The little white church on the temple lot is being made ready to welcome the conference visitors. There is papering and painting and other improvements going on. Those brethren who have time to spare are donating their services. Our aged Bro. Skinner was proud and happy to paper the dining room. Other brethren have been taking a hand. Bishops J. R. McClain and A. S. Wheaton are behind it all, we suspect.

We look forward to the coming of the Missionaries as they begin to drop in for conference--the good

sermons and the encouraging words in our prayer meetings.

Apostle James E. Yates presided over our midweek prayer meeting last evening (March 16th). He gives lift and zest to such meetings, and last night was no exception. We think all were cheered, and as we walked homeward the night flooded with the light of a full, beautiful moon, we were happy, and hope sung anew in our heart.

At our semi annual meeting March 7th, for election of officers, Bro. J. R. McClain was chosen as pastor for the ensuing year. Bro. C. E. Derry was elected financial agent. Bro. Nicholas Denham and Sr. Wm. Anderson were continued in their respective offices as branch secretary and chorister.

A Grand Institution

The National Geographic magazine is widely known among readers. It may not be so well known that it is published by a society that was organized fifty years ago, January 13th. From an article in a recent issue of the *Kansas City Star* we glean the following information.

"The National Geographic society is today the largest scientific and educational institution in the world. All of its activities, its magazines, its maps, its expeditions, its informational services to schools and newspapers and its scientific researches--are sustained by the cooperative efforts of its members, who nominate other eligible persons, and by the small annual membership fee of its 1,100,000 members. The society has no endowment, and it is not dependent upon gifts from outsiders for support. No individual or group derives financial profit from its income, which is administered by a board of trustees of international reputation. All funds are spent for exploration, research and the diffusion of geographic knowledge in popular form."

Hundreds of thousands of square miles once marked 'unknown' on the maps of the world have been filled in as a result of its expeditions. Studies of tree rings in timbers found in prehistoric Indian ruins by its archaeologists have dated all the major Pueblos of the southwest."

"Its blue, brown and green flag, representing the sky, earth and sea, has been carried to both the North and the South poles, to the loftiest height attained by the stratosphere and to the greatest sea depth ever reached by living man. It has been taken into steaming jungles, trackless deserts, over frozen wastes and to mountain peaks never previously explored."

At first there was no magazine. The National Geographic began to be published in 1889 for "the increase and diffusion of geographic knowledge." The circulation has increased until today one month's issue would form a pile more than five miles high.

We shall be ready to greet our conference visitors.

L. P.-S.

FROM THE MAIL SACK

We are very pleased to welcome our young Sister Booker to our columns again. She used to be Mary Smith before she added another name. We are sure our readers will remember her, and be glad that now she is settled down, she remembers us, and she assures us in a private letter that they "are holding on" out there. Even if we are not doing big things just now, we are doing a very important thing when we "hold on." Sister Mary says she is very happy; that she has a good, spiritual companion. It makes us feel very glad to hear that. —Editor.

—o—

Dear Readers of the Advocate,

There seems to be a common request for letters from the readers. I seem inclined to think, also, that they add the finishing touches to our faithful old Advocate. Greetings from "Little Rhody"! The spring-time again finds us working as steadily and whole heartedly as ever in the vineyard. We can not seem to be able to reach up high enough to grasp the richer fruit, but I feel quite safe in saying that we are content with the humble fruit that we can pick. We realize that as time goes on and we eat rich, healthy spiritual food, and exercise our talents and gifts wisely and sufficiently, the time is near at hand when our reach will be lengthened out for our benefit.

An excerpt from a small article that I came across the other day reads as follows: "We must look after our health- - - - Nor is it the body alone that must be supported, but still more the intellect and the soul; for they are like lamps — unless you feed them with oil, they go out."

Here are a few more lines that may add to the good intentions of many:

In men whom men condemn as ill,
I find so much of goodness still;
In men whom men pronounce divine,
I find so much of sin and blot,
I do not dare to draw a line
Between the two, where God has not.

The many articles in our little paper have proven very interesting and inspirational. May the good work continue with the help of the blessed smile of the Lord of the vineyard.

A Sister in Bonds,
Mary (Smith) Booker
Providence, R. I.

—o—

The following is from a letter dated March 8th, from Apostle Leon A. Gould. He says:

"Found the saints at Minneapolis carrying on, though their numbers are rather small. Was with them over two Sundays, and helped in a series of meetings. The speakers were Elders George Spargo, Thomas S. Maley, A. M. Smith, and myself. Apostle Smith dropped in unexpectedly for one night and

preached an excellent sermon that was well received. It seemed that the series of meetings had developed to the point where his sermon was opportune, and came as a fitting cap-sheaf to the services of the week. There is a lesson in it for all of us. When we cooperate willingly, each contributing his little share, feeble though it appear, the combined efforts brings us to the point where God can pour out ablessing that lifts us to higher planes. And the best part of it is, that when all are cooperating, all are there to participate in the blessing. And then if we could remember to continue in full and complete cooperation from that point, in due time we could find ourselves prepared for a still greater blessing that would lift us still higher. That would be real progress. Shall we try?

Enjoyed Wilbur Yates' article in the last Advocate. Whenever I read any of his writings I feel like I wanted to meet him and shake hands with him.

Some signs of spring in the northland, but we are still snow-and ice-bound.

Reading what cooperation has done for the poor in California stirs our blood. After a hundred years of the Restoration we find ourselves farther from the application of the economic law of the kingdom of heaven than we were at the beginning, both in point of time, and in possibility of performance. It seems likely that we will make no forward move in that direction until the collapse of the money system. The poor of California, homeless, waterless, and foodless could cooperate. Must we wait until all of us are in that same condition, when we will be satisfied with water and carrots, without thought of pursuing happiness? Yes, it is likely, because as it is now, those who have homes and an income can not cooperate with those who have nothing but water and carrots. Can not, I said, even if so disposed; for their income is pledged for months and months and some times years ahead to pay for cars, radios, ice-boxes, electric cook stoves, and numerous other gadgets and devices. But when the time comes, as it will, that we all have nothing but water and carrots, figuratively speaking, there will be no insurmountable barriers in the way of cooperation.

WEDDING BELLS

On the evening of March 4th Elder Thomas Stanley Maley and Sister Elizabeth Spargo were joined in holy matrimony at the home of Bro. and Sr. K. J. Smith. Elder K. J. Smith performed the ceremony. The bride was attended by Sr. Smith and the groom by his brother, Bro. Forest Maley.

The Lord gave a beautiful white setting for the occasion in a heavy blanket of snow. A chicken supper was served immediately after the ceremony.

Bro. and Sr. Maley will be at home at 2221-5th Ave., No., Minneapolis, Minnesota.

Brother Maley is well and favorably known to the church members here in Independence. Most of us have never met the bride, but we are informed that she is "a good sister in the church." That is very fine, the union of these two people in the same church. We feel a sincere interest in them, and the Advocate extends every wish for a happy, useful life.

—o—

PASSED ON

Brother Travis Alexander, of Puryear, Tennessee, passed quietly on to the great beyond February 27th, at an early hour that Sunday morning. We, Elder John Overcast and the undersigned, had conducted meetings in the town of Puryear just the week before, and had visited our good brother in the home of his daughter, Sister Guyla Paschall and her worthy husband, Brother Harrie Paschall. At that time Bro. Alexander seemed cheerful and quite well, and we had an enjoyable visit with him and all the family, so Bro. Overcast and I were quite surprised, while conducting meetings in Mayfield, Kentucky, to get the call to return to Puryear, Tennessee, to take charge of the funeral. It was Bro. Alexander's request that Bro. Overcast preach his funeral sermon, as Bro. Overcast had performed that service for Sister Alexander six years ago about the same date.

Bro. and Sr. Alexander were converted to the gospel some 40 years ago, uniting with the Reorganized church. They were protestors against certain innovations since 1925, and were loyal to Christ till the end of their days.

Bro. Travis Alexander was born July 20, 1861, in this region, near Puryear, Tennessee. Was married to Mattie McFall in his young manhood. To this union were born three sons and one daughter. George and Joseph survive their parents. George is somewhere in the west, and Joseph and family live on Enoch Hill, in Independence, Mo. He and two of his daughters drove here to attend the funeral. After the passing of Sr. Mattie McFall Alexander, a late marriage was to Emma Victoria Gore. To this union were born two sons and three daughters. Alvin and Mason are the sons, and Alma, Eula and Guyla are the daughters. Alvin and wife, with their son and two daughters, were also here from Independence. Their home is near Walnut Park Church in Independence. Mason, Alma and Eula live in California, in and near San Francisco.

The funeral service was held in the Reorganized church at Foundry Hill, near Puryear. Interment was in the church yard there. The sermon by Bro. Overcast was before a large congregation and was delivered by the power of the Holy Spirit. Those present were given spiritual assurance that our Bro. Alexander, with loved ones gone before, would come forth in the first resurrection.

Your reporter,
James E. Yates.

Besides the items given in the obituary of Bro. Travis Alexander, Brother Yates sends the following notes.

"At our meetings in Mayfield, Kentucky, we had the church house of our Holiness friends there filled

with zealous, God-fearing people.

At the Oakland Reorganized church in Kentucky I preached by their kind invitation, and we were all blessed of the Holy Spirit together."

J. E. Y.

Feb. 28, 1938.

Dear Saints:

As we enjoy reading letters in the Advocate, we thought you folks would enjoy hearing from Detroit, and of our visit to our dear Bro. and Sr. W. J. Smith. Bros. Peacock, Housh, Burns, and Srs. Housh and Burns motored down to Port Huron. Bro. David Smith and Sr. Cline of Port Huron were also present. We found our Sister Smith in bed suffering with much pain. She has been in bed some six months or more. Bro. Smith is not so well, but keeps going on in his old fighting spirit as to the truth of the Gospel.

We entered into a prayer and testimony meeting, and the sacrament was administered. Bro. W. J. Smith had charge of the meeting. We opened with the hymn, "Come Thou Font of Every Blessing." Bro. Smith lead in prayer. Bro. David Smith gave a few timely remarks, Bro. Vernon Burns offered prayer. The two brothers, Williard and David, then gave their testimonies, and told of some of their early experiences in the Church. Then the sacrament was passed by Bro. Burns. Bro. Peacock then bore his testimony, also Sr. Cline, then Bros. Smith, Smith, and Peacock administered to Sr. Smith. A verse of "Nearer My God to Thee" was sung, and the meeting was closed by Bro. Burns.

After the meeting the men took Sr. Cline home and visited with her daughter, who also is afflicted. Then they took Bro. Dave home, and administered the sacrament to Sr. David Smith. We enjoyed our visit very much with those dear ones, and pray that God will spare them and give them a few more years, if it is His will. I know it will be some time before this letter will get before the saints, but when it does, please remember them in your prayers.

Last night two car loads of us Detroit folks went out to Wyandotte to the evening service. Bros. A. M. Smith and Welch were the speakers. When we arrived they were eating their supper. We were made welcome and enjoyed a fine physical feed and later, a most wonderful spiritual feeding. Bro. Smith gave us much to think over, and a greater desire to study God's written word.

Mabel Burns.

—o—

Sister Evalena Campbell writes: "The March Advocate came yesterday. I enjoyed it very much, especially "An Experience and a Resolve," and the other article closely akin to it, "Cooperation." The whole paper was very good. Mother Vida's poem is a little sad, but displays her usual ability at verse writing. Such talent as hers, in my opinion, is rare."

—o—

"And now, behold, I say unto you, that the thing which will be of the most worth to you, will be to declare repentance unto this people that you may bring souls unto me." — D. & C. 14: 3.

Resolution on Church Government

The following resolution, which will be offered to the conference in April, is an effort upon our part to overcome some of the difficulties of the present system of our church government, wherein we have much that is really routine work of the general church, which must wait from three to six months before it can be taken care of in its proper way.

In the past years the Church has tried several different systems of church government, and it is out of the experience of all these that we hope to bring before you that which will overcome all of the major troubles we have experienced in the past. We are strong believers in the principle of the "majority rule," and that "majority," must be of the people by either their direct vote, or by those who have been properly selected and chosen to represent the people.

You will please notice that a careful study of the conference minutes of the past reveal that under the present system the ministry of the church has had the absolute say as to what should be sent out to the people for their vote of approval, but if they disapproved, what then? The ministry would still have the say as to what should be done. The Quorum of Twelve would then have to act as provided in a provision of our former rules governing such cases, wherein it is provided the "Twelve shall have power to act" in all such cases "in the interum between conferences." Now when we recall that the last few conferences held by the Church of Christ, known as a Ministerial Conference, have shown that the total vote was from fifteen to eighteen and the Twelve were always counted in that vote, we are reminded of the experience some have had in the past, and we realize that control by a Quorum of Twelve would be only a bit better than by a quorum of "three."

This in reality is a compromise of the old delegate system and the ministerial system, and we are trying to save to the church the advantages of both and eliminate the bad features from all. In the old order of things under the delegate system, a missionary traveling in a district collected all the delegate votes he could and thus was enabled to wield a tremendous power of control in the conference. This was the peoples' vote lodged within one man, and many times this one man represented many different locals. This was the real evil of this system, but under the ministerial system, the people have no voice in the conference at all, have in fact no choice except to either accept or reject that which the Ministry offers. We believe this to be extremely dangerous. It is intended in the proposed system to overcome both of these evils and give to the people and the ministry full and equal right and opportunity.

We call attention to the fact that in this system we save to the church the advantages of the referendum, whereas anything calculated to change or modify the accepted beliefs of the church must be submitted to the people by referendum vote. Furthermore, anything which may seem of sufficient importance to the conference may also be submitted,

by a majority vote of the conference. The minority vote is also provided for; but under the proposed system the "Minority Bill" must come as a "Minority vote" of the Conference, and not one sponsored by some ten or twelve men.

We want to call attention again to another item in this new method of church government, and that is the provision for sending in of resolutions from local churches, whereby any bill sent in by a local church can not be changed till it no longer represents the local but must come before the conference unchanged. Some year or so ago a bill was sent to the conference, sponsored by a local numbering many times the total number of the conference vote, yet by the action of the conference, by the vote of a few men of the priesthood, this resolution was turned over to a committee of three, all of whom were enemies to the resolution, and had spoken against it on the conference floor. Certainly none could expect a favorable report from such a source, and yet it was the action for the conference of the ministry. The resolution of the local was thus destroyed by just a few, and only the report of the committee was given to the people to accept or reject.

We pray you study this carefully, that right may prevail, and that that which will best serve the people and the cause we all love may be the thing which shall be instituted next year, is our prayer.

—o—

To the Conference Assembled and to the members of the Church of Christ,
Greeting;

With a sincere desire to promulgate the welfare and greatest good of the Church of Christ; and realizing that our present system of church government has many defects and has proven very unsatisfactory to many of the saints; and in the hope of saving to the church that which is desirable and good in our present system of church government, and eliminating that which has proven unsatisfactory; and in the hope of speeding up and simplifying the work of the annual conference, we hereby submit for your consideration the following resolution.
Resolved;-

That the next General Conference of the Church of Christ, April 6, 1939, and henceforth shall be a legislative conference, with full power to transact all business pertaining to the Church of Christ; that it shall be governed and controlled by the following rules and regulations.

No. 1, That the Conference shall consist of those holding the Melchisedek priesthood, and properly selected and chosen delegates from the local churches of the Church of Christ.

No. 2, All those holding the Melchisedek Priesthood having by right of their call and ordination, the right to represent the Church in all the world, shall have the full rights and privilege of the conference floor, and their ex officio vote.

No. 3, The delegates shall be selected by the local church, and shall be entitled to one vote for every six members, or fraction thereof. The full vote of the local may be cast by one or more delegates, as may be ordered by the local.

No. 4, All members of the Church in good standing shall have the right to introduce measures for the conference consideration, ask questions, make motions or discuss any question before the house, but shall not have the right of vote.

No. 5, An elder may be selected as a delegate by any local within his field of labor, or by the local church of which he is a member, but by accepting such an appointment as delegate, he shall forfeit his exofficio vote.

No. 6, An apostle shall not be selected as a delegate at an time, except it shall be to represent local churches in foreign lands.

No. 7, Churches in foreign lands may select delegates from among the ministry or membership of those whom they know will be present at the Conference, and shall have full power to instruct such delegates upon all measures presented to the Conference of which they may have preconference knowledge.

No. 8, No elder or delegate shall represent more than one local.

No. 9, Every local church shall have the right to instruct its delegates upon all measures known to them before conference convenes. A copy of such instructions must be sent to the general church secretary previous to the opening of conference.

No. 10, Should the delegate be absent at the time the vote is cast, the General Church Sec. shall be authorized to cast the vote for such a local in harmony with the instructions from the sec. of that local.

No. 11, Every local shall have the right to send to the conference any bill or proposed measure. If sent by a majority of the votes of the local by its Sec., such measures shall be presented to the conference without change or alteration, except the local grants to the conference the right to modify and change.

No. 12, The conference shall have full authority to transact all business necessary for the operation of the general church, appoint all general church committees, fill vacancies in office or committees, appoint editor of advocate, general office manager, and care for all routine work necessary to the operation of the general church.

No. 13, That any measure which may change or modify the beliefs or organic structure of the church must be sent out for the referendum vote of the whole church.

No. 14, Any measure may be sent out for referendum by two thirds vote of the conference.

No. 15, Minority Rights. Any measure defeated upon the conference floor may be resubmitted to the conference, by a petition signed by the mover and seconder, and ten members in good standing, and if such petition shall receive a one third vote of the

conference, it shall be sent out for referendum as a minority bill.

No. 16, Rules governing the referendum shall be the same as those already adopted, except as modified by these rules touching the same.

Apostle Arthur M. Smith.
Apostle Wm. F. Anderson.
Bishop J. R. McClain.

—o—

THE CONSOLATION OF ISRAEL

Continued from page 58.

so God fed manna from heaven during all their wanderings in the wilderness. They all died in the wilderness, as the Lord had said, even Moses and Aaron, because they too, sinned at the waters of Meribah. See Num. 20: 12. Aaron died on mount Hor ((verse 28), Moses died in the land of Moab, at mount Nebo. The story of his death is recorded in Duet. 34th chap. Before he died, he gave a rehearsal of the journey and experiences in the wilderness, their wanderings till they came to Jordan. He set before the children of Israel blessings for obedience and cursings for disobedience, See Duet. 28th chap. Moses was a great prophet, in fact, there was none greater.

—o—

Notice to All Sunday School Secretaries.

Because our Secretary books are not ready yet, we have not been able to get report blanks to the schools-- the blanks are contained in the books. I am giving a copy of the report blank below which I would like all schools to fill out and send to me by return mail. Please be sure to have your report cover the period from March 1, 1937, to March 1, 1938. The general Sunday school business meeting will not be held before April 10 or 12, or therabouts, so if the reports are sent without delay they should reach Independence in time.

W. R. Richardson, Gen. S. S. Sec.

Editor's Note. As we are not able to see the general secretary before this goes to the printer, we take the liberty of suggesting that where there are any who do not like to cut their Advocate, a copy of the report blank can be made on a sheet of paper and filled out, and this no doubt would be satisfactory.

—o—

LESSONS FOR APRIL

Lesson 1	Serving Other Races Mark 7: 24-37	April 3
Lesson 2	Finding Ourselves in Service Mark 8: 27-38	April 10
Lesson 3	The Victorious Servant Acts 2: 22-36	April 17
Lesson 4	Receiving Vision for Service Mark 9: 2-10	April 24

BOOKS

TRACTS

and SUPPLIES

PRICE LIST OF PUBLICATIONS

Zion's Advocate, a monthly, magazine, per year	\$1.00
Zion's Advocate, a monthly, foreign, per year	1.25
Extra set of Zion's Advocate	1.00
Book of Commandments, reprint edition .....	.40
Court Procedure Church of Christ, per copy—	.25
A Famous Decision Reversed, per copy .....	.20
Evening and Morning Star, reprint with markings showing changes in the revelations, per set	1.00
"The Search Light," March, 1896, to March 1900	1.00
This is valuable for reference as it contains an account of the "Famous Law Suit."	

NEW TRACTS FOR SALE

What the Restoration Movement Teaches Concerning God by Williard J. Smith, A valuable work on a subject that is disturbing many .....	.35
A brief History of the Church and Its Mission, with the Articles of Faith, each .....	.10
The Mission of Christ and His Relationship to God by Elder J. R. McClain, 10c ea., 3 for .....	.25
The Voice of the Good Sheperd by Elder J. E. Bozarth, 10c ea., 3 for .....	.25
Book of Mormon by B. C. Flint, each .....	.05
The Latter Day Restoration by B. C. Flint, each .....	.05
That Famous Spot of Ground West of the Court-house by Apostle C. L. Wheaton with addenda, 15c ea., 2 for .....	.25
Factional Mormonism, by R. M. Maloney, 10c ea., 3 for .....	.25
Why a First Presidency, 10c ea., 3 for .....	.25
Fetting and His Messenger's Messages, explained, by Williard J. Smith, 15, 2 for .....	.25
Saturday Sabbath, by James E. Yates, 2 for .....	.05
Temple Lot Deed, by A. M. Smith, 15c 2 for....	.25
Satan's Secrets To Master Mahan	10 for .25

SUPPLIES FOR YOUR LOCAL

License for Elders, Priests, Teachers, Bishops, and Deacons, per dozen .....	.15
Ministerial Report, per dozen .....	.10
Certificate of Membership, per dozen .....	.10
Articles of Faith and Practice, 12 copies.....	.10
Application for Membership, per dozen .....	.30
Baptismal Blank Certificates, per dozen .....	.15
Blanks for blessing children, per dozen.....	.15
Items for blessing children for officiating minister, to be sent to General Recorder, dozen .....	.10

RARE BOOKS

Elder Postma announces that he has the following rare books for sale:

Utah Book of Doctrine and Covenants, printed in 1854.

Millennial Star, volumes 10 and 12.

Times and Seasons, volumes 4 and 6.

A series of pamphlets by Orson Pratt, including discussions held in France and England by Elders John Taylor and William Gibson.

The Seer, volume 1, published in 1853, by Orson Pratt.

No reasonable offer for any of these books will be refused.

Address, Wm. Postma,
Houston, Mo.

MISSIONARY TRACTS FOR SALE

Sermonettes and small talks on such subjects as "Fall of Man," "Atonement," "Apostasy Restoration." Good ones for investigators. "What Must We Do to Be Saved," "Kingdom of God," "Going on to Perfection," "Baptism," "The Church of Christ, How Shall I Know It?"

All the above Pamphlets, 3 copies, 5c, 15c a doz \$1.00 per 100.

Sent postpaid as listed.

Send all orders to Church of Christ, Box 472, Independence, Mo.