

Zion's Advocate

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

Volume 23

Independence, Missouri, June, 1946

Number 6

The Power of Words



Give me words of simple length;
Word of beauty, words of strength;
Words to scatter error's mist;
Words of gold and amethyst.

Give me words well fit for song;
Words with which to banish wrong;
Words that smooth the rugged road;
Words to lessen someone's load.

Give me words to suit the hour;
Words of wisdom, words of power;
Words that radiate new light;
Words that lift men to the height.

Give me words for daily need;
Words a hungry soul to feed;
Words that help someone to live;
Words to bless and freely give.

Give me words that glow with life;
Words to vanquish human strife;
Words that whisper tender love;
Words endowed by God above!

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ZION'S ADVOCATE

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Editorial

ON BEING GOOD

"And Jesus said unto him. Why callest thou me good? none is good, save one, that is God." Luke 18:19.

From the above it would seem that the idea of goodness is raised to the superlative degree, hence is unattainable to mankind. This idea calls for a careful analysis of the idea of "being good." Or in other words, can a man be really good?

All are ready to grant that in God is found the fullness of goodness. He is the very essence of goodness itself. Yet since the purpose of the gospel of Christ is to make men Godlike, there must be some degree of goodness to which mankind may attain, so we find Paul when enumerating the "fruits" of the Spirit, giving them as follows: "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, GOODNESS, faith, meekness, temperance; against such there is no law." Galatians 5:22, 23. And in Romans 14:16 we read, "Let not then your good be evil spoken of." Again, "For a good man some would even dare to die." Romans 5:7.

All through both the Bible and the Book of Mormon men are spoken of as "good" men. What is meant by being good, or what constitutes a "good man?"

Webster defines good as being "The opposite of bad; conducive, in general, to any useful end of purpose; serviceable; advantageous, beneficial; wholesome; suitable; fit; proper; right; possessing desirable or valuable physical or moral qualities; virtuous, righteous, dutiful, pious or religious; excellent, valuable, precious; kind, benevolent, humane, merciful, or friendly; clever, skilful, or dexterous; adequate, sufficient, or competent; valid; of unimpaired credit; able to fulfil engagements; real, actual, serious (good earnest); considerable; more than a little; not deficient; full or competent; not blemished; unsullied; immaculate; honorable."

In analysis Webster's definition of "good" in what way can we evaluate the world in its present condi-

tion? Or, when we again speak of a man or woman as being "good," what do we really mean? Most men and women possess some of the characteristics incorporated in the idea of "good," some fewer people possess more of these attributes, but NO ONE possess them all. Only God does that. It would seem from our initial text that Christ understood this and so made the statement that "none is good, save one, that is God."

It would seem that there is a great lesson in this thought for all of us. We are told to go on unto perfection, and perfection is the acme of good. Yet we are "good" only to the degree that we do good, are righteous, are virtuous, are Godlike.

No wonder we are commanded in latter day revelation to say, "Nothing but repentance to this generation." Why enthuse over the perfectness of church organization while human weaknesses of every sort are the outstanding attributes of much of the membership? We will have a "good" church when the membership in it are "good."

We look about us and we see men living many of the attributes indicated as being good. Oh, perhaps they may not have been baptized and may still be regarded by us of the restoration movement, as being on the outside, so far as church membership is concerned. Yet since God is the sum total of goodness, may not these "outsiders" be living closer to God than many of us on the "inside," whose sole claim to "goodness" lies in the fact of our having obeyed certain principles of righteousness which ARE DESIGNED to make us good, make us Godlike, but which we have failed to honor, by actually being good ourselves? A man may be baptized, he may have his name on the church records, yet he may be a long way from being good. Institutionalizing the work of God, and seeking to hide our evil deeds behind that institution, becomes the very opposite of good, and even to a greater degree than can be attributed to the man or woman out side who have not heard and understood the gospel, because we are told that, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. These texts and the line of reasoning called forth by them plainly places the responsibility of our degree of goodness squarely upon our selves, both as individuals and as a church.

Christ, in teaching his disciples, gives this very specific admonition, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Did the Master mean this? Or, was it just an idle threat?

Paul says, "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." 2 Corinthians 13:5.

The world in its present state is in a woeful need of "goodness." We are very evidently living in that period of the world's history indicated as the time of the end, when men shall "run to and fro, and knowledge shall be increased," but it is indicated that with the increase of knowledge, that knowledge would be used for evil rather than doing good. Do we need to

elaborate on this? It is present all around us. So much so that it is much easier to be bad than it is to be good, as the Apostle Paul says, "When I would do good evil is ever present with me."

We have no desire to paint the picture any darker than it is, because we believe in God, and He is good. He not only is good, but He is attainable. He is still in His heaven. He still rules the universe. True, the devil is permitted free rein in the hearts and desires of men, but he can never thwart God's will.

So when we are admonished to "say nothing but repentance to this generation," does it mean that we shall not warn of the things to be repented of? Surely not. To cry repentance to this generation means to tell them plainly whither they are drifting, and to point to the signs of the times in which we live and as outlined by the Master as being the signs which would act as guide marks to our proper course. Too many of us have become engrossed with the affairs of this world; with the things that are of personal interest. The church has gone to sleep and is simply drifting with the tide the world is responsible for. We are busy with everything under the sun, but the one thing that God caused the great restoration to come into being for, and that is the saving of man's immortal soul. We are busy making rules to regulate ourselves, yet fail to read and ponder the RULES God has given us in His word, that are REALLY rules to govern our conduct.

The old prophet saw our day and our attitude when he penned these words, "Ye have wearied the Lord with your words. Yet ye say, wherein have we wearied Him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and he delighteth in them: or, Where is the God of judgement?" Malachi 2:17.

Again reverting to Paul's statement in 2 Corinthians 13:5, self examination is advised, that we ascertain whether we be "in the faith," or not. Am I in the faith because I have been baptized, and have had hands laid on me, and because my name is on the church records, and I can loudly defend the form of organization as being scriptural, and give chapter and verse for all of my contentions? Is that what it means to be "in the faith?" Or, am I in the faith, when after having obeyed the initiatory principles of the gospel, seek to go on unto perfection, and set an example in righteousness, and so seek to win souls to Christ? Isn't "being really good," the pass word to acceptance with God: Being good in the sense that I am trying to present Christ to the world, not with loud lip service, but in humility and love trying with all of my might to teach Christ by a Godly walk before him and my fellow man?

The church will never attain the heights the gospel makes possible to it, nor will we ever cleanse the sanctuary, while we can deliberately harbor the spirit of hate towards any man, whether in the church or out; while we seek revenge and demand apologies from some whom we may feel have affronted us; while we are willing to spend out time in destructive, rather than constructive, criticism.

It is of these things that we MUST repent. GOOD men do not do these things. To be good we must feel good. We must radiate good, and to do that there

MUST be good in us. We cannot radiate something which is no part of us.

Elbert Hubbard sums the whole process of the attainment of good in this simple outline. He says: "The supreme prayer of my heart is not to be learned or "good," but to be "radiant!" I desire to radiate health, cheerfulness, sincerity, calm courage, and good will. I wish to be simple, honest, frank, natural, clean in mind, and clean in body, unaffected—ready to say, "I do not know," if so it be, to meet all men on an absolute equality—to face any obstacle and meet every difficulty unafraid and unabashed. I wish others lives too, to be up to their highest, fullest and best. To that end I pray that I may never meddle, dictate, interfere, give advice that is not wanted, nor assist when my services are not needed. If I can help people I'll do it by giving them a chance to help themselves; and if I can uplift or inspire, let it be by example, inference and suggestion, rather than by injunction and dictation. This is to say, I desire to be RADIANT—To radiate life."

Many men have thus been "radiant," and in being radiant they have been "good" men, their lives still go on in the deeds they performed while living. It is easy for us to follow the path of least resistance. We follow men, and in the history of the years many men have deceived us. Dictators have ever been leaders, of a sort. They first lead by subtlety, then they gain power and rule by tyranny. As a result, sad experiences of the human race, through the ages, has come from following the dictations of men. Christ is the only true example. We are safe only when we keep our vision firmly fixed upon him, because HE IS GOOD.

The Book of Mormon in speaking of this and particularly of our time, tells us that in our day, "they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men." 2 Nephi 12:16, 17. (Authorized Edition).

In the past we have the example of the lives of men, and how quick we are to detect the good and the bad in their conduct. There are: Adam, Seth, Noah, Abraham, Isaac, Joseph, Moses and all of the Prophets. Then in the New Testament we have the giants of intellect and spirituality, in the followers of Christ. But Peter denied Christ and swore, Paul had a quarrel with Barnabas, and refused to travel with him. Moses lost his right to enter the Promised land by forgetting to curb his temper. Abraham fell into polygamy. Noah got drunk, and Adam was the first sinner of all. These were the marks of human weakness. Yet, in the main, these were all "good men." Yes, and how glad we would be if there were more of their fiber in the Church of Christ today. The history of the world has furnished us with a galaxy of names whose characters are beacon lights to the achievements of mankind. And last, but greatest of all, there is this choice land of America, that has furnished the world with leaders whose names are the very personification of "good."

The Church of Christ; What about it? Will the lives of we who now carry on, be beacon light to the

world that will set the gospel standard high? Early in my ministry, a man, who had come into the work under my ministry, said to me one day, "Bert I am taking your life as my example." I was astounded. I was frightened. I rebuked the brother for his folly. Who was I, to be the righteous example? I told him that I hoped and prayed that I would never by act or word cause him to stumble, I was but a man, and that Christ was the perfect example, and him only should any of us follow.

Let us all try TO BE GOOD.

B. C. FLINT.

LETTERS

Ava, Missouri, May 20, 1946

Dear Brother and Sister Flint:

I have been wondering if my experience and the blessing I received might be interesting to some of the brothers and sisters of the church. Late in March of this year, I discovered that I had a cancer, and so many cancers as I have seen during my life, I should know one when I see it. This one was making progress in one week's time, so I knew something had to be done.

I went to Harvey's and told him and his wife, Alvina my trouble, so since both Harvey and Archie were going to conference it was decided that I should go with them, and Harvey took me on to the Dr. Nichols Sanitarium at Savannah, Missouri. I then sent Archie a letter telling him to come and see me before the day they were planning to start for conference. He came and wanted to know what was the matter. I told him that I wanted him to administer to me. He went over and brought Harvey and Alvina back with him. Harvey offered prayer then Archie administered to me. The Spirit rested strongly upon Archie and I am sure we all felt it, as when we were leaving for conference and Alvina was bidding me goodbye, she said "Mother, I feel that all will be well." While we were on the way, I asked God that if I was worthy I might be healed, as they were in olden times, when Christ was here on the earth.

Harvey took me to the sanitarium and the nurse took me to the room for examination and helped me on the table, then went to bring the doctor. While I was sitting there alone, I felt the presence of my companion by my side as plain as if he had been there to say these words, "Don't worry dear." The nurse and doctor soon came in and after the examination the nurse told me to go back to the waiting room and the doctor would come in and talk to me. When he came he said, "You have no cancerous growth. I wanted to sing, "Praise God from Whom All Blessings Flow." We went back to Independence and, although I was tired from two days traveling, I went to meeting that evening, sacrament service the next morning, and meeting at night, and three meetings a day all of the next week. As each morning came I felt better in health than I did the day before. Besides this trouble, I had, had a skin trouble on the back of my head and neck, and had tried all of the remedies I knew also had been to see both Ava doctors. One I went to see three times. Their medicine seemed to help some, then the trouble would get worse and I had to quit using it. My sister, at Sidney, Nebraska,

sent me an ointment that healed such trouble for her family. It acted the same as everything I had tried, but I took some of it along when we went to conference. I didn't need to use it the time I was there and haven't needed it since, and the trouble is gone.

About two weeks ago I dreamed that I saw the place where I had the cancer. It was about two feet out in front of me, as pure and clean as flesh could be. While I stood there wondering, a voice at my side said, "That is you. "That's where the cancer was, but it is gone now."

Words cannot express how thankful I am that my Maker has seen fit to give me such a blessing, and I hope and pray that I may live worthy of His blessings the rest of my days.

Your sister in the gospel,

MRS. RENA BELL.

509 North Ridgeway,
Independence, Missouri
May 16, 1946

Dear Saints and Friends:

Well, the 1946 Conference of the "Church of Christ," (Temple Lot,) is now past history. Brother Ernie Premoe and I were privileged to attend the Conference and we learned much as to the present condition of the church. Undoubtedly most of you, perhaps all of you, have read the "minutes" of the Conference in your "Advocate," but possibly I can give you a more detailed idea of what transpired during the meetings.

Prayer meetings were held practically every morning but sometimes I was inclined to think this done very little good by way of strengthening and uniting the Saints in brotherly love at the business meetings which followed! Some ideas and suggestions brought forth by those present were wonderful and the thought came to me, what a grand thing if we could put those ideas together, adding a little salt of course, and get them working for the good of the Gospel. However the important thought of unity and love among some of the brethren seemed to me to be lacking. Each one seemed to think their ideas and plans were IT, and if not conformed with would spell failure for the Church as a whole.

We must, as members of the true Church of Christ, unite ourselves in love for Christ and our fellow men ere we can advance. I know this has been said so many times that we're almost tired of hearing it, yet, nevertheless its a fact as much as it's a fact we cannot and dare not isolate ourselves as a nation from the rest of the world!

One encouraging thought was this, that in spite of what controversies arose, each one seemed to have the interests of the church at heart. Many good sermons were preached and we had lots of fine music, being privileged to rent an electric Solovox Organ, which later was bought by voluntary subscription of the local members here.

The Church was decorated in its best thanks to the untiring efforts of the brothers and sisters. This pleased the writer as I believe if any place should look clean and bright it should be God's house and if any people should look clean and in the best clothes it should be those who attend God's house. We are

members of Christ's Church, let's show it by exercising love and consideration for others and keeping our homes spotless and our bodies clothed in the best we can afford. Remember the Kingdom of Heaven is within you!

Meals were served in the lower auditorium of the church. Much credit is due the faithful sisters who missed the meetings to be able to give us home cooked meals.

Of course where a body of people are met together in meetings of this kind to try to build up the church and find ways and means for the promulgation of the Gospel, the evil forces are there also. This was manifested several times during the Conference and in one or two instances came near to overthrowing the Apostles completely. Mistakes of some of the twelve were enlarged upon, forgetful of the years of sacrifice and untiring efforts of those brethren as they labored in the field with an allowance sometimes as low as \$5.00 per month for their loved ones to exist on. Discouragements all around them, no money, criticisms hurled at them; and yet they labored faithfully on. Mistakes were made during those trying times but it seemed to the writer Conference was not the place to bring them up. Much rather it should have been a vote of thanks to those who labored so diligently against such odds. It's also true that there is yet a lack of unity among many which MUST be remedied ere we can advance. I believe in and have a lot of confidence in those who are placed by God in these responsible positions in the church and feel that soon these differences will be ironed out. If this lack of unity and love prevails then God help us as a Church, for nothing but disaster faces us. These are not idle words. We are now at the cross-roads and we need at this critical time men of noble character, full of love for God and the Gospel. Have we these men? I believe we have!

This week the excavation for the "Temple" is being filled in. Tragic? "No!" But it's another expensive lesson for us not to put our trust in men but in God. If we will all get together, forgetting the trivial things of life and little differences of opinions and in earnest seek God in prayer and fasting, we will advance and the Temple will be built according to the will and plan of God. This means you and me! We all have our little pet theories, let's put them aside and not worry too much about the other fellow's failings! But rather take inventory of our own lives.

This is our last chance! Will we take advantage of it or let it slip by? Remember the success of the church hinges on you and me. We all know what we should do! Are we going to do it? Your decision now will rule your future destiny and the destiny of His Church. We cannot, we must not fail Him now. This may be our last chance. Think this over very carefully dear one ere it's too late.

BERT COOPER.

EASTER

The Easter tide has passed, and many among the masses who attended sunrise and other services through the day, have forgotten the purpose for which it was brought into being.

What did Easter mean to you? Was it just another event to commemorate, to be forgotten in a year, or did it carry with it the full significance, of the tragic, yet most important events of history?

Christ died that mankind might live. "I come that ye might have life, and that ye might have it more abundantly," was his offer to those who accepted him. He asked mankind to follow him, in other words to do as he did. Follow my instructions, and you will obtain this "abundant life" he offered. "If ye love me, keep my commandments," in other words do as I say.

He taught by example as well as by precept; he was obedient to the law he gave. You no doubt are familiar with that which is known as the two great commandments: "Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy strength." "Thou shalt love thy neighbor as thyself." It was a very high standard of life. If love is not the dominating force in our lives we will not be able to attain the "abundant life." "Greater love hath no man than this, that a man lay down his life for his friends."

Christ demonstrated that which he taught; he died that mankind might live.

Christ's death on the cross, coupled with his resurrection should not be looked upon as a tragedy in the real sense of the word. His triumph over death took the tragedy. He had told his followers that he was going away and promised that while he was away he would have another comforter come to help those he desired to follow him. "If I go away I will pray the Father and he will send you another comforter." "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "And if I go and prepare a place for you unto myself; that where I am, there ye may be also." Promises made to those who accepted his way of life were many. But when the crucial time came, and the Master was led before the judges of his time, he was deserted, and when he was crucified they though all was lost, and gave up in sorrow and discouragement.

The women came in the sepulcher to anoint him with spices and ointments, and found that he had risen. They ran to tell the apostles, and they thought it idle tales. Peter ran to the place of burial and saw there the linen. The Master finally appeared to each of them. Read the 24th chapter of Luke. They did not yet understand why these things should be. Christ arranged to meet them on the mount, and as they conversed he "opened their understanding, that they might understand the scripture." Among other things he said unto them, "thus it is written." And thus it behooved Christ to suffer, and to rise from the dead: and that repentance, and remission of sins should be preached in His name among all nations, beginning at Jerusalem. But they were told to tarry in Jerusalem, "until ye be endued with power from on high."

These men had been under the direct tuition of

the Great Teacher for three and a half years, yet they were not qualified to go out and represent the Master or teach the gospel of repentance without first being endowed with power from on high. They were not to run without tidings; they must first receive the "promise of the Father" to qualify them.

In Acts 2: we find the result of their tarrying: the promise of the Father was received, and the Holy Ghost filled all the house where they were sitting. They had tarried and were all of one accord in one place. I wonder if there could be traced among them any of the elements of hate, or ill will? There could be no hate where folks were of one accord. Contention would have no place among them. They had met to pray for the fulfillment of the promise made them while the Master was with them. They spake in tongues, and prophesied. Many nations were assembled in Jerusalem, and they came to where the disciples were assembled, and each heard the gospel in his own tongue. They marvelled, and said: "Are not these all Galileans, yet we hear in our own tongue?" The Spirit of God was there in power. **Unity** was the secret of their special favor. There was no division, no contention, no legislation. They sought for the enduring power that was promised them is they would tarry. In following the history of the time we find that power continued with them, and many were added to the church, and blessings were numerous. I refer you to Acts 4 and 5 and again we find them all of one accord, "One heart and one mind," and as a result they were interested in each other. They loved their "neighbor as themselves." The secret of success lies in loving the other fellow as you do yourself. Unless love prevails we cannot expect to meet with success. Love and unity will not come by the way of the temporal. The temporal will come as a result of the spiritual. In reading the above chapters you will note the manifestations of the Holy Ghost to the shaking of the building where they were assembled, and they were filled with the Holy Ghost, as a result of being of one heart and one mind—"one accord." There should be sufficient in the chapters referred to, to convince anyone that unity and love are the essentials that are needed if we hope to enjoy blessings like they of old. Hate kills spiritual life, as strychnine kills physical life. We cannot afford to hate; it will rob us of blessings and peace of mind.

In turning to the Book of Mormon, we read of the visit of the Christ to this land, and we find love and unity were the key notes of their success. You will find the story of that visit in the Book of Nephi beginning at the 5th chapter, (authorized edition). There was no contention. Love, unity, and humility was the prevailing condition, and the blessings attained were marvelous, and that condition prevailed as long as they continued to live in harmony with the teachings of the Master. When they neglected to do so, they lost the favor of God: contention, division, and finally apostasy was the result.

In our time there has been no such an outpouring of the Holy Ghost. There never has been a unifying of the forces in righteousness. There has not been a tarrying that there might come an endowment that

they might have power to teach and bless. It was necessary for the eleven who had been with him for three years and a half and under his direct tuition, and from him in person, to tarry (wait) for a special endowment that they might be qualified to minister in his name. Is it possible that men of our age could be more qualified, and without such an endowment expect to be successful ministers; men who had just come out from the confusion of apostasy, not familiar with any of the manifestations from heaven? It might be well that we have a season of tarrying instead of legislation, confusion and contention, such as has characterized our conferences since 1929. It would be wise to do away with legislative conference at least for once, and come together to fast and pray that we too might receive an endowment. I believe it could be attained without a temple, at least in part. It would be worth trying, if need be, for many days, as did the disciples of old.

We need to be more diligent in assembling together in our local churches, as water can rise no higher than its source. So the General Church can rise no higher than its local churches.

We ask God to forgive, and be merciful, yet we do not forgive or extend mercy. We need to tarry.

"If ye love me keep my commandments, and I will pray the Father and he shall give you another comforter, that he may abide with you forever." John 14:15, 17—this reaches to our time.

"Thou shalt love the Lord thy God with all thy heart, and thy brother as thy self, on these two commandments hinge all the law and the prophets." Are we living up to, or keeping those two "great" commandments?

Christ died that we might live, should we not aim to live as he would have us?

May God held up to reach the standard set.

WM. F. ANDERSON.

EDITOR'S NOTICE:

We are printing the following malicious, libelous, and slanderous attack by C. L. Wheaton, because the policy of the Advocate under our editorship has been freedom of the press and expression, and for the further reason that it is the present editor who is being attacked. However, we do feel like apologizing to our readers for again being forced to stain the fair pages of the Advocate with such matter.

We are making no reply nor defense; none is needed, because the Advocate speaks and has spoken for itself. Be it remembered, however, that during the years I have been editor in chief of the Advocate, this man, although a supposed brother minister, never sent a single constructive gospel article to the Advocate for publication. The only time his pen has been active was during the infamous civil suit in the Circuit Court of Jackson County, when he openly espoused the cause of the man who was instrumental in dragging the church into that civil suit.

Added to this, in addition to my duties as editor, I have spent the greater part of my time in active missionary work, while for years this man has spent his time in his own interests, and the church has had

but little service from him. Yet he seeks to dominate both our conferences and referendums, as in the present instance.

However, we are not anxious to be reelected to the editorship, and if this man's influence can succeed in retiring me as editor, well and good. I have had no delusions that I could please everybody, but under God I have done my best to make the Advocate a real gospel messenger, and I rest my case in the court where there will be no appeal.

B. C. FLINT.

The Associate Editors Also Speak.

The following abusive and seemingly malicious article is printed with regret, for we feel the attack on the integrity and editorial policy of our present editor is unwarranted as judged from our personal acquaintance with his character and devotion to gospel work.

We feel that the pages of the Advocate could, and should be used for Christian counsel that will lift us to a higher plane. We dare not permit the readers of the Advocate, nor the church membership at large, to feel that there is any reason to be afraid of such groundless accusations.

The associate editors in no way care to approve, sanction or in any way be responsible for this article. Therefore, the signer of the following article must assume all responsibility for the same.

JOSEPH E. YATES,
WILLIAM A. SHELDON.

We Discuss Referendum Bill No. 1

By

Clarence L. Wheaton

To The Membership of the Church of Christ
Scattered Abroad:

The time has come for some plain speaking relative to the policies of Zion's Advocate, and the Editorial activities of Apostle B. C. Flint. We have watched with interest, and considerable sadness, the degeneration of our church paper from a policy wherein the ministry and membership were to contribute articles that "would emphasize the fulfilment of prophecy, the closing scenes of the Gentile period and all other gospel topics that harmonize with the story of the Restoration, and matters dealing specifically with our relation with other religious denominations," (Referendum Bill No. 7, 1939) affirmative manner that represents the Church of Christ with headquarters on the Temple Lot. Instead of this policy being pursued and encouraged, the columns of the Advocate have been given over in many instances to the reprinting of obsolete tracts of the Reorganized Church, political arguments and self-praise in the form of testimonials from the Editor's old political cronies in Wisconsin. And the editor, judging from what he quotes from these eulogies relative to his Nazi inspired document on "Americanism versus Imperialism" published in the December, 1945 Advocate, has begun to regard himself as a "Masterful" proponent of such hate doctrines to that extent that he now appeals in the May, 1946 Advocate for encouragement to print this document in pamphlet form. And in addition to this solicitation, he challenges any one at the late conference to dare to refute his contentions, to which most of those at the conference objected. I wish to appeal to

every thinking member of this church to read the Editor's damning article on "Americanism versus Imperialism" published in the December, 1945 Advocate, and the subsequent self-righteous publication of testimonials from his political cronies; with which he gives himself a pat-on-the-back for the "Masterful" manner in which he handled the subject. Then think what the effect of such a philosophy would have been on the morale of your sons and mine on the battle fields, in the fox holes, in the mud and grime of war; a war in which they were fighting and spilling their blood that we as a nation might survive, and take our place as leaders of a better way of life among the nations of the world. After considering these things, make it a matter of prayer that God will help you to see the matter in its proper light and vote against the continuation of such stuff in the Advocate. Remember that of one blood God made all nations, and before time determined their boundaries, and he did not intend that weaker nations should be over-run by bloodthirsty aggressor nations to spoil and enslave them, and that in "time the kingdoms of this world shall become the Kingdom of our God;" not many notions, isolated from each other by their selfish rulers, but "One Kingdom" as Wendell Wilkie said, "One World" where we recognize a brotherhood of nations working to one common end, of peace on earth and good will toward all men.

Those who have read the Advocate constantly will observe that many pens of our own writers, both in the ministry and laity have become stilled. Why? The answer is obvious. It has become increasingly impossible for them to support the editorial policies of the Advocate as construed by the Editor. Consequently there has been a woeful lack of constructive, original and affirmative gospel messages from the rank and file of the ministry of the Church of Christ. A census of the readers within the Church will show that many of the Advocates are laid back unread or thrown into the waste basket instead of being read and handed out. A comparison of the subscriptions and cost of the Advocate during the last two years or more show that the subscriptions are dwindling and the costs are mounting. Why?

The Editor, himself, answers this question by his attitude towards the Church of Christ, as expressed in a letter to Elder Robert McClain, of Phoenix, Arizona, under date of October 3, 1944. We quote:

"* * * There isn't so much to be proud of in our present affiliation (in the Church of Christ, C. L.), as compared to other groups of the Restoration. I have the Searchlight, and I have Zion's Ensign for the same period, and I would like to have you compare and make a choice. IF YOU SELECT THE SEARCHLIGHT I'D BE MIGHTY SURPRISED, because the fine missionary spirit of the Ensign is entirely absent in the Searchlight." Then he proceeds to smear and belittle the old membership of the Church of Christ. But why is it that the Editor, Brother B. C. Flint, did not compare the Searchlight with the Herald of the same period? The Searchlight made no claim to being purely a missionary paper such as the Ensign, but it was the official voice of the Church of Christ and much of its space was taken up in controversy with the Herald, which was the official voice of the Reorganized Church.

Such comparisons as he made become odious when thus examined.

Thus you can see that the Editor is not a 100 per cent member of the Church of Christ, but rather that his sympathies, as evidenced by this letter and the repeated reprinting of its tracts and sermons, are to a large extent with the church of his "former affiliation." And in speaking thus we intend no aspiration toward the Reorganized Church. His loyalty to those with whom he is associated would be just as questionable if on the other hand he transferred to the Reorganized Church and continued to use our literature to reflect upon his then "present affiliation." We are, therefore, of the honest conviction, that he should return to the "former affiliation" where his heart is, as others did whose convictions showed they were more in harmony there than with the Church of Christ on the Temple Lot.

This however, is not the whole of our objections to this Brother continuing as Editor of the Advocate. He not only shows by this letter that he is dissatisfied in the Church of Christ, and not "proud of his affiliation" therein, but he does not have confidence in the ministry, nor regard its membership very highly, as the following affidavit makes clear:

"State of Missouri
County of Jackson

"We the undersigned, being first duly sworn upon our oath state that on the 16th day of April, 1946, we contacted Brother B. C. Flint for the purpose of ascertaining the reason of his withdrawal of charges against R. B. Trowbridge after the adjournment of Conference.

"Brother Flint stated that the reason for the withdrawal of said charges was because he had no confidence in the Quorum of Twelve, or the lesser priesthood including both affiants hereto. Brother Flint also stated that back of all the difficulties is the fact that we have a corrupt membership.

(Signed)

ROBERT McCLAIN,
JAMES M. HARTLEY.

Subscribed and sworn to before me this 18th day of April, 1946.

(Signed) R. C. PICKERING,
Notary Public in and for
Jackson County, Missouri.

Another reason why the Editor has disqualified himself to speak for the Church of Christ in an editorial capacity, is the fact that following the 1943 Conference of the Church of Christ, he counselled and advised the Secretary of that conference to mutilate and change the minutes of that conference in such manner that when the measures for the Referendum were prepared and sent out they, conveyed an entirely opposite meaning than when passed by the conference, to the utter dismay of those who were in attendance at that conference. This procedure resulted in making it necessary for the 1946 conference to not only refuse to sustain the same young brother as secretary of the conference but to later make null and void the referendum bill that had been illegally sent out in its mutilated form. In the 10 a. m. session of

April 6, 1946, a committee was appointed to make a full investigation of the alterations made in the minutes of the last session of the 1943 conference, and later at the afternoon session of the same day, it was provided "that the committee already appointed to investigate the matter of the minutes of the closing session of the conference of 1943, be further empowered to investigate the entire minutes of said conference with special reference to the manner of sending out the referendum bills and the irregular manner of making the tabulated report of the same."

These actions of the conference grew out of the fact that it had been alleged that some of the resolutions of that conference had been altered and that marked ballots had been sent into certain fields by one of the Apostles to influence the people how to vote and if possible eliminate some of his fellow Apostles from the Quorum. And this, after the Twelve had agreed among themselves not to try to influence any vote against any member of the Twelve. The present Editor was the person against whom these allegations were made, which he denied having done. But his denial, when investigated by the committee, was contradicted by written testimony placed in their hands, who reported as follows:

"We the committee appointed to examine the 1943 conference minutes beg to report:

"We examined the entire minutes of the 1943 Conference. **Additions to and omissions from the manuscript, also changes in wording were found.** (Italics mine. C. L. W.)

"In examining the referendum, we find in Bill No. 2, three words deleted. They were "The minutes of." This changes the reading from "The minutes of the subsequent action" to "the subsequent action." This is in comparison with the minutes published in Zion's Advocate. The manuscript and Bill No. 2 agrees.

"In examining evidence presented to us through a letter we read, and the ink markings of the referendum from Skewen, Wales, we are of the opinion that **THE BALLOT THEY RECEIVED WAS MARKED PREVIOUS TO THE TIME THEY RECEIVED IT.**"

"WE find two methods of tabulating being used.
(Signed)

ARCHIE BELL,
C. W. MORGAN,
ROBERT McCLAIN.

The motion referred to above, page 67 May Advocate, 1943, reads "that we approve the minutes of the Spring Conference of 1942, **and the minutes of the subsequent action of the Twelve as read.**" It carried, though the Editor and others wanted it to be stated as it reads in Bill No. 2, of the 1943 Referendum as sent out, see referendum May, 1943, page 5, "Resolved that we approve the minutes of the Spring conference of 1942, and the subsequent action of the Twelve." When the 1943 minutes covering this matter were read for approval the mistake was again made leaving out "the minutes of." A correction was made and the minutes approved as corrected and published on page 67 of the May, 1943 Advocate. Yet when the matter appeared in Bill No. 2, the deletion had been made.

You may say, "this report does not name the parties responsible for these unethical practices." That may be true, but in a letter addressed to the Assistant Secretary of the Conference of 1943, the Secretary stated that Brother B. C. Flint **was** one of those who advised him to make the changes he made in those minutes. I am informed that this letter also was in the hands of at least one member of the committee. To such illegal and unethical practices I most vigorously objected to in an article entitled, "To The Membership of The Church of Christ," published in the June, 1943 Zion's Advocate, page 93 to 96, in which I stated, "We regret the Standards of the Advocate have failed to come up to that set by previous Editors. We want a church paper that is representative of **all** the membership, not a sheet that reflects by-partisan views in its editorials to the exclusion of articles submitted even by a so-called "minority." And today we are still faced with the same questionable editorial conduct by the same Editor, who persists in following such questionable methods which have emboldened him to further excuses of editorial license, until we receive such protests, even from his own field as the following, which indicates that the Editor sent marked ballots for the membership to vote on. We quote from a letter received in 1943:

"I would like to inform you that when we received the referendum form for choosing the Twelve Apostles and so on, every item where we were to record our vote had been marked with a small cross in black lead, in other words dictating to us how we were to vote, but they did not get the votes they wanted because we are not going to be dictated to by anyone—and we took it as a great insult, if you look up the votes from Wales you will find that not one in Wales were in favor of B. C. Flint being an Apostle.

"This letter may be used by you in any way you think proper, if B. C. Flint reads it he will see himself the great damage he has done to the Church here in Wales, and I still maintain that B. C. Flint is not a fit person to hold the Apostleship in the Church of Christ, and if further evidence is wanted it will be forwarded to you in my next letter after the meeting referred to in my home on the 29th of this month, October.

Your Brother in the Faith,

Elder Charles Farrage,
Rosemount, Penlan Rd.,
Skewen, Glam, South Wales.

This Elder, who was on the ground and knew what took place, states that not one vote was cast to sustain Apostle Flint in the Council of Twelve, yet, when the ballots were counted, they showed that he did receive some votes from there. This is accounted for, no doubt from the fact, that in spite of the clear and definite instructions from the 1943 Conference, that the ballots were not to be opened except in the presence of the whole committee, that this was not done, and that in addition to the regularly appointed members of the referendum committee, others were called in and helped count the votes and tabulate them. Was that ethical? No. Yet, Brother B. C. Flint was credited with votes from Wales, that a member there said he did not get.

During the time the present referendum committee

was preparing their instructions and a ballot on the electing of an Editor, as per Bill No. 1, which is now under consideration, the Editor, sought to dominate and coerce them in their work and to influence them as to the wording of the instructions and the ballots. He alleged that because the committee showed the number voting for the various nominees, that that constituted a "marked ballot," and argued in justification of his sending marked ballots, that it was no more than some political candidates do in sending out sample ballots during a campaign. It will be remembered that these sample ballots do not find their way into the ballot box. Also that the Church of Christ does not send out sample ballots, but that every ballot sent out is for the express purpose of being used by its members to vote upon. The membership, everywhere, therefore, should be on the alert for similar marked ballots this year, for, to send marked ballots was ruled by this last conference to be cause for members to be cited for misconduct before the tribunals of the church.

In conclusion remember that Apostle Leon Gould, during the time he was Editor of the Advocate, conducted his work in the most fair and commendable way. He gave both sides to a question a chance to express their views whether they coincided with his or not. The only reason he did not continue as Editor was because he was castigated "as one of the minority" following the 1942 law suit. The false accusations which appeared in the Advocate for that period, some of them over the signature of the Editor, would be a disgrace to any church. In the 1943 conference Brother Gould was elected by the majority vote as Editor over the present Editor, the same as was done this year, yet through political wire pulling, etc., he was defeated in the referendum vote. We sincerely hope that the membership at large will not be deceived again into voting against him and the choice of the conference which was able to pass judgement from what was considered by the conference at the time. Brother Gould is a 100 per cent member of the Church of Christ. He is, and was a patriotic citizen, who had two sons in the service of the nation who fought for a cause that was just. Let us, therefore have a change in the editorial policies of the Advocate.

Most sincerely your brother in Christ,

Clarence L. Wheaton.

THE RESURRECTION

I wish to present some thoughts upon this important subject, from my understanding of the teachings of the Holy Scripture. We will examine first Job 19:26: "And though after my skin worms destroy this body, yet in my flesh shall I see God." Notice the latter clause, "Yet in my flesh shall I see God." Job was then in the flesh and looked forward to the time when in his restored body he should see God. See verse 27: "Whom I shall see for myself, and my eyes shall behold, and not another." Now, if God had to make a new body of the elements nearest at hand as some have thought, Job could not see with the eyes that were his at that time, but would have to see with another pair of eyes; neither could he see

God in his flesh, because he would have other flesh. Now, let us turn to Job 14:15: "Thou shalt call and I will answer thee, thou wilt have a desire to the work of thine hands." What was the work of God's hands? It was not the spirit, as seen in Genesis 1:27, but it was the body, as seen in Genesis 2:7, where God formed man of the dust of the earth, because you will see that in Genesis 1:27 that God spoke and it was done, and does not say that he did any work. Isaiah says, "The dust shall return to the dust as it was," therefore, when the graves are opened the dust will be there to form the same bodies again, and the bones, as seen in Ezekiel 37:7, with the sinew, as seen in Ezekiel 37:6, and flesh made of the same dust that had returned to dust, and we have the same body, and when God has done as he says he will, in Ezekiel 37:13, "When I have opened your graves and brought you up out of your graves," then we can see God in our own flesh and with our own eyes and not others.

Now, I will call up Isaiah to the witness stand and see what he will say. Isaiah 26:19, says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in Dust." Can't you see Isaiah still remembers that he said the dust should return to dust as it was, but now, by the power of God, it will 'awake and sing,' because God has remembered his promises and he is no liar neither is he weak, so that it is impossible for him to fulfill his promises, neither will he think it unnecessary because he will be resurrecting or restoring this time, and not creating, as at the first when he formed Adam out of the dust of the ground. Now, we will see the latter clause of Isaiah 26:19: "For thy dew is as the dew of herbs, and the earth shall cast out her dead."

Now, we call attention to I Corinthians 15:35-38. Paul says: "To every seed his own body," and Isaiah said, "Thy dew is as the dew of herbs." See how nicely the agree, both mean the same thing, one calls it dew and the other seed, while I will call it our first creation or fibrous formation or germ. Now, for a further explanation, just take a peach bud and split it carefully with a sharp knife and you will see a peach all perfect in its parts, even though it will not blossom or begin to develop until the time appointed, now it just develops the parts that it already has and does not add any new parts, and so when Paul goes to explain this same principle, he uses grain to illustrate which would be just the same; now, if we want to raise corn we plant corn, and the same with any other grain, and then he says it is sown in corruption and raised in incorruption, so you see it would not make any difference if we planted grain that was dirty and even muddy or black with soot, so that the germ was all right would raise nice clean grain, but always of its own kind and so serves as a good illustration, because if a horse was buried, if resurrected it would be a horse and not a man, but if a man was buried in the grave and it opened a man would come forth. Now, Isaiah uses the germ or juice of herbs, Paul uses the germ of grain and I use the germ of fibrous formation of fruit to explain the same thing so that this fibrous part does not make

any part of other fibrous formations and so, as Paul says, each in his own order. Now, some have thought it impossible to gather up the fragments of the old body to make the new one of, or to make a body in the resurrection, because they are scattered. Perhaps they have not read the whole of the 15th chapter of the I Corinthians, especially from the 12th to 18th and 33d to 35th verses, and then in the 38th verse he says, to every seed his own body, and then he goes to work to explain in the next verse, and says all flesh is not the same flesh, but there is one flesh of men and another or other kinds of flesh. Now, in the course of reasoning upon the impossibility of God gathering the different particles of a man's body that might be scattered and eaten by other animals and so become a part of other flesh, I do not understand it so, but I see in this 39th verse, that what is my flesh or fiber in my first creation or formation cannot become a part of the creation or fiber or any other animal, and can only serve to develop it by filling out the fibrous formation that I already have and can only serve to furnish strength and be worn out and cast off and that the flesh or fat we retain is not composed of the fibrous substance of other animals, but comes from the vegetable kingdom, so we see God gives us the Word of Wisdom in the Doctrine and Covenants, section 86. If you will examine that, you will find he advises us to eat vegetables and fruit and grain, and not to eat meat, and our health will be better because we will not have to handle food that we can not make any use of, or, but very little use of. Viewing the matter in this light, with Paul's interpretation of the matter, we can plainly see that we do not get all mixed up with the beasts and fishes, and God would not have that impossible task which some would put him to, by not understanding the explanation that God has given in the Scriptures. But I believe that God who made heaven and earth knew what he was about when he commanded his chosen servants to declare that he would bring to pass the resurrection of the body, and that he would open their graves and bring them up out of their graves, and that he foresaw how that they would be scattered and just what would be necessary to get them together again. He also knew that some would question his power and wisdom by reading articles written by the wisdom of men and by the traditions of their fathers and so lose faith in God or else never have it, and so would say, "Our hope is lost, we are cut off from our parts, our bones are dry, our hope is lost." See Ezek. 37:11 or I Cor. 15:35.

Some have not the knowledge of God, but some man will say, how are the dead raised up? Now, I will give a few quotations. First I will turn to the Book of Mormon 2 Nephi 6:3: "Ye know that our flesh must waste away and die, nevertheless in our bodies we shall see God." Good old Job said the same thing. "Oh the wisdom of God, his mercy and grace. For behold if the flesh should rise no more our spirits must become subject to that angel that fell from before the presence of the eternal God and became the devil to rise no more."—Verse 8, 9. Paul said if the dead rise not then we are yet in our sins and we would perish. "And this death of which I

have spoken which is the spiritual death, shall deliver up its dead which spiritual death is hell, wherefore death and hell must deliver up their dead and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other and it is by the power of the resurrection of the Holly One of Israel."—Verse 13.

Now, if we will turn to I Thess. 4:13-16, there he says the dead in Christ shall rise first, then we which are alive and remain shall be caught up to meet the Lord in the air. Now, we see that some are caught up with the same bodies, while some that sleep have to be raised. Now, to be treated fairly, we must have our own body. See Rom. 8:22, 23; the latter clause reads like this: "We groan within ourselves waiting for our adoption, to-wit, the redemption of our body." Now, see John 5:28, 29: "Marvel not at this for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth." See also Phil. 3:21; Rom. 6:5; Rom. 8:11. "The Spirit that raised up Jesus from the dead will also quicken (make alive) your mortal bodies." (same body.) Matt. 27:52, 53: "When Christ was crucified the veil of the temple was rent, and the graves were opened and many bodies of the saints which slept arose and came out of the graves after the resurrection and went into the holy city and appeared to many." We see by this that God was able to open the graves and bring them forth, instead of creating new bodies of the material nearest at hand. But the argument is used that it would be impossible to find those that were in the sea. I think I have made it clear how that could be done; and now we will go to Rev. 20:13, where it says: "And the sea gave up the dead which were in it." Now, what part of the man is in the sea? It must be the body of course, and if so, the sea would have to give up the bodies that were it, and hell, or Paradise, as the case may be, give up the spirits, and then with our own body and our own eyes we could see God; and then as the prophets have said, we can "awake and sing ye that dwell in dust" and rejoice, because we know that the God to whom we have rendered obedience, and whom we are striving to serve and worship, has fulfilled his promises to us. So, now, do I wait with faith toward God, hoping, waiting and ever praying for the upbuilding of God's kingdom and the hastening of the time for the redemption of our bodies. With the armor on, ever fighting for the cause of Zion and her king,

Your brother in bonds,
Geo. H. Wells.

THE SPIRIT, HOLY GHOST, OR COMFORTER

By A. J. Headlee

Jesus Christ, in his mission work among the children of men, chose a great many disciples or representative men to declare or promulgate the gospel and build up the kingdom which he came to establish for the salvation of the human family, and among the rest he chose twelve men for special witnesses, that on them might rest more particularly the burden of building up and setting in order and perpetuat-

ing the church or kingdom of God. For three years Christ taught and instructed them in their duty; for three years had they been with him day and night while they sat and listened to the melody of his sweet and gentle voice, listened to his loving counsel. They learned to love him with all the strength and fervency of their manhood. He had tried, from the very first, to instill into their minds the fact that he could not always be with them, that he would have to leave them and go back to the Father, but it seems that they were unable to comprehend his meaning; they loved him so dearly, their lives were so closely knit into his, they were loth to believe that their friend (the dearest on earth) and king would ever leave them. When the time had about arrived for him to bid them good bye, and knowing the love they had for him, and how they would grieve and mourn for him, and being aware that man was finite, and was fallible, liable to err and go astray when left to himself without some one to counsel and direct, he conceived the idea of sending his Spirit, the Holy Ghost, the third party in the trinity of the Godhead of Father, son and Holy Ghost, to be their comforter and counselor, and cause them to remember all things, whatsoever He had told them as pertaining to the work he had left for them to finish, knowing full well that unaided by the Spirit, they would not be able to keep in mind all things whatsoever he had commanded them, as it is recorded of him in his commission to his chosen representatives, when he said: "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."

When we consider the great importance to the human family of the message with which they were intrusted, that upon that message depended the salvation of all the sons and daughters of Adam, we can realize how necessary it was that they (the apostles) should have, or be indued with the spirit of their office and calling, namely, the Spirit of truth, the Holy Ghost, the comforter. When he told them that he must leave them and go back to his Father, he says: I will not leave you comfortless but will send the promise of my Father upon, or unto you, and I will pray the Father and he will send you another comforter even the Spirit of truth. (John 14:16). When the Spirit of truth is come he will guide you into all truth, for he shall not speak of himself but whatsoever he hears that shall he speak, and he will show you things to come. He shall teach you all things. (John 16:13). And bring all things to your remembrance whatsoever I have said unto you. (John 14:26). The idea of that was that they would teach the plan of salvation just as Christ had taught it to them, that there be no misunderstanding, but all might teach the same truths that all might be a unit as touching the gospel. Instead of part of them teaching baptism for the remission of sins, and that ordinance divided up in four or five different fractions, viz: by immersion, pouring, sprinkling, trine immersion, or no baptism at all. Some teach faith without works; some faith with works; others, the laying on of hands for the gift of the Holy Ghost; others denying that as a saving

ordinance. How necessary that we have the Spirit of the Author of the gospel to teach us and keep us in the right way. Why? Because Paul, the apostle, says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them."—I Cor. 2:14. And Christ says, as recorded in John's testimony, John 14:17: "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." And he says in another place, when his disciples asked him why he taught the multitude in parables, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. 13:11.

The Holy Ghost was only given to them that did the will of the Father, for Christ says, "If any man will do the will of the Father he shall know of the doctrine, whether it be of God, or whether he simply spoke on his own authority (John 7:17), and Peter says, as recorded in Acts 5:32, "And we are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him."

Now, we find that Christ promised his Spirit unto all that believed on, and obeyed him, and the office work of that Spirit was to lead them into all truth, to take the things of the Father and show them unto us; to bring to our minds all things whatsoever it is necessary for us to know as touching our salvation, and show us things to come. It is the only means we have of knowing that Jesus is the Christ. No man can say that Jesus is the Lord but by the Holy Ghost (I Cor. 12:3). And furthermore, our salvation is predicated upon that knowledge, for Christ himself says that "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent." Well, that knowledge can come to us, only as God reveals it to us through his Spirit; it is necessary to confirm us in the assurance that we have done the will of God when we have obeyed the form of doctrine presented to us by Christ and his apostles; as Paul says in his letter to Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." Also 2 Cor. 1:22, "Who hath also sealed us and given the earnest of the Spirit in our hearts." "And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. 4:6. It is also the sealing power and earnest of our inheritance. "In whom also (that is Christ) after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13, 14. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4:30. "But the fruit of the Spirit, (as manifested in the children of God,) is, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5:22, 23. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35. "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly

kindness; and to brotherly kindness, charity."—2 Peter 1, 5-7. And these fruits are borne only by abiding in the gospel of Jesus Christ, for he says: "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me (or his spirit) ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered."—John 15: 5, 6.

It is very necessary then, for us to find out what the gospel of Christ is, that we may yield obedience to its mandates, that we may come in possession of that knowledge that is able to make us wise unto salvation, and that we may have his Spirit to aid us in keeping his commandment, which we will not be able to do without the Spirit's assistance.

Now, of the gifts of the Spirit: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13. "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 16:17-19. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."—Eph. 4:7, 8. Now, among others of the many gifts vouchsafed unto man through the gospel, the Apostle Paul enumerates a few in his first letter to the Corinthian brethren when he says, "Now concerning spiritual gifts, brethren, I would not have you ignorant. * * * Now, there are diversities of gifts, but the same Spirit. * * * But the manifestations of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another, divers kind of tongues; to another, the interpretation of tongues; but all these worketh that one and the selfsame Spirit dividing to every man severally as he will."—I Cor. 12:1, 4, 7-11.

Now, let me add, that as the Spirit is one of the main essential elements in the gospel of salvation, it is of vital importance that we place ourselves in proper attitude towards God, that we may be entitled to the reception of the Spirit; and in order for us to know what is necessary for us to do to receive that Spirit, we have but to turn and read the testimony of the Apostle Peter as recorded in Acts 2:38, when he was appealed to by the people to know what they should do, and he, being filled with the Spirit of God, says to them: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Then it is by obedience to the commandments of God, that we are to receive the Holy Ghost.

The Apostle Paul, in his epistle to the Hebrews, sets forth the six fundamental principles of the gospel in this wise: he says, "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfec-

tion, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of the hands, (for the gift of the Holy Ghost as we will show hereafter) and of resurrection of the dead, and of eternal judgment."—Heb. 6: 1, 2.

I will refer you now to the Acts of the Apostles 8:14-18: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostles hands the Holy Ghost was given, he offered them money." Also read Acts 19:6; I Tim. 4:14; Deut. 34:9; Acts 9:17; 2 Tim. 1:6; Gal. 3:5; Eph. 4:30; Rev. 7:30 as further proof, and may the Spirit aid you in your search for truth, for verily, verily, I say unto you, ye must be born again, "born of the water and of the Spirit or ye cannot enter into the kingdom of God."—John 3:5.

Now, we find by reading the word of God, as revealed to us in the gospel, that the Holy Spirit is first, one of the trinity of the Godhead; second, its office work is (1) to influence men and women to accept the overtures of mercy held out to us by the Father through the gospel of his son, (2) it is to bear witness with our spirit that the gospel is true, and when we have yielded obedience to its mandates, it is to bear witness of our acceptance with God. (3), it is the seal of our adoption as sons and daughters into the family and fold of God; it is to be our comfort in the hours of darkness and trials; it is to be our counselor and guide, our help and our stay, in the struggle for eternal life; it will commend us when we are right, and chide us when we do wrong; it aids us in worship, it makes intercession for us at the throne of grace; in fact, it is indispensable in our warfare for the crown of life in the kingdom of God and his Christ. May God bless you all, is my prayer in Jesus' name.

COMMENTS ON SERMONS

By Joseph E. Yates, Associate Editor.

The Scriptures says by the foolishness of preaching souls are saved. It doesn't say anything about legislating righteousness or the minutes of a general conference saving souls.

I don't mean to be too critical of the people in the General Conference of the church for enacting rules of procedure for promotion of furthering the gospel of Christ. Of course the minutes of General Conference are a record of our transactions and attempts to thus manage the affairs of the church.

Therefore, the pages of the last Advocate were largely used with such record.

It seems that it is easy for us to get too much bulk roughage and not enough essential vitamins in our spiritual diet.

In the late conference there were sacrament and preaching services which offered and supplied the rich things vital to spiritual growth and the saving of souls.

But, we make too little effort to record and pass along the good in the sermons we hear.

Of course, to be able to report the Christian philosophy of sermon is not as important as being able to actually purify and save our souls by correcting and improving our conduct in accord with such Christian counsel.

It is human nature for people to think and talk of the things most interesting to them. We talk and live like we think; unless we are skilled hypocrites, purposely planning to deceive. Hypocrites are not always like they talk or pretend, but they are always like they think. "As a man thinketh so is he."

So I like to reflect back and think of some conference sermons.

The first sermon of the conference was preached by Elder Podhola of Michigan. He was not an old experienced veteran in church work, but his sincerity and logic was beautiful.

The day's business preceeding Bro. Podhola's sermon presented some temptation for discouragement and some cause for sadness.

His sermon was his reasoning aloud why he or anyone else could not allow discouragements to stay in their thinking.

To me, he made three outstanding points. One was his admonition and warning (as he read from the Book of Mormon) that contention is of the devil.

The other two points were in the form of testimony. He related his experience when he had tried to disbelieve the gospel and Church of Christ. He had determined to disprove the claims of the Church of Christ. His testimony to us was that the more he tried to prove that there was no God in it, the more he proved to himself that he was wrong; and that the evidence of the truthfulness of the gospel was unquestionable and unanswerable.

His further testimony was that in his experiences discouragements have disappeared when that "still, small spiritual voice," had touched his soul with a blessing of understanding and a realization of the greatness of God and his work among men.

The next sermon was in the afternoon of April 7th., Brother Clarence Wheaton was the speaker.

I might divide his sermon up in three main sections. First looking with retrospective view at the advances, successes, mistakes, and failures of the Church of Christ.

Second, viewing the conditions and the needs as they are now today; taking inventory, understanding our present status.

And third, his sermon carried the thought that quitters never achieve for the cause they represent nor for themselves, and that there is danger of any of us falling by the wayside; for we know there have been good men among us who at one time worked faithfully with and for the Church of Christ: but who, because of mistakes misunderstanding and departures have gone their way and are not with us now. With the record of the past before us we work, and look to the future, with hope of less mistakes and greater accomplishments.

Brother Jordan gives us one fine sermon on a subject which is not only interesting, but which presents many problems and much concern to individuals, churches and nations. That of human relations with regard to temporalities or in other words individual and

social security: dealing with that part of the gospel in Isaiah 58:6. "Is this not the fast that I have chosen? to loosen the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

His sermon seemed to be persuasion or a call to the Church of Christ to take hold of such problems as caring for the needy.

Brother B. C. Flint also preached a fine sermon one evening during the conference.

I cannot begin to tell all the good things in these sermons but part of his talk was trying to show us the importance of keeping our attention on the main purpose of the gospel work.

He said, "Here in conference we try to do work for God. But what we do here is incidental. The saving of mankind is our fundamental purpose."

In closing he climaxed his good sermon by saying, "Not one member of the restoration who has enjoyed the spirit of God would exchange those precious moments for anything the world can offer."

There were other good sermons, and from memory I could report good from them all. Brother C. W. Morgan preached a powerful sermon, doubtless seasoned with inspiration that lifted us up to where we could see ourselves, and the great need and way to purify our souls if we were to be of service to God and our fellow-man.

I don't have time to comment on all of the sermons I hear. I would, however, like to report some on a sermon we heard here in Independence, Sunday evening, May 26th, by our young brother Wm. Sheldon.

"Billy" is not an experienced speaker. He met his audience in a very modest manner, with the statement, "I feel that of myself I will not be able to say anything of value. So I must trust and rely on God for help in presenting truth for our edification."

I am not here preaching because I am better than those who hear me, not because of my rating of goodness am I here, but because it is laid upon we the ministry to represent Christ.

I know not why He called me. I have no superior quality that enables me to teach or say anything of value. But perhaps if I keep my trust in him and do my part I may develop into one who could convince and persuade men to turn from their evil ways and accept and obey the gospel."

He selected the following reading for our lesson, a portion of the 7th chapter of Moroni, "Or have angels ceased to appear unto the children of men? Or, has he withheld the power of the Holy Ghost from them? Or, will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face of the earth to be saved? Behold I say unto you, nay, for it is by faith that miracles are wrought and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain; for no man can be saved according to the words of Christ, save they shall have faith in his name."

His subject was "faith" and "miracles." Pointing out that we should not be satisfied, that great faith DID exist and that miracles WERE wrought in days of old; but that our faith should be of the kind that miracles might be wrought today. Some of his thoughts were;

by faith angels ministered to men. Through the ages good men have had the spirit of God to direct their own lives and to lead others to righteousness. If these things have ceased then faith has ceased.

We have to be a "doing" church, looking into self to see what needs to be done to purify our souls. We have no claim on all of God's blessings just because we are members of the church.

We being finite keep ourselves aloof from God. We do not always please him but we can if we try.

Have miracles ceased? Yes, because of our failure. Book of Mormon was brought by a miracle. But is that enough? We need now!

If one does not receive light to their minds to guide themselves, they cannot teach others.

"Hunger and thirst, ye shall be filled, knock it shall be opened." We will receive the Holy Spirit for our personal benefit and advancement if we are sincere in our asking.

We should be enjoying greater blessings. God is not at fault. Moroni 7:38-40. "Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?"

These comments I make on the sermons I have heard do not do justice to the men who preached them for they presented many more beautiful thoughts in a more powerful manner than I could report; so I apologize and say, "You ministers of the Church of Christ, if you want the Advocate to be a good, edifying, missionary paper, put some of your good sermons in writing and send them to the Advocate, and don't allow your pride or feelings to be wounded if your contribution does not always or immediately get into the paper. It would be fine to have a surplus of good articles at hand to be used when needed."

HELPFUL QUESTIONS IF HONESTLY ANSWERED

(Citation, Doc. Cov. 119)

Ques. 1.—When instructions were given on April 11, 1887, to "let the Organ and the Stringed Instruments be SILENT when the saints assemble for Prayer and Testimony, was it not then true that the Sacrament Service was for "Prayer and Testimony" also?

Ans.—The only truthful answer is YES.

Ques. 2.—Does not the instruction in the very preceding Par. concerning "the Sacrament Meeting" and the serving of "the Bread and the Wine," (Par. 5) make it clear that the instruction in the following Par. (Par. 6) in the same connection, to let the instruments of Music be "Silent was originally meant to apply to "the Sacrament Meeting?"

Ans.—Certainly. There is no logical escape from that conclusion.

Ques. 3.—If those instructions were obeyed, instead of the practice which was set up during, and after the year 1925, (the formality of pre-arranged Instrumental music in the Sacrament Service) is it not reasonable to believe that a larger measure of Spiritual grace from on high would be enjoyed?

Ans.—We believe so.

Ques. 4.—When the will of God can be obtained concerning any matter so important as "the Sacrament Meeting," or "the Prayer and Testimony Meeting," as

that particular service was designated in those days, may the people not **receive the greater benefit by obedience?**

Ans.—To deny that **obedience to God** is superior to following the notions and formalities of man, would but add the wickedness of Sin to the possible folly of indifference to the importance of **obedience.**

Humbly submitted, and with that love and charity for all the erring, which we also desire of God toward ourselves.

James E. Yates, of The Twelve.

RECORDER'S NOTICE

There is need that our church membership records be accurately maintained. This can best be done if all the pastors or secretaries of the various local churches contact our general church record, Sister Ora Derry, 108 South Fuller, Independence, Mo., and give her your present local membership record, in order that the general church record can be made to correspond with any recent changes.

The Referendum Bills for 1946 to the General Organization of the Young People's Christian League of the Church of Christ (Temple Lot).
Greetings:

In harmony with the recent Y. P. C. L. conference action and the general constitution, we, your referendum committee submit the following referendum bills to be voted on by the organized and scattered members of the Y. P. C. L.

If voting in groups place number voting for each name in space provided. If voting singly place X in space provided. You should vote at the earliest possible moment to facilitate early tabulation.

Please mail your ballot to Katherine Wheaton (Secretary Pro-Tem) 204 W. Sea Avenue, Independence, Missouri, before July 15, 1946, for tabulation and printing in the Advocate.

- Bill No. 1. General Chairman:
Forest Maley, Toledo, Ohio -----
LeRoy Wheaton, Independence, Mo. ----
- Bill No. 2. Vice-General Chairman:
Arthur G. Smith, Wyandotte, Mich. -----
William Sheldon, Independence, Mo. ----
- Bill No. 3. General Secretary:
Mildred Hooker, Independence, Mo. -----
Katherine Wheaton, Independence, Mo. ----
- Bill No. 4. General Treasurer:
Doris Jensen, Council Bluffs, Iowa -----
Robert Jensen, Council Bluffs, Iowa -----
- Bill No. 5. Advocate Reporter:
Marion Sprague, Independence, Mo. ----
Orlea Derry, Independence, Mo. -----
The Referendum Committee.

Minutes of the General Y. P. C. L. Conference. Church of Christ (Temple Lot), Independence, Missouri, April 8, 1946, 7:00 p. m.
Meeting opened by song. Prayer was offered by

Brother Forest Maley.

Moved and seconded that Brother LeRoy Wheaton act as chairman pro-tem. Carried.

Moved and seconded that Sister Katherine Wheaton act as secretary pro-tem. Carried.

Moved and seconded that we invite Sister Betty Morgan to take care of our music. Carried.

Moved and seconded that we petition the conference for further time for our meetings to prepare the names of our officers to be presented for referendum, and what other business we have to perform. Carried.

Moved and seconded that we request Wednesday evening at 7:00 p. m. for a short prayer meeting before we start our business meeting.

Moved as a substitute that we petition the conference for use of the Quorum Room Wednesday evening for a short prayer meeting and business meeting. Seconded and Carried.

Moved and seconded that we adjourn until 7:00 p. m. Wednesday. Carried.

Closed with prayer by Brother LeRoy Wheaton.

Minutes of the General Y. P. C. L. Conference, Church of Christ (Temple Lot), Independence, Missouri, April 11, 1946, 9:00 p. m.

The young people met at the home of Brother and Sister C. L. Wheaton, 204 W. Sea, Independence, for a social and weiner roast from 6:30 to 9:00 p. m.

A business meeting was held from 9:00 until 10:30 to nominate the names of the officers of the Y. P. C. L. to be submitted for referendum.

Business meeting opened by prayer by Brother Bill Sheldon.

Brother Rolland Sprague opened the meeting for nominations for a temporary chairman.

Brother Rolland Sprague nominated.

Moved and seconded that nominations close and Brother Sprague act as chairman. Carried.

Moved and seconded that we send out Brother LeRoy Wheaton's name as one of the two for the office of General Chairman and Brother Arthur G. Smith as one of the two for the office of Vice-General Chairman. Carried.

Nominations for General Chairman were Forest Maley and LeRoy Wheaton.

Moved and seconded that nominations close and that these two names be submitted for referendum for General Chairman. Carried.

Nominations for Vice-General Chairman were Arthur G. Smith and William Sheldon.

Moved and seconded that nominations close and these two names be submitted for referendum for Vice-General Chairman. Carried.

Nominations for General Secretary were:

- Mildred Hooker—12.
- Irene Yates— 2.
- Marie Weaver— 2.
- Katherine Wheaton—17.

Nominations for General Treasurer were:

- Doris Jensen—15.
- Robert Jensen—14.
- Cleo Heath— 5.

Nominations for Advocate Reporter were:

Marion Sprague—15.

Orlea Derry—15.

Doris Sheldon—10.

Moved and seconded that we adjourn. Carried.

Respectfully submitted;

KATHERINE WHEATON,
Secretary Pro-Tem.

General Sunday School meeting, Church of Christ (Temple Lot), Independence, Mo., April 13, 1946, 2:00 p. m.

Superintendent Brother Rolland Sprague was in charge.

Opening song, "Never Be Discouraged."

Prayer by Brother Forest Maley.

Sister Marion Sprague was elected secretary pro-tem.

Minutes of the last meeting were read and approved.

Verbal reports were made from the following Sunday Schools: Flint, Sand Lake, and Muskegon, Michigan; Ave, and Houston, Missouri; Council Bluffs, Iowa; Black River Falls, and Mauwatosa, Wisconsin; and Minneapolis, Minnesota.

Written reports were read from Independence, Missouri.

The Quarterly committee gave their report.

Moved and seconded that we reinstate the present officers. Carried.

The officers were as follows:

General Superintendent Rolland Sprague.

Asst. Gen. Superintendent Forest E. Maley.

General Secretary C. L. Wheaton, Jr.

General Treasurer Irene Yates.

Sunday School Quarterly Committee:

L. A. Gould.

Alice E. Gould.

Amy Gould.

Orla Derry.

Mrs. T. J. Jordon.

Moved and seconded that we instruct the officers to send out sample quarterlies to as many local Sunday schools as possible requesting that they send back their reaction to them. Carried.

Moved and seconded that we call a special Sunday School Convention at the time of the October Conference and that each Sunday School be requested to bring a written report. Carried.

Moved and seconded that we adjourn to meet in October, the date to be set and announced in the Advocate by the General Sunday School Officers. Carried.

Dismissed with Prayer by Brother A. M. Smith.

Respectfully submitted,

MARION SPRAGUE, - - -
Secretary Pro-Tem.

C. L. WHEATON,
General Secretary.

INDEPENDENCE NEWS

As I sit here writing, I can hear the noise of the motor that is driving a machine, which, during the past few days has pushed literally tons of dirt, trees, and small brush into the place, where so many peo-

ple, all down through the years, have had the hopes of seeing a temple stand. As I watch and listen I can not help but think of all the days, weeks, and months of hard work and sweat—of the tears and heart aches—of the sacrifice and suffering that went into the work of digging the excavation which today is so rapidly being filled. When the lot is all filled in, seeded in blue grass and clover and a hedge planted all around it, it will be one of the beauty spots of Independence.

Bro. Ernest Yates of Shawnee, Okla., visited here a few days with his brother, A. Arthur Yates, and family.

Bro. James E. Yates and wife stopped over a few days with relatives on their way to Arizona.

Bro. and Sr. J. Maynard Case, Marvin and Mary Emma, Bro. Robert Case and wife, Bro. Leslie Case and wife, Sr. Edith Bell and her mother, Sr. Harvey Bell of Ava, Mo., went to Cameron, Mo., on Sunday to a reunion of Sr. Maynard Case's family.

Also on the traveling list that Sunday was Bro. and Sr. Charles Derry, Orlea, and Sr. Ethel Holcomb, who drove up to Logan, Iowa, to see Bro. Derry's sister and husband, who are moving to California soon. They went on up to Dow City for a short visit at the old home of Sr. Holcomb and Sr. Derry. Orlea's grandmother had not seen her since she was a small child, so she was very glad to have them stop, if for only a very short time.

Sr. Harvey Bell of Ava, Mo., spent a week here visiting her daughters, Sr. Leslie Case and Sr. Edith Bell.

Sr. Edith Smith has been quite sick the past week, but we are glad to hear she is better.

Janice, the small daughter of Bro. and Sr. Rolland Sprague, is reported very ill. We hope to hear soon of her rapid recovery.

Sr. Dollie Resch and small daughter of Dallas, Texas, have been visiting her parents, Bro. and Sr. W. F. Anderson, for several weeks. The little girl was very sick while here, but was feeling fine again when she left for home.

Bro. Bert Cooper and Bro. Ernie Premo have returned from Detroit, Mich., and expect to stay in Independence until they return to Florida next winter.

Sr. John Bell and her granddaughter, Miss Alice Bell of Ava, Mo., stopped off for a short visit with Bro. and Sr. Leslie Case. They are on their way to visit Sr. Bell's son Walter, who lives in Southeastern Wyoming.

Bro. and Sr. W. F. Anderson, their son, William, and wife, and their daughter, Dollie, Bro. and Sr. C. L. Wheaton, Bro. and Sr. C. E. Derry and Orlea, Sr. Ethel Holcomb, Bro. Bert Cooper and Bro. Ernie Premo, all went to Lawrence, Kan., to attend the "Pageant of Peace" at Haskell College, which is one of the leading Indian colleges in the United States. The pageant was a memorial ceremony in honor of the 500 or more American Indians who gave their lives in World War II. There were Indian chiefs and tribesmen from many states that took part in the pageant, together with over six hundred Indian students from Haskell Collegé. It was a beautiful sight to see and was enjoyed by a great crowd of people.

Orla B. Derry.