

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, November, 1946

Number 11

The Song of The Redeemer

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed His people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath:
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her,
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honor, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen.

—Doctrine and Covenants 83:17

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ZION'S ADVOCATE

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Headquarters on the Temple Lot, Independence, Missouri

EDITOR IN CHIEF, L. A. Gould, Rt. No. 1, Bemidji, Minn.

ASSOCIATE EDITORS, Wm. A. Sheldon, 407 South Hocker, Independence, Mo.; Joseph E. Yates, 1602 North River, Independence, Missouri.

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"Editorial Policy of the Advocate"

"We recommend that the present policy be to emphasize the fulfillment of prophecy, the closing scenes of the Gentile period, all other gospel topics that harmonize with the story of the Restoration, and matters dealing specifically with our relation to other religious organizations."—Conference Minutes, 1939, page 85, May *Advocate*.

"THE GOLDEN AGE"

The age in which we are living has been termed "The Golden Age." Looking around us at conditions, as we find them, in the world, one might be inclined to ask, Why? The answer is found in prophecy.

Prophets of old, looking down the stream of time, seemed to have some such thought in mind, and longed to be participants in these latter-day events.

Alma, in speaking of these events said, "Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice."—Book of Mormon, page 351.

And, indeed, in comparison with other periods of time, there is something so outstanding promised for this period, as to make it the Age of all Ages for the children of God.

Of the advance in science and invention we will not write, but confine ourselves to the Hope that might properly be a moving factor in the minds and hearts of the faithful of other ages as compared with ours.

Going back to the days of Moses, who is said to have been the meekest of all men, which meekness was a result, in part, no doubt, of his experience in the mountain when, beholding the glory of God, he was led to exclaim, "Now, I know that man is nothing, which thing I never had supposed."

Reviewing all of his labors, and trials, and difficulties with a stiff-necked and backsliding Israel, notwithstanding all these, Moses could not look forward to a grand finale for the people over whom he had agonized; for the Lord hid nothing from him, but told him plainly:

"Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among

them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them and they shall be devoured, and many evils and troubles shall befall them; . . ."

Turning then to the history of those Book of Mormon worthies; Nephi, Mosiah, Alma, Mormon and Moroni, and their fellow-servants, the prophets, who labored with them, we marvel at their faithfulness, their diligence, the unflinching courage of their ministry—yet knowing all the time the ultimate failure of their people to reach the heights. Alma, in his prophecy to his son, Helaman, presents the picture:

"Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief; yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nephi shall become extinct."—Book of Mormon, page 466.

Again, turning to the New Testament period, when the gospel of Jesus Christ was being preached in power by the apostles of the Lamb, Paul, in bidding a last farewell to the saints at Ephesus, said:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:29, 30. Also to the Thessalonians he writes, concerning the time of the second coming of Christ:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."—Thess. 2:3, 4.

So, also, the "first elders" of the Restoration had this to look forward to, speaking of events that should take place in their generation:

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled."—Revelation given to the church March 7, 1831.

Thus the "first elders" knew that the light of the gospel which they were instrumental in bringing forth, known as the "Restoration," and which they published to the civilized nations of the world, would be rejected by the Gentiles, and as a result of that rejection the "times of the Gentiles" would come to an end. And today we see the crumbling of the nations. An acceptance of, and an adherence to the gospel of Jesus Christ could have saved them from these terrible con-

ditions. They chose darkness rather than light, and their judgment is just.

Many people are wont to say: If we had only lived in the days of Moses, when God rewarded good, and punished evil-doing immediately, on the spot, or had lived in the days of Nephi, Mosiah, and Alma, and witnessed the sublime faith of these men, and the mighty works of God shown forth among them, or when "Jesus was here among men," or when Paul and Peter and the other apostles carried the good news of salvation to the children of men, it would have been so much easier to live close to God.

The fact seems to be overlooked by such, that in all these periods, conditions similar to those which exist today had to be met. The heart-breaking rebellious, the falling away and dwindling in unbelief, the treacherous acts of erstwhile believers, the heavy trials and afflictions caused by "false brethren," the desertion by families and friends for Christ's sake,—all these **they** had to meet, as **we** have them to meet now, together with strifes, and contentions, and divisions, wars and rumors of wars.

Witness one notable example, notable because of the power of God resident in the prophet who was the principal in the picture:

"Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction according to the wickedness of this people. . . . And behold, if ye shall say, that God shall smite this people, it shall come to pass. And now behold, I command you that ye shall go and declare unto this people that, Thus saith the Lord God, who is Almighty, except ye repent, ye shall be smitten, even unto destruction."

Nephi, having received this charge and this commission, did not go on to his house, but turned himself about, returned to the multitudes, and declared the message:

"And it came to pass that they would not hearken unto his words; and there began to be contentions, inasmuch that they were divided against themselves, and began to slay one another with the sword."—Book of Mormon, pages 578, 579.

A rather disheartening experience. Preaching of the truth then, as today, stirred up strife and contention in the minds of those not exercised thereby, but who were opposed to it. Should one sit down today and repine because of that fact? Nephi did not.

Seeing that humanity is the same in all ages, why then is this age heralded as the Golden Age?

Because this age holds the promise of the final consummation of God's work, which all these ancient worthies looked forward to, but to none of whom was it promised that it should take place in their day.

This promise is contained in the prophecy of Zenos, as found in the Book of Mormon, pages 177 to 188, which likens the house of Israel to a tame olive tree, and the Gentiles to a wild olive tree.

The prophecy is too lengthy to quote here in full; but it should be studied carefully by those who would be informed of things to come. We will touch the high spots sufficiently to give us an understanding of the

great promise made to the faithful in this Golden Age.

First, the prophet likens the House of Israel to a tame olive tree which grew and waxed old, and began to decay, which was fulfilled in the days of Christ and the apostles, when the Jews rejected the gospel; and it was taken to the Gentiles; and as the main top of the tame olive tree began to perish, the branches from the wild olive tree, the Gentiles, were grafted in, through obedience to the gospel, and thus became, as Paul said, "Abraham's seed, and heirs according to the promise."—Galatians 3:29.

Over a long period of time, the root of the tame olive tree was kept alive by the grafting in of the branches, back and forth, and by pruning and nourishing; for the planting of grafts from the mother tree had been made to various parts of the vineyard, as a precaution against the entire loss of the mother tree. One of these plantings had been made in a good spot of ground, which we readily recognize as Joseph's land, or America; and one branch of this tree brought forth bitter fruit, and the other good fruit. This is the Lamanites and the Nephites; but after another period of waiting, the bitter fruit of the tree had overcome the good, and destroyed it; and this was verified in the destruction of the Nephites, four hundred years after Christ, as Alma had prophesied.

Eventually, according to Zenos, all the trees of the vineyard became corrupted, and were found to be bearing bitter fruit, both Jew and Gentile, which necessitated a complete renovation of the vineyard. This was to be brought about through the Restoration of the gospel, as a beginning of the pruning of the vineyard for the last time. And with this last pruning, which is now still going on, comes the promise that it will eventually in a complete consummation of God's work.

Let us quote from the prophecy concerning the particular period we are in:

"And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few."

A few is all that will be needed to accomplish the work, as indicated by the prophecy; for the work **was** accomplished by the few.

"And the Lord of the vineyard said unto them, Go to, and labor in the vineyard, with your mights. For behold, this is the last time that I will nourish my vineyard, for the end is nigh at hand, and the season speedily cometh; and if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come."

And we will note that in this work the branches that had become too "lofty" in their pride and arrogance, and developed an overwhelming anxiety for place and power, and as a consequence were bearing the bitter fruit of strife, contention and division, must be pruned away. The Lord and his servants working together will accomplish this. The Lord knows how to prune in his way; and some of the pruning must be done by his servants.

The balance of the prophecy certifies and guarantees that the pruning will be completely accomplished. We quote further:

"And it came to pass that the servants did go, and labor with their mights; and the Lord of the vineyard

labored also with them; and they did obey the commandments of the Lord of the vineyard, in all things."

The result of this laboring together of the Lord and his servants, the latter being strict to observe ALL the commandments, was:

"And there began to be the natural fruit again in the vineyard; . . . and the wild began to be plucked off, and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof. . . .

"And they became like unto **one body**. . . .

"And the fruit were **equal**."

The prophecy of Zenos was uttered long before Lehi's little colony left Jerusalem to be planted in the promised land, a graft from the mother tree. They brought it with them in their records, and Jacob read it to his people.

And just as it was fulfilled with reference to the dying condition of the tame olive tree,

Just as it was fulfilled with reference to the grafting of the Gentiles,

Just as it was fulfilled with regard to the planting of a graft from the tame olive tree to this land of America,

Just as that graft brought forth for a time, one part wild fruit, and the other part the natural fruit,

Just as the wild branch later overcame the tame,

Just as the trees of the vineyard are now, at this time, bringing forth both the bitter fruit and the good,

Just as these things have all transpired, just so we know that the balance of the prophecy will be fulfilled, that it can not fail, and

That all the "wild branches" will be plucked off and cast away,

That the "trees" of the vineyard will become "one body."

That the fruit will be "equal."

That the vineyard will be "no more corrupt."

That the Lord of the vineyard will call up his servants, and say unto them:

"Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will." . . . my vineyard is no more corrupt, and the bad is cast away, behold, ye shall have joy with me, because of the fruit of my vineyard."

Yes, this is the Golden Age when there will be, not a dispersion of Israel as Moses confronted, not the destruction of an entire people as Alma predicted, not a falling away from the faith and a complete apostasy and consequent Dark Age, as Paul and others foretold, not such a rejection of the gospel by the Gentiles as Joseph Smith and Oliver Cowdery faced; but a glorious consummation of all that the prophets have foretold and looked forward to, terminating in the millennial reign with Christ upon the earth.

It is indeed the Golden Age.

World conditions can not prevent it.

Men and women may depart from the faith,

Quorums and Councils may be rent and torn with dissension, falter, fail, and cease to function; nevertheless the prophecy of Zenos will be fulfilled.

It can not fail.

For thus it is written; and thus it will come to pass.

LEON A. GOULD.

Minutes of the "Constitutional Convention" of the Church of Christ, Temple Lot, at Independence, Missouri, October 7, 1946—10:00 A. M.

Apostle James E. Yates in charge assisted by Apostle L. A. Gould.

Opening Song: No. 175—Guide us Oh Thou Great Jehovah.

Prayer by Brother L. A. Gould.

Scripture was read by Brother J. E. Yates from the Book of Nephi.

Second Song: No. 209.

The meeting opened with the question . . . "Who shall preside?"

Brother Archie Bell moved that the Council of Twelve preside over this convention. Seconded by Brother Denver Gibbons.

Brother B. C. Flint moved as a substitute that the committee appointed to draft the constitution act as chairman. Seconded by Brother A. M. Smith.

Substitute motion lost—2 for, 17 against.

Motion that the Twelve preside carried 12 for, 1 against.

Secretary of the Convention

Sister Angela Wheaton moved that the General Church Secretary act as secretary of the convention with power to choose assistants. Seconded by Brother C. L. Wheaton. Carried.

Pianist and Chorister

Brother C. L. Wheaton moved that Sister Ora Derry act as pianist. Seconded by Sister Angela Wheaton. Carried.

Brother C. L. Wheaton moved that Sister Ethel Holcomb act as Chorister. Seconded by Sister Angela Wheaton. Carried.

Committee on Credentials

Brother C. L. Wheaton moved that a committee of three be appointed to examine the credentials of the delegates and seat the delegates. Seconded by Brother L. A. Gould.

Brother T. J. Jordan moved as a substitute that we proceed to transact such business as comes before us in accordance with the provisions governing our minister's conferences. Seconded by Brother J. E. Yates, who then yielded the chair to L. A. Gould.

Many took part in the discussion.

Point of order was raised by Brother J. E. Yates that the remarks of Brother C. L. Wheaton were not being confined to the question. Point of order was ruled not well taken by the Chair.

Brother A. M. Smith appealed from the decision of the Chair. Seconded by Sister L. P. Sheldon. Decision of the chair lost, 10 for and 12 against.

Discussion was resumed under instruction of the chair to pursue the question at hand more closely. Discussion revolved around the topic of whether or not this convention were legal and be further organized as to the seating of delegates.

Brother A. M. Smith moved as a substitute:

Whereas there seems to be so much difference of opinion and there is seemingly no

way to bring about a satisfactory adjustment of the differences,

Therefore we move as a substitute for the whole matter; that the report of this committee of five ordered to formulate a document in the nature of a constitution be referred back to the General Conference of April, 1947.

Furthermore, that the said committee report shall be published in its entirety in the Zion's Advocate in order that the people may have sufficient time for study before the convening of the Conference of April 6, 1947.

Seconded by Brother T. J. Jordan.

Brother Clarence L. Wheaton moved that we adjourn to 2:00 p. m. and that Brother A. M. Smith be recognized as having the floor at that time. Seconded and carried.

Closing prayer was offered by Brother J. E. Yates.

Minutes of "Constitutional Convention." October 7, 1946—2:00 P. M.

Apostle James E. Yates in charge assisted by Apostle L. A. Gould.

Opening Song No. 298—Oh Jesus I Have Promised to Serve Thee to the End.

Prayer by Brother Frank Jordan.

The minutes of the previous session were read, corrected and ruled approved as corrected.

Brother A. M. Smith took the floor yielded at the end of the previous session and resumed discussion on the substitute for the whole matter that the work of this committee be referred back to the general conference and also be published in the Zion's Advocate in the meantime.

Brother Clarence L. Wheaton moved to amend the substitute for the whole matter before us by striking out all after the word **substitute** and insert the following:

That we proceed to seat the delegates in this convention as appointed by the various local churches represented and proceed as follows:

1. That we hear the report as it shall be submitted by the committee.
2. That we proceed to consider it section by section, with such amendments as are allowed by parliamentary procedure.
3. After this document has been finally approved by the convention, that we shall then by vote of the delegation determine as to whether it be sent to a referendum or referred back to the next Conference that will convene April 6, 1947.
4. That in either event, whether sent to referendum or referred to next conference, that it be presented in mimeograph form for the consideration of the whole Church as a supplement to the Advocate.

Motion seconded by Brother J. M. Hartley.

After some discussion, the vote was taken. Amendment to the substitute for the whole matter before the body lost, 16 for, 17 against. Substitute for the whole matter before the body proposed by Brother A. M. Smith carried, 21 for, 7 against.

Brother Clarence L. Wheaton moved that we adjourn to the next conference. Seconded by Brother L. A. Gould. Motion carried.

Closing Song: No. 217—Soldiers of Christ Arise and Gird Your Armor On.

Closing prayer was offered by Brother Forest Maley.

The above and foregoing is the business transacted at the "Constitutional Convention" of the Church of Christ, Temple Lot, at Independence, Missouri, on October 7, 1946.

Respectfully,

FOREST E. MALEY,

Secretary to the Convention.

MINNEAPOLIS

We have been having some beautiful weather. When we look at the beauty around us, and see the good things God bestows upon us, it is hard to believe there is so much unrest and so much evil in the world.

Sister Mary Schindler is back with us again after three weeks of the flu.

Mr. and Mrs. Clifford Griep have gone to Bemidji, where they have purchased a home. Mrs. Griep was formerly Irma Schrader.

Junior Poot has been visiting his mother, Madeline Poot. He expects to be sent over seas.

Brother Levi Maley, from Mt. Ayr, Iowa, is visiting his son and daughter-in-law, Brother and Sister T. S. Maley.

On October 5th a son was born to Mr. and Mrs. Allan Lehtinen. The grandfather, Brother Horace Darby needs a bigger hat.

We are still holding our church services. The attendance is not large; but we do have some good times, and are thankful that we are privileged to be numbered with God's people.

October 6, 1946.

ALICE DARBY.

BEMIDJI BRIEFS

The Bemidji local like most locals in the Church has suffered with "growing pains." In the fall of 1931 we were organized into a local Church of Christ, the main factors at that time being three large families; and during the ensuing fifteen years the younger members have grown up to young manhood and womanhood and have scattered abroad, starting homes and families of their own, thus leaving the home local bereft of their presence more or less, so that even though others have moved in and then sometimes away again, and some having joined other groups entirely, yet there has been some growth until today we number more than ever before. However many of our number are scattered members.

During the depression of the 1930's and the beginning of World War II we were at a very low ebb, but we have begun to grow again during the last couple of years.

Two years ago last April, Brother and Sister Denver Gibbons, and son, Dick, from Viceroy, Canada, moved here, becoming members of our local, Brother Gibbons having served as Pastor of the local for two years. Later the oldest daughter of Brother and Sister Byron Wentworth, Sister Laura Lamb, with her husband

and two small daughters, Judy and little Pattie moved here from Oklahoma. Then two families from Minneapolis moved here last spring, Brother and Sister James Spargo with their three children, Carol Ann, Jimmy and little Crissie, and Brother and Sister William Nast and daughter, Caroline, and how we do appreciate the prospects of a growing congregation for our church services.

Then, too, during the last year we have been cheered by the return of most of our young men who had been called into the service of Uncle Sam.

On Thanksgiving Day, 1945, Brother Arlo Gould reached home, coming from Guam via Stapan, where he had been stationed during the summer and fall before, which made this the happiest of Thanksgivings to all those most closely concerned, and also something to be especially thankful for.

Early in the spring of 1946, Brother Henry Winegar returned from the Pacific theater of war where he had spent some time. At one time he helped fight off "suicide planes" from attacking the ship he was on and later, after the treaty of peace was signed, his ship was among those who occupied in Tokio Bay for a time.

But after a few weeks' visit at home he seemed very anxious to go out west again for some reason and shortly after going west word was received from him that he had married a young lady in Portland that he had met a couple of years before while stationed there, before being sent over seas.

About a year ago Brother Phillip Wentworth, usually known as Ben, reached home to his wife and small daughter. He too had served in the navy on the Pacific, and had seen some of the war action, his ship receiving battle scars, making it necessary to put to a port for extensive repairs. I say his ship, meaning of course Uncle Sams ship that he was serving on.

Now Brother Phil and wife have a wee son.

Then on Christmas day, 1945, Brother Ernie Wentworth reached home, after having travelled almost around the globe in serving Uncle Sam, as it had been his lot after leaving U. S. A. to be stationed first in northern Africa, then in India, Burma, and finally in China, but at last home again; Happy Christmas!

Yes of course, with two sons home safe and sound from the terrible war, but saddened, too, because of the one vacant place that would never be filled again, for one son had sacrificed his life for the good of his country, or for the sake of peace, and will never return home again.

Did I say never return? Oh no, I don't mean that, for we who knew Brother Burt Wentworth best knew what an outstanding, upright, and honorable young man he had become as he grew up to young manhood. In fact even yet he was hardly more than a big boy when he was called into the service of Uncle Sam; but as one man, who had worked with Burt for several months before he was called into the army, remarked, "Burt was one of the best members here in the local,"—so we feel about him as we think of him as he lies buried over in Ie Shima, Ryukua Islands. We think of him as we do about the other young brother this local lost in death some years ago, Brother Wallace Anderson. We feel sure they will be numbered among those who are waiting the glorious day when Christ will

come to earth with all His Holy Angels with Him; and so although we mourn our loss, yet we rejoice in our knowledge that these loved ones will return again, and our constant hope is that we too may live as honorable, just and upright lives, that we may be worthy to meet our Savior, Christ the Lord, on the Great Day when He comes and brings all His Holy Angels with Him.

What a Glorious Day that will be, so much more worth striving and living for than anything of an earthly character, that great day "Of a Thousand Years."

Oct. 17, 1946

ALICE E. GOULD.

MICHIGAN NEWS

Editor Advocate: You will find enclosed some news items from Michigan for Zion's Advocate. They are quite late getting in; but they might be of interest. Everybody well here in Flint, both physically and spiritually.

GLENN A. McNAUGHTON.

1126 Utah Ave., Flint, Mich., Nov. 3, 1946.

Pastor C. W. Morgan started a series of meetings at the Church of Christ in Flint, September 29th, and everyone should try to attend as we do not know how long they are going to last.

Muskegan and Sand Lake held a union picnic Saturday, August 17, at Twin Lakes with an attendance of 102. Also, we had with us Brother Willard Graves, our State Sunday School Superintendent.

A good time was enjoyed by all, especially the ball game with the Ladies vs. the Men. It was the first time many of us had played ball since school days and we were all a bit lame the next few days, but Muskegan had an attendance of 48 out to Sunday School and Sand Lake, 59.

Our picnic was held at one of the nicest parks, with all its accommodations and especially the grand bathing beach that was enjoyed by many.

YOUR REPORTERS.

Since conference we have had one all-day meeting, which is the third Sunday of each month, in which we welcome everyone who can attend.

In the morning we had our sacrament service, following with prayer and testimony. Then we went to a nearby lake for dinner and returned at 2:30 for our Sunday School.

We have had two baptisms. Richard and Gale Brantner were baptized Sunday, August 4, at Baptist Lake by Elder Ardy Hanes. Prayer was offered by Elder Ted Hoskins and as each of the boys went down into the water our hymns were "Draw Me Nearer," and "My Faith Looks Up to Thee," followed with prayer by Elder Atwood Shelley.

We returned to the school house for confirmation by Elder Hanes, assisted by Elder Ted Hoskins and Atwood Shelley. We pray that God's blessing will follow these young brothers.

Our Ladies Aid is held the first Wednesday in each month; we cleaned our school building where we hold services, and the men are planning on painting the inside of the building this week. Our Ladies Aid has had two sales of clothing; also we have made a quilt.

In our adult Bible Class we are studying our Articles of Faith. We had Brother Graves with us on Sunday afternoon. He gave us a sermon on not losing our faith in God.

Yours in Christ,

LILLIAN HANES,
Sand Lake Reporter.

The Sand Lake Sunday School held its all-day meeting September 15, at the home of Sister Louise (McComber) Lessards, at Gull Lake, near Battle Creek.

Brother McNaughton gave us a sermon in the morning on 1st chapter of St. John.

In the afternoon Brother Graves taught our Bible Class with the 4th chapter of Luke as the lesson.

After services our group went to the nearby Kellogg Bird Sanctuary and viewed the many birds. It must be a sight indeed when they stop in the fall on their way south.

The quilt made by the Ladies Aid went to Mrs. Floyd Heath, Muskegan, along with our kind regards. Our Ladies Aid met September 11, and mended clothing in preparation for their sale in October.

A party was held Saturday 14, for the Intermediate Class whose teacher is Sister Sally Brantner. They had three winners in their contest for the most Bibles present.

The inside of our meeting place certainly looks nicer, due to its coat of paint. Thanks to Bren. Ted Hoskins and Ardy Hanes.

Our Sunday School has voted to send the collection for every third Sunday to the state organization.

SAND LAKE REPORTER.

WEDDING BELLS

Church of Christ was decorated with palms, candleabra, tiffany baskets of gladioli and chrysanthemums for the wedding, August 31, of Mary E. McNaughton and Jesse R. Dague, Lansing.

Elder Carl W. Morgan officiated before 100 guests.

Mr. Dague is the son of Mrs. Cora Dague, Marion, and the bride's parents are Mr. and Mrs. Glen A. McNaughton, Utah Ave.

Carrying cream-colored roses, the bride wore embroidered net over white satin. The gown featured a fitted bodice, with a full skirt ending in a brief train. Her finger-tip veil was held by a tiara of seed pearls.

Edna McNaughton, sister of the bride, was maid of honor, wearing pink taffeta and net. Lila Michell, Marion, wore blue chiffon. Both carried gladioli and bebe mums.

Miss Prentis Dague, Detroit, was soloist, with Mrs. Dan Houseknecht accompanying.

Kenneth Hartzog acted as best man. Seating the guests were Delilah Hartzog and Mrs. Glenna Baker gowned in blue with identical corsages of split gladioli.

The collection table for the reception in the church parlors was centered with a five-tiered cake topped with a miniature bridal couple. The couple left on a trip to Niagara Falls, the bride wearing a gold-colored suit with cherry cokes accessories. They will make their home at 2216 Wisconsin Ave.

DELINQUENCY—JUVENILE OR ADULT

Whenever the subject of delinquency comes up in our discussions, the question that always comes to my mind is, "Delinquency, juvenile or adult?" The difficulty is not so much that young people will not cooperate with the law but that fathers and mothers will not assist in crime prevention. Only when the children are brought before the courts are they anxious to help. Then usually it is too late.

When young boys and girls are left to roam the streets or to shift for themselves, are they being dealt with unjustly? It seems not, for every youth likes freedom, especially at night. Church is no excuse. No one is justified in letting children run wild. Many parents take refuge by saying, "I have placed little Johnny in the Lord's hands." Well, if I have it figured correctly the Lord has placed little Johnny in your hands.

What satisfaction would you have in going to church if, while you were there, your son was out stealing a car? You would have been better off to stay at home than to allow a chance for the devil to work on your boy while you were in church. A business man does not wait until bankruptcy before he seeks expert advice. Do we place more importance on money than we do on life that we, without plan and careful guidance, run the risk of failure because we are not interested enough to guide our children properly?

The young people blame the adults. They say, "Don't blame us for the things we do. After all, the grown-ups own the "beer joints" and dance halls. You condemn us for drinking yet you tempt us beyond resistance by your billboards, newspapers, and radio advertising. You make sin look glamorous. You say dance halls are not fit for young people—yet we don't own them—you older folks do!"

If the youth of our communities are bad, remember we helped to make them that way. You say, "I've done nothing to cause a young person to go wrong." That may be true, but here is the indictment. You haven't really inconvenienced yourself to help them to live right in the home, church, school or among the right friends. So, if our young people are important enough to us, we can help them!

I am also sending along a poem given to my husband when our baby was born and which has been a guide to us:

A Little Fellow Follows Me

A careful man I ought to be;
A little fellow follows me.
I do not dare to go astray,
For fear he'll go the self-same way.
Not once can I escape his eyes;
What 'ere he sees me do he tries.
Like me he says he's going to be;
That little chap who follows me.
He thinks that I am good and fine;
Believes in every word of mine.
The base in me he must not see;
That little chap who follows me.
I must remember as I go
Through summer sun and winter snow:
I'm building for the years to be
That little chap who follows me.

—Mrs. E. M., Hettinger Co., N. D.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

REPENTANCE

By Apostle T. J. Jordan

Repentance is one of the principles of the gospel of Christ. Isaiah explains what repentance is as follows: "Cease to do evil; learn to do well." And Paul charges: "Abhor that which is evil; cleave to that which is good;" which John enlarges thus: "Follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."

But true repentance carries us well beyond the above quotations. It requires us to make restitution for the wrongs done so far as is possible.

John the Baptist was the forerunner of Jesus Christ, so ordained by divine authority. Matthew 3:1, 2, has this to say:

"In those days came John the Baptist, preaching in the wilderness of Judea and saying, Repent ye: for the kingdom of heaven is at hand."

That was his task. His mission in life, was to cry repentance unto that generation, in order to prepare the way for the coming of the Messiah.

He began this mission in the year 26 A. D., and continued to cry, Repent ye, Repent ye, for four years, prior to the appearing of Christ in his mission and ministry, which began in the year 30 A. D.

Then, when Jesus began his ministry, we hear him in the following language:

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Matt 12:41.

"I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13:3.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7.

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."—Acts 8:20, 22.

Again we hear Peter on the Day of Pentecost, as recorded in Acts 2:38:

"Then Peter said unto 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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Matthew, the third chapter, tells us that John was

preaching in the wilderness of Judea, when three classes of converts came to him seeking for baptism, but he refused to baptize them until they had first repented of their sins. Hear him in the following language, verse 8:

"Brink forth, therefore, fruits meet for repentance."

Paul, writing to the Romans, said (chapter 2, V. 4): That "the goodness of God leadeth thee to repentance."

And in writing to the Hebrew Saints, in speaking of Esau, who had sold his birthright for a morsel of meat:

"For he found no place of repentance, though he sought it carefully with tears."—Heb. 12:16.

Thus we see his repentance came too late. May we remind you that "God's Spirit does not always strive with man?"

The prodigal son's repentance came to him not too late; but in due course of time, and in time, as you shall see in Acts 15:17-21.

Paul, in writing to Timothy, said:

"If God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. 2:25.

The lack of true repentance in this day and age of the world is in the fact that the peoples of the earth **will not repent** and **acknowledge** the truths of the gospel of Jesus Christ; but seek to climb up some other way. The hue and cry is, Just believe. Just believe. Jesus did it all. No more for you and me to do! Only believe!

"The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter 3:9.

No, God is not slow nor slack in fulfilling all his promise when men keep all of his commandments. Here are some of his commandments:

Have faith.

Repent.

Be baptized in water.

Receive the baptism of the Holy Ghost, which is given through the laying on of hands.

Paul in the 6th chapter of Hebrews says these are principles of the doctrine of Christ.

Then why do men seek to evade and avoid these very important principles, as laid down by John the Baptist, Jesus Christ, the Apostles of our Lord, and many others?

May God hasten the day when men will seek earnestly the way of truth and light, that peace may come to mankind.

SERMON BY APOSTLE B. C. FLINT

Sunday Morning, September 29, 1946, at the Church of Christ, on the Temple Lot.

Scripture reading 3 Nephi, 12:6-24.

Text: "For when for the time ye ought to be teachers, ye have need that one teach you again which **be** the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Hebrews 5:12.

Last evening I was asked the question: "Was there such a thing as interpretation of Scriptures." I paused a moment and remembering Peter's statement in 2 Peter 1:20, 21, wherein he states that, "No prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake **as they were** moved by the Holy Ghost," I answered "No," because the original position of the latter-day Restoration is that the scriptures are their own interpreters, and it is to this principal thought that I would direct your attention this morning.

But first we wish to establish the truth as found in our scripture reading this morning as to the meaning of terms. Much has been said about the church as an institution having prior jurisdiction. The idea being that institutionalism, personified in the physical church here on earth is the source of spiritual life rather than the gospel to which the church is committed. But we read in 3 Nephi 12:20, "For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, **IF IT SO BE THAT THEY ARE BUILT UPON MY GOSPEL.**" (Emphasis mine B. C. F.). And in the 22nd verse we read further, "And if it so be that the church is built upon my gospel, then will the Father show forth his own works in it."

By these statements of the Master we learn that gospel comes first. They show clearly that the gospel **IS NOT** dependent upon physical church organization, but that church organization **IS DEPENDENT** on the gospel of Christ.

In short had there been no gospel there could have been no church. Hence, we are not, nor can we be, baptized into the physical church organization as some would have us believe. Baptism as the "new birth," is above and beyond the jurisdiction of mere church organization. It is a divine principle. As Paul says, "As many of you as have been baptized into Christ have put on Christ." Galatians 3:27.

But we wish to notice this farther along. Just now we would not be understood as minimizing the importance of a church organization. We all concede that such an organization is necessary; and also that it must be constructed according to the divine plan. It is simply the fellowship of those who have been baptized into Christ.

Were it divine in itself it **COULD NOT** go into apostasy. Furthermore, it was **NOT** church organization that the angel restored to earth, through the ministry of Joseph Smith and his associates. It was the gospel, which is the plan of salvation through the blood of Jesus Christ, that was restored, and incidental thereto, there was restored the authority of the priesthood, authorized to administer the ordinances of the gospel

and bring about a renewal of the new birth in Christ. In proof of this, we cite the simple fact that prior to April 6, 1830, some seventy or more persons had been baptized into Christ, thus furnishing physical material out of which to construct the physical church organization, again showing that the church is dependent upon the gospel, and not the gospel being dependent upon the church. The present division among the peoples of the Restoration is proof positive that our error all through the years has been this persistent attempt to institutionalize the "body of Christ."

We now wish to turn our attention to the plain evidence from scripture itself, that the scriptures **ARE** their own interpreter. In Hebrews 6:1-2, we are given in numerical order the "first principles of the oracles of God." They are briefly the principles of Faith, Repentance, Baptism, the Laying on of Hands, the Resurrection, and Eternal Judgment." Six fundamental principles that the Restoration ministers have insisted from the beginning are really and truly fundamental.

Now, have we, according to our text, reached the place where we need to be **again** taught instead of being teachers of these principles, so that we need creeds or constitutions, or what not to guide us?

To illustrate my meaning as to how simple it is to follow the simple interpretations of these principles as found in the scriptures, we will relate an incident that really occurred some years ago in one of our missions. One of the brethren had been challenged to debate the proposition as to baptism being a saving ordinance.

The statement of the case was: "Resolved that Baptism in water is for the remission of sins." Our brother affirmed this proposition, his opponent denied. In opening, our brother arose, adjusted his glasses and read the 38th and 39th verses of the 2nd chapter of Acts: "Then Peter said unto 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. For the promise is unto you, and to your children and to all that are afar off, **even** as many as the Lord our God shall call." Then he sat down.

His opponent rose and had at his command a stack of books two feet high composed of the commentaries and analyses of the eminent theologians of the day, and sought **FROM THEM** to set aside the simple statement of scripture as read by our brother. After he had spent an hour in such exercise, he sat down and our brother again rose and again adjusted his glasses and again read the 38th, and 39th verses of the 2nd chapter of Acts, and said, "Why, it is there yet." That settled the debate and what more was really necessary?

So it is with the ministry of the Restoration message in all of its parts. None of it needs private interpretation. Either it is the old Jerusalem gospel restored in these latter days or it is not. And if it is, we will certainly find a full and complete interpretation of what our message is in the scriptures, the Bible and the Book of Mormon.

Let us take the first one. The principle of "faith." What is faith? Turn with me to the 11th chapter of Hebrews and there we are told that, "Faith is the substance of things hoped for, the **EVIDENCE** of things not seen." Also we are told that "Faith comes by hearing and hearing by the word of God." And still again, "Without faith it is impossible to please him, for he that cometh

to God must believe that he is, and that he is a rewarder of them that diligently seek him." Read as many commentaries of the theologians as you please and you cannot find a clearer interpretation given of faith than the foregoing. And these are only a few of the texts of scripture we might adduce; and the same is true of all of the rest as we shall see.

Next we take the principle of "repentance." What is repentance? Again we will give just one reference because that will be sufficient. "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing, for godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." What human interpretation to the foregoing can add one iota to its clear meaning?

Now we come to the next fundamental principle, that of baptism. And while its origin, scope, purpose and consequences is equally clear in scripture, we regret to note that even in the Restoration its place in the gospel economy has become obscured, and we are told that we are baptized into the physical church, when there is not a single scripture text that will support such a theory. The simple idea that baptism is the door of entrance into the spiritual kingdom of God, is twisted to mean that it is a door of entrance into the physical church here on earth; and this idea is the natural outgrowth of our propensity to institutionalize the body of Christ and make it subject to human caprice or control.

This further grows out of the sad picture that presented itself at the death of the latter-day prophet when the church, which was one body up to that time, broke up into fragments, each fragment claiming to be the correct continuation of the whole, and so demanded that anyone who may have mistakenly followed any other of the early leaders who arose as factional leaders, over each separate group, than themselves, must be rebaptized to come into any one separate group. So the scriptural statement in Ephesians 4, that says "there is one Lord, one faith, and one baptism," must now be read to say, "One Lord, one faith, and one 'church' baptism."

They seem to lose sight of the fact that it WAS THE CHURCH, that broke into these various fragments to factions, and that persons who had been baptized into Christ under the authority of the angel of latter days went individually into each of these various fragments, or factions. They seem to lose sight of the fact that there are only two things that could possibly vitiate that God-authorized baptism and priesthood, and that is apostasy or personal transgression; and apostasy simply means to tamper with an organic principle. Baptism is an organic principle. It is a divine principle. It means to put on Christ. It does not mean that to follow, mistakenly, some human leader that Christ's blood no longer atones.

This reminds me of an early experience I had in my ministry. Another brother and myself were constantly engaged in missionary work, and in a certain

locality we were holding meetings in a little country church. One evening we were visiting at the home of a very fine family who were Baptists. A storm came up and we were unable to get to the church for the evening service, so we were kindly invited to spend the night with this Baptist family. Of course, we spent the time in friendly discussion of gospel topics, during which the good mother of the household emphatically declared that baptism was NOT a saving ordinance, but was merely an outward sign that one was a Christian, or an outward sign of an inward grace.

We then asked her if she considered it possible that one might get into heaven without being baptized, to which she unhesitatingly answered, "Yes."

We then asked if it were possible to get into the Baptist church without being baptized and she just as emphatically answered, "No." So we called her attention to the fact that according to her philosophy it would be easier to get into heaven than it would be to get into the Baptist Church.

We hope and pray that the Church of Christ, on the Temple Lot, will never place herself in such an inconsistent position, and where we will say to our brethren in the various factions of the Restoration, whose baptisms came from exactly the same source as ours on the Temple Lot did, that they may be in the kingdom of God all right because of that fact, and they may remain in that kingdom if they will just stay where they are, but if they want to get into the Church of Christ on the Temple Lot they will have to be baptized.

That would be RE-baptism. By that act we would be tampering with an organic principle, and it would be an act of apostasy.

True, we do not deny the possibility that any one of these factions may get so far away from the divine principles as at first introduced into the world by an angel from heaven, that they would themselves be tampering with an organic principle, and perhaps in some instances they have done so; but that does not apply to those hundreds of God-fearing saints who still may profess membership in these factions, but whose baptism goes back to the fountainhead of the Restoration.

Suppose that someone should obey the gospel and then be banished upon an uninhabited island, and while there the church here at home should go into absolute and complete apostasy. Would that fact destroy that individual's standing with God?

Remember the church was ONE BODY at the time of the death of the prophet, and there is not a single separate group today, including the Church of Christ on the Temple Lot, that can get back to original sources without passing through the period that surrounds the death of the prophet. There is not a single group that can separate their priesthood authority from that present in the one body that existed at the time of the breakup following the death of the prophet.

Now let us make a scriptural analysis of this matter and remove from it any human interpretation. First, Paul tells us that those who have been baptized into Christ have put on Christ. (Galatians 3:27.)

Then we are told that when we have thus put on Christ in this manner that he then becomes our advocate with the Father if we sin. (1 John 1:7.)

Our advocate then with the Father after we have been baptized into Christ is Christ himself, if we sin, not another baptism in water.

Then we are told that Christ has suffered ONCE for sin. (1 Peter 3:18.)

He did not suffer twice so that we could put him on twice. No, only once.

Then we are told that if after having thus put on Christ and he has become our advocate with the Father, that "it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put **Him** to an open shame."—Hebrews 6:4-6.

Does any of this require private interpretation? Not if we set aside our ideas of institutionalism and let it stand as it is.

So to sum up, we have this: By being baptized into Christ we put on Christ, and by putting on Christ, we have an advocate with the Father if we sin; and this Christ has made this possible just ONCE by being crucified ONCE, and he intercedes for us at the Father's throne if we sin. But, if we cast him aside, and seek other means of intercession, we are sons of Perdition and it is impossible to renew us again to repentance, because we have recrucified Christ, and so have no further claim on him.

Any attempt to make water a substitute for the atoning blood of Christ, is apostasy. It is tampering with an organic principle, and it is an insult to Christ to even suggest such a thing. And nowhere in the Scriptures do we find sanction for such a practice. It is no more possible to pass through two spiritual births than it is to pass through two physical births. And, Jesus himself makes this very comparison in St. John 3:1-6. Only recently have we been confronted with this heresy in the Restoration. Evidently we have need to again be taught, "what be the first principles of the oracles of God."

The next principle is the principle of the Laying on of Hands. Does this require any private interpretation? Let us see. In the 8th chapter of Acts we find a very wonderful story of the results of preaching Christ. A man by the name of Phillip went down to the city of Samaria and we are told he preached Christ to them, and that there was great joy in that city, and they were baptized both men and women (no babies, mind), and that when the apostles in Jerusalem heard the wonderful news they sent Peter and John down there to assist in the work, and to do the work assigned to them. So they, when they had come down, laid their hands on the folks who had been baptized, and through the laying on of the apostles' hands the Holy Ghost was given.

This might not make the story so interesting were it not for the fact that there was a certain curious fellow there who was mystified by this procedure and offered the apostles some money, so he, too, could bestow the Holy Ghost by the laying on of hands.

Can any human interpretation add anything to this story? We also have a repetition of this in the 19th

chapter of Acts, where Paul also has a similar experience and again the Holy Ghost is given through the laying on of hands. So we leave that with the rest.

There are still two other principles of the gospel, but time will not permit a full and complete appeal to scripture for their interpretation, so we will simply state that the message of the birth of Christ into the world is indicated as being a message of joy to ALL people. Hence in order for ALL people to benefit by it, ALL people must contact it before they can either be saved or condemned by it; and further, since, only a very small portion of the peoples of the earth have ever even heard about Christ, in this life, there must be somewhere else that they will have this privilege. So we read, "For this cause was the gospel preached **also** to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter 4:6.

This does not say that any who have had the opportunity to hear about Christ in this life will be given another opportunity to hear about him in the next world; but it DOES mean that in order for all mankind to be benefitted by the coming of Christ into the world, that all mankind must be given an equal opportunity of hearing about him somewhere. And this, because ALL mankind are to be resurrected; and there are to be two resurrections. The first resurrection being at the time of Christ's final coming to earth. This is the resurrection of the righteous. Then there is to be another resurrection of those who have been in the prison house, after a thousand years and a little season; and then there is to be the final judgment, when ALL mankind stand before the king to be judged and we are told that they are going to be judged according to their works. See Revelations 20. So the principles of the resurrection and eternal judgment are as clearly interpreted in scriptures as any of the other principles.

So we should not stand in need of again being taught "which be the first principles of the oracles of God."

THE MISSION OF CHRIST

The Lord's personal ministry was very short; and it was the most important mission ever to be carried out in the world, in which he made it possible to redeem the people of all ages from their lost and fallen state, and that they might be saved in the Kingdom of God.

In his death on the cross he was made the great and last sacrifice for the people of this earth for all time. He made it possible that all may be saved by accepting the Gospel, which represents his death, burial, and resurrection!

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:3-4.

After receiving this new birth we must keep his commandments. He once said: "Now that light has come into the world, you have no cloke for your sins." The Lord gave us the Gospel full and complete, and we have only to accept it and walk with him in the "straight and narrow way."

In the short time of his personal ministry he gave the Gospel complete; but some means had to be provided for his work and ministry to go on throughout the world and until his return, so he called his disciples around him and told them, "I will build my Church." And he called men to the ministry and ordained them with the authority to represent him; and he gave them a world-wide mission. He told them what they should do and preach, and he promised to be with them unto the end of the world. And the gifts and blessings of the Gospel were promised them as long as they were faithful in keeping His commandments.

"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. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Mark 16:15-20.

For many generations they went out preaching the gospel, and the Lord blessed their work, with the signs following them that believed.

We are, as ministers, representing the same church,—The original church of Christ returned to the world, and also the original great commission the Lord gave us! "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 always, even unto the end of the world." Matthew 28:18-20.

The Lord has promised to be with us as long as we teach the people to keep his commandments, and we have no right to teach any other commandments.

The Church of Christ is the means whereby the work of Christ is carried on throughout the world. It is the Bride of Christ, and is loved by him, as a husband loves his wife. Apostle Paul mentions it in these words:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5: 25-27.

If there is any spot or blemish on the Church of Christ now, it is not pleasing to Christ, and has no place in his church. It should be a glorious church and be perfect. If there is anything to mar the beauty of this perfect Bride of Christ, it is of men, and should be removed at once, and cast aside as the works of man.

If there are any commandments, or movements, plans, or programs that Christ did not command, they have no place with us and should be dropped at once.

We are nearing the time of the return of Christ,

and it is necessary for the scriptures to be fulfilled which say, "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The time is here for the church to arise and put on the "beautiful garments," according to the scriptures. It will then be perfect, and without spot, or blemish, or any such thing. We will be able to go out into the world and preach the gospel, and hold up the Church of Christ without a single thing to mar the beautiful Bride of Christ. We will preach nothing but the gospel and the commandments of Christ. We will cast off all the commandments and traditions of men, with all their contradictory and questionable doctrines.

The last pruning of the Lord's vineyard is rapidly approaching, when all the branches that do not bring forth good fruit will be cast off and new ones grafted in.

If there is anything connected with the Church of Christ that would make any one be the least ashamed, you can know that it is not of the Lord. For it has been said in the scriptures, "He would make his wonderful works to be remembered." Read the 111th Psalm, where he said, "The works of the Lord are great, sought out of all them that have pleasure therein."

When you have finished reading this, turn to your Bible and read the 5th chapter of Ephesians in which are these words: "For the fruit of the Spirit is in all goodness, and righteousness and truth; proving what is acceptable unto the Lord."

ROBERT McCLAIN,
5224 Delmar Blvd.
St. Louis, Mo.

TRACING THE SABBATH

By L. A. Gould
Introduction.

In view of the challenge sponsored by some of our co-religionists accompanied by the offer of a large sum of money to any one who will produce one Bible verse which says definitely that Sunday is the sabbath, and the increasing activity upon the part of those opposing a first day of the week sabbath, it becomes essential that some attention be given to the challenge, and to the "sabbath day" as taught and practiced from a Bible standpoint.

The challenge to produce one verse from the Bible saying definitely that Sunday is the Sabbath, can be fully met by the challenge to produce one verse from the Bible saying that Saturday is the Sabbath. Since neither can be found in the Bible, the absurdity of such a challenge is apparent.

But we do challenge any one to produce the evidence from the Bible that Saturday was ever set apart, by divine authority, either before Christ, or afterwards, as a fixed day of the week sabbath.

We do challenge any one to produce the evidence from the Bible that any day of the week was set apart as a fixed day of the week sabbath, either by custom, or by command, before the crucifixion and resurrection of Christ.

We do challenge any one to bring the proof from the Bible to show that the Sabbaths of the Israelites for over sixteen hundred years, from Moses until Christ, were not ALL fixed day of the month sabbaths, and

had no reference to any fixed day of the week sabbath.

We shall undertake to prove in this treatise, and expect to be successful in the undertaking, to the mind of any reasonable, unprejudiced individual, that the weekly sabbaths of the Israelitish commonwealth were all fixed date of the month sabbaths, and hence could not have fallen upon any fixed-day of the week; but varied in that respect as do our fixed-date of the month holidays, now, such as The Fourth of July, Christmas, New Year's Day, etc., which fall upon a different day of the week each succeeding year. Hence the fixed-day of the week Saturday sabbath has no foundation in scripture.

CHAPTER 1

Meaning of the Word Day

Memory Verse—Great and Marvelous are thy works; Lord God Almighty; just and true are thy ways, thou King of saints.—Rev. 15:3.

1. To correctly understand the sabbath we must go back to "the beginning," and trace its history as we find it recorded adown the ages.

2. There is something more connected with it than the expression which we oftentimes hear: "Thou shalt observe the sabbath day to keep it holy."

3. For in connection with the study of the subject we must understand also what is meant by the word **day** as used at various times in Bible history of the creation, and subsequent to the creation.

4. As we proceed to investigate we will discover that the word **day** does not always mean a period of twenty-four hours. Neither do the words **sabbath** or **sabbath day** always mean such a twenty-four hour period; but varying lengths or periods of time are spoken of as a **day**, as well as periods of indefinite length.

5. We sometimes speak of "the **day** of the Lord," not having reference to a period of time of any definite length, but meaning the "time" of His coming, or the beginning, at least, of that era when he shall set up his kingdom, and reign as King of kings and Lord of lords over all the earth.

The Day of Creation.

6. Let us then, first inquire as to the **day** of creation, and what it was; because a correct understanding of that will better enable us to understand the sabbath day, what it was, and matters co-related thereto.

7. Turning now to "the beginning," we have recorded in Genesis 1:2, the following language:

8. "And the earth was without form and void."

9. Yes, before the "creation" or preparation of the earth for the habitation of man, it **was**, but it was without form; and being without form, with no dry land, no rain, etc., it was void and uninhabitable. How long it **was**—how long it existed in that condition we do not know; but it was still in that condition when God began to bring it to order and to prepare it for the habitation of man. We continue to read:

10. "And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And he called the light **day**, and the darkness he called night. And the evening and the morning were the first day."—Genesis 1:2-5.

11. Let us remember that this "first day" was not measured by our sun and moon; because these heavenly bodies had not yet been created to give light upon the earth. Therefore it was not our 24-hour day that was spoken of as the first day of creation.

12. And when God called the "light" **day**, remember that "light" was **day** regardless of the length of its duration, whether 8 hours, 12 hours, six months, or a thousand years. And "darkness" was **night** regardless of the length of its duration. There are simple things to remember, and yet important in the consideration of this subject.

13. And then we read, in verse 6, 7 and 8 that God formed the firmament in the midst of heaven, and divided the waters which were under the firmament from the waters which were above the firmament; and the evening and the morning were the second **day**.

14. The second "day" of creation had thus passed, and still no sun or moon to govern or control or measure the day and the night on this planet.

15. Following this, we read in verses 9 to 13 that God caused the dry land to appear, and the earth began to take on "form;" and the waters were gathered together in one place; and the command was given that the earth should bring forth abundantly of grass and of trees.

16. The second chapter of Genesis gives us a very clear understanding of the fulfillment of this command. It was after the earth had been fully created, or prepared, for the existence of these things. Not until the Lord had caused a mist to go up and water the dry land, did these things appear upon the earth.

17. Still, at the end of the "third day" of creation we find, as we continue to read, that there was as yet no sun or moon to rule over or measure the day or the night, neither to give light and life to a vegetable and animal existence upon the earth. So the fulfillment of this command given on the third day of creation was not realized upon the earth until a later period, as recorded in the second chapter of Genesis, where is described the creation upon the earth in a physical sense.

18. But on the fourth **day** of creation, as we find in verses 14 to 19, the sun, moon, and stars were created and set in the heavens—the sun to rule the day upon this planet, and the moon to rule the night. They were to govern in the measurement of time upon this planet, and were to be for "signs, and for seasons, and for days, and for years." There began the 24-hour day, as we know it.

Topics for Meditation or Discussion.

1. What can you tell concerning the varying length of **day** (light periods), and night (dark periods) upon the earth in the different zones? At the poles?

2. What about the feasibility of observing a sunset to sunset sabbath in the frigid zones? Could such a law have been justly given for universal observance?

TRACING THE SABBATH

By L. A. Gould

CHAPTER 2

The Day of Creation (Continued)

Memory Verse: But, beloved, be not ignorant of this one thing: That one day is with the Lord as a thousand years, and a thousand years as one day.—2 Peter 3:8.

1. In the preceding chapter we learned,
 - a. That "light" is **day**.
 - b. That "darkness" is night.
 - c. That either day or night may vary in length, and may be of definite or indefinite proportions.
 - d. Whatever the length, as long as light continues it is **day**.
2. While we have this thought in mind, let us note what the Revelator says in chapter 21:
3. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:23.
4. He is speaking of the city that he saw descending from God out of heaven to abide upon the purified earth. It will have no need of the sun or moon to measure day and night as we know them now. It will be light indefinitely and continuously. And as long as it is light it is **day**. There will be no darkness there, hence no night, as we read in the 25th verse:
5. "And the gates of it shall not be shut at all by day; for there shall be no night there."
6. There will be perpetual day; and the gates will be open all the time. In connection with this read Zechariah, chapter 14. After telling of the great battle at Jerusalem, which ushers in the coming of the Lord when he shall set his foot upon the mount of Olives, and it shall cleave in twain, causing a valley into which the remaining Jews shall flee for safety, he then goes on to say:
7. "And it shall come to pass in that **day**, that the light shall not be clear, nor dark."—Verse 6. The marginal reading may help us a little to a proper understanding:
8. "That is, it shall not be clear in some places, and dark in other places of the world."
9. Now continuing the text: "But it shall be one day which shall be known to the Lord, not day, nor night."—Verse 7.
10. That is, there shall be no darkness; but it shall be one continuous day the world around. A day that shall be known to the Lord. One he is already acquainted with; not new to him. And Peter tells us that a day with the Lord is a thousand years.
11. "But at evening time it shall be light."—Verse 7. Darkness will not settle at evening "time," the time when darkness usually settles; but the light will be continuous.
12. "And it shall be in that **day**" (that day of a thousand years), that living water shall go out from Jerusalem.—Verse 8. Now read the Revelator's confirmation of what Zechariah said:
13. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb . . . and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."—Rev. 22:1-5.
14. With these thoughts in mind, and with a clearer comprehension of what **day** is, we can hope to better understand the "day of creation," and what it was. And now we may properly ask, since there was no sun or moon to rule the day or night in "the beginning?" What, then, was the measurement of time called

"day," as used in the account of the creation of the earth?

15. Peter gives us the clue, as found in our Memory Verse. He did not want his brethren to be ignorant of this one fact, that one day with the Lord was a 1,000-year day; that is, a day as long as a thousand of our years.

16. Looking at it from this standpoint, the "days" of creation begin to take on new meaning. And when we read in the first chapter of Genesis, "The evening and the morning were the first day," it means to us that a period equal to a thousand of our years had passed, which was called the "first day" of creation.

17. We have considered in this chapter various periods called **day**, made up entirely of light. There are other periods of time called **day**, too, which will be discussed later.

Topics for Meditation or Discussion.

1. Consider the length of year on our planet, and what determines it. On other planets, in comparison.
2. The length of day upon our planet, and what determines that. On other planets.
3. What, in your opinion, would determine the length of a "day with the Lord," or the 1,000-year day?

Bible Reading: Revelation chapter 21 and 22; Zechariah 14.

TRACING THE SABBATH

By L. A. Gould

CHAPTER 3

The Spiritual Creation—Where?

Memory Verse—For a thousand years in thy sight are but as yesterday when it is past.—Psalm 90:4.

1. The phrase, "when it is past," is rendered in the margin as follows: "When he hath passed them." When the Lord has passed a thousand of our years, it is to him but as yesterday is to us. We believe there is a natural scientific reason for this. We learned in our last chapter that "a day with the Lord is as a thousand years." That being true, when the 1,000-year day has passed, it is the most natural thing that it should be with him just as today is with us when it has passed, and becomes "yesterday." We believe there is convincing evidence of the fact that the days of creation were each 1,000-year days. With this thought in mind, other passages of scripture become very plain, that are otherwise veiled in mystery.

2. We have already learned that "light" is day. And we also speak of our 24-hour period as a day, though composed more or less equally of light and darkness. On some portions of the earth the day and night are practically equal the year around, 12 hours of light and 12 hours of darkness. On other portions of the earth there is a wide variation at different seasons of the year, and on some portions of the earth's surface the 24-hour day is unknown—at the poles, where there is six months day and six months night; so that the 365¼ days of the year at the equator, and in other portions of the earth, become one day and one night at the poles. But in most habitable portions of the earth we have the day and night more or less equally divided, and the day and night together we call a day—

our 24-hour day, because it takes one revolution of the earth on its axis to make that period.

2. So we reason that a day on any planet will be measured likewise—one turn of the planet on its axis, whether that turn takes 24 hours, 28 days, as with the moon, six months (our months), a hundred years, or a thousand years.

3. The length of our year is measured by the time it takes the earth to travel in its orbit around the sun. The length of year on other planets must be measured in the same manner. It takes mercury only 88 of our days to go around the sun, so that is the length of her year, a little less than one-fourth the length of our year. But it takes Neptune 165 of our years to go around the sun, and that is the length of one year on Neptune. And as the years differ in length on different planets, according to the time it takes them to travel around the sun, so the days on the different planets must differ, according to the time it takes each one to make one revolution on its axis.

4. And as the Bible tells us, that a day with the Lord is as a thousand years, there is a logical and scientific reason for it, that reason being that somewhere there is a heavenly body that turns upon its axis once in a thousand years; and that is the day that is "known to the Lord," as Zechariah says.

5. Scientists have stumbled perilously near the truth, too, in their deductions that somewhere beyond the power of their telescopes to reach, there must be a key planet, a central, governing, controlling planet, which is so vast in its proportions, and so slow in its movements that it turns upon its axis only once in a thousand years. "But not ignorant of this one thing," says Peter, "that one day with the Lord is as a thousand years."

6. "One day"—with the Lord! Where? Where the Lord's habitation is. Where is that, but the key planet?

7. In the creation, where were the things created or prepared that were to adorn or inhabit the earth? On this earth? while it was yet void? before it had rained? before the sun and moon were prepared? No. This spiritual creation was accomplished somewhere else. It was somewhere else that the "generations of the heavens and the earth were created," "and every planet of the field **before it was in the earth;**" and "every herb of the field **before it grew;** for the Lord had not caused it to rain upon the earth."—Genesis, chapter 2. Where? but upon **that** planet, where the day is a thousand years long and where, during a portion of the six 1,000-year days, these things were created, while the earth was being prepared and fitted for the physical existence of man, and the production and reproduction of the animal and vegetable life that surrounds us in the world. To make it more definite, let us turn to the Inspired Translation of the Bible, and read:

8. "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; for I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them."—Genesis 2:5, 6, I. T. IN HEAVEN? Yes. Where the day with the Lord was a thousand years.

Bible Reading

Genesis, chapter 2—compare with Inspired Translation, is possible.

Topics for Meditation or Discussion

1. Read Genesis 1:26, 27, and chapter 2:7, 18, 22, and note the difference in the two creations mentioned.
2. Where is the Lord's habitation? (See such passages as Deut. 10:14; Job 22:12; Psalms 97:9; 102:19; 113:5; 115:6; 20:6; Isa 6:1; 66:1; Amos 9:6; Matt. 5:34, 48; 6:1, 9; Acts 3:21; Heb. 1:3)

TRACING THE SABBATH

By L. A. Gould

CHAPTER 4

The First Sabbath

Memory Verse: And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.—Genesis 2:2.

To sum up, in our studies thus far we have learned:

1. That in the first 1,000-year day of creation God began to work with the earth which was without form and void. Complete darkness was upon the face of the deep; but his Spirit moved upon the face of the waters, and the light was divided from the darkness, and the light God called Day, and the darkness he called Night.

2. In the second 1,000-year day, God made the firmament, which he called Heaven, and separated the waters under the firmament from the waters above the firmament.

3. In the third 1,000-year day, God gathered the waters under the heaven into one place, causing the dry land to appear, and the earth began to take on form. The dry land he called Earth, and the gathering together of the waters he called Seas. He then gave the command that the earth should bring forth grass, herbs, trees, etc. The earth, however, was not yet ready for these plants and trees, and the spiritual part of this creation, we are told took place somewhere else, before they grew upon the earth, even before it had rained upon the earth.

4. On the fourth 1,000-year day period, God created lights in the firmament of heaven, the sun to rule the day upon the earth, and the moon to rule the night. He made the stars, also, and set these lights in the firmament of heaven to give light upon the earth, and to divide the light from the darkness.

5. On the fifth 1,000-year day, God commanded the waters to bring forth the fowl, and every winged creature, and the life that is in the seas, and commanded that they multiply and fill up the waters; and the fowls to multiply in the earth.

6. On the sixth 1,000-year day period, God commanded that the earth bring forth the living creature, the cattle, the creeping thing, the beasts of the field and of the forest, and then he created man, male and female, and blessed them, and gave them commandments and dominion.

7. In connection with this work of creation, may we call attention to the fact that in this period man was created in the generic sense, both male and female; for we find by reading the second chapter of Genesis, that all the generations of the heavens and of

the earth—not one man and one woman, but **all** the generations of men and women had been created, and not yet a man to till the ground. It was a spiritual creation, and it took place, so far as man, and the animal and vegetable kingdoms are concerned, in heaven.

8. According to our memory verse, God ended his work of creating these things spiritually, upon the seventh 1,000-year day, and then rested from all his labors. It was a Rest Day with the Lord. But not upon the earth. There was no man upon the earth to participate in that rest at that time. Man's physical creation began **after** the first Sabbath Day of Rest. Since man was not yet upon the earth, and nothing had grown in the earth, because as yet it had not rained upon the earth, it is idle to presume that God spent this first Great Rest Day upon the earth. Not on the earth, but in heaven where he had performed such wondrous works of creation, and where "a day with the Lord is as a thousand years."

9. Then by reading the second chapter of Genesis carefully, you will discover that after the sabbath day of a thousand years, there began the physical creation, and the placing of this creation upon the earth, in the first 1,000-year day after the completion of the sabbath. Let us call it the "eighth" day from the beginning of the creation. Studying Bible chronology since that time, we find that we are now living in the latter part of the sixth 1,000-year day of the physical creation (let us call it the 13th day), and we may justly look forward to the ushering in, on the 14th day, at the end of this 13th day, another great Sabbath Rest Day of the Lord, and for the earth, and for the people of God—truly a "Day with the Lord," as the poet has said:

"What if the hour of pain and sorrow
Bring to your eyes most bitter tears?
God will wipe tears from all faces,
In that DAY OF A THOUSAND YEARS.

Cho.

A thousand years, children of Zion,
The glorious DAY so long foretold;
'Tis the morn of Zion's glory,
Sung of by saints in days of old."
—Saints' Hymnal, No. 185.

Scripture Study

Revelations, chapter 20; Isaiah 11:1-9; 65:17-25; Genesis 7:61-75; I. T.; Book of Commandments 29:8-34; D. & C. 85:26-33.

Topics for Meditation and Discussion

1. The six days of spiritual creation. 2. The six days of Physical creation. 3. The two Great Rest Days, one of which is yet to come.

PRISCILLA AND AQUILA

Paul's Friends and God's Helpers

When the Apostle Paul came to the city of Corinth to preach to the people there, he found work at his trade as a tentmaker with a man named Aquila and his wife Priscilla, who had a small tentmaking business.

Aquila and Priscilla had come to Corinth from Rome at a time when the Jews were driven out of Rome

because they would not worship false gods.

We do not know whether Priscilla and Aquila were Christians when they first came to Corinth or not; but we can be sure, as they worked with Paul, that he told them all about Jesus' life and about his own belief in Him.

Aquila and Priscilla made room in their own home for Paul; and as the news of Paul's preaching spread their home became a meeting place for all the people in Corinth who were interested in hearing more about Jesus.

After working and preaching in Corinth for awhile, Paul decided to go to the city of Ephesus.

Aquila and Priscilla wanted to go with Paul, so they broke up their little business and moved to Ephesus. Soon they had established a home for Paul and themselves in Ephesus where they did a great work for God.

There, as in Corinth, they had "church in their house," where Paul and other messengers from Jerusalem preached to the people.

We are certain that Priscilla was honored and loved wherever she lived because of her hospitality and her good works. Always ready to help others and anxious to tell them about Jesus, this woman and her husband became an influence for good among all those who came in contact with them. They had been carefully taught by Paul, and now they were able to teach others.

At one time while Priscilla and Aquila were still in Ephesus, a brilliant young man named Apollos came from Alexandria to visit them. Apollos was a disciple of John the Baptist, and while he believed that Jesus was a great teacher and preacher, he did not understand that He was truly the Son of God.

Priscilla and Aquila felt it was a shame that such a talented young man did not understand the real mission of Jesus, so that he could lead others to the perfect belief.

Finally they decided to talk to Apollos and tell him what Paul had taught them at Corinth about Jesus. The wise Apollos listened to these two humble servants of God as they told him of their great faith in Christ; and soon Apollos, too, realized that Jesus was the great Savior—the Son of God.

Paul tells us that at one time, probably during a great riot at Ephesus, Priscilla and Aquila risked their own lives to protect him. In this willingness to die for Paul, their companion and teacher, they showed the true spirit of Christianity. Perhaps they were remembering the words of Jesus when He said, "Greater love hath no man than this, that a man lay down his life for his friends."

The last time Priscilla and Aquila are mentioned is in a greeting Paul sent them from the prison in Rome shortly before his death. Many of Paul's friends had fallen away from him, but these two were faithful to the end. Paul had laid a firm foundation when he taught this loyal couple; and we can be sure that after his death they continued to teach the gospel of love and salvation they had learned from Paul.

HELEN JENSEN.