

# 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 24

Independence, Missouri, January, 1947

Number 1

## *Yesteryear and Now*

Looking o'er years gone by  
In retrospective train,  
Checking up the good and true  
With foolish acts, and vain,  
With a sigh we turn the page  
Of record loss and gain;—

We hear the tread of coming time  
With steps approaching fast—  
Will we occupy each day  
As though it were the last?  
There's a chance to profit still  
From failures of the past.

If while we occupy this sphere  
In what we term as "living"  
We only seek to get and hold  
Without a thought of giving,  
Our works will be as "cheat" and chaff  
When comes the final sieving.

By our doings we are known,  
Our purpose understood.  
Happy is the man indeed  
With faith and courage good,  
Who can truly at the finish say:  
I've done the best I could.

A. A. YATES.

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## ZION'S ADVOCATE

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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**.

### VERSIONS OF THE BIBLE

There are many versions or translations of the Bible, each differing from the other, some in minor and some in major respects.

Some seem to feel that the Restoration Movement through the instrumentality of Joseph Smith the Prophet, and others, had committed an offence against religion and society in general in publishing to the world what is known as the Inspired Translation of the Bible, called the Holy Scriptures, and have in many instances condemned it without an examination and comparison, and have even condemned the thought that such a work was needful, even looking upon it as a sacrilegious thought.

Such have passed judgment without examining and weighing the evidence, forgetting no doubt the wise proverb: "He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. 18:13.

Alexander H. Smith, a son of the Prophet Joseph, made several missionary trips across the continent to the Pacific coast. Upon one such occasion it happened that Robert G. Ingersoll, the Agnostic, was on the train also. A mutual acquaintance, thinking to hear a battle royal succeeded in bringing the two together, and starting the conversation along religious lines. Mr. Ingersoll immediately took up his usual line of procedure by which he squelched preachers depending upon the King James version of the Bible, which is the accepted version of most Protestant churches. Mr. Smith listened for awhile, then handed him a copy of the Inspired version, and asked him to read the passages from it. Mr. Ingersoll turned to the first one, looked surprised, quickly turned to the others that were his stock in trade, and asked "What book is this?" Then he turned to the fly leaf, noting that it was an Inspired Translation

of the Bible, by Joseph Smith the Prophet. He handed it back, saying, "I have no quarrel with that book." and that ended the controversy.

The inconsistencies, mistranslations, and contradictions contained in the King James, and other accepted versions of the Bible, furnished a foundation for Mr. Ingersoll's skepticism and atheism.

The Book of Mormon prophet, Nephi, foretold, a thousand years before it happened, that many "plain and precious" things would be taken from the Bible before it was published and sent to the nations, which would cause the Gentiles to stumble exceedingly. (See Book of Mormon pp. 34-38).

In response to a query concerning the faith of the church, in the early days of the Restoration, Joseph Smith wrote in part: "We believe the Bible to be the word of God, so far as it is translated correctly."

This was a safe position, and the Restoration has never had to back down from that position. It was afterwards incorporated in an Epitome of Faith.

The Book of Mormon Prophet, Nephi, also foretold that these "plain and precious" things would eventually be restored, not in one book alone; but in "books." Some of them would be written by his descendants, and these we find in the Book of Mormon. But there are plain and precious things pertaining to the creation of the world, and the preaching of the gospel to Adam and his posterity, that were restored to us in the Inspired Version of the Bible; and other plain and precious things given to the Church by revelation; and these are found in "books."

We would not be understood as making the claim that the Inspired Translation is perfect, and free from human errors, for we find some errors in it; we would not even wish to be understood as claiming that it corrected any mistakes made by the original authors. But we do believe that it restores to us many things taken from the Bible writings by those who sought to prevent the gospel of Christ; and that it is worthy of our careful consideration and study.

"Every revelation from God has within it the evidences of its own divinity." And so the Book of Mormon, as a revelation from God, through the medium of many authors, has within it the evidences of its own divinity. Likewise the Inspired Translation has within itself the evidences of inspiration in its production, and we do not hesitate to say that it stands ahead of all other translations of the Bible in that respect.

We spoke of the inconsistencies and contradictions of the King James Translation. We call attention to a very few out of the thousands:

#### King James.

And the Lord hardened the heart of Pharaoh, and he hearkened not unto them: as the Lord had spoken to Moses.—Ex. 9:12.

And the Lord said unto Moses, Go in unto Pharaoh, for I have hardened his heart, etc.

But the Lord hardened Pharaoh's heart, etc.

But the Lord hardened Pharaoh's heart, etc.—Ex. 10:1, 20, 27.

And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.—Gen. 6:1, 2.

And it repented the Lord that he had made men on the earth, and it grieved him at the heart.—Gen. 6:6.

God is not a man that he should lie; neither the son of man that he should repent.—Num. 23:19.

Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem.—2 Chron. 22:2.

(This makes Ahaziah two years older than his father, who died at forty.)

And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the Lord.—Amos 4:3.

And lead us not into temptation.—Mat. 6:13.

Let no man say when he is tempted, I am tempted of God.—Jas. 1:13.

Thy kingdom come, Thy will be done in earth, as it is in heaven.—Mat. 6:10.

But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth.—Mat. 8:12.

### Inspired.

And Pharaoh hardened his heart, etc.

Go in unto Pharaoh, for he hath hardened his heart, etc.

But Pharaoh hardened his heart, etc.

But Pharaoh hardened his heart, etc.

And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they chose. And the Lord said unto Noah, The daughters of thy sons have sold themselves for behold, mine anger is kindled against the sons of men, for they will not hearken to my voice.—Gen. 8:1-3.

And it repented Noah, and his heart was pained, that the Lord made man on the earth, and it grieved him at the heart.—Gen. 8:13.

The same. Num. 25:19.

Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem.

(This makes him 18 years younger than his father.)

And ye shall go out at the breaches, every one before his enemy; and ye shall be cast out of your palaces saith the Lord.

And suffer us not to be led into temptation.—Mat. 6:14.

The same. Jas. 1:13.

Thy kingdom come. Thy will be done on earth, as it is done in heaven.—Mat. 6:11.

But the children of the wicked one shall be cast into outer darkness; there shall be weeping and gnashing of teeth.

These differences might be multiplied a hundred times. Sometimes we are told that any man could make such changes, which remind us of the poem by Doug Malloch:

"After its all over they come on the run,

Telling us everything under the sun,

Telling us something that they would have done—

But they didn't.

\* \* \* \*

"After its finished they come and inspect;  
They would have got it more nearly correct;  
One thing however, they don't recollect—  
That they didn't."

The Revised Version of the Bible made many things worse than they were in the King James. Here is just one sample:

King James: "Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body."—Jas. 3:3.

Revised Version: "Now if we put the horses' bridles in their mouths, that they may obey us, we turn about their whole body."

I have seen horses with the bridle accidentally pulled through into their mouth; but it wasn't a happy situation for the horse, nor the driver who was trying to untangle them.

I am acquainted with one elder who, when holding services at Borup, Minn., before an audience of professors and educated people, and presenting the differences in the Inspired Translation was met with the objection, "Why any educated person could do that." So he said, "All right, I'll give you a chance to try it, and he read this scripture to them from the King James version:

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." Psalm 24.

They had to give it up. They could neither explain it, nor put it into language they could explain.

Then he read the Inspired Version:

"Lift up your heads, O ye generations of Jacob; and be ye lifted up; and the Lord strong and mighty; the Lord mighty in battle, who is the king of glory, shall establish you forever. And he will roll away the heavens; and will come down to redeem his people; to make you an everlasting name; to establish you upon his everlasting rock. Lift up your heads, O ye generations of Jacob; lift up your heads, ye everlasting generations, and the Lord of hosts, the king of kings; even the King of glory shall come unto you; and shall redeem his people, and shall establish them in righteousness. Selah."

A beautiful prophecy of the restoration of Jacob who has been ground into the dust for so many generations; but who in the near future is to be established in the lands of his inheritance as promised Abraham, and Joseph in Egypt; and then they are to lift up their heads, and keep them lifted up; for the days of their travail are past.

### THREE VERSIONS COMPARED

#### King James Version.

Romans 13:1-8:

Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers

are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God unto thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything but to love one another; for he that loveth another hath fulfilled the law.

#### Weymouth's Version.

Romans 13:1-8:

Let every individual be obedient to the ruling authorities, for there is no authority not under God's control, and under his control the existing authorities have been constituted. Therefore the man who rebels against such authority is resisting God's appointment; and those who thus resist shall incur sentence. Judges and magistrates are no terror to right doers, but to wrong-doers. You desire—do you not?—to have no reason to fear your ruler. Well, do what is right, and he will commend you. He is God's servant for your benefit. But if you do what is wrong, be afraid; he does not wear the sword to no purpose: he is God's servant—an avenger to inflict punishment upon the wrong-doer. We must obey therefore, not only for fear of punishment, but also for conscience' sake. This is indeed the reason you pay taxes; tax-gatherers are ministers of God, devoting their energies to this very work. Pay to all men what is due to them; tax to whom tax is due, toll to whom toll, respect to whom respect, and honour to whom honour. Leave no debt unpaid except the standing debt of mutual love; for he who loves his fellow-man has fulfilled the law.

#### Inspired Version.

Romans 13:1-8:

Let every soul be subject unto the higher powers. For there is no power in the church but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves punishment. For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the rod in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye your consecrations also unto them; for they are God's ministers, attending continually upon this very thing. But first, render to all their dues, according to custom, tribute to whom tribute, custom to whom custom, that your consecrations may be done in fear of him to whom fear belongs, and in honour of him to whom honour belongs. Therefore owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.

When Christ was asked concerning tribute, he wanted to see the tribute money; and his instruction was, "Render to Caesar the things that are Caesar's; and to God the things that are God's." Drawing a line between tribute or taxes, and the things which God had authorized, between the powers that belong to man, and the power that belongs to God. Man made the tribute money, and if you deal in that which man has made, render to him as he demands. God has given us all things, therefore consecration belongs to him—a consecration of our lives, our time, our talents, and our means.

But we have our free agency. No one may compel us to accept one version of the Bible or the other. If we choose to accept the tax-gatherer as God's appointed servant, that is our privilege. If we choose to shun, and look with contempt upon that which comes by inspiration, we are free to do so—but we must answer for our course.

The Inspired Translation will hold its own, in comparison with all other versions.

LEON A. GOULD.

#### HAIL—1947—HAIL

1946 is dead, passed to swell that never ending eternity. To many it has brought happiness, to others sorrow and despair. Some have learned more perfectly the way of life and salvation, and others have drifted away from the straight and narrow path. Many have been called to join the silent majority, some prepared, arrayed in their robes of righteousness, others with the stain still on their garments. New souls have been ushered into life and being, who, by their actions may change the history of nations. What has the past year done for you?

Has its close found you richer in the grace of God? Has it found you with fewer vaults and with more of the milk of human kindness? Has it brought to you the knowledge of fierce battles fought with self, and with paean of triumph mark the victory?

Does the memory of kind and loving words spoken to the tried and tempted, rise before you like perfume wafted from gardens of roses by the summer breeze?

Does the thought that you have succored the poor and needy, lifted up the fallen, give added warmth to the blazing fire and add zest to your bounteous board as you sit today in your cheerful home?

Does added treasures of hidden knowledge light up your reason and swell your heart with joy from knowing that you have sought first the kingdom of God and His righteousness?

Does the memory of visits to the sick, with lonely vigils through the dark and silent night rise before you like the recollection of a distant dream?

Have you helped bring heaven nearer by your righteous life? Does the thought of death come over you like the echo of an angel's song?

If you can answer yes then count yourself a saint. If you shall tell us No, resolve this New Year, that "Yes" shall be your answer when 1947 has lived out its span of life and when New Year's day shall come to you again, you will be glad; glad that you are nearer home, nearer the home "Where many Mansions be."

CoCopied from 1897 Search Light-Changed Dates.

CHARLES E. DERRY.

## FROM THE LOCALS

### Chambers Park Local

Ferguson, Missouri.

We are happy to report that Brother and Sister Flint were with us from November 9 to 16 inclusive. His gospel messages, delivered each time he spoke, were very commendable.

Not only were we glad to have him speak to us; but we were glad to have him and Sister Flint as our guests. Our only wish is that we could have them with us more often; for practically all of us here are new in the work, and can utilize the information gathered from our association with this fine brother and sister.

LAWRENCE S. NICHOLS.

Minneapolis, Minnesota.

Mr. Billy Poot was married to Miss Dorothy Hall on Tuesday, November 5. They drove to Chicago for their honeymoon. The Minneapolis local extends to them every good wish for a happy marriage.

ALICE DARBY.

Omaha-Council Bluffs.

We enjoyed a very short visit from Bren. Gould, Winegar, and Gibbons of Bemidji; also Bren. Frank and T. J. Jordan of Viceroy and Regina, on their way home from the October Convention. Brother J. M. Hartley from Idaho was here also. He visited his daughter, Sister Lake, and family. We all met together for the one night they were here, also the members from McClelland. We enjoyed short talks from most of the visiting missionaries, although the evening was too short for a talk from each of them.

The first of this month we had Brother and Sister Clarence Wheaton, Sister Mildred Hooker, and daughter Alice, of Independence, with us over the week end. We all went out to McClelland for all day services there.

Brother Wheaton conducted a sacrament service at 11:00 o'clock, with a very nice congregation. We had a very enjoyable service, and I am sure we all received comfort and encouragement from it. After dinner Brother Wheaton preached for us. By the time the service was over they had to start back to Independence. We surely did enjoy their visit; but it was much too brief—it just seemed too much like "hello" and "good-bye." We wish they could come and stay longer next time.

The weather has been unusually fine for this late in the season; but we find it very enjoyable.

DORIS JENSEN,

Omaha, Nebr.

December 9, 1946.

## BEMIDJI BRIEFS

Just received the news lately of the marriage of one of our number, Brother Matthew Anderson, which occurred the fore part of October. Matt has been working in Minneapolis since early last spring and we haven't the name of the young lady he married.

He is one of our returned veterans who served in Uncle Sam's army for something like four years, being stationed up in the Aleutian Islands for the first year or two and then brought back to the U. S. A. for further training before being sent over seas, where he was to

take part in the invasion of Belgium; it was while there taking part in what was called the "Belgian Bulge" that he received some wounds. He, with others, was stationed behind a stone wall making repairs to some of the implements of war when a blast from the enemy shattered the wall, and Matt was one of the victims receiving various injuries, the worst injury being to one leg which laid him up for weeks. However in due time he recovered from all those injuries and finally received his discharge.

We extend the wish of a happy peaceful life to him and his bride. Also we extend the same good wishes to all our returned veterans, hoping that the evil effects of all they suffered during the time of serving in the armies of the nation, will all gradually vanish, and that they may be able to return to normal every day life, but even better able to cope with the vicissitudes of life because of lessons learned during the horrible war between the great nations of earth. Surely the horrors of this second world war should teach mankind the great needs of learning to live in peace and with consideration for each other.

During the past month some of our Elders have held services various Sundays, about thirty miles north of us in the vicinity where the Ferdigs and Coes live. At one service three babies were blessed.

Mary Lou, infant daughter of Brother and Sister Leo Ferdig, born October 1, 1946, was blessed November 17, 1946, by Elder B. A. Winegar and L. A. Gould.

Alice Jane, infant daughter of Brother and Sister Albert Ferdig, born October 26, 1946, was blessed November 17, 1946, by Elders L. A. Gould and B. A. Winegar.

La Mar Albert, son of Brother and Sister Albert Ferdig, born December 26, 1943, was blessed by Elders B. A. Winegar and L. A. Gould.

We also announce the birth of a daughter to Sister Clifford Griep and husband, born December 16, 1946. These good people just moved to Bemidji last fall from Minneapolis, and also Sister Blanch Schrader. Sister Griep and Sister Schrader are sisters of Sister James Spargo. We have not heard whether the little daughter of the Grieps have been named yet, she having arrived on the very day of our first big snow storm of the winter, getting here just ahead of the snow drifts.

Yes Old Man Winter seems to have decided it was time to begin slipping around that corner last week and the weather became so cold that Sunday morning several were late getting to Sunday School because of cars refusing to start, then Monday the snow storm started in and with the aid of a cold wind in helping to cause trouble and misery for motorists, more cars lost their ability to navigate the snow filled roads and byways, and how Old Man Winter must have laughed up his sleeve as he saw the trouble he was causing poor weak mortal beings who never can get ready for winter in time, no matter how late he is in coming; however we do appreciate it anyway, and very much too, when he decides to be late in coming; and besides what would Christmas be like up here in this northland if we had no snow. It would not seem like Christmas.

It may seem a bit out of place next February to be reading about Christmas, but just at present it seems very natural to be writing and thinking about it as Christmas is the main topic at present especially with the children; and what are we, after all, but children,

children a bit grown up, at least some of us, and what more joyous time of year do we have than Christmas time, the time when we take joy in trying to make a joyous time for loved ones around us.

And as God so loved the world that He gave the greatest gift it was possible to give the world, His only begotten Son, that whosoever would believe on Him might have eternal life, so we in celebrating the birth of that Son give gifts to our loved ones and our friends, and even sometimes we include some around us who stand in need of help that they too may have something to help make the Christmas season one of rejoicing, for Christmas was meant to be a time of rejoicing to all men; even the angels in heaven rejoiced over Christ's birth; remember how St. Luke records it?

"And there were in that same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the Heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to men."—Luke 2:8-15.

"Glory to God in the highest, on earth peace, good will to men."

What a wonderful statement and what a wonderful promise.

Can we ever hope to see that promise fulfilled to mankind?

Suppose we try to keep the Christmas spirit with us the whole year round, would that help any?

Has not God always told mankind that He will fulfill his promises to them when they do their part?

Then if peace has not yet come to the world, who is at fault, God or mankind?

Would there be any use in God's establishing Zion, that place of peace where God's will shall be done on earth as it is in heaven, that place where there may be peace on earth, good will to men; would there be any use of such a place being established until there is a people who have made themselves worthy to dwell therein?

As we look about us in this wicked war-torn world, can we not see the handwriting on the wall? Destruction and more destruction until all nations will be at war and no place of safety or peace except in Zion. Can we not realize the great need of subduing our wills to that of our Heavenly Master, wherein all our selfish desires will be overcome, and we will only desire that God's will may be done, in us and through us, that with His help we may be worthy to help in that great work of establishing that place of safety where peace and good will may reign supreme and God's promises may begin to be fulfilled to mankind?

Can you not imagine how the angels in Heaven will rejoice and praise God, when that time comes to earth? When the wonderful promises of God begin to be more fully fulfilled to mankind?

Dec. 19, 1946.

ALICE E. GOULD.

### INDEPENDENCE NEWS

We have been having our first real snow of the winter—only a light snow a few days ago, but yesterday it really got down to the business of snowing and gave us a good one while it was at it, with the wind blowing a gale all day. Today everyone has been busy digging out from under the beautiful blanket of white.

The weather has been extra fine for this time of year, up until the past week, when it took a sudden change from up in the seventies, which was above normal for this time of year, the temperature went zooming down to several degrees below zero, in about three days and there it has stayed, with the weather man telling us that we will have more of the same for tomorrow at least.

Sister Betty Denham has been ill and in the hospital, but we are glad to see her well enough to be out to our meetings again.

Brother Edward Wheaton has been ill and he also is out to church again. God gave him a great blessing through administration, for which we are all thankful for him.

Sister Alice Bell of Ava, Mo., who has been teaching school in western Nebraska, stopped in Independence for a short visit with her sisters, Mrs. Leslie Case and Edith Bell. She was on her way to spend Christmas with the home folks at Ava. Edith went with her for a few days' visit at home.

Brother and Sister Wm. Nast and daughter, Carol, of Bemidji, Minn., spent Christmas with friends in Independence. We were glad to see them and wished they might have stayed longer.

Sister Mildred Hooker and daughter, Alice Faun, spent Christmas with the home folks at Weeping Water, Nebraska.

Our Sunday school Christmas program which was given Christmas Eve, was enjoyed by a nice crowd of people. The little folks gave a play, "Trimming the Christmas Tree" and the young people gave the Book of Mormon play "The First Christmas in America." After the benediction the treat of candy and fruit was given to all present.

We were pleased to hear Brother Gomer Griffice as our speaker on the last Sunday of 1946. A man who has spent his life in telling the Gospel story to people all over the earth. A man who, in his nineties, is still ready to tell the gospel story and hopes to continue to tell it until he answers his call to go home. One thought he gave us that will be good for all: "He that heareth my saying and doeth them, shall be saved." It isn't enough to hear God's saying, but we must do something about them, if we wish to receive a reward at the end of the race.

January 5, we are starting a two weeks' service. The local priesthood will be the speakers. We hope the weather will come a little warmer by that time for people do not turn out to church services when it is so cold.

We wish to extend to all the readers of the Advocate a very Happy New Year. Also to wish that we all together might live a little closer to the pattern layed down by the Master of Men, and at the close of 1947 we might feel that we had made some advancement in the Lord's work.

ORA B. DERRY.

### NOTICE

Readers of the Advocate, please take notice that the Little Missionary will be published again as soon as conditions permit, and that all who are on the mailing list will get them as soon as they are published again.

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

## THE CHILDREN'S CORNER

### MARY, THE MOTHER OF JESUS

In our story last month we learned about the young girl, Mary, who became the mother of Jesus. This month we will learn more about Mary and her relationship with her son, Jesus, as He grew to manhood and entered into His ministry.

When Mary and Joseph were told that Herod was dead and it was safe to return to their home, they came to live in the city of Nazareth in Galilee where they stayed until Jesus was grown. Every year Mary and Joseph left their home in Nazareth and journeyed to Jerusalem to keep the feast of the Passover.

When Jesus was twelve years old they took Him to the feast for the first time; but after the feast was over and they were on their way home, Mary and Joseph discovered Jesus was not with them. They looked for Him among all their friends and relatives, and when they failed to find Him there, they turned back again to Jerusalem.

After seeking for Jesus for three days, Mary and Joseph found Him sitting in the Temple with the doctors and teachers. He was listening to them talk and was asking them such wise questions that every one who heard Him was astonished because of His understanding. Mary and Joseph were greatly surprised to find Jesus in the temple, and Mary said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing."

And Jesus answered His mother saying, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

But Mary and Joseph did not understand that He was talking about His ministry for God, so they took Jesus back with them to Nazareth where He continued to live until He was thirty years old.

Joseph was a carpenter and Jesus, the oldest son, was trained according to the custom of that time in Joseph's trade. A tradition tells us that Joseph died when Jesus was still quite young, and if this be true, Jesus probably supported His mother and the younger children until He entered into His ministry.

The scriptures tell us only a few instances, although

there must have been others not recorded, when Jesus came in contact with His mother after He began to preach. One time as Jesus was teaching and healing the people a man came to Him and said that Mary and His brothers desired to speak with Him. But Jesus answered, "Who is my mother? and who are my brethren? And He indicated His disciples saying, "Behold My mother and my brethren! For whosoever shall do the will of my Father is in heaven, the same as my brother, and sister, and mother." Mary and Jesus' brethren do not seem to have shown any resentment at His answer. Perhaps Mary, who had treasured up the prophetic sayings of the angel, Elizabeth, the shepherds and wise men, and Anna and Simeon, was beginning to understand the greatness of Her son. She may have realized that He was only saying that His holy love was not for His family alone, but would be freely given to all people who kept the will of His Father.

Soon after the visit of Mary and His brothers, Jesus came into His own city, Nazareth, and taught in the synagogue. The people of Nazareth were greatly amazed at the wise sayings and the mighty works of Jesus and they said, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" And they were offended because Jesus, whom they know as the son of a carpenter, was regarded as a teacher and a prophet of God. Jesus told them that a prophet is often without honor among his own countrymen, and he did not do the many wonderful works there that He had done in other places because the people of Nazareth did not have faith enough to believe in Him.

After leaving Nazareth to enter into His ministry, the scriptures focus attention on His teachings and His marvelous works, and we do not meet Mary again until the day when she stands at the foot of the cross on Calvary. We can only fill in this gap of years from our imagination and a few things implied by the gospel writers.

Judea was a small country and it is very probable that Mary heard many things about her son from others who saw and heard Jesus. Perhaps she learned of His strangely comforting teachings, His tender love, His wonderful healings, His great popularity with the poor and oppressed, and her heart must have been filled with fear for His safety when she heard of the instances when He provoked the wrath of the priests and Pharisees. And now, even during the last moments of His life, as Jesus saw Mary standing with His disciple, John, by the cross He was mindful of His mother and said to her, "Woman, behold thy son." Then He said to John, "Behold thy mother!" And John took Mary to his home and cared for her.

Mary is spoken of once more by Luke in the book of the Acts of the Apostles, where he tells that when the disciples met together to choose a successor to Judas they continued in prayer and supplication with Mary, the mother of Jesus and with His brethren. And so Mary spent the remainder of her life in association with those who had perceived the greatness of her son and accepted Him as the Messiah.

HELEN JENSEN.

# 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.*

## BAPTISM

T. J. Jordan

I desire to open my examination of this all-important subject by quoting the words of Paul as recorded in Romans 1:16.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to everyone that believeth, to the Jew first and also to the Greek."

In Hebrews 1:1, 2, Paul tells us it is one of the principles of the Doctrine of Christ. There are five important points we wish to reader to observe.

First, it is a command of God.

Second, it is a saving ordinance.

Third, it is for the remission of sins.

Fourth, it is by immersion or burial.

Fifth, it must be performed for us by one who has been called of God, thus having the proper authority.

Then there is another phase of this that we desire to draw our attention to. That is, who are the proper ones to receive baptism, and upon what terms? Only those who repent; only those who believe; only those who can gladly receive the word; only those who receive it for the remission of sins; only those who receive it in answer to a good conscience; only those who understand that there is only one form of baptism; only those who believe that that one baptism is a burial. We refer you to Matthew 3:28, Mark 1:4 to 15.

According to the writer in Acts 2:41, "All who believe received the word." And consequently the matter comes under this head: "There are many 'man's ways' but only one way so far as God and the scriptures provide."

May we draw your attention to the fact that Jesus was baptized? See Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23; Romans 6:1-6; Col. 2:12; First Peter 3:21.

We also desire to draw your attention to the fact that Jesus baptized others. John 3:22. All these thus baptized were adults. No children at any time or in any place were baptized. The baptism of children is a sectarian delusion that has been handed down by men.

Acts 8:12 provides for men and women being baptized, but no babies. Acts 8:37, "the eunuch who believed with all his heart." Acts 16:14, "Lydia and her household." Acts 16:33, "The jailer and his household." Acts 19:1-7, twelve men, no babies.

Acts 22:16, Saul. Acts 2:41, "they who gladly received the word," which children could not do. Acts 10:47, Cornelius. Yet in all the foregoing not one instance where a baby or a child were among those baptized.

We now want to examine the method employed in the administration of baptism. John 3:3, 5: "Jesus answered and said unto him" (Nicodemus), "Verily, ver-

ily, I say unto thee, except a man be born again he cannot see the Kingdom of God." Nicodemus said unto Him (Jesus), "How can a man be born when he is old?" Jesus answered "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

Dear reader, I am not responsible for the foregoing quotations, but I take the position that when God gives a commandment, it is a duty and responsibility of all mankind to obey.

Paul has something to say upon the matter of baptism. Romans 6:4, 5, "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. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection."

Paul is a faithful witness in this connection, and whenever he found occasion to write, we find him bearing the same testimony at all times and in all places. In writing to the Colossian Saints, Chapter 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

And Peter, speaking of the eight souls "saved by water," at the time of the flood; adds: "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answering of a good conscience toward God,) by the resurrection of Jesus Christ."

We desire to draw your attention to some other matter that is important in this connection. Turn to Genesis 7:19-20, and we learn that the flood in the days of Noah covered the earth, the hills, even the highest mountains, and kept on until 15 cubits of water was over the highest top of the mountains, which were completely covered. Thus was the earth completely buried in baptism, and Peter says in "like figure," "baptism doth also now save us."

The record does not say "buried by Him," but "buried with Him." We could not be buried in baptism with Him if He never had been buried in baptism Himself. Thus He set the example, and we are commanded to follow in his footsteps.

We are to be born of water. Nothing can be born until it is first buried or enfolded in the elements out of which it is to be born. To be born of the flesh we must first be buried or enfolded in the flesh. Just so, to be born of water, we must first be buried, or completely immersed in water, then come forth out of the water.

Jesus was baptized to fulfill all righteousness, (see Matthew 3:15,) yet He was without sin. How can we,



who are sinners, fulfill all righteousness without being baptized? Jesus was openly recognized of God, after He was baptized, and so will you and I be recognized after we are baptized and become his sons and daughters; for then we are promised that recognition which Jesus assured his faithful followers would come to them in the power of the Holy Ghost.

John 3:21-23: "John also was baptizing in Aenon near Salim, because there was much water there." Acts 8:38, 39: Phillip and the eunuch went down "both into the water" and both came up out of the water. Titus 3:5, "He saved us, by the washing of regeneration."

Nowhere in all these quotations, nor any place in the Bible, can it be found where sprinkling is considered baptism.

It is a saving ordinance. First, this is evident from the fact that it is one of God's commandments 1 John 2:3, 4. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." John 12:49 and 50, Jesus says; "For I have not spoken of myself, but the Father which sent me, He gave me a commandment, what I should say, and what I should speak, and I know that his commandment is life everlasting."

Thus we see baptism is not alone a principle of the doctrine of Christ, but that it is a saving ordinance, and that man cannot enter the kingdom of God without first being born of water.

However, there is another angle of this that we wish to discuss at a later date. This is, who has the authority from God to properly baptize a believing, repenting, individual desirous of complying with the commandments of God. In our next article we will refute the various objections that have come to our attention as to baptism being essential to salvation.

### IS THERE HOPE AFTER DEATH?

Horace Darby

The writers believes that the answer to this question must be in the affirmative.

"He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John 3:34.

These words were spoken by Jesus. He knew the conditions that were going to prevail on the earth; and that deep-thinking spiritual people would seek for an answer to this and other questions in his teachings.

If we take the scriptures at face value we can not help but believe there is hope after death.

Is it possible to preach the gospel in the spirit world? Yes, for Jesus preached the gospel to the spirits in prison. Can we ask for better proof? We read of Christ:

"Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison."—1 Peter: 3:18, 19.

It seems strange that we find men who do not get the full benefit from this wonderful statement. Many people think that this passage refers to those who died in Noah's time only; but that does not alter the fact that Jesus demonstrated the possibility of preaching to the spirits of men in the unseen world.

"Then shall the dust" (the body) "return to the earth

as it was; and the spirit shall return" (the inner or real man) "unto God who gave it."—Ecc. 12:7.

How can "mortal soulism" be true in the face of this Old Testament passage? and Christ's preaching to the spirits in prison (hell)?

Scripture teaches us that man had a dual creation. The word **soul** in scripture sometimes refers to the body only, or to the body and spirit combined, and sometimes to the spirit, or inner man.

"So God created man in His own image, in the image of God created he him"—Genesis 1:27. Yet in the second chapter of Genesis we find that there was not yet a man on the earth to till the ground. (See Genesis 2:5.)

How does that come, if man's body is not just a house for man to live in? Paul says, "Glorify God in your body, and in your spirit, which are God's."—1 Cor. 6:20. A dual personality, if you please. It is the spirit in man that receiveth "understanding" (Job 32:8.)

Let us not forget that Christ gave us a wonderful glimpse into the unseen world in that often misinterpreted parable (so-called) of Dives and Lazarus. It is harder not to believe in the possibility of probation after death, than to do so. Thanks be to God for this glorious truth!

### Is it Necessary?

We have but to fully understand the mission of Christ to know that it is. For we are told that "at the name of Jesus every knee should bow," "and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil 2:9, 10.

Does not this refer to the judgment? Yes. Is it also true that it can not be until every son and daughter of man has heard the gospel, and had a chance for salvation? Yes. Because God is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

No intelligent man or woman dare deny the fact that millions have died without the gospel, and millions still do. How can they have the chance to hear it, if not in the unseen world? They shall "confess that Jesus Christ is Lord to the glory of God the Father." Will it be to His glory if they never hear the gospel? No, just the opposite.

Another statement of Paul's is this: "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12:3. How will they know about the Holy Ghost, except through the gospel? "How shall they hear without a preacher?"—Rom. 10:14. Jesus will seek the lost sheep **until he finds it**. He was doing that when he descended into hell. And if so be that He findeth it, He rejoiceth more over that sheep than over the ninety and nine that went not astray.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:14.

This is Christ's definition of His mission: "The Son of man is come to seek and to save that which was lost." Luke 19:10. Is he going to do so? Yes. "For if I be lifted up from the earth, I will draw all men unto me."—John 12:31.

**Yes it is necessary**, if we accept His statements at full value. Shall we accept His word, or the interpretation that men give?

I ask your prayerful consideration of the following scriptures: In the account of Dives and Lazarus, the statement was made that there was a gulf fixed between them. What is this gulf? Is there any reference to its removal in scripture? Yes, Matthew tells us how: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him," he loses his goods; and the stronger man divideth the spoil. (Luke 11:21, 22.)

Jesus here refers to his own victorious descent into hell. He could have referred to nothing else. Oh, if we could only realize to the full the meaning of Revelation 1:17, 18:

"I am he that liveth and was dead; and, behold, I am alive forever more; and have the keys of hell and death." Here is the "stronger" man speaking to John the Revelator on the Isle of Patmos—and not to John alone, but to us in 1947.

In conclusion, this teaching does not encourage any one in the present life to neglect their chance of salvation. The writer of this article does not believe in a "second chance"; but that God is a Father to all, and a just God.

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Sermon Delivered by

Apostle Clarence L. Wheaton, "Manitoes-N-Nin"  
Church of Christ (Temple Lot)

October 20, 1946.

Scripture reading: First eleven verses of the third chapter, of First Corinthians.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes of Christ.

2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.

3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6. I have planted, Apollos watered; but God gave the increase.

7. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

8. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9. For we are labourers together with God: ye are God's husbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other foundation can no man lay than that is laid, which is Jesus Christ.

As I stand before you this morning I sense fully the responsibility of one who stands behind the sacred desk. I realize that I must be accountable as I stand before you for every word which I may speak. Physi-

cally, I do not feel equal to the task that lies before me this morning. I ask an interest in your prayers that I may present my message. For I have abiding in my heart and in my soul a sure testimony of the Lord and his work, which gives me strength to attempt any task which he may call upon me to perform.

As I stand before you this morning and read the passage of scripture which I have, I wish to touch upon what Paul said in presenting what I have to say, that we might, if possible, look upon ourselves as though we were looking in a mirror and, seeing our reflections, be able to determine what we need to do in order to beautify ourselves before our heavenly Father.

I wish to repeat a part of this scripture reading and analyze it. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

Paul here evidently realized then, as we are made to realize today, when called upon to stand in the presence of those who have taken upon them the name of Christ, that certain carnal conditions had arisen among them even as we have them today. There were divisions, envying and strife, conditions which prevented the Church from enjoying the full spiritual endowment of God's power so that it might operate and work effectually in the hearts of men. And so he addressed the people in those days as "babes in Christ," who needed instruction, who needed to be given a hand to help them over some of the rough places of life where otherwise they might stumble.

"I have fed you with milk, and not with meat; for hitherto ye were not able to receive it, neither yet now are ye able." In that time it was necessary that he should again and again and again emphasize the cardinal principles of the gospel, even the necessity of having faith in God; of having faith in their fellow-man; and trying to put into operation in their relationships one with another, those primary principles by which a right relationship between themselves, and between them and God might be established.

In other words, back of all of that which Paul had to say was, I believe, this cardinal thought, that there should exist in the world a better understanding between men, and between them and God, which we have designated as a belief in the common fatherhood of God and the universal brotherhood of man in all our relationships and associations together. So Paul, feeling the necessity of establishing in the hearts of the people, a firm belief and a firm conviction as to the necessity of establishing this right relationship, spoke to them as "babes in Christ," children who needed to be led as by a shepherd into green fields where they might receive the spiritual nourishment and strength they needed, without constantly being put in danger of beasts of prey in human form, and those conditions of life that were calculated to keep them constantly disturbed and distressed in mind and body thus hindering them from making progress toward higher and nobler goals inspired by God's Holy Spirit.

And so as he said to them, "For ye are yet carnal," so let me say to you, "Ye have not yet advanced to that spiritual stage where the principles of righteousness might properly be manifested by you from a spirit-

ual standpoint. "For ye are yet carnal; for whereas there is among you,"—now notice: "**whereas there is among you** envying, and strife, and divisions, are ye not carnal, and walk as men?"

Let us weigh that thought. So long as there were envying, strife and divisions, were they any different from other men? Could we by these facts demonstrate to the world that we had contact with God and the gospel to the extent that it had made us different from other men? For Paul said, "Are ye not carnal, and walk as men?"

Are there divisions among us? If there are, then the same condition that Paul referred to would apply to us. In other words, the necessity is laid upon us to find a common ground whereon we might walk in peace with God and with each other, and eliminate from our association the things which Paul indicated compared us with men of the world or those who know not God. "For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal?" Does not the same thing hold true today? If we look around we see those who would rather follow the teachings of this man or that, regardless of whether he be right or wrong, in preference to the teachings of someone whom they may have a dislike for or be at variance with even though he be right. "For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

That is true. I have used this expression in my ministry in times past; "So far as I am concerned I do not care if people forget me the next minute after they have heard this gospel and accepted of it, if only I have been able to inspire them to take hold of the rod of life, which is the gospel of Jesus Christ, and keep his commandments." That is the uppermost purpose of our ministry, to get men and women to accept Jesus Christ and not to have endlessly in their thoughts the idea that the man or woman, who brought that knowledge of Christ and desire to serve him which established the faith towards God in their hearts, should be commemorated as outstanding and different from any other individual who might likewise be called of God to minister in his work.

When we continue in these conditions where we say "I am of Paul, or I am of Apollos," or whatever name we might supplant them with, we are only perpetuating that carnality of which Paul was speaking.

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Aloppos watered; but God gave the increase." After all, the thing that we should be primarily interested in is the increase; that is, that dynamic spiritual force which comes to us to supplement the spirituality which we have, by more of that which is spiritual to lead us closer to God. Therefore, it is God that giveth the increase, not the minister who planted and watered the seed.

There have been times when we have gone forth and preached the gospel, in communities where it seemed that we had not as much as turned a stone, so far as making progress or getting people to accept of the gospel of Jesus Christ. But later another elder goes

to the same community to preach the same gospel and individuals will say to him, "I remember that doctrine. Do you belong to the same church that Brother so-and-so belonged to? I remember that he preached the same things when he was here and I have studied them, and I had reached the conclusion that if he or some other minister of his church would come this way again I would submit myself to baptism and become a member of that church." In that particular case I probably planted, and the brother following me continued the work and those who heard became converted. Who was the one who converted him—I, or the man who watered the word that I preached to him? So we do not always give proper credit when the seed was planted in our hearts about this gospel as to who it was that might have planted as well as watered it.

"Now he that planteth and he that watereth are one." Both ministers in this instance are one, that is one in spirit and purpose. They are ministers of Christ. They have been sent forth for the purpose of planting, watering, and cultivating the word of God which was to be planted in the hearts of man.

"And every man shall receive his own reward according to his own labour." God will give every man credit for his share in establishing the gospel whether we like him or whether we do not. Thus it behooves us to become more Godlike in that we give honor to whom honor is due and respect a minister of Christ in his calling regardless of who he might be. We do not always realize that the man whom we criticize most may in turn be criticizing us for the way we are conducting ourselves before the Church of Christ, in its general sense, as we may refer to it from the scriptures. And so it depends upon our attitude in the way we look at these things, as to what progress we shall make toward suppressing the carnality we may have among us.

And so Paul says, "For we are laborers together." Yes, He says more than that, bringing to mind the common fatherhood of God and the universal brotherhood of man. "**We are labourers together with God.**" That is the point. And as laborers with God we should strive with all the energy of our souls, of our minds, and of our strength that we might suppress those things that hinder us from having a clearer conception of our brother's work and his responsibility in the sight of God. "For we are laborers together with God; ye are God's husbandry, ye are God's building."

What is a husbandman? He is one who has been appointed to have the oversight, cultivation and care of lands or property of another. So we are husbandmen together. That doesn't mean just elders, or priests, or apostles, or bishops, but all of us taken together with every man and every woman and every child that has taken the name of the Lord Jesus Christ; we are those whom God has called his building. "Ye are God's building." We can not all be apostles, we can not all be elders, bishops, priests or teachers or deacons. But we CAN all become qualified as sound seasoned timbers in God's building. There is no reason why we can not.

I have a great deal to do with building. That is the trade that I follow. I am called on, as a result of the experience which I have had, to teach this trade to a

group of young men. I spend six hours a week with these young men trying to teach them the theory of carpentry, to apply that knowledge and skill toward the construction of good homes in such a manner that the persons who buy them, may have substantial homes. Christ was also a builder,—a carpenter. I do not forget in my teaching to call the attention of these boys to the fact that the greatest man who ever walked on the face of the earth was a carpenter. He was able to take his hammer, his saw and his plane and fashion from wood something of beauty, of enduring worth to bring joy and happiness to those permitted to receive of the offering of skill that the carpenter might offer to them.

Paul said, "we are laborers together with God." Not just together with ourselves. We can not labor together by ourselves. I could not be a laborer together with just me. We have to labor together with God. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." We cannot escape that conclusion. If we are laborers together with God and he is the masterbuilder, and he has given unto us a responsibility of carrying on and supervising his work upon the earth, then those who are associated together with us must have a clear-cut and definite understanding of the work they are to do or they cannot go ahead. I found that out in constructing houses, such as the one which I am engaged at the present time, in building. We purchased a set of plans and in a general sense they were very fine plans, completely worked out in much of the details; and we could move forward, if we understood those plans, and build a house. But as the work progressed we came to certain places where there were no specifications given for a particular detail. We realized that that detail had to work into another detail of work. I spent many sleepless hours and restless days in an effort to untangle that snarl, and when I finally was able to do so I could visualize what that house was going to look like when I completed it. And so it is. We must be masterbuilders in our work, we must have clear-cut and well defined ideas of what we are doing as the husbandry of Christ, when building his kingdom here upon the earth, if we hope to have our work progress and move forward toward the goal according to God's plan.

And we have this responsibility laid upon us; as Paul said, "Every man's work shall be made manifest." There is the point. If we carelessly include in the work which God has entrusted to us that which is not enduring we are not displaying those characteristics of masterbuilders. For instance, as a master builder, realizing that the roof of my building contributes a great deal toward holding the structure together, and must hold up under a heavy snowstorm, keeping out heavy rain, withstanding strong wind, I would build it so it would keep the house dry and secure from the elements; but suppose that in the construction of that house I would start to put on the sheeting which carries the roofing and would use lumber that is full of dry rot. You all know what dry rot is. It is a condition where the wood

has accumulated dampness and has never had the opportunity of drying out. The result is that the structure of that wood becomes soft, weakened, it has no tensile strength to hold it together. And if I would be so unwise as to put that wood into my building, and think, "Oh, well, after I get the roofing on who would ever see it? I will put it in because otherwise I might have to cut out some of that lumber and throw it away and it costs seventy-five dollars per thousand feet for every piece I throw away, and that is money out of my pocket." And I go ahead and put that lumber in. After awhile one of my workmen comes along to put on the shingles. He comes to the place where this rotten wood has been installed, confident that I, as one of the masterbuilders, have seen to it that proper wood went into it. And if in putting his weight upon it he crashes through, what is the result? He may break a limb, lose his life; a splinter of wood might tear one of the vital organs of his body out. Not only that, but the whole job which I have thus far constructed becomes weakened, and a proper inspection would condemn it and have material taken out before the construction could be completed. The supposition would be if they found one piece of bad material there would be others. Consequently, a thorough inspection would be necessary to correct these conditions. Suppose this individual had not fallen through the hole. After awhile a heavy snowstorm would come along and cover the roof, as they do sometimes, with a foot or two of snow, and the roof would cave in. You see what would be the result.

So Paul says, "Now if any man build upon this foundation," which is Christ, "gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

Applying this theory to spiritual building, it pays us to consider with earnestness the things which we are doing if we hope to be able to receive from God with whom we are laboring, his approval of the work which we have done.

Now turning from that passage to another in second Corinthians, the fifth chapter beginning with the 17th verse: "Therefore if any man live in Christ, he is a new creature;" Now if we are living in Christ we will be new creatures spiritually; then we will not be as other men. As Paul said, therefore, we will not be carnal men. "Therefore if any man live in Christ, he is a new creature; old things are passed away; behold, all things are become new. And receiveth all the things of God, who hath reconciled us to himself by Jesus Christ, and hath given to— "the world?—No—but "hath given to US the ministry of reconciliation." That means every individual within the confines of these walls today and every person in the entire church who has accepted the name of Jesus Christ; who responded to the call which he has given that we shall be from the world apart. It says, "And receiveth all the things of God, who hath reconciled us to himself by Jesus Christ, and hath given to us—" you and me — "the ministry of reconciliation." In other words, by the work of the ministry of Christ, if they shall strive earnestly with all their hearts, all their minds and all their strength, which God requires of us, there might come a

reconciliation of the world to those conditions which Christ was pleased to refer to as the more abundant life. Therefore we must be a representative ministry. "To wit, that God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." How can we do that except we keep the commandments which he has given.

It becomes a problem at times to know how to meet these things and display the patience we should. That in turn prompts some to adopt measures of expediency to gloss over some weakness in their structure; but God does not want us to do that. Time with God is eternal. A thousand years is as a day with the Lord. He expects us to move cautiously, take our work seriously and do it gladly in order that it might endure. He that buildeth his house upon a sandy foundation, when the storms come against it, it will be destroyed; but he that buildeth upon a rock it will stand—that is the difference.

I had an example a short time ago. We built a house on new ground digging down to solid clay where there was no evidence of back fill, which is the proper base for a foundation footing. There we laid our footings, raised our foundation, and thereon erected our house. And it stands just as true as can be. But we went into another house where they were having trouble with the foundation. When I examined the foundation I found it had no footing; the foundation slipping away. I was talking to another man and he wanted to know if I would undertake the supervision of a job for repair of his home. I asked, "What's the matter?" He said, "The brick veneer on the front of my house is slipping off." I listened to his description of the house and said to him, "I'll tell you what's the matter. It hasn't any foundation; no footing. It was probably set upon filled ground which is settling and as a result the house is losing its veneer." And he said, "Well, that's what somebody else told me." Why, of course. In the mouth of two or three witnesses every word shall be established; and there are certain rules for building a church just as there are for building a house. God-given rules. As masterbuilders God has sent you and me out to reconcile the world to a plan which he gave; not one that we ourselves might want to put over. When we realize this responsibility we will do like we have done on construction jobs in the past.

It was no uncommon thing when I was on that job in the West for us to have supervisors meetings connected with our work; it was required that every foreman and supervisor should meet at least once a week. That was necessary; just as necessary as it was to punch the time clock every day if we expected to draw our pay. We had to do it. What for? That those who were higher up, the masterbuilders of that great project might be able to convey to us men who were severally responsible for the work that was being done, instructions for co-ordinating our efforts that the work might go forward as though one man were doing it. It is impossible for one man of the Church of Christ to do all the work. We must be workers together to bring the whole people of God to a unity of purpose that they might all work from the same plan. When we get to that point where we are trying to do that, and the nearer we come to a realization of that ideal condition

where we can see eye to eye and all go forth and speak the same thing, do you know what is going to happen? The nearer we come to that ideal the harder Satan is going to fight, and if possible draw a veil across our vision and try to make it appear to us that by so doing we are drifting away from the things God would have us do. This is a condition that we cannot escape; therefore we must have spiritual discernment to meet his cunning tricks.

At this point I want to read a document which, in filing away my papers, we ran across yesterday evening. I want to ask you, ten or eleven years after having written this document, if it wasn't something more than just human ambition and desire to foist upon the church a condition that has been termed unchristian and contrary to the will of God, as it has been alleged, that inspired it. It was a letter addressed to the Quorum of the Twelve, General Bishopric, Seventies, Elders and Pastors of Local Churches scattered abroad, dated "Sage, Idaho, January 28, 1935, as follows:

"Greetings: After a close observation of the trend of events in the Church for the past several years, I have reached the conclusion that we are facing a most critical time in the accomplishing of the work which has been entrusted to us, as I believe, by divine appointment. Recent letters to me as Secretary of the Quorum of Twelve, indicate that it is time for all of us to go slow and examine our ground carefully before further mistakes are made. I herewith present you my conclusions and a suggested remedy:

"First: An empassé has been reached among various members of the Twelve and other members of general ministry which makes it of absolute necessity for us to pause in our work momentarily and make an examination of the grounds on which we stand before contributing further to this condition, which may well be expected to become more acute if we don't.

"Second: In order to bring about measures by which such an examination might be made, I have been persuaded by what I consider divine influence, that we should refrain from holding another general conference or general assembly, until after an opportunity can be afforded to the group of ministry to whom this document is addressed to gather together at some central place, where they can canvas in an orderly and peaceful manner, the various problems that confront the Church at this time. (The first draft of this present document was made November 22, 1934.)

"Third: The many problems with which we are confronted, should be apparent to each of us, i.e., our missionary program; the building of the temple; the gathering of Zion; the tithing question; the Fetting revelations; representation at the conference and the referendum; the Articles of Faith and Practice; duties and prerogatives of the Twelve; duties and prerogatives of the General Bishopric; defining of the temporal law; and the things which grow out of it, such as stewardships, inheritances, tithes, offerings, surplus and free will offerings; the policy of the ADVOCATE and the management of its affairs.

"These are only a few of the many and perplexing questions which are the cause of friction throughout the Church, owing to a lack of unified understanding by

those who are called to administer the law and to teach the members their duties and responsibilities. "The Elders are to see that the law is kept."

As a means to the end of accomplishing such unified and concerted effort to accomplish our work, I propose the following procedure for your consideration and approval:

"First: That the General Assembly which is to meet April 6, 1935, at Independence, Missouri, be postponed for one year, subject to call by the Quorum of Twelve, through the ADVOCATE.

"Second: That all members of the priesthood of the Church of Christ, i.e., the twelve Apostles, General Bishopric, Seventy or Evangelists, Pastors; Elders, Priests, Teachers and Deacons be urged to meet together at Independence, Missouri, April 6, 1935, in fasting and prayer as a CONSTITUTIONAL CONVENTION or "General Assembly of the Priesthood" to consider all matters of importance pertaining to the welfare of the Church of Christ.

"Third: This convention of priesthood shall be authorized to review the faith, practice and doctrine of the Church, as well as to formulate resolutions defining the same; also resolutions defining its form of conferences and policy. These "formulated resolutions" shall be in the form of separate, well-defined RECOMMENDATIONS, which when approved by a majority of the assembly present, shall be submitted to the entire membership of the Church by a referendum for their approval or disapproval. This convention shall not have any judiciary, legislative or administrative authority; its sole purpose shall be to consider and formulate recommendations for the consideration of the whole Church on such matters as shall come before it.

"Fourth: On all matters which this convention shall recommend, and which shall, by referendum of the Church, be approved by a majority of the bona fide membership of the Church, it shall be the purpose of this action to rescind all past resolutions, acts or legislation which is in conflict therewith, which may appear upon the records of the Church.

"Fifth: During the postponement of the General Assembly, as set forth in part of one of these provisions, it shall be agreed that all rules, regulations and statutes of the Church, now on record, shall remain in full force and binding upon the membership; that all general Church officials and appointments shall remain as at present constituted, except in cases where unchristian conduct makes it necessary for a change, in which event the rules and regulations of our present "court procedure" shall apply.

"Sixth: During the time when discussion of the various questions is under way before the convention, each member of the priesthood shall have the fullest liberty of discussing the same, provided the rules of decorum and parliamentary procedure are observed. All sessions of this convention shall be open to the membership of the Church, though the privileges of the floor and vote shall be confined to the priesthood, members to have their voice and vote in their local churches when matters are properly submitted by referendum.

"Seventh: Immediately following the close of this convention the General Church Secretary, the Secretary of the Quorum of Twelve, and the General Church

Recorder shall prepare all recommendations which are to be submitted to a referendum of the Church, in proper form for publication as a supplement to ZION'S ADVOCATE; the cost of such publication and mailing to be borne by the general funds. This matter shall be prepared and published within thirty days after the convention adjourns, and sent to every member of the Church possible.

"In conclusion, I would suggest brethren, that each of you consider this proposal in all earnestness, and let me, as Secretary of the Twelve, have your approval or disapproval at the earliest possible moment, that proper notification may be given the Church at large in the event of an approval of postponement of the next General Assembly.

"Most sincerely your brother in Christ,  
(signed)

"Clarence L. Wheaton of the Quorum of Twelve  
Sagle, Idaho"

I wrote that letter twelve years ago. And what has been the trend of events since that time? I might say in passing that, that document was rejected by the Twelve. It was never carried into being at that time and was looked upon as being premature; a move which might possibly disrupt the Church. We laid it aside. Years went by; one, two, three, four, twelve years have gone by and today we are in a worse divided condition than we were then. And we have seen the Church involved in lawsuits, and whole groups separate from the Church. We have seen the quorum of Twelve divided to the place where they could not act. We have seen the ministry divided; and we see that rift growing wider as the days go by.

In 1943, in desperation to find a solution of our differences, a council of ministry, Apostles, Elders, Bishops and Seventies, was called, and after a discussion of these things it decided to try to do something about it. And the recommendations to the conference of that year were along the lines of this letter. I was not able to attend all the conference that year. I was not there during all those sessions. However, I did later attend the conference session in which this came up. Now what has been the result, brothers and sisters? What is going to continue to be the result, if we continue in the course in which we are going? Oh, we may say that such a move as that would be creed building and institutionalizing the Church; but don't you realize and can't we see that every time we make a resolution defining our policy upon any certain thing we are thereby formulating more or less of a canon, code or creed by which we shall act? How are we going to get common consent in the Church and unify ourselves? Are we going to continue to go along in such a condition that when I present my views, or another man presents his views, some will stay and listen because they agree with those views, or others go home because they do not like them, or say "I don't like it but, I'll stay anyway."

The Book of Mormon, the Bible, and all latter-day revelation has called our attention to the necessity that all things shall be done by common consent in the church through much prayer and faith. When we reach the point of common consent it will have to be done by

resolution, and when we adopt a resolution and the majority says this is the thing we are going to do, that is the thing we should do. Therein lies the secret by which we shall move forward and do the Lord's work. In other words, we should be able to express our determination to be workers together; and if that which we determine to work out is in harmony with God's teaching, then we are workers together with God. That is the thing to consider if we are to do the things God would have us do.

We read in the first verse of the sixth chapter of Corinthians, "We then, as workers together with Christ, beseech you also that ye receive not the grace of God in vain." Let us not receive these things in vain. Do not toss them out the window because you do not like the individual who proposes them. God might like him and inspire him. Do you think God would prefer Balaam's ass above the children of Israel? Yet God used Balaam's ass as a means of communicating his will to the people. Well, I'm willing to be a donkey as a vehicle by which he might communicate his will; and be kicked around too, if that is necessary. I think any of us should be willing if we are determined in our minds that we are going to follow Christ. Because, "The hireling fleeth" when it comes to the point of standing firm for principle when he sees the flock in danger. We must not allow ourselves to be carried away emotionally. They say that still water runs deep, and we should therefore be still if we desire to express deep concern. I do not think that is what the Lord has in mind. We remember when a certain man was ill he was told to go down and bathe in the waters of Siloam and be made well; but there was an angel that stirred the waters. That is, deep water must be stirred in order that the truth and plan of God's eternal righteousness might be revealed.

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One or two more points. The second chapter of First Peter, seventh verse: "Unto you therefore who believe, he is precious; but unto them who are disobedient, who stumble at the word, through disobedience, whereunto they were appointed, a stone of stumbling, and a rock of offense. For the stone which the builders disallowed, is become the head of the corner. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light;" That is what we are called for. You and I, as ministers of the Church, as lay members, priests, teachers, apostles, elders, bishops, sevens, whatever we might be, we are called to be a peculiar people to separate ourselves from the world and cease following or trying to follow worldly ways in our conduct of spiritual affairs. When we get to that point, and heed God's admonition, "Let the elders assemble themselves in fasting and in prayer, that they may know how to govern My Church"—then we become a ministry of reconciliation. And until we can reach an understanding of that kind we will continue to see the Church rent, torn apart, divided, and we will lose the gains which we made.

In conclusion I want to read a poem which I know is familiar to a great many of you. The thought is in

my mind, though you may not always agree with the methods I use, I may not agree with the methods you use. In that particular we have many things in common. But here should be the primary purpose behind our activities. I am quoting here the poem of Will Allen, The Bridge Builder:

"An old man going a lone highway  
Came at evening, cold and gray,  
To a chasm deep and dark and wide.  
The old man crossed in the twilight dim;  
The sullen stream held no fear for him.  
But he turned when safe on the other side,  
And built a bridge to span the tide.

"'Old man,' said a fellow pilgrim near,  
'You are wasting your time to build a bridge here,  
Your journey will end with the close of day,  
You never again will pass this way;  
You have crossed the chasm so dark and wide,  
Why build a bridge here at eventide?'"

"The builder lifted his old, gray head:  
'Good friend, in the way I tread,  
There followeth after me today  
A youth whose feet must pass this way.  
This chasm which has been as naught to me,  
To this fair-haired youth may a pitfall be;  
He, too, must cross in the twilight dim;  
Good friend, I am building the bridge for him!'"

That should be our motive. I realize that as some have said at times, "You have had your day; you have gained many laurels in your ministry, in debate, in the defense of this work, in your missionary work; you have had rich experiences; why not step aside and let some of the younger fellows take over. Why, as was said one time from this pulpit, why have your nose in all the business that is going on? There is a reason for it. We have the responsibility of having the watch-care of all the churches. I might be safe; some of the other men might be safe if having shown that they could stand the battle is the proof; but younger men and women will come after us and we must help them to a better understanding and approach by laying a sure foundation on which they can build with security and confidence, a structure that will withstand the storms and trials of the future. For that reason twelve years ago I proposed this measure of the ministry getting together, reconciling our differences, setting before the Church a concrete platform on which we could labor. It was rejected then, and indications since the last conference point to a desire to scrap this proposal now. Why shouldn't we try to be reconciled together? That way we might be able to have an increase given us of God to the labor and sacrifice which we constantly make. I am leaving that question with you. How will you answer it, and how will that answer be when you stand before the throne of God where it says that every man's labor will be rewarded according to his work?"

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**TRACING THE SABBATH**  
**CHAPTER SIX**  
**The Eighth Day**

**Memory Verse.** And the Lord God formed man of the dust of the ground, and brethren into his nostrils

the breath of life; and man became a living soul.—Genesis 2:7.

1. In this chapter we wish to consider some of the high points concerning the eighth 1,000-year day, the day after the first great Sabbath, the first day of the "natural" creation.

2. On this day we find that the Lord caused a mist to go up and water the earth; planted a garden in Eden; formed man out of the dust of the ground (i.e. man's physical body) and breathed into his body the breath of life; created the animals in physical form from out of the ground; and caused the plant and the herb of the field to grow out of the ground; and every tree that was pleasant to the sight and good for food; planted the tree of life and the tree of the knowledge of good and evil in Eden; and commanded man not to eat of the latter, saying "For in the day that thou eatest thereof thou shalt surely die."

3. What day? The day that God was working in. His day; not man's. The eighth 1,000-year day; in that day, if he partook he would "surely die."

4. And as we read on we discover that Eve was created naturally or physically, in that same day. And eventually the tempter came to her, and told her that if they ate of the fruit of that tree which was in the midst of the garden, "Ye shall not surely die; for God doth know that in the DAY ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

5. God said they would surely die that Day.

6. Satan said, No, they would not surely die, but in that Day their eyes would be opened.

7. If we insist that the 24-hour day was meant, Satan told the truth. Their eyes were opened, but they continued to live.

8. If the 1,000-year day was meant, God told the truth; for they died in that self-same eighth 1,000-year day, since Adam lived 930 years, but died before the end of that eighth day, the same day in which he partook of the forbidden fruit. And no man has lived to be a thousand years old in this mortal state.

9. Satan's deception was in the fact that he insinuated into their minds that the Day meant was their little 24-hour day. They did not die in that little day, but continued to live on and on in the mortal state, just as Satan told them they would, a ready incident (because of a misunderstanding of the term Day) for the sons of Adam to point the finger to, and say, See, Satan's all right; he told the truth: "and they loved Satan more than God."

10. If only they had understood! and had not wandered so far from God that they could not even recognize his word fulfilled when their parents died before the eighth 1,000-year day was ended.

11. It is explained by some that the death meant was a spiritual death—that is, a separation and a banishment from God's presence. True, it did mean that; but that is not all that it meant.

12. It may be said, also that because of the transgression of Adam he died potentially, and death thus passed upon all mankind, and that is what was meant. True, that happened, also; but that was not all.

13. It also meant a literal death of Adam's physical body—and in the DAY stated. As a penalty for his transgression, God said, "In the sweat of thy face shalt

thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

14. So while separation from God and potential death passed upon all mankind at the eating of the forbidden fruit, yet the penalty for violating God's command was not completely fulfilled, so far as Adam was concerned, until he died in 930, before the end of the eighth 1,000-year day.

15. Satan was wrong, and God was absolutely right; for they died in that self-same day in which they partook, died in every sense that the word "death" could mean in their case.

16. Satan told some truth in order to put his lie over, as he always does. He said, "God doth know that in the DAY ye eat thereof, then your eyes shall be opened, and ye shall be as gods, to know good and evil."

17. And in the same chapter we read: "And the Lord God said, Behold, the man has become as one of us, to know good and evil."

18. "As one of us?" Which "one;" and who?

19. The Inspired Translation throws a little light upon the question. It reads: "And I, the Lord God, said unto mine Only Begotten Son, Behold, the man has become as one of us, to know good and evil."

20. In harmony with this, we read in the first chapter of St. John's gospel:

21. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. . . . He was in the world, and the world was made by him, and the world knew him not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

22. Christ was present in the "beginning" working in unison with his Father, and without Him (Christ) was not anything made that was made. The world was made by him. In this sense he was Creator; he was God. Thus doubting Thomas, when convinced of Christ's identity after his resurrection, could rightfully exclaim, "My Lord and my God."—John 20:28. And Christ could truthfully say, "Therefore the Son of Man is Lord also of the Sabbath." Having wrought with his Father he became also Creator, Father of heaven and earth, and all things therein. This explains every scripture, ancient and modern, which recognize Jesus Christ as Creator, Lord, God, Father of heaven and earth, etc. It is as simple as that.

23. Responsive reading: Genesis, 3rd chapter.

24. Scripture reading: Genesis chapter 4 and 5.

25. Consider that Adam was left absolutely free to choose to partake or not to partake of the forbidden fruit, in the light of the following from the Inspired Translation:

26. But of the tree of the knowledge of Good and Evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it."—Genesis 2:20, 21.

(To be continued)