

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, February, 1947

Number 2

Twelve Unfilled Cups

(Presented at the Young People's New Year Program, Phoenix, Arizona)

At the stroke of the Midnight Clock,
Both Death and Life stood near—
The Death of Nineteen Forty-Six,
The Birth of a Brand New Year.

With all respect, and a little regret
We consign the deceased to Heaven;
But with Hope and Faith and High Resolve
Greet Nineteen Forty-Seven.

Measured Time, like Twelve Empty Cups
Set out for us each to fill;
We may fill them with Wheat or Chaff,
According to our will.

With Wheat or Chaff, with Good or Bad,
With the Wholesome or Corrupt—
Unaltered the Divine Decree
We fill each Empty Cup.

With the Milk of Human Kindness
Let us fill the Portioned Measure;
With the Wine of Love and Charity
Pour in most Precious Treasure.

Let the Sparkling Waters of Truth
Be added to every one,
That when our Cups are filled
The Master may say, "Well Done!"

—Evalena Yates Campbell.

CONTENTS

Editorial	Page 18	The Locals	Page 23
Conference Notes	Page 20	Original Articles	Page 24
Letters	Page 22	Notice	Page 32

ZION'S ADVOCATE

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Headquarters on the Temple Lot, 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*.

"What Saith the Scripture?"

(Gal. 4:30.)

"Do ye think that the scripture saith in vain?"—James 4:5.

"Search the scriptures; for in them ye think ye have eternal life."—Jesus, in John 5:40.

"These Twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and enter ye not into any city of the Samaritans. But rather go to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick; cleanse the lepers; raise the dead; cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses. Nor script for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. . . . Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise servants, and as harmless as doves."—Matt. 10:5-16.

"And he called the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no script, nor bread, nor money in their purse; but should be shod with sandals, and not take two coats."—Mark 6:9.

"Then he called his twelve disciples together, and he gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor script, neither bread, neither money; neither have two coats apiece."—Luke 9:1-3.

"After these things the Lord appointed other seventy also, and sent them two and two before his

face, into every city and place where he himself would come. And he said unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, nor salute any man by the way."—Luke 10:1-4.

There were twelve disciples chosen upon the American continent, also, to whom Jesus spoke:

"Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—3 Nephi 6:1-11.

And to the ministry of latter-days he said:

"And again I say unto you my friends (for from henceforth I shall call you friends). It is expedient that I give unto you this commandment, that ye become even as my friends in the days when I was with them traveling to preach this gospel in my power: for I suffered them not to have purse or scrip, neither two coats; behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. . . . Therefore, let no man among you (for this commandment is unto all faithful who are called of God in the church, unto the ministry), from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whosoever receiveth you, there will I be also; for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels round about you to bear you up. Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this ye may know my disciples. . . . And again, verily, verily I say unto you, It is expedient, that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive moneys by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion. And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edi-

fied in all meekness, that he may become strong also." Revelation given to the church, September, 1832.

Thus were the commandments of the Lord given to his ministry both in former and latter days.

Only those who have complied with these commandments are in a position to testify as to their verity. And these have testified, and do testify.

"And he said unto them, When I sent you without purse or scrip, or shoes, lacked ye anything? And they said, Nothing."—Luke 22:35.

"Then said he unto them, I say unto you again, He who hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garments and buy one.—Verse 36.

No one is justified in seizing upon this latter passage as an excuse to evade the former commandment to go as commanded. It could apply only to those who had fulfilled the commandment, had made the sacrifice, learned to be faithful in all things, and were not now to throw away the purse, scrip, or garment contributed to their ministry.

"So likewise, whosoever of you forsaketh not all that he hath he cannot be my disciple."—Luke 14:34.

The reward of obedience is stated as follows:

"Then Peter began to say unto him, Lo, we have left all and have followed thee. And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."—Mark 10:27, 28.

Christ's plan for ministerial labor is quite the opposite from man's system of a salaried clergy; but the blessings promised by Christ to his ministry, carrying on in his way, are far in advance of those expected by a ministry carrying on in man's way. Christ's plan is a partnership ministry in which the minister fulfills the requirements, and Christ provides for their needs.

And, again, the Christian way of life as set forth by Christ and the apostles is as diverse from the religious system in vogue today, as is their system of ministry diverse from Christ's plan.

The Bible way of Christian living is set forth as follows:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."—Acts 2:42-45.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that

lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."—Acts 4:31-35.

That this Christian way of life was endorsed by Christ is made manifest in the Book of Mormon story of Christ's visit to America after his resurrection, for we read:

"And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them: and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. **And it came to pass that they did do all things, even as Jesus had commanded them.** And they who were baptized in the name of Jesus, were called the church of Christ."—3 Nephi 12:10-13, page 672.

"And they had all things common among them, therefore there were not rich and poor, bond and free, but were all made free, and partakers of the heavenly gift."—Page 682.

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God."—Page 683.

Latter-day revelation is replete with commandments and instructions in the Christ plan of ministerial work, and in the Christian way of life as exemplified by the saints of former days, with the promise of the same spiritual blessings to follow. These commandments are so plain that "he who runs may read," and a "wayfaring man, though a fool NEED NOT ERR THEREIN." Said commandments do not need **interpreting**; they only need **doing**.

Of one thing we may be sure: The minister who is carrying out the Christ plan in his ministry, will always be found teaching the Christian way of life as outlined above. "For he whom God hath sent speaketh the words of God."—John 3:34.

Should a minister carry on in Christ's own way, that in no sense absolves the membership from living the Christian life. Neither would the failure of a minister to follow the instructions given, absolve the membership from such a responsibility, although they might use it for an excuse for their failure to comply. Excuses do not take the place of obedience, however.

Again: "WHAT SAITH THE SCRIPTURE?"

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—Luke 14:21.

"He that loveth me not, keepeth not my sayings."—Verse 24.

"Do ye think that the scripture saith in vain?"

(Note. All Bible quotations above are from the In-

spired Translation; and all Book of Mormon references from the Authorized Edition.)

LEON A. GOULD.

ON PURE THINKING

"As a man thinketh in his heart, so is he."

The thoughts that occupy our minds shape our lives. The things we want or treasure most will occupy our minds most. "Where your treasure is, there will your heart be also."

What kind of thoughts cheer you most? Do you enjoy wholesome thoughts of worthwhile endeavor; or does sober, sane talking or thinking annoy you?

I know people who, when given an opportunity to listen, or take part in ordinary sensible conversation, appear to be harassed and have little to say until someone starts telling dirty stories. Then their eyes light up and their personality blooms out as their tongues reveal the thoughts they like to think, and the stories they like to hear.

Individuals, who feast on vulgar stories and licentious desires, shape their lives to the things they think.

Christ says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The individuals who feast on the wholesomeness of Christian doctrine and righteous desires, shape their lives to the things they think.

I heard a minister preaching on the importance of keeping our minds full of good thoughts, and keeping evil thoughts out. He said, "Some folks say evil thoughts will come to our minds in spite of us, sometimes." He agreed that we might not always keep evil thoughts from alighting in our minds. He said, "Likewise, we may not keep a crow from alighting in our hair, but we can keep it from building a nest there."

It's so easy to harbor evil thoughts, to feed them, to supply material for them to build nests in our minds, to lay eggs and hatch more evil.

Today I heard an ex-soldier who is a Church of Christ member, say that vulgarity, profanity and smutty jokes were so popular in the army, that those who did not fluently indulge in this degrading pastime were branded as cracked, or insane, by some.

This young man, however, had learned, early in life, that to be afraid to be different was to lose the right to be free from the blight of sin. So, the pure thoughts in his mind refused to be buried, or overpowered, by the popular environment about him during his army years.

Last Sunday a young minister, who also is an ex-soldier, spoke in his testimony, of the blessing of God to him in protecting him from temptations, or helping him to keep his life from being pulled down by the many temptations which he faced in his army experiences. This young man thanked God, in a very modest way, that there is a way to go through trials and temptation and come out unscarred by sin and even stronger in faith and determination to serve God.

These two young men are living testimonies of the truth of the statement made by Christ, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

This young minister could not have withstood temptation and returned as he did, spiritually clean,

and in fitness to go on with his ministry, if he had allowed the popular smutty jokes and lustful temptations to build a nest in his mind.

Surely there are none of us who go through life without experiencing temptation to do wrong. Sometimes we yield, and sometimes we withstand. But the way we think fortifies us to withstand, or permits us to yield.

Is thinking all we have to do? No. But it is an important part. Doesn't prayer help us to do good? Oh, yes it does! But who could pray without having good desires and wholesome thoughts in their minds? Oh, someone might be hypocritical and pretend to pray, but if you don't really mean what you say, it isn't a prayer. "A prayer is a sincere desire of the heart, uttered or unexpressed: a sure enough want for something." No one can make a real prayer to God, asking Him for something, without they themselves trying to answer their own prayer, as far as they feel it is possible for them to do so.

If you really have a sincere desire for something, you will be trying to accomplish it, or bring it about. Christ teaches us to pray, "Lead us not into temptation." The Inspired Translation says, "Suffer us not to be led into temptation." If we desire, or pray to God to be kept out of temptation, we will be making an effort, on our own part to keep out. If we are not trying to do, or bring about the things we ask God for, then we are not sincere, but are hypocrites.

We are sincere about wanting our daily bread. We are not satisfied to pray only, "Give us this day our daily bread," but we find ourselves willing and anxious to go out into the corn field, or into the workshop to get our daily bread.

Do we ever find ourselves praying, "Oh God, help me to be a better man (or woman)." If that is really our sincere desire, then our minds will be filled with pure thoughts and high aims, and there will be no room for wicked thoughts, filthy language, nor admiration for vulgar jokes.

Christ said to his followers, or to the members of the Church of Christ in his day: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If we are disciples of Christ, we are to furnish some light to our fellow man.

The light we are to the world, is dimmed or brightened by the thoughts we think. "As a man thinketh in his heart, so is he."

J. E. Y.

Associate Editor.

CONFERENCE NOTICE

The closing motion of the April Conference of 1946 of the Church of Christ, Temple Lot, was a motion to adjourn until April 6, 1947 at 10:00 A. M. It therefore becomes wisdom to prepare ourselves in both a material way and a spiritual way to be there if at all possible.

Among the first things to think about is a place to stay. We urge you all as at times before to contact the RECEPTION COMMITTEE (who will be named later) and let them lend a hand in finding you a place to sleep. This year the housing situation in Independence will be very acute since our friends, the Reorganized Church of Jesus Christ of Latter Day Saints, also are having a general conference in Independence at the same time ours will be in session. Being early in this matter will assure you of not being embarrassed later, and I am sure that the Reception Committee will rest more comfortably when they know how many they will be expected to accommodate.

Other things to come before this Spring Conference are:

(1) The approval of the minutes of the last four sessions of the Spring Conference of 1946 which were not in typed form to be approved at the close of the Conference.

(2) The receiving and approval of the report of the Sunday School Association which held its convention after the close of the 1946 Conference.

(3) The report of the Committee to formulate a document after the nature of a Constitution, which report was referred back to the Spring General Conference by the special October Conference of 1946. This said report was ordered printed in the Zion's Advocate in the meantime.

(4) The receiving of a report from the Young People's Christian League.

(5) The election of officers and committees is another matter of standard Conference business, therefore we invite you to look over the list of those now serving the Church in their various capacities.

As well as the splendid work done by the Reception Committee at both the Spring and Fall Conferences of 1947, we call your attention to the splendid and herculean service rendered with many a personal sacrifice by the little publicized DINING HALL COMMITTEE. This "quartermaster corps" of our Conference is expected to make their own announcement; however, let us give a little advance notice on what we expect their needs to be. Sugar is still rationed—perhaps you can spare a little. Butter is also obtainable—at a price. Nor let us forget the "lettuce" produced at the U. S. Mint. So far at our General Conferences our dining hall standard has been very good and let us keep it that way. It is one way that those, who themselves cannot attend the General Conference, can yet make their effort felt.

Those coming to General Conference in April will notice with satisfaction the greatly improved appearance of the Temple Lot for which we can point to the untiring effort of our Church Representative on the Temple Lot, Brother Charles Derry.

Therefore, let all of the membership and the ministry of the Church of Christ come to the Temple Lot on the day and hour appointed (April 6, 1947, which falls on Sunday) to further the work of our Lord, even Jesus,

the Christ. Of those who will find it impossible to be there, we earnestly request your continual prayers to God that He will direct those who shall meet in this Conference.

Respectfully your General Church Secretary,
FOREST E. MALEY.

CHURCH DIRECTORY

of

**Officers and Committees serving the Church of Christ,
Temple Lot.**

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The number in parenthesis () indicates the number of conference years each committee member has yet to serve figured from the Spring Conference of 1946.

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LETTERS

Phoenix, Arizona, January 15, 1947.

Dear Advocate:

On November 30, Brother Yates and I headed our faithful car in the direction of Los Angeles, for the purpose of holding a few meetings with isolated members. Got as far as Beaumont and stopped at the home of Sister Deleski and her son, Walter. Stayed for the night and took them with us on into Ontario, California, to the home of Sister Mercer, where we were to hold the Sacrament meeting.

Sister Mercer's mother, Sister Harper, had asked us to come and administer, as she had injured her hip. There were twelve of us in number, and a very spiritual feast was enjoyed by all—Sister Salter, coming by bus from Wilmar, California, Elder and Sister James Anderson from Pomona, and Elder and Sister Daiken from Ontario.

Sister Marie Anderson had asked us to come and baptize her. So after taking Brother and Sister Deleski back to their home in Beaumont, we got as far as San Bernardino that night. There being a heavy fog, we waited till morning to continue our journey to Pomona to the home of Brother and Sister Anderson. The Baptist minister, a friend of Brother Anderson, gave us the use of the fount in the church for the baptism. A very sweet, quiet service—just the four of us. This was December 2, at 3 p. m. We were very glad to see our sister unite with us as she is a true Latter Day Saint and will be a blessing to all.

Went to Ontario, the morning after the baptism, Elder and Sister Anderson, James and I, to the home of Brother Daiken and his wife. So the six of us held the meeting and also the Confirmation, Brother Yates officiating, assisted by Elders Daiken and Anderson.

God's spirit was present. It was hard to say good-bye as we all enjoyed the visit and Spirit, but we then headed for Wilmar, Sister Salter's home. She is a dear and lives in her home alone (with the exception of a couple she has living in the rear rooms, since Brother Salter's death).

We spent near a week at her home and then headed for Phoenix again after visiting other isolated members, also stopping at the hospital out of San Bernardino to visit my invalid daughter and take her a Christmas box. She was very glad to see us, and we had her out with us for a few hours.

Brother Yates' granddaughter, Geraldine Kirby, also lives in San Bernardino, and we stopped with

them. Geraldine has the sweetest little daughter, Phyllis, not quite two years old. We fell in love with each other at once, as I always do with God's precious jewels.

Well, our trip was a pleasure and a success, but we were glad to be at home and at work again.

Your sister in the gospel of Christ,
IRENE F. YATES.

Minneapolis, Minn., January 13, 1947.

Dear Advocate:

As usual not much news from Minneapolis. We had a Christmas party for the children, with a tree, candy, nuts, and a gift for each child. They enjoyed themselves very much.

After all, Christmas is for the children—on that first Christmas, gifts were given to a child, the baby Jesus. But are we not all children at heart?

Opportunities offer occasionally to do a little quiet missionary work. Brother Darby has visited a lady living in Northfield, and I have been to see her twice, whose son has been making inquiries about the Church of Christ. He is a cousin of Sister Mildred Hooker's, of Independence, Missouri.

Your sister in gospel bonds,
ALICE DARBY.

Highland Park 3, 153 Connecticut St., Mich.
To The Advocate:

We enjoy reading the few letters there are in the Advocate. Wish there were more, for it helps us along the way to read of the Saints' experiences and blessings. We have been blessed with good health and our daily bread. God has sure been merciful.

In a few weeks now we expect our girl, Lorraine, home from Europe where she has been working as a court reporter. She had the pleasure of visiting Belgium, Paris, Switzerland, Rome and London, England. She is a very firm believer in the gospel and the Church of Christ (Temple Lot). She remarked in one of her letters that we should be the happiest and most thankful people on this earth to have been chosen out of this world, to know, and learn, and enter into this wonderful gospel. We are so thankful that God has kept her in his care, and that she has proven faithful to God and his work.

We hope that it will be God's will that we may get to the conference this year; and that God's will, not man's, will be done; and that the conference will be a spiritual outpouring of God's Holy Spirit,—no bickerings, nor unpleasant things said or done; no one hurt spiritually; but that brotherly love will prevail—it can be done, with less legislation and more preaching and teaching of His precious love and his laws; and let us go on as we were commanded to do, and "Seek to establish the cause of Zion."

We are also desirous about something being done about opening a branch here in this big city. Our boy, Clyde, is home, and he has several young folks thinking over their religion and wondering if it is right, he says; but we have no church here where we can take them.

Cannot those in authority do something about it? We want a man who will settle here for a few years until this work is firmly rooted here, who will put his whole heart into the needs of this field, forgetting everything but God's plan of salvation, catering to no man or set of men, one who can preach the gospel with power from on high. What a field for a real worker, right here in this city! Surely we have such a man in this Church of Christ who will answer the call for help from here. I cannot believe that God does not desire a work done here. We will give such a man our wholehearted support with God's help.

We want a place of worship for our young people. We see the necessity for it. The young people need somewhere to go, and something that will influence them for good, instead of shows, pool rooms, etc. They need something to fill their souls with, a spiritual background, that will take away the desire for worldly pleasures and build their lives on a higher plane of action. Are we to lose our young people to the world? Why? For the lack of a place to worship? Have we not the most wonderful thing in the world to give our people? The true gospel as taught by Jesus, the Christ—nothing taken out, nothing added, just the old, old story of Jesus and his love. Let us have an elder who will teach and preach that marvelous story with a full knowledge of the Restoration. Oh, how it is needed!

Pray for us as we pray for the uplifting of the gospel of Christ in this place and over the world. It is needed now more than ever. May God bless his people wherever they are, and help us all to be faithful followers of his Son, and hold fast to the rod of iron.

We were pleased to hear from our Brother Loft this week; and would enjoy hearing from any of the saints.

Your sister in gospel bonds,
MABEL BURNS.

Wisdom is the Principal Thing;
Therefore Get Wisdom:
And with all thy getting,
Get Understanding.—Prov. 4:7.

Take fast hold of Instruction:
Let Her not go:
Keep Her,
For She is thy Life.—5:13.

INDEPENDENCE NEWS

We have been having a little of all kinds of weather here in Independence this past month. It has thundered and rained a little, sleeted and snowed; we have had warm weather and some really cold weather. But we should not complain, for taking it all together, we have had a very fine winter this year and only hope it does not change too much for the next few weeks, or until spring comes again.

Because of the severe cold weather the series of meetings we were to have had the first of the year were called off until a later time.

(Continued on Page 31)

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.

"OBJECTIONS TO BAPTISM CONSIDERED"

T. J. Jordan

Matthew 3:11 "With water." It is frequently urged by those who oppose immersion that this text "with water" signifies water is to be applied to the individual and not the person to the water. However, this is false as we shall see. The individual is not applied to the water in immersion as no part of the person is left in the water but the water is left clinging to the person after burial in water.

In the above quotation in Matthew 3:11, John wishes to convey the thought that his sole mission was to preach repentance and to baptize with water for the remission of sins. This was the extent of his authority. He had no authority to baptize with the Holy Ghost nor with fire.

Acts 8:38: "They went down both into the water." It is argued that "into" means, **at, by, near to, along side**, but does not mean "into." However, let us see how that idea would work. If that be true we can get rid of many things even heaven and hell. Luke 2:15: "Angels received **into** heaven." Second Kings 2:1: "Elijah is taken **into** heaven." Mark 16:19: "The Lord received **into** heaven." Daniel 3:16, 11, 21: Cast **into** the fiery furnace." Jonah 1:15: "**Into** the sea." Matthew 15:17: "Whatsoever enters the mouth goeth **into** the belly." Daniel 6:16, 24: "Daniel **into** the lion's den." Psalm 9:17: "The wicked turned **into** hell." Revelation 22:14: "Through the gates **into** the city." Genesis 37:20: "**Into** pit." Second Kings 4:41: "**Into** pit." Joshua 10:27: "**Into** cave." Acts 16:23: "**Into** prison."

Thus, friends, you see the ridiculousness of the position taken that "into" does not mean "into." It means exactly what the term implies.

Some use the foolish argument that Christ did not go up into the mountain and sit down, but he went close by the mountain. Please prove he did not, and give us your authority for such a statement. If you can not prove your assertions your objections have no weight.

Acts 10:47: "Who can forbid water." (Being fetched the objector says.) There is not a word in the text about "fetching water." They are simply adding to the word of God. Peter is the one who asked the question, "Can any man forbid water?" And the same Peter tells us the flood was a figure of baptism; and Paul tells us in Ephesians 4:5, "There is but one baptism." May we ask, How do you suppose Peter would baptize in his day? Giving instruction that it was to be by immersion and that it was for the remission of sins. (See Acts 2,) and then go out and practice some other method? No, we do not believe Peter would tell his congregations one thing and then practice another.

Acts 16:15: "Lydia's household." Some have urged if she had a household there must have been a baby. That is merely supposition and merely adding to the word of God. We defy any one to prove she was even married. Thus not at all likely any babies in her household. She was a foreigner from Thyatira and a maker (weaver) of purple. By this means she made her living and assisted those in need. It was quite evident that those of her household were assistants in making purple, as she and her household were able to go to the river for prayer.

Acts 16:23: "Jailor's household." Some say, had they no babies? No, not one, and we read when he was baptized and his household they all rejoiced in God and believed, (which babies could not do). However, the objector says it does not say he was buried or immersed. May we ask you if it says he was sprinkled? Let us be consistent in these matters. Let us remember, this man Paul is the one who tells us in Ephesians 4:5 there was but "one baptism" and again in writing to the Roman Saints he said, Roman 6:4, that "baptism" was a "burial." Once again may we ask you, how would you expect an honest apostle of Jesus Christ to tell them it was necessary for them to be buried in water and then go out and practice the pouring or sprinkling of a little water on an individual? No, these men were honest men and not only practiced the things they taught but observed them throughout their daily lives.

But another objector arises and quotes, First Corinthians 1:17, where Paul said "He sent me not to baptize but to preach the gospel." There now you see the objector says, Paul put no stress on baptism and did not consider it a part of the gospel of Christ. Let us examine that theory. Paul in Hebrew 6:1, 2, says baptism is one of the "first principles of the doctrine of Christ," and it will not be denied the doctrine of Christ was the gospel.

This same Paul was the one who said in Roman 6:4, and Colossians 2:12, "Burial in baptism." Planted in the likeness of his (Christ's) death.

Paul is the man who said, Ephesians 4:5, "One baptism."

Paul is the one who said, First Corinthians 3:6, "I have planted and Appolos has watered."

Paul preached the doctrine of Christ, the gospel of Christ, which became planted in the hearts of the Corinthians, then after this Appolos watered (baptized) them.

The reason Paul thanked God he had not baptized many of them was because they had been contending one with the other. One said he was of Paul, others of Appolos; and another of Peter; and another of Christ. But he tells us he did baptize some, such as Crispus, Gaius and the household of Stephanas.

Luke 23: 39, 43—the thief on the cross. Jesus said to him, "Today shalt thou be with me in paradise." The objector says, "He was not baptized was he?" Does the Bible say he was not? No. Well then by what right do you say he was not?

But let us examine the theory that he was not baptized. The thief was crucified on the cross in A. D. 33. Now suppose he stole in 29, 30 or 31, then he came in contact with John the Baptist and was converted and finally baptized for the remission of his sins. Up to then he had evaded the civil law but now it had caught up to him. The act of his repentance, conversion and baptism did not serve the demand of civil law, therefore, he had to pay the penalty of his wrong doings. There is another angle to this question of the thief on the cross. Paul tells us in First Corinthians 12:3, "No man can say Jesus is the Christ but by the Holy Ghost." How could the thief on the cross say, "Lord, remember me when thou comest into thy Kingdom," if he did not know something pertaining to the Kingdom of God on earth? He must have known by the presence of the Holy Spirit. You remember the conversation between the two malefactors. One said, "If thou be Christ save thyself and us." The other answered, "Dost not thou fear God seeing thou art in the same condemnation, and we indeed justly for we receive the due reward of our deeds, but this man has done nothing amiss." Thus you see, the one knew Jesus, when the other did not. That makes quite a difference.

No, my friends, the thief who asked to be remembered by Christ when he came into the Kingdom was a repentant, baptized believer and had received the gift of the Holy Ghost, thus could testify regarding the Christ.

Scripture tells us clearly, man does not receive the Holy Ghost until after having faith, until after repentance and until after baptism, by the proper legal authority; then, through and by the means of the laying on of hands, the promise is fulfilled, and "ye shall receive the gift of the Holy Ghost."

Jesus did not receive the Holy Ghost until after he was baptized. (Matthew 3:16; Acts 10:38; Mark 1:9, 11; Luke 3:21, 22.) The apostles did not receive the Holy Ghost until after they were baptized. (Acts 11:16; Acts 1:4, 5, 8; Luke 24:49; Matthew 3:11; John 14:26; Acts 2:1, 4.) The men and women of Samaria did not receive the Holy Ghost until after they were baptized. (Acts 8:12, 15.) John the Baptist said, "I baptize you with water . . . but he (meaning Christ) shall baptize you (the ones John had baptized) with fire and the Holy Ghost." Paul adds his testimony in this manner, I Corinthians 6:19, also (First Corinthians 3:9, 17): "Your bodies are the temple of the Holy Ghost" and he will not dwell in an unholy temple. Sin defiles the temple.

Acts 2:39: "The promise is unto you and your children." The objector says that includes children and some must be babies. Let us read Verse 38: "Then Peter said unto them, Repent, (but can a baby 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 your children (when they arrive at the age capable of repenting), and to all who are far off, even as many as the Lord our God shall call."

Acts 2:41: "Three thousand baptized in one day."

Therefore, the objector says they must have been sprinkled for Peter could not baptize that many in one day. You would not have us believe that Peter would tell one thing today and something different tomorrow? Peter said the flood was a figure of baptism, thus a complete covering of the earth then was a figure of our complete covering in water, thus being born again as Jesus told Nicodemus.

If you will turn to Acts 1:15, you will find "one hundred and twenty disciples in the upper room" where Peter was at this time. Thus, allowing the seventy (Luke 10:1) and twelve all present in that one hundred and twenty disciples, and dividing eighty-two into three thousand, that makes thirty-seven apiece, which could all be done in one hour. But supposing the twelve, only, did the baptizing, and say each did fifty in one hour, then it could be easily done in five hours. Thus that foolish objection goes by the board.

Acts 19:3: "John's baptism," we are told, was not a christian baptism. Oh, is that so. Well John baptized Jesus, and Jesus said it was to fulfill all righteousness; and, following that baptism, God spoke from heaven saying, "This is my beloved son in whom I am well pleased." John's baptism was for the remission of sins, therefore Christian. John's baptism was a burial or immersion; therefore, was Christian. John had received authority from God to preach repentance and to baptize for remission of sins. Thus indeed a Christian baptism.

These are some of the many objections urged by those who want to evade the commandments of God; but they will also tell us, "Oh yes, we love God; We believe in Jesus Christ." However, let us see what John says. First John 2:14: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Baptism, by immersion, is not only a saving ordinance, but a direct command of God and his Son. Jesus said in John 14:15: "If ye love me keep my commandments." Verse 21: "He that hath my commandments and keepeth them he it is that loveth me." Verse 23: "If a man loves me he will keep my words." Verse 24: "He that loveth me not keepeth not my sayings."

Thus we meet some of the many objections urged against Baptism by immersion for the remission of sins, and promise you we will meet all others in like manner. (Our next subject will be "The Laying on of Hands.")

THE KINGDOM OF GOD, OR THE KINGDOM OF HEAVEN

Where is it, and What is its Purpose?
Is it Essential to the Salvation of the Race?

By Apostle J. E. Bozarth

By a careful reading of the 6th chapter of Matthew, we find mention is made of the necessities of this earthly life. "(For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

If it is so important that we should seek the kingdom of God first, or before any other thing, it must have something to do with our salvation.

My next test is found in John 3:5, another statement of our blessed Lord and Savior, Jesus Christ, which reads as follows:

"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."

From this statement of Christ we would conclude that when one is born of water and of the Spirit that he is then and there in the kingdom of God upon earth.

In Matthew 12:28, Jesus says, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Then the kingdom of God was there upon earth, was it not?

Luke 12, Christ speaking, says, "But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Again, Jesus said, in Luke 16:16: "The law and the prophets were until John: Since that time the kingdom of God is preached, and every man presseth into it."

In the first chapter of Mark we are told that, "The beginning of the gospel of Jesus Christ, the Son of God," was first sounded by John the Baptist. The 4th verse reads thus: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." And in verse 8: "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." This corresponds with my second text in John 3:5, Christ speaking to Nicodemus, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

In verse 20, we read these words of our Lord, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprobated. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." And in verses 22 and 23: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John was also baptized in Aenon, near to Salem, **because there was much water there.**"

This proves that baptism, also, is a part of the great plan of salvation as preached by Christ and his ministry.

Again, Jesus says, in Matthew 11:12, speaking of John the Baptist and the kingdom of heaven: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." We learn from this that the kingdom began with John, and that it was on earth at that time. And we purpose to prove, ere we close, that people were baptized into the kingdom of God, or kingdom of heaven, which are one and the selfsame thing.

In the first verse of Matthew 10, the names of the twelve apostles are given, and the 5th verse says,

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." "And in Luke 9:1, 2: Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Why preach anything about the kingdom of God unless it is a means of salvation?

In Luke 10:1, 8, we have an account of the selecting of the seventy, and their appointment to service: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. . . . And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Yes it was there!

In the parable of the good seed mentioned in the 13th chapter of Matthew, after he had sent the multitude away, the disciples came unto him, saying, "Declare unto us the parable of the tares of the field."

"He answered and said unto them, He that soweth the good seed is the Son of Man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."

Verse 41: "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Listen to the next verse; "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Oh, says one, Will there be any wicked in the kingdom? Yes! the 47th verse says, "**the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:**" The 49th verse says, "So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just."

You remember parable of the ten virgins? Only half were ready to go in to the marriage supper of the Lamb, the other half was not, so while they were trying to get ready, the bridegroom came, and the door was shut, and they were told to depart. So in this way they were cast out of the Kingdom.

All these scriptures prove that these people were all in the Kingdom of God. How did they get in? By baptism. We have seen that the first commission given to the apostles was only to Israel. But in the second one they were told to go "into all the world, and preach the gospel to every creature," "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," "and, lo, I am with you always, even unto the end of the world." After their baptism, where were they? In the fleshly body of Christ? No, but in the spiritual body of Christ, which is His church.

The Church is the Body of Christ.

Ephesians: 1:22-23: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The Apostle Paul, in Colossians, speaking of Christ, says in verse 13: "Who hath delivered us from the power of darkness, and hath translated us INTO the kingdom of his dear Son."

Verses 17 and 18: "And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the

preeminence." Please read verses 13 to 17 inclusive. To keep this article from being too lengthy, I omit many scriptures bearing on this subject, and now call your attention to the 12th chapter of 1 Corinthians, and start with verse 12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized **into one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into **one Spirit. For the body is not one member but many.**" Then Paul compares the human body to the body of the church, and in the 18th verse he says: "**But now hath God set the members every one of them in the body**, as it hath pleased him. How did He set the members in the Church? Please refer again to John 3:5. "Born of water and of the Spirit."

Christ said, "I Will Build my Church"

I now call attention to 1 Corinthians 12:27, 28: **Now ye are the body of Christ**, and members in particular. **And God hath set some in the church**, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The apostle makes a strong plea to the church members to be lowly, meek, long-suffering, forbearing one another in love. He warns the members to keep the unity of the Spirit in the bond of peace.

Then he says in Ephesians 4:4, 9-12: "**There is one body, and one Spirit, even as ye are called in one hope of your calling.** . . . (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some evangelists; and some pastors and teachers." Note the purpose of the appointing these men: "For the perfecting of the saints, for the work of the ministry, for the edifying of the **BODY OF CHRIST**, (the church. J. E. B.) till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Until who all come to the fulness of Christ? The Church of Christ. Read verses 14 and 15. I quote 16th: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

I have mentioned the calling of the seventy, but wish to mention it again under the 3rd heading of this article. Their calling and appointment is found in Luke 10:2: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest." The Twelve and Seventy are all the officers that Jesus called and ordained himself; but left the remainder of the priesthood to be ordained by these two quorums. And when Paul speaks about the church and official body, he says God set some in the church **FIRST APOSTLES**, prophets and teachers. The "teachers" cover the entire official body. But mention is made in other parts of the scriptures of bishops, elders, priests, teachers and deacons. In Acts 14:23, we have this: "And when

they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

Paul says to Titus, 1:5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

The Apostle Paul, in giving his farewell warning to the ministry of the church, in Acts 20:28, says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." In Titus, 1:7, we are told that a bishop "must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; **BUT** a lover of hospitality, a lover of good men, sober, just, holy, temperate. The office OF a bishop is a very important one, and there are few men that can qualify for the place. I think I have about covered the points set forth in the heading of this article, but will try to make it a little plainer under my 4th heading.

We Must Get in to the Church or Kingdom.

On that famous day of Pentecost, after the first sermon had been preached, there were three thousand added to the church by baptism. "And the Lord added to the church daily such as should be saved."—Acts 2:47. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Remember that Jesus said, John 3:5, "Except a man be born of water and of the Spirit, he cannot enter INTO THE KINGDOM OF GOD."

Matthew 7:21, Jesus speaking: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of my Father which is in heaven." "I repeat Paul's statement, Col. 1:13: "Who hath delivered us from the power of darkness, and hath translated us INTO THE KINGDOM OF HIS DEAR SON." **AND THIS FROM** Acts 20:28: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Read the 29th, 30th and 31st verses of this chapter.

Peter tells us in 1st chapter and the 11th verse, of his 2nd letter: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Note the word "**INTO,**" IN THIS VERSE.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: For this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Redemption.

Wonderful plan of redemption,
Beautiful home-land fair,
And oh, the pearly white city
Dressed in her beauty there;
Pearly gates ever are open
And peace like a dove hovers low;
It gleams like a gem in the distance
As toward it's wide portals I go.

Oh, the songs that the angels are singing!
 And the harps ringing out on the air
 Lift my soul like a bird on the wing,
 And I join in the chorus so rare,—
 But hark, the ransomed are singing
 The song that the blood-washed know,
 Redeemed by His infinite mercy
 And washed as white as the snow.

As I hasten to the beckoning portals,
 The dear ones I loved, and I lost,
 With a cry of delight and rapture,
 The battlements quickly have crossed;
 Soft arms around me are twining,
 Golden locks are blinding my view,
 My heart's ceased aching forever
 And thus the long journey is through.

May God bless this message to all who read it.

MUSINGS OF A CONTRIBUTOR

James I. Howe.

Brother Blakesley Smith of the Reorganized Church of Jesus Christ of Latter Day Saints was doing some preaching in Wyandotte. It was some time in 1928. I am not sure now just how I became interested.

The tenets of the Christian faith were not new to me. We had been taught that Christ came in fulfillment of prophecy. We were given the story of His birth, of the angel's proclamation of "Peace on earth; good will toward men," of His miracles and ministry, of His death upon the cross, of the crowning triumph over death to walk with and to comfort His disciples; and that afterward He ascended before many witnesses.

We were taught that we **must** believe this gospel, repent, confess, be baptized (immersed) for the remission of sins, then walk "the narrow way." Those who conformed and remained faithful were to receive eternal life (in some vaguely suggested far-away heaven). Those who believed not, or failed, would be punished **forever** in a hell of fire and brimstone, "Where the worm dieth not, and the fire is not quenched."

Naturally one must either dispense with intelligence, or with expanding understanding of life one must demand a logical or a proven basis for one's belief.

Faith can not continue to exist where reason prevailed, unless reason or demonstrated fact will support that faith.

However, religious teaching was so large a part of my early life that any wavering, any doubt as to the validity of that teaching, was a great trouble in my soul, and remained so for many years. This crumbling of Childhood's beautiful confidence is a persistent cruelty. All too few youngsters escape this bitterness.

Methinks that the "Saints'" teaching that the Holy Ghost would be with us to confirm our faith—a truth, thank God, that came to me in reality—first captured my interest and gave me confidence to request baptism.

Even so, men come and go. Men rise to great heights, then become arrogant, or discouraged, or sometimes heretic. It is so easy, having accepted a doctrine, to repose great faith in the man through whom came

your first understanding; so hard to relinquish faith in men and retain the doctrine intact; or even when realizing the proper distinction, **harder yet to walk alone.**

Please bear with me a little, you who read this. Not all the teaching I have heard or read totals one realistic picture of the least of the promises, "peace on earth, good will toward men." It remains but a promise uncomprehended, "A goal dimly seen on the edge of the sands of Time."

Perhaps this should not be written. Perhaps it does no credit to me, or anyone. It may be because it is not the product of profound and disciplined intelligence. Possibly, it is only the voice of one who must face reality, but is naive enough to admit to a feeling of uncertainty as to what is real. It seems to me, nevertheless, that the only possible reality is the simple fact of life and intellect on a habitable sphere, perpetuated, and kept in place by the Master Mind of the Universe.

Now, if God sent his Son that men might live, why is not that the essence of the doctrine of Christ? Why do we not preach and work to the end that men might live? Why must we be at pains to tolerate and excuse violence?

Or do we indeed exemplify the teaching that we dare not judge our fellowman; or withhold assistance; or take pleasure in feeling superior?

The New Testament narrative is, to me, confusing in part; but the mission and ministry and doctrine of Christ is clear enough. It teaches me that as far as I am concerned no one is either hopelessly **outside**, or securely **inside**.

We either work for an intelligent fellowship with all men, or we are just bleating down the canyon to hear the echo of our own delusion.

We have one activity to be proud of (the Sectarrians are better at it than we): The Sunday School. But when the children are older they look in vain for reality and largely reject the pattern of Christian living. The grown-ups sigh in timorous grief for the wayward youths, and mumble the old and hackneyed rot about the instability of the flesh.

This is not too well written; and it is not half complete. But to you and me it is equally addressed. Let us build something real. Let us dispense with fanciful dreams; and let Christian living produce that "Peace on earth, good will toward men."

The youngsters are going to learn the realities of life somehow. Let us progressively build Christianity around those realities. Christ will prevail either now or later. It is up to us, isn't it? Or is the doctrine of universally offered favor a fallacy. Is it not rather fallacious to infer that the time is fixed, and the number to be redeemed so unalterable, that we can not do anything about it?

Some one will rise to say the foregoing paragraph suggests absurdity. Well, if one really believes that Christ came to save the world from selfishness and its attendant brutality, let us begin to teach it, and practice it—at home.

Wyandotte, Michigan.
 16819 Helen St., Rt. 2.

SOWING AND REAPING

Many times in the scripture, man is likened unto a sower; we truly are sowing each day as we travel along life's way. But what kind of seed are we sowing and how are we sowing?

In the parable given by our Lord, of the sower going forth to sow, showed the productiveness of the seed as it fell on different ground. While in my short discourse I will endeavor to bring out the great need of making sure of what we are sowing and how we are sowing.

In Gal. 6:7-8 we read, "Be not deceived, God is not mocked: for what so ever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting."

In Matt. 13:19 we learn the good seed is the word of the kingdom, while sowing the good seed we are sowing to the Spirit for which we shall reap everlasting life if we faint not. What a wonderful promise to those who seek to do God's will. Now let us look farther. Ps. 126:5-6. They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Bearing the precious seed; the Gospel of Christ, with sincerity and weeping, as Christ as he wept over the city of Jerusalem and as Nephi weeping over the sins of his people, and to those that are without the fold of Christ. I wonder if many times we are not prone to treat our own and the sins that is rampant around us, a little too lightly. We are told to reprove the unfaithful works of darkness and have no fellowship with them. Let us break up our fallow ground for it is time to seek the Lord, till he come and raineth righteousness upon you. For what hope is there for those that sow to the flesh, for of the flesh they shall reap corruption. Let us now turn to Job. 4:7-9. "Remember, I pray thee, whoever perished being innocent? or where were the righteous cut off."

Now let us listen to what is in store for those who know not God nor seek after his ways, "EVEN AS I HAVE SEEN, they that plow iniquity and sow WICKEDNESS, REAP THE SAME. By the blast of God they perish, and by the breath of his nostrils they are consumed." Hosea. 8:7. "For they have sown the wind and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the stranger shall swallow it up. What doth it profit a man if he gain the whole world and lose his own soul."

As we stand on the threshold of the New Year let us each one examine him or herself and take inventory. What kind of seed, and how have we sown in past years of '46 and how will we sow in '47. Let us look to the giver of all good things and ask for divine guidance, wisdom that we might choose the good seed. In closing I again repeat, "Be not deceived, God is not mocked for what soever a man soweth that shall he also reap. Let us not be weary in well doing for in due season we shall reap if we faint not." May God's richest blessings rest upon each and every one.

Yours in Gospel Bonds,

ELDER PAUL G. MERCER.

"TITHING"

By Bert Cooper

Some time ago I attended a Church service in Midland, Mich., and the topic of the sermon was based on the law of tithing. It was very interesting and many good thoughts were presented. The Minister laid ten new shiny dimes on his hand from his wrist to his fingers tips and as he laid them down one by one, he counted very slowly from one to ten. "Now," he said, "They are all yours but this last one lying here on the end of my finger, that little dime belongs to God." "You can have the other nine." God gave you all ten dimes but has said if you will give Him the tenth one He will open the windows of heaven and pour you out a blessing that there shall not be room to receive it.

What a thought dear Saints for us to meditate upon. That's not all, just turn to the 3rd Chapter of Malachi starting at the 7th verse reading down to the 12th or on farther if you wish. It's wonderful.

Jesus, in Matthew 23-23 referring to tithing, said, "These ought ye to have done." All through the Old Testament you can find where God blessed all those who paid their tithing to Him, and so, as He says, "I change not," then those blessings are for us if we pay our tithing. There can be no argument otherwise if we are really sincere and want to pay our tithing.

Some will tell you it was an old Mosaic law. Well, bless your heart, what if it was!

They were told to worship God and keep His commandments during Moses' time. Are we going to say, "We won't believe in that because it is an old Mosaic law?" Of course not! What about tithing as taught in the Book of Mormon? verse for verse as in the Bible.

Latter day Revelation mentions that the Temple will be built by Tithings, etc. . . . also, Tithing is not being taught and practiced . . . "Woe, unto those who have neglected to teach My law of tithing" . . .

I'm sure, dear Saints, we all feel in our hearts we should pay our tithing, don't we? Can we do it you ask? Sure we can! We have been paying our government much more than a tenth these few years of terrible conflict yet we have been getting along fairly well. There's no doubt we can do it now, is there? By so doing the Church of Christ will march forward, the Temple will be built, the poor will be fed and clothed and many things accomplished that at present are lying dormant. We have a great work to perform, the Gospel must be preached to all nations, kindreds and tongues. Let's not expect God to do it all! We each can do our part, no matter how small it may seem. Obedience is better than sacrifice.

"DON'T TURN BACK THE CLOCK"

(New Year Address by Elder Oren A. Caviness,
Phoenix, Arizona)

The hands of a clock always move forward!
Are you afraid to face the future?
Do you wish you were back in school?
Do you hate to **think for yourself**?
Would you rather be sheltered from Life than face it on your own?

We can not turn back upon Time. The Year is gone—the Day is done—the Hour is passed.

Tomorrow presses upon us with the same relentless force that takes Today away from us forever.

But the power which causes the ceaseless procession of days which we call Time, has fitted each one of us with the mental and physical equipment which we possess, to cope with it.

Only under the stimulus of adversity are the greatest accomplishments achieved.

The lump of coal became a Diamond only because of the pressure exerted by millions of tons of earth multiplied by countless years.

Whether or not we have within us the intrinsic values of some rare jewel, only the pressure of unborn years will tell.

If we are afraid to face up to the pressure of tomorrow, then we may be sure the quality of our soul is **soft—untempered—immature.**

We need the future, and the future needs us. Past experiences equip us for future tests. Past mistakes **can** be Sign Posts on the road to Success.

Many wonderful achievements in medicine and science are arrived at only after hundreds of trials and errors. We need the future because we have not yet reached the highest point in our personal development.

The future needs us because only through the experiences of the past can the footsteps of the future be guided to the right goal—Mother and Children!

The person who refuses to see and recognize his errors is robbing himself of his greatest asset for advancement.

The world advances toward higher and better civilization **by** and **through** its past mistakes; or it **does not advance at all.**

Without the accumulated experiences of past generations we would be without the greatest store of our knowledge.

Therefore I say: Be not afraid of the future; it needs us as much as we need it.

In all the processes of Life, Decay follows Stagnation as rapidly as Stagnation follows Inactivity.

The beginning of this New Year finds us 365¼ days further along the road. If we look back over the past and can find no advancement, we are in a dangerous position—we are **stagnating**, and **decay** will follow soon.

The best resolution I can offer for 1947 is: "Face up to Life, try to meet it on its own terms, and Don't Turn Back the Clock."—St. Simon.

(Elder Caviness closed his address by using the poem, "Opportunity," by Walter Malone, found on page 100 of "Best Loved Poems.")

TRACING THE SABBATH

Chapter 7.

The Eighth Day—Continued.

Memory Verse.—And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost.—Genesis 5:44, Inspired Translation.

1. We want to note that the gospel was preached to Adam and his posterity from the beginning. And from the very beginning, also, there began the line of opposition to it.

2. From the Inspired Translation we learn that many sons and daughters were born to Adam and

Eve before Cain; but they all loved Satan more than God.

3. When Cain was born, Eve thought surely he would be a man of God; but he also chose the evil; and it was because he hearkened to Satan's command to bring an offering to the Lord that Cain was brought under condemnation. And through Cain, who married one of his older brother's daughters, and a long line of descendants, including Enoch, Irad, Mahujal, Methusael, Lamech, and Tubal Cain, there began a secret organization, which duplicated the church of God in some respects, but was anti-Christ in that while it professed to accept God, refused to accept Christ as the Only Begotten Son of God.

4. On the other hand, there was a long line of holy men, descended from Adam through Seth, who were preachers of righteousness, and through their preaching, and his own, Enoch, the seventh from Adam in this line, was enabled to build a city of Zion, whose people became so righteous that they were translated, the whole city being taken up into heaven.

5. And John the Revelator saw in vision this holy city returning to the earth, coming down from God out of heaven, to dwell on the earth. This will occur when a people have perfected themselves here upon the earth by living the law that Enoch's people lived.

6. (Cain's son Enoch, also built a city which was called the city of Enoch, over in the land of Nod. This should not be confused with the city built by Enoch the seventh from Adam.)

7. This long line of preachers descended from Adam had authority from God, which is called **priesthood**; and by this priesthood authority they operated in their ministry.

8. There was a promise made, too, that is of special interest to us: "Now this same priesthood which was in the beginning, shall be in the end of the world also."—Genesis 6:7, I. T. And we are living in the end of the world. So it should be of interest to us to know who these righteous men were. Here is a little table that will help us:

Name	Year Born	Year Ordained	Age	Year Died
1. Adam (created)	1	---	930	930
2. Seth	130	199	912	1042
3. Enos	235	363	905	1140
4. Cainan	325	412	910	1235
5. Mahallaleel	395	891	995	1290
6. Jared	460	660	962	1422
7. Enoch	622	647	430Trans	1052
8. Methuselah	607	707	969	1656
9. Lamech	874	906	777	1651

9. The third column of figures is age at death.

10. From this table it will be seen that all but Adam lived over into the "ninth" day, the 2nd day of the physical creation; but Adam died before the end of that **day** in which he had partaken of the forbidden fruit; and none of them lived to be a thousand years old.

11. The King James version gives Enoch's age as 365, which is undoubtedly an error; for he was 65 years old when Methuselah was born, and the same year he began to build the city of Zion, and he and his city walked with God 365 years, which would make

statement she meant that she had no need of the favors Elisha was offering her.

Elisha said to the servant, "What then, is to be done for her?" And Gehazi told him that she had no children, and wanted a child; then Elisha told the woman that she and her husband would be blessed with the child they desired.

At first the woman doubted Elisha, and said: "Nay, my Lord, thou man of God, do not lie unto thine hand maiden." But in time the good couple received the child the Lord had promised them.

One day, after the little boy had grown older, he went out with his father to work in the fields with the reapers. He had not been there long before he became very ill. The father told one of the harvesters to carry the child to his mother; and after the mother held him on her lap a little while the boy died.

The mother went up and laid him on the bed they had prepared for Elisha, and then called her husband and asked him to send a servant and prepare for her to ride to Elisha. Her husband could not understand why she would want to see Elisha, or how he could help them now that the boy was dead; but she merely answered, "It shall be well."

When the servant came, she told him to drive as fast as he could until they reached Elisha. As Elisha saw her approaching, he said to his servant, "Behold, yonder is the Shunammite woman; run now, I pray thee, and meet her and say unto her, Is it well with thee? Is it well with thy husband? Is it well, with the child?" And she, not choosing to confide in Gehazi, answered, "It is well."

When she reached Elisha, she threw herself at his feet, sorrowing, and said, "Did I desire a son of My Lord? Did I not say, Do not deceive me?"

Then Elisha told his servant to take his staff and lay it upon the face of the child to restore his life; and the prophet and the mother followed after Gehazi. But when Gehazi laid his staff upon the child's face, he neither spoke nor heard, and Gehazi returned to tell them that the child did not awaken.

When Elisha entered the room where the child lay, he shut the door and prayed to God; then he lay next to the child and warmed him with his own body, and presently the child awoke from the dead. And the mother, when Elisha restored her son, through God's power, was so overcome with joy, that she fell at his feet and gave thanks; then took up her son and departed.

HELEN JENSEN.

NOTICE

For about fifteen years or more the Church of Christ, on the Temple Lot at Independence, Missouri, has been seeking to conduct their general affairs through a system known as "A Ministerial Conference," and a "People's Conference," in which it was desired that, through a referendum of the whole church the "Voice of the People," might be had.

However, now, after all this long testing period, we are confronted with a situation that proves beyond question that this system is a failure, because with the passing of the years fewer and fewer vote on the bills sent out for referendum. It is getting to where out of a membership of several thousand, the best we can

get on a referendum ballot is in the neighborhood of three hundred votes. Can that be considered the "voice of the people?"

True much of the difficulty is in the bungling method in which our ballots have been formulated, and all through the field where we go we hear something like this: "We wanted to vote but we could not understand the ballot." In one instance some years ago, a majority and a minority report were sent out to referendum and BOTH were approved by the referendum vote.

It cannot be denied that interest in the affairs of the church are waning. Folks will say, "We are unable to attend conference so we don't know what they are doing down there, so we just take what the conferences give us."

In view of the above facts, we, the undersigned propose to bring to the Conference of 1947 a bill providing for the return to the system of a REGULAR GENERAL CONFERENCE, made up of delegates in the old fashioned manner, where the delegates are proportioned to one delegate for a certain number of the membership. In this there is no intention of abrogating the principle of referendum when matters arise which it would seem to be necessary to refer them to the people for a vote.

In short, we feel that the membership will feel a keener interest in the work of a General Conference when they know they have an accredited representative in the person of a delegate there to represent them.

Sincerely,

WM. F. ANDERSON,
B. C. FLINT.

OBITUARY

Howard Smith Ritchison was born May 16, 1884 at Woodbine, Iowa. He was left an orphan at the age of three years, his grandmother raised him till he was sixteen years of age, at which time his grandmother died, he then made his home with other relatives until he was able to make his own way. He went to work for the Union Pacific railroad as a brakeman, and in 1903 he had an accident which cost him a leg and an arm, after which he worked as a clerk for that company—in all he worked for the railroad thirty-six years.

He married Miss Melvina Harrod, January 30, 1916, making their home in Council Bluffs until he retired from the railroad. He moved to Bemidji, Minnesota where they lived for a short time, moving to Independence in the fall of 1940, finally buying a home at 814 Savelle street.

He died in the Independence Sanitarium on December 11th, at 2:00 P. M.

Brother Ritchison was baptized during the latter part of 1929, uniting with the Reorganized Church of Jesus Christ, of Latter Day Saints. He severed his connection with that church in 1925 uniting with the Church of Christ (Temple Lot) and lived faithful to the covenant he made with the Lord till he passed away.

He leaves to mourn, his wife, Melvina Ritchison of the home, one daughter, Mrs. Jean Chapman of 705 South Logan, one aunt, Nellie Hudson, of Goshen, Indiana. Brother Ritchison had a host of friends who will miss his genial "hello." He was a consistent christian, a loving husband and father.