

# 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.

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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**.

## "A PROPHET HATH BEEN AMONG THEM"

(Ezekiel 33:33)

"And they, whether they will hear, or whether they will forbear (for they are a rebellious house) yet shall know that there hath been a prophet among them."—Ezekiel 2:5.

In the passing of that man of God, Joseph Luff, are we reminded that God is the same, "Yesterday, today, and forever." And that is with former day Israel, so it is with Latter-day Israel. When God sends a prophet among them, whether they hear, or whether they forbear, they, nevertheless, will have the evidence that a prophet has been among them.

At the spring conference of 1906, at Independence, at the Stone Church, how well we remember the startling news that came, that San Francisco had been devastated by an earthquake, and with what awe we listened to the words of the communication which had come by revelation through Joseph Luff, just a few days before, on March 29:

"Who hath been able to stand in the way of my accomplishment, or hath put fetters upon my hands? Are not cities and nations and villages but as pebbles in my hands? For, behold, on yesterday their magnitude was thine amazement, and tomorrow thou shalt ask:

"Where are they," and shalt declare, "Surely the Lord's hand is in this thing."

And as time moved on, and war was poured out upon the world, we saw cities and villages and nations torn to shreds, and know that "Surely the Lord's hand is in this thing."

Doctor Luff's poems were prophetic in their nature, and we quote a part of one that paints the condition of the world as we see it and know it now:

"See ye not the clouds portentous?  
Note ye not the world's alarm—  
Nations to their ruin hast'ning—  
Self their interest—flesh their arm?  
Is this desolation voiceless?  
Speaks this carnage not to you?  
Echoing my ancient warning—  
Witnessing my word is true?

"Would you teach my fingers cunning?  
Doth my thought no shrewdness know?  
Who hath at my bidding ventured  
And been smitten by my foe?  
Ages offer you the story—  
Centuries my record bear—  
Tribute to my prudence paying  
In full measure everywhere.

By my skill worlds have their being;  
Would you teach my soul to plan?  
Years eternal greet my vision:  
Think ye yours outstretch the span?  
Scent ye dangers I discern not?  
Catch ye sounds that 'scape my ear?  
Needs the sword my hand hath sharpened  
To be whetted by your fear?

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## ZION'S ADVOCATE

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

ASSOCIATE EDITORS, Wm. A. Sheldon, 11427 E. 16th St., Independence, Mo.; Joseph E. Yates, 1602 North River, Independence, Missouri.

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Heaven lingers for your answer—  
Angels wait your faith's appeal:  
Zion's course must clearer impress  
Of my Spirit hence reveal.  
If by these be pledged your triumph  
Favor waits you from on high:  
Whose friends not here contentment  
Soon must cease to occupy."

—April 1, 1919.

After World War I, as we drove past vacant houses and asked, "What has become of these folks?" The answer was, "They all died in the plague," and we thought of the warning given in 1907 through Brother Luff, in a lengthy poem forecasting floods, fires, fierce tempests, a panic, famine, disorders and disasters, with the vials of God's fury poured forth everywhere, and we quote one verse:

"A plague is in nesting—beware of its breath!  
Its touch is as mildew, its watchword is death;  
No rank shall escape it, no station be free,  
Nor safety be found on the land or the sea."

How well we recall it, how complete its fulfillment, as we remember the terrible flu epidemic, when every family within reach was laid low and helpless even to care for themselves.

Moreover, like the prophecies to ancient Israel, so the prophecies to latter-day Israel through Brother Luff, were freighted with warnings to a stiff-necked people, and went unheeded by the church to whom he delivered them.

But what a comfort and solace his messages were to those whose faith was being tried in the crucible, as they saw innovation after innovation enter the ranks to pervert and destroy the truth. We present a few of these warnings and chastisements, trusting that a few hearts will be touched thereby:

"But who shall be called my Zion? my habitation? and through whom shall I execute my purpose? Where shall my hand find its weapons of execution and its instruments for performance? Shall it not be among those whose hearts are found pure and whose eyes shall be single? yea, verily! Stand ye, therefore, in

holy places, and if ye will enjoy my intelligence be ye mine, and mine only! for such is your agreement.

"But ye say 'Wherein have we failed and in what is our infidelity revealed?' Listen! and I will give answer, and then shall ye reply whether ye have been silent when evil has been present among you, and whether ye have consented thereby to a defilement of my heritage. For, behold, houses have been builded unto me and have been, nevertheless, reserved for pleasures which do not enrich the soul. Altars have been dedicated unto me and have been shared with other gods. The mammon of this world has been sought by guile and oppression and unseemly desire by some, and because a portion thereof has been given as a tithe or an offering unto me, it hath been imagined that I will wink at these things; some have declared themselves separated unto me and I have chosen them out of the world and made them to be agents unto me; but they have sought out other shrines and made covenant in secret places in which I have no delight."—March 29, 1906.

And again:

"I have called forth a people from the world in these last days and entrusted them with treasures from heaven, that they might be agents upon me, that through them I might achieve in my own way and that the glory of my purpose might appear; but I have not been trusted, nor have my provisions been accounted sufficient, and my people have returned to the world for their equipment and to make effective their instruments of accomplishment.

"They have mingled my sacred things with their carnal selections. They have made of my house a resort for pleasure. They have employed the revenues of my church to promote pursuits that are secular and interests for which no provision is made in my law. They have sought to embellish my provisions and the creations of my will with the inventions of their own imagination until I am nowhere to be found amid the spectacles of their performance in the separateness of my own attire, and I have no longer a **peculiar people** on the earth who are content with me as I am and as I have revealed myself. My covenant with many has been counted insufficient, and for purposes outside of **my gospel's** intent, they have adopted the vows of other shrines and pledged themselves in secret places where I can not be found .

"I have heard your cries unto me and it is my will to deliver. My means are available and sufficient; but who will be content therewith and permit me to glorify myself in them after the manner of my preference?

"Ye have prayed that my kingdom may come and my will be done among you as it is done in heaven, and in this ye do well; but who shall be your instructor in these things? Who hath knowledge of things as they are done in heaven, or who, better than your heavenly Father, can perform on earth what he hath accomplished in heaven? If his law and ordinances are sufficient in heaven, shall they prove insufficient if honored on earth?"—April 5, 1925.

Brother Luff served as an apostle in the Reorganized Church for more than twenty years, but was released to take charge of the Independence Sanitarium,

in 1909, as per instruction through the president of the church. But this, too, went unheeded; for Brother Luff was not consulted in the building of the Sanitarium, and when completed Doctor W. E. Messenger, a Free Mason, was put in charge.

"Surely I have counselled a heedless people, for my words are soon forgotten. I have appointed their work and endowed their hands, but have failed of their confidence? Yet who has trusted me in vain, or who that has been faithful has found my weapons insufficient? Where has my work been put to shame among those who have trusted my provisions? Has he whom I have chosen become wiser than me, or have years brought feebleness to my hand? Hath not my eye foreseen, or are the conditions that confront my heritage a surprise to me? Have I grown small in my people's eyes or have my ordinances become shrunken that they are without virtue? If my appointments avail not shall I make potent the instruments of their choosing, or by what line shall their success be measured? Has my light grown dim and will they draw oil from wells without for my replenishment? By what form of speech shall I appeal unto them and what language shall impress, that they may know that **I am God! I change not!** Nor shall my glory be given to another."—April 11, 1916.

If there was one thing Brother Luff despised more than another it was the display of despotism and dictatorship in matters pertaining to the church, and he was quick to raise his voice against the "strong arm" tactics that reared an imperious head from time to time.

The failure of the church to comply with the law of equality as taught in the standard books of the church, also came in for rebuke:

"I have consulted equally among my people and my words have been upon their banners, but wherein have they been honored? Is it meet in my sight that one shall be the equal of many when his hand shall enter the treasury of my house? Shall it be said of one, 'He shall judge of his own needs and his exactions be regarded' and to another, 'others shall judge for thee and thou shalt be content with a tithe of what has given to thy brother, notwithstanding thee and thine have as great needs?' Have not my people consented to such things while with their lips they have said, 'we are one and the Lord is our counsellor?'—April 11, 1916.

Of the judgments voiced for these failures we find recorded:

"Ye were chosen out of the world to achieve by His method and for the glory of His name, but ye have returned to the world for your equipment and have esteemed his panoply insufficient; but He will bring his ordinances to honor and His counsel to be praised by all men. For shall He that hath created be led forth by the thing He hath made? Shall wisdom leave Him who hath made the wing when it is to be feathered for flight? The Lord shall clip thy wings in the day thou shalt spread them and thou shalt fall prostrate before Him in thy peril, that thou mayest know that the heights of His consummation can not be reached on the wings that He hath not plumed."—June 12, 1923.

And still later, in poetic meter we read:

"To all who count it righteousness  
Earth's pleasures to assign  
A place in courts designed of God  
For heaven alone to shine.  
Who cry, 'Thy kingdom come—thy will  
On earth be done, O Lord,'  
While Adam holds dominion by  
Their carnal will's accord.

Heedless that God's true sovereignty  
Is where **His ways** obtain  
And heaven is the consequence  
Of His exclusive reign.  
They wist not that in answering  
Their prayer **He must demand**  
**The space they fill** or in their lives  
Have absolute command.

\* \* \*

"To all who think that heaven chords  
Their choruses of mirth  
And lauds their schemes to dramatize  
The scenes of holy birth;  
Who in God's altars see a **stage**  
For spectacted display  
And think their images thereon  
Reveal a better way.

"**A better way.**" O fools! hath God  
Of wisdom been bereft?  
And unto your superior sense  
Has fashioning been left?  
How oft must he repeat:  
"**My ways are not your ways,** 'but mine  
Alone can serve the purposes  
Of Infinite design?"

"Wedded in Gospel covenant  
To Christ, professedly;  
But with the world consorting still  
In soul adultery:  
Thinking His grace will sanctify  
The union and its brood,  
If lodged within the house He built  
Their presence to exclude.

\* \* \*

"The field sown with **terrestrial** seed  
By self-indulgent hand,  
In hope that a celestial yield  
Therefrom would bless the land,  
Is traveling and from its womb  
An offspring will emerge  
Whose advent means disaster—  
Whose song will be a dirge.

"Oh, ye who trumpet Zion, list,  
**The arm on which you lean**  
**Will fail of your expectancy**  
**And leave you bare and lean.**  
**The idols of your hope before**  
**The coming blast will quail**  
**And leave your misplaced confidence**  
**Its folly to bewail."**

—February 10, 1930.

But despite the judgments to be rendered because of disobedience, failure, neglect, and worldliness, there is held out the hope that through this travail of soul there will yet come a true and tried people, who will not only "say, but do according to that which is written:"

"Aged men whom ye have discarded shall live. Young men and middle aged upon whom ye depend shall fail and your calculations shall not stand; for the strength of the house of God shall not be gathered as you have reckoned. Abraham and Sarah waited on age for the fulfillment of the covenant in a righteous begetting and thus, as from the grave, shall emerge giants in God's strength, and as the womb of age brought forth to execute, so shall the Lord perform according to His design and not as your imaginations have prepared His paths, for He shall walk in His own ways to reveal His power and His glory. The stripling shall be wise, but not in your wisdom, and the aged shall move with the speed of a young man who hasteth to his bride, and neither shall have preeminence, for God alone shall be in remembrance and His hand shall be extolled. The tortoise of His choosing shall outstrip your swift messengers and the rough stone of His selection shall excel the lustre of the gems of your adornment, and when He shall whisper your thundering shall not be heard. He shall walk in the paths of His own appointing, as of old, and the avenues of your invention shall not be entered, for it shall be a day of God's revelation and His steps shall be taken as he hath arranged from the beginning. His ordinances shall speak glory and His weapons shall declare achievement, and shame and confusion shall cover all that hath wrought in their stead."—June 12, 1923.

Touching the manner of those servants thus called to occupy, he said:

"But from the fields of sacrifice,  
By self-denial sown  
With ancient seed prepared of God—  
Supplied from heaven alone—  
Shall come a call for garners vast,  
From reapers who were not  
Ashamed of Christ and by His plan  
Contentedly have wrought.

"These are they whose eyes beheld  
In 'living sacrifice,'  
Love's offering—not in pelf alone,  
But gems of higher price;  
Their wills, affections, and their ways  
Were on the altar piled,  
And—choosing God's—their lives to Him  
Became thus reconciled.

"These are Christ's—They choose to walk  
Where He had shed the light.  
These are Christ's—in pleasing Him  
They found their chief delight.  
These are Christ's—by sacrifice  
They gave His methods place  
To execute in them the plan  
And purposes of Grace.

"These in the day portrayed shall find  
Deliverance and rest;

Their wisdom then by tongues that scorned  
Shall freely be confessed.  
As Joseph's shining anciently  
Shall their uprising be,  
To honored place as saviors, clothed  
With holy dignity."—

February 10, 1930.

Yes, a prophet hath been among us. We do more than "garnish his tomb." We accepted him as a prophet while he lived, and hold his memory in reverence now that he is dead. Like some of the prophets of old, he was "full of days," having reached the age of 95 years and a few weeks; and like they, he bore his cross and endured the shame of those who heaped scorn and ridicule upon him and refused to hear his message.

As a final testimony to the bright hope that is before us, we quote:

"For behold from both here and there and from every circle where God's intervening hand shall smite and awaken to repentance, shall arise a cry to which He shall give ear, and His answer will dissolve the obstacles that hinder and the differences that provoke contention, and from thenceforth those who remain and give heed to His revelation shall abound in the joy of their sanctified experience and God shall have a united people."—February 19, 1930.

LEON A. GOULD.

#### GENERAL CONFERENCE ANNOUNCEMENT

On April 6, 1948 at 10:00 a. m., in the little white building on the Temple Lot, the Church of Christ will meet in conference.

Many will be there. Many will joyfully renew contacts with friends long in the gospel. However, many more will desire earnestly to be there, also, but find it impossible to come.

If you find yourself one of those unable to attend the conference, do not be misled to believe that anything you could do would be of little help. Your influence can be a great moving power of the whole conference.

Every one realizes that without the Spirit of God to direct, the conference is but a meeting of ordinary men. But with the Spirit of God there in abundance, all the things that God holds in store for his children will be in the midst of them. Many are already praying earnestly that God's Spirit will be there in abundance, and we feel that only your prayers are needed to open the windows of heaven. Pray daily in behalf of the conference and those met there.

Another way you can help is to send foodstuffs to the dining hall committee. Canned things and unperishables can be sent through those who are planning to be at conference, or through the mail. The church mail box No. 472, will be good enough for the address.

This will reduce by quite a lot, the amount of funds that must be diverted into the kitchen.

If you find it possible, we urge you to bring spare bedding, foodstuffs, and above all, yourself. That last is the most important.

Therefore, let all those who must stay home pray that the spirit of God will be in power at the conference.

Let all those who are coming to conference pray that the Spirit of God will be there in power. And let us all pray earnestly all through the conference.

FOREST E. MALEY,  
General Church Secretary.

**NOTICE**

Those wishing to come to the conference April 6, 1948, please contact the reception committee as soon as possible so reservations can be made.

The committee are:

LOUISE P. SHELDON,  
221 S. Union,  
Independence, Mo.

ROSALIE DAVIS,  
1200 W. 30th,  
Independence, Mo.

W. B. DAVIS,  
1200 W. 30th,  
Independence, Mo.

**NOTICE**

To the members of the Church of Christ (Temple Lot) and to whom it may concern:

Brother R. B. Trowbridge, a former General Business Manager of the Church of Christ (Temple Lot) was released from his duties in that capacity by special conference action of December, 1942, and Referendum of January, 1943, and is no longer authorized to accept funds in the name of the Church of Christ (Temple Lot).

All money, tithes, offerings or donations intended for the Church of Christ (Temple Lot) should be sent to the Church of Christ (Temple Lot) P. O. Box 472, Independence, Missouri, to the attention of Nicholas F. Denham, General Business Manager.

Very respectfully,

CLARENCE L. WHEATON,  
Secretary of the General Bishopric.

**NOTICE**

The dining hall committee will serve meals during Conference at as reasonable a price as possible. We are in need of teatowels and would appreciate any that you could donate to help in the work..

ORA B. DERRY, Chairman.  
Box 342, Route No. 3,  
Independence, Missouri.

**INDEPENDENCE NEWS**

Independence and vicinity is covered with a beautiful blanket of snow which makes a lovely picture of everything that, a few days ago, looked grey and dreary. When we read of the terrible snow storms they have had in other places, we should be thankful that we have the kind of weather we have. Another sunny day and our snow will be a thing of the past and before very long spring will be here again.

We are sorry to tell you that Sister Charles Denham is sick again. She is one of our very faithful members. We all miss her very much when we do not see her in her regular place in church. We hope that long before it is time to write our next news she will

be able to be back to church again.

Mrs. Grace Logan of Long Beach, Calif., came for a visit at the home of her brother, Brother Charles Derry, and to attend the wedding of her niece, Miss Orlea Derry to Mr. Ernie Premoe.

We have been having lots of sickness among both old and young. Uppermost on the list has been mumps. Old and young have been having them. Some are having them for the second time.

A son, Robert Dennis, was born to Mr. and Mrs. James Rupe. Sister Rupe is a daughter of Brother and Sister Wm. F. Anderson.

Brother B. C. Flint was called to Sparta, Wis., to preach the funeral sermon for Sister Adelia Brockman.

Brother J. Maynard Case was chosen as our Sunday School superintendent for another six months.

Brother Rolland Sprague has been elected as our pastor for the next six months.

Sister Orlea Derry, daughter of Brother and Sister Charles E. Derry, became the bride of Brother Ernie R. C. Premoe, son of Brother and Sister William Premoe, of Holt, Mich., in a double ring service read by Apostle William F. Anderson at the Church of Christ, Temple Lot. The service was performed in a setting of palms, white snapdragons and white tapers.

A recital of organ music was played by Albert Cooper as the guests assembled. Sister Margaret Mann accompanied Sister Edna Smith, who sang "Because" (d'Hardelot) and "Always" (Berlin). "The Lord's Prayer" (Malotte) was played by Sister Mann, and Sister Joseph Johnson played the wedding marches. "Blest be the tie that binds" was played very softly during the ceremony.

The bride was given in marriage by her father. She wore a blue satin gown, fashioned with a round neckline and lace sleeves and full skirt that lengthened into an aisle wide train. Her blue veil fell from a sequin cap. She wore a corsage of pink carnations, and carried a handkerchief which her mother carried at her wedding.

Mrs. Caroline Fuller, matron of honor, wore a rose gown. The candles were lighted by Sister Edith Bell, who chose pink, and Sister Mary Emma Case, who wore blue.

Little Janice Sprague, wearing a floor length white taffeta dress, was flower girl.

Albert Cooper attended Brother Premoe as best man. Rolland Sprague and Leslie Case were ushers.

A reception was held after the ceremony. Acting hostesses were Sister Ethel Holcomb and Sister Grace Logan, aunts of the bride, and Sister Edna Smith, Beulah Baker and Sister Maynard Case. The guest book was in charge of Sister Margaret Mann. Sister William Anderson assisted with the gifts.

The mother of the bride wore a navy street dress with a corsage of wine carnations.

After a short wedding trip, Brother and Sister Premoe are at home at Holke and Necessary roads.

The local priesthood have been the speakers during the past month. One Sunday evening, an Open Forum was held which was enjoyed by all that were present.

ORA B. DERRY.

### FROM THE LOCALS

Minneapolis.

It has been so long since I have written that I am going back to November 22, when Brother Forest Maley came to Minneapolis, bringing his lovely young bride. We certainly enjoyed seeing them, and also greatly enjoyed the talk that Forest gave us on Sunday morning, touching on our relations with our fellowmen, the love we should manifest toward one another, forgiveness, love, tolerance and understanding.

It is so good to see our young men talking those things; and if taught under the influence of God's Spirit it will have a far-reaching effect, and bring more unity, love, and harmony within our ranks.

It is wonderful to forgive, to forget wrong, and not to seek vengeance. Leave that to God. That is His work. All those things like hate, vengeance and intolerance are not necessary. We have so much to do that is constructive that we haven't time for the other; and I am so glad to see more and more of our people thinking and acting along those lines. It will spread from one to another.

Let us each appoint ourselves a committee of one to teach it by making it manifest in our own lives. It is wonderful what blessings God bestows on those who seek to put these teachings into practice.

On December 10 we were invited to Phillip Schrader's to a shower in honor of his sister, Miss Blanche Schrader, who has since become the bride of Donovan D. Gould, son of Apostle L. A. Gould.

Between Christmas and New Years we had a visit from Bren. L. A. Gould and B. A. Winegar, who were on their way to Council Bluffs, Iowa, where Sister Helen Jensen, daughter of Brother and Sister Henry Jensen, was married to Mr. Raymond Dewaele, on New Years Day. From there, they were going on farther south.

James Spargo and Hubert Schrader recently paid a visit to Minneapolis, the first time Jim has been back for a visit since making his home in Bemidji. We are glad to hear they are doing so well up there.

Sister Frank Hook is very ill again. Has been in bed for some time. Brother Hook is looking good.

Our group gave a Christmas party for the children, which they enjoyed very much, each one receiving candy, nuts, fruit, pop corn balls, and a gift. We have a nice class of children from the neighborhood. Brother T. S. Maley is their teacher and he is kept busy, but enjoys it.

May we all keep our faith bright, and may God bless each one.

ALICE DARBY.

### AVA CHRISTIAN ENSIGN

This report is for both November and December.

Our leaders for the month of November were Jack Bell, Caroline Bell, Bernice Gould, and Arthur Smith. Miss Wanda Neff and Mr. and Mrs. Lowell Larson were our visitors. They were here for Jack Bell's program on November 2.

Some of the numbers on this program were: A poem by Joe Smith, "The House by the Side of the Road," a vocal duet by Barbara Smith and Lorraine Welton, and a quartet by Arthur Smith, Brother and Sister Harvey Bell, and Darlene Smith. The lesson for this night was by Brother Arthur Smith.

Caroline Bell was the leader for the meeting on November 9. Because of the rain, the attendance was small, and therefore the program was cut down. Two of the numbers on this program were a poem by Jack Bell, and a duet by Rena Bell and Harvey Bell. She turned the lesson over to Harvey Bell, who asked questions on Priests.

Our leader for the night of November 16 was Sister Bernice Gould. She had a piano solo by Barbara Smith, and a reading by Martha Bell, as two of the members on her program. She then turned the lesson over to Minnie Smith who asked questions on some things in the Bible that are usually not noticed.

We decided to have our Thanksgiving program on November 23, and to have it in the afternoon with a Thanksgiving dinner at noon. Each family brought something for dinner and one part for the program. For the lesson, Brother A. M. Smith asked questions about Thanksgiving.

Both Harvey Bell and Joe Smith in charge of December 7 and 14 turned the time for a program and lesson over to Sister Minnie Smith for practicing for the Christmas program. She was in charge of the program for December 21. Some of the members on this were a vocal solo by Estello Smith, "Away in a Manger," a poem by Caroline Bell and some songs by most of the groups. After that we drew our gifts from the "grab bag," and candy, nuts and oranges were distributed.

Fern Bell was the leader for the night of December 28. After opening the meeting she turned it over to Sister Darlene Smith for the election. The following are the officers elected for the next half year: Chairman, Darlene Smith; Assistant Chairman, Martha Bell; Secretary and Treasurer, John Bell; Librarian, Joe Smith; Correspondent, Ella Bell; and Social Leader, Sister Minnie Smith.

ELLA BELL, Reporter.

### LETTERS

To Readers of the Advocate:

Christmas candles burning bright,  
Church bells ringing, too;  
And happy greetings wishing Joy  
To friendly folks like you.

These greetings from a Christmas card we send to all the saints of the Church of Christ, wishing for you all the best that God can give you. I am still strong in the church work, and pray every day for all of you.

I have been confined to an Ogden hospital, with high blood pressure, and I am not strong in body. Mrs. Sadie Montgomery, and her three children, Nellie, my oldest girl, and Johnnie junior are with the Church, and we have Sunday School, every Sunday, with Sadie and her children coming. They are very nice children, and come every day to see us. The 17th of July I will be seventy-five years old.

It cost me \$10 a day in the hospital. They took over a pint of blood, and put me in an oxygen tent. The doctor had told me I would soon be gone; but the ambulance got me there in time. I know God blessed me. He is by help and strength.

(Continued on Page 48)



# 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.*

## TO MY CHILDREN

Jesus came into this world of humble parentage; that is, he was a poor man. Although he was poor, he was the greatest man that ever lived. He was the envy of all who became intimate with him. He seemed to carry a great asset, a power to do things that was beyond the imagination of man. Wherever he went people would flock to hear him talk; some to find fault, others to learn of him and his works.

His father was a carpenter by trade, and therefore his boyhood was spent with his father carpentering. He seemed to be educated beyond his years, although his schooling was meager, if any.

One day after he reached manhood, he came to Bethabara, a city beyond Jordan (John 1:28). Here he became interested in a man who was preaching repentance and baptism (John 1:26). There was a multitude listening to this man, whose name was John. (John 1:19).

Some of the people were sent to John by the learned people of the time, the priests and the Levites (John 1:19); to question him. These priests and Levites were the officers of the temple in Jerusalem.

John denied that he was the Christ, when these people asked him who he was (Verse 21). He said he came to prepare the way for Christ. He was baptizing, because that was what he was sent to do. (V. 26 and 33).

Christ rejected the Pharisees and scribes, calling them hypocrites. This people "honoreth me with their lips; but their heart is far from me." (Mark 7:6, 7; Mat. 15:8, 9, 13).

The next day Jesus arrived, and John knew him. Talking to the multitude he said that there was one standing among them who was so much greater than he, that he was not worthy to untie the man's shoes (V. 27). I am come baptizing with water that I might show the people who this man is. (V. 31). John acknowledged that he had been sent by some one to baptize; and He who sent him to do this work told him that when he saw the Spirit descending upon Him whom he baptized, the same was the Christ. (V. 32), who would also baptize with the Holy Ghost and with fire. (V. 33).

Matthew 3:13 states that the real purpose of Jesus' coming to John was to be baptized. John did not want to do this because he knew that Jesus was much greater than he. (V. 14). Jesus said, You must do this to me, that is, baptize me, to fulfill all righteousness. (V. 16). Then when he was baptized he went up out of the water, and the Spirit of God came down upon him in the form of a dove, and a voice was heard which said, "This is my beloved Son in whom I am well pleased" (V. 17). Luke 9:35; adds, "Hear him," that is, listen to his teachings.

## Faith, Repentance, Baptism.

We note in Mark 1:4, that Mark states that baptism and repentance was for the remission of sins; that is, the forgiveness of sins. And in the 15th verse Jesus said, "Repent and believe the gospel."

At the beginning we understood that this Jesus was a super man. Now, in John 2:1-11, is recorded the first miracle Jesus did. A miracle is an act beyond the power of man to do or understand, a marvel. When we follow the life of Jesus we will find many of these wonderful works, which tend to increase our belief that Jesus was a super man. This miracle was the third day after John had baptized him (John 2:1).

John 3:1-6: Nicodemus came to Him and acknowledged his power, and said: "No man can do these things, except God be with him." Jesus answered, "Except a man be born again, he cannot see the kingdom of God." Verse 5 says he must be born of both **water** and the **Spirit** or he can not get into the kingdom of God.

To be born into the world the young must be surrounded with water. To be born into the kingdom of God—born means the same, to be surrounded with water—also of the Spirit. Mark 16:16 and Acts 2:38, make it imperative that one must be baptized. And to impress upon the mind that there must be a surrounding of water, let us turn to Romans 6:3-5. We are baptized into his death, and are "buried with him by baptism." In Colossians 2:12, we have the same form: "Buried with him in baptism."

Of what does a burial consist? We instantly think of a covering up process. Since it is a covering up process, we must have lots of water, as is related in St. John 3:23: John was baptizing in Aenon (Jordan) near Salem (Jerusalem), because there was much water there.

## The Gospel Ladder.

Continuing the doctrine of Christ, we have seven principle steps to take before entering into bliss:

1, Faith. 2, Repentance. 3, Baptism of water. 4, Baptism of the Spirit (Hebrews 6:2, says "baptisms"). 5, Laying on of hands. 6, Resurrection of the dead. 7, Eternal judgment.

Representing it as a ladder, we have this:

Bliss.  
Eternal Judgment.  
Resurrection.  
Laying on of Hands.  
Baptism of Spirit.  
Baptism of Water.  
Repentance.  
Faith.

After observing all these, we enter into bliss at the very top of the ladder, at the end of the judgment.

We have considered three rungs of the ladder somewhat already, so now we take up the baptism of the Spirit. This was as necessary to the believer as are the steps which have gone before, i. e., faith, repentance, and baptism in water.

St. John 1:31: "I came baptizing with water." Verse 33: "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

"Acts 2, tells of the Day of Pentecost, how while the disciples were all worshipping, cloven tongues like as of fire rested upon them, "and they were filled with the Holy Ghost, and began to speak with other tongues."

Again in Acts 8:14-17: When Peter and John heard that some in Samaria had received the word and had been baptized, they went to them and prayed for them that they might receive the Holy Ghost, for none of them had received it. Then, after prayer, they laid their hands on them, and they received the Holy Ghost to guide them into all truth (See John 16:13). Thus we see that baptism of the Holy Ghost is as important as the baptism of the water.

#### Laying on of Hands.

The next rung of the ladder is the laying on of hands. There were three uses for the laying on of hands:

1. To confirm the believer, and for the gift of the Holy Ghost.
2. For the ordaining of the ministry.
3. For the healing of the sick.

Acts 8:14-17: The apostles, Peter and John, laid their hands on the converts in Samaria that they might receive the Holy Ghost.

Verses 18 and 19: When Simon saw that the Holy Ghost was given through the laying on of hands, he wanted power to do the same, and offered money for the privilege, but was rebuked by Peter.

Acts 6:6: They had prayed and then laid their hands on them, ordaining them to the office of bishop.

Acts 13:3: Calling Barnabas and Saul to the apostleship through fasting and prayer, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

1 Timothy 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

2 Timothy 1:6: "Stir up the gift of God, which is in thee by the putting on of my hands."

Acts 19:1-5: Here is an account of disciples that had to be rebaptized, as they were baptized by some one who had no authority of God. How do we know they were not called of God? They did not preach about the Holy Ghost. Although they said they were baptized with John's baptism, Paul readily discerned by their talk, that Christ Jesus was not preached unto them; and when they heard the gospel they were baptized; and after that hands were laid upon them they spake with tongues and prophesied.

Does he accept all baptisms of today?

How may we know?

Here, the result was that they spake in tongues and prophesied.

When Jesus commissioned his apostles to go and preach his gospel, his great commission was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-18; Luke 10:17—this was given to the seventy also.

Acts 5:15, 16: Many signs and wonders were done by Peter. Believers were added, both men and women.

Christ put these signs in the church, and what he established was forever. His word could not be changed.

1 Timothy 1:3: The church was admonished to teach no other doctrine; (4) neither to give heed to fables. (7) Some desire to be teachers of the law; but do not understand what they affirm because (V. 6) they have turned aside.

Romans 16:17, 18: Some were teaching another doctrine.

What was the doctrine of Christ?

Hebrews 6:1, 2, says, the principles of his doctrine are, Faith, Repentance, Baptism, Laying on of Hands, Resurrection of the Dead, and Eternal Judgment. When he explicitly tells the people how he wants these done, and they are done another way, would not this be another doctrine. If any one preaches another doctrine, he (the Lord) says, "Let him be accursed." (Galatians 1:6-9).

Returning to the thought of how we know the Lord will not accept all religious effort today, I will cite you to these scriptures: Mark 7:6, 7; Mat. 15:6, 7, 8, 9; 1 Timothy 4:1; Hebrews 13:9.

Now at the beginning we found John was sent of God to do his work. Jesus was sent to do the work for which he was assigned, and he says "Every plant which my heavenly Father hath not planted, shall be rooted up." (Matthew 15:13; John 15:2-17).

Jesus' work was to establish his kingdom or church on earth. He began this work by choosing as disciples, men who must qualify for the spreading of his gospel after he was taken from them. He chose these representatives from his followers—those who were converted to his teachings.

Matthew 10:2-4, and Mark 3:16, 11, states that he called twelve, to whom he gave power over unclean spirits, to cast them out of people, and to heal all manner of diseases; "heal the sick, cleanse the lepers, raise the dead, cast out devils," freely give because you have freely received these gifts. He also told them how they should go to preach (verses 9-14.)

#### New Apostles Chosen.

Matthias was ordained after Judas fell (Acts 1:26); Barnabas and Saul called, (Acts 13:2); saul called by Christ, Acts 9:4-12).



Hebrews 5:4, says no man should take this honor to himself except he is called of God as was Aaron.

Exodus 28:1: God sets Aaron apart for a special work.

Numbers 16 tells of some who aspired to this office, to offer sacrifices, whom God did not call, and how they came to their end.

Christ did not take this honor to himself; but God had said that he glorified Christ (Hebrews 4:6). Paul said he was appointed (singled out) to be an apostle. He was called (2 Timothy 1:9) "according to his own purpose and grace"—"I am appointed as preacher, and an apostle, and a teacher of the Gentiles."

1 Timothy 1:1: Paul was an apostle, by the commandment of God, and of Jesus Christ.

Romans 1:1: This calling of God was to separate him for the preaching of the gospel of God. (See John 15:16, 19.)

#### Laying on of Hands for the Healing of the Sick.

Matthew 10:1: He called unto him his twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of diseases.

Mark 16:17, 18: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and, they shall recover." (See Luke 1:17-20; Hebrews 2:4, 5.)

Acts 9:17: "And Ananias went his way, and entered into the house; and putting his hands on him said: Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

Verse 16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

For James 1:5, 6 says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea, driven with the wind and tossed."

Jeremiah 29:10-12: "I will visit you and perform my good word toward you," "for I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not evil, to give you an expected end. Then shall ye call upon me, . . . and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." (V. 13).

Matthew 7:7, 8: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (V. 11).

Matthew 21:22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Mark 11:22: "Have faith in God."

"Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (V. 24.)

Luke 11:9: And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

James 5:13-15: Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

"And pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (V. 16).

1 John 3:21, 22: "Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing to his sight. 1 John 5:13-15.

#### Resurrection of the Dead.

Now we come to the sixth rung of the ladder, the Resurrection of the Dead.

By complying with the first five principles of Christ's doctrine, we are now in line for the blessings that Christ has promised to all his believers: The Resurrection of the Dead; and the Eternal Judgment, preparing us for our blessings.

The rejection of the first five principles does not eliminate us from the resurrection and judgment; but will exclude us from the rewards to be gained by the righteous.

As the Israelites did not enter into rest, because of the rejection of the gospel, which Paul says was preached unto them, as well as unto us—because of this transgression and failure, the Law of Moses was given to them in place of the gospel, and they wandered in the wilderness for forty years, before being permitted to enter into Canaan (Hebrews 3:19); so in chapter 4 we read: "Let us therefore fear," lest we come short of entering into his rest (V. 2) because the word preached does not profit us, as it did not profit them, "not being mixed with faith in them that heard."

The resurrection of the dead is one of the principal things in the foundation of Christ's religion, as enumerated in Hebrews 6:1, 2.

In John 11:25, Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

All mankind are to be resurrected (1 Cor. 15:22), "For as in Adam all die, even so in Christ shall all be made alive."

When Adam sinned the Lord told him that he must die. (Gen. 3:3).

God completed the curse put on Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for thou art dust; and unto dust thou shalt return." (Verse 19).

Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." (Verse 23).

Gen. 2:7: God formed man of the dust of the ground, and breathed in his nostrils, and he became a living soul.

We have learned that man has a body; and in Job 38:2, we learn that there is a spirit in man; and the inspiration of God gives him understanding.

Job 19:26: Though after my skin worms destroy this body, yet in my flesh shall I see God."

1 Peter 4:6: "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

1 Peter 3:18: For Christ has once suffered for our sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit, by which also he preached to the spirits in prison, which were disobedient in the days of Noah, while he was building the ark; wherein eight souls were saved by water, the like figure whereunto baptism also now saves us; not the putting away of the filth of the flesh; but the answer of a good conscience toward God, by the resurrection of Jesus Christ.

### The Judgment.

Revelation 20: The devil is shut up in the bottomless pit, where he must remain for a thousand years.

And judgment was given to the souls of them that were beheaded for the witness of Jesus and the word of God; and those who had not worshipped the beast, or his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. This is the first resurrection (V. 5.)

The rest of the dead lived not again until the thousand years were finished. These are those who worshipped the beast and received his mark.

When the thousand years are finished Satan shall be loosed out of his prison to deceive the nations on the earth, to gather them to battle.

Judging by this reading, there will be nations on this earth during the thousand years reign—the millennium.

Verse 12: I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books. The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were also judged according to their works.

Death and hell were then cast into the lake of fire; also those who were not found written in the Book of Life, were cast into the lake of fire (torment), which is the second death. (Verses 13, 14.)

Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise."

John 5:25-28: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

We might liken this life to the life of a seed. It is planted. It grows. It forms other seed in the likeness of the one planted. It is gathered, and then again replanted: birth—growth—death—planting, growth, ripening of the grain, harvest.

We come forth as a child (grain of wheat), grow and become old (ripening of grain); we die and are replanted, (buried), to grow again, having another body; but this body is as the grain. It is not the same body planted, but it has the likeness of that body in the resurrection. The resurrection is the reuniting of the spirit and the body. (1 Cor. 15:37-39.)

Birth: Spirit created in heaven. Body on earth: United.

Life: Growth of Spirit and body.

Death: Spirit and body separated.

Resurrection: Body and Spirit reunited.

(See Daniel 12:2; Ezekiel 37:1, 14; Job 19:23-27; Isaiah 26:19; 1 Cor. 15:35-37, 41-44; Phil. 3:20, 21.)

1 Corinthians, 15:4: In the judgment the rewards are spoken of as "glories." There are many glories: one, the Celestial, of the sun; one, the Terrestrial, of the moon; and the glory of the stars, in which rewards differ as the stars differ one from another in glory.

Some men live a good life, a life of sacrifice, as did Christ and the apostles. They have earned a greater reward than others who have not had such temptation and persecution. These, with all those who are obedient to the gospel, and continue faithful, have become the Church of the First Born, the Bride, the Lamb's Wife. They receive the Celestial glory; the brightest glory.

Others have earned a great reward; but probably not having so much persecution—or maybe not lived quite so righteous, not having lived, fully, the gospel law,—they would receive a lesser reward, or the glory of the moon.

A third class inherit a glory where rewards differ as widely as do the stars of heaven; some brighter than others. These are those who have various degrees of credit to their lives.

All these come forth in the first resurrection, in all probability, except those who have not yet been released from the prison house, and which come forth in the second resurrection. Many of those who come forth in the second resurrection have very little to their credit; and yet all shall receive a reward for all the good done in the body, even to the giving of a cup of water to some one in need.

We must not understand that paradise is the place where God and Christ dwell. We understand that it is a place of rest. The spirits of those who are worthy of rest are taken there to remain until the judgment. Christ said to the repentant thief on the cross, "This day shalt thou be with me in Paradise."

There are other heavens than paradise. Paul speaks of a "third heaven," as well as a paradise." (2 Cor. 12:2-4.)

Deut. 10:14: "Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." (See 1 Kings 8:27; Psalm 115:16.)

Luke 16:19-21, tells of the rich man and Lazarus, who evidently were conscious after death, or why the conversation?

Isaiah 42:6, 7: The Lord called Christ for a covenant, to open the blind eyes, to bring out the prisoners from the prison; and them that sit in darkness out of the prison house. "That thou mayest say to the prisoners go forth; to them that sit in darkness, Shew yourselves." (49:9).

Ezekiel 32:17, 21: The strong among the mighty, (the Son of Man) shall speak to them out of the midst of hell, with them that help him: for the wicked "are gone down, they lie slain by the sword." etc. (V. 22, 23).

#### What God Has Set in the Church.

1 Cor. 12:28-31: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?

"But covet earnestly the best gifts."

Since God has set these in the church, and if he has not taken them out, they must be there today. In the study of the Bible I find no place where it says the Lord would take them out of the church.

Romans 12:6: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity," etc.

1 Cor. 14:1: "Follow after charity, and desire spiritual gifts, but rather that you may prophesy." Also read the entire chapter. (See 1 Cor. 12:1; Acts 2:1-18; 21:0; 10:46).

Joel 2:28-31: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

This coming at the close of time, or the day of the Lord, indicates that the Lord never intended to take them out of his church before that day.

If not taken out of the church by the Lord, we must then seek a church which is guided by these gifts, or one where they are found. These were the gifts manifested on the Day of Pentecost (Acts, chapter 2), and afterward during the life of the church.

The Lord himself said there would be a time when these things would be done away; but that time would be when we come face to face with God (1 Cor. 13:8-13). They will be done away, only, "When that which is perfect is come."

#### God's People Called by His Name.

Christ is to be the head of the church (Ephesians 1:22).

Hebrews 3:6: "Christ as a Son over his own house, whose house we are, if we hold fast the hope until the end." (See Col. 1:18).

James 2:1-7, speaking of the wicked: "Do they not blaspheme that worthy name by which ye are called?"

Daniel 9:19: "Thy city and thy people are called by thy name."

Jeremiah 14:9: "O Lord, we are called by thy name; leave us not."

2 Chron. 7:14: "If my people which are called by my name."

Romans 16:16: "The churches of Christ salute you."

#### Beware of Evil.

1 Cor. 10:6: "Now these things were our examples, to the intent that we should not lust after evil things."

"Neither be idolaters, as were some of them," who sat down to eat and drink, and rose up to play. (V. 7).

Let us not "tempt Christ," as some of them did, and were destroyed. (V. 9).

Neither murmur—and be destroyed (V. 10). These things happened to them to serve as examples to us. (V. 11).

"Wherefore, let him that thinketh he standeth take heed lest he fall." (V. 12).

If one thinks he is all O. K., let him examine himself, for fear he will lose his reward.

"Wherefore, my dearly beloved, flee from idolatry." (V. 14).

What the gentiles sacrifice, they sacrifice to devils, and not to God; and I would not have you fellowship with devils. (See V. 20).

You can not drink the cup of the Lord, and the cup of devils. You can not be partakers at the Lord's table, and at the table of devils.

If any one who is a member recognized by Christ, eats in an idol's temple (with vile people or sinners) of those things offered to idols, or things forbidden, he should be very careful not to cause another who is weak to do the same; or this sin is on his own head.

If one is a partaker of spiritual things, or a Christian, he ought to be very careful not to enter into sin, as that influences to draw us to a greater degree of sin, and to a lesser degree of the Spirit of Christ, thus leading to a downward course and to our downfall.

How do we support sin? By giving our time and talents to the pleasures of this world, rather than the pleasures of worshipping God.

With this in view read 1 Cor. 15:34: "Awake to righteousness; and sin not; for some have not the knowledge of God."

Sin is any thought, word, action, omission, or desire contrary to the law of God.

1 Cor. 6:8, 9: Defraud not. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners; nor to keep company with fornicators, nor with the covetous, nor extortioners, nor with idolaters; nor a railer or a drunkard, with such an one eat not. (Chapter 5:9-11.)

Galations 5:22: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (See Eph. 5:1-20.)

## OF GENERAL INTEREST DEPARTMENT

### A HAND BOOK

#### Of Conference Resolutions and Enactments. --

(Published by direction of the General Conference of the Church of Christ, Independence, Missouri, April 6 - 13, 1947.)

#### Article One

##### PREFACE

(To be Supplied)

#### Article Two

##### PREAMBLE

Pursuant to the action of the Ministers' Conference of April 13, 1943, and approved by the Referendum Vote of that year, and later affirmed by the Ministers' Conference of April 8, 1946, we your committee appointed "to draft a document in the nature of a Constitution, embracing the laws and doctrines of the Church, its Quorums, their duties, and all matters pertaining to the spiritual and temporal affairs of the church," hereby set forth the results of our labors to be published in printed form as a Hand Book of conference resolutions and enactments relating to the duties of quorums, committees, and conference procedure, etc., to become a guide or rule, as "helps and governments," (See 1 Corinthians 12:28), to govern such proceeding upon part of ministry and membership of the Church of Christ, with Headquarters on the Temple Lot, Independence, Missouri.

#### Article Three

##### THE CORPORATE NAME

Following the instructions given in the Book of Mormon, Book of Nephi, the son of Nephi, the son of Helaman, chapter 12, verses 18 and 19, wherein it reads, "Ye must take upon you the name of Christ which is my name, for by this name shall ye be called at the last day; . . . therefore ye shall call the church in my name."

We therefore declare unto all concerned that the name of this church shall be called THE CHURCH OF CHRIST.

#### Article Four

##### AUTHORITY FOR ORGANIZATION

This Church of Christ was regularly organized and established on the Sixth day of April, in the Year of Our Lord, One Thousand Eight Hundred and Thirty, agreeable to the law of our country and by the will and commandment of God, and this according to the grace of our Lord and Savior Jesus Christ to whom be all glory, both now and forever. Amen.

The organization took place in the home of Peter Whitmer, jr., in Fayette Township, Seneca County, New York. Among those present were Oliver Cowdery, Joseph Smith, Jr., Hiram Smith, Peter Whitmer, Jr., Samuel Smith and David Whitmer.

#### Article Five

##### RULE OF FAITH

The Rule of Faith of this Church of Christ shall consist of the Bible and the Book of Mormon, and such revelations purporting to be of God, past, present, or future, that agree therewith.

(a) The Articles of Faith and Practice of the Church of Christ is our synopsis or interpretation of our

Doctrine and belief. Said Articles of Faith and Practice are subject to amendment or correction as set forth in Article Fifteen of this Hand Book.

#### Articles of Faith and Practice

(Note: Words in black type are proposed amendments or corrections to be considered in connection with the adoption of this Constitution.)

1. We believe in God the Eternal Father, who only is supreme; Creator of the Universe; Ruler and Judge of all; unchangeable and without respect of persons.

2. We believe in Jesus Christ the Only Begotten son of God, the manifestation of God in the flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader, Witness, and Commander.

3. We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

4. We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without law . . . wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing." (Moroni 8:25, 26.)

5. We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel: viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing the Sick.

6. We believe in the literal second coming and millennial reign of Jesus Christ; in the resurrection of the Dead, and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

7. We believe in the powers and gifts of the everlasting Gospel; viz.: The word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

8. We believe the fruits of the spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

9. We believe that in the Bible is contained the word of God, that the Book of Mormon is an added witness for Christ, and that these contain the "fulness of the gospel."

10. We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.

11. We believe that where there are six or more regularly baptized members, one of whom is an elder, there the Church exists with full power of church extension when acting in harmony with the law of God.

12. We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof.

13. We believe in the same church organization as existed in the time of Christ and His Apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all of the churches.

14. The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the kingdom of God in all the world.

15. We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of faith and practice and must be governed thereby.

16. We believe the Church of Christ comprehends the true brotherhood of man where each esteems his brother as himself and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality.

17. We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood of God, and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all.

18. We believe that men should labor for their own support and that of their dependents. Ministers of the gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or scrip for their journey, but go trusting in God and the people, is applicable.

19. We believe that the temporal affairs of the general church are to be administered by the general bishopric under the direction of the general conference of the church and under the supervision of the Council of Twelve. The temporal affairs of the local churches shall be administered by local bishops under the supervision and direction of the local congregations.

20. We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant by adultery, the innocent one may remarry.

21. We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

22. We believe in the literal gathering of Israel, and in the restoration of the ten lost tribes.

23. We believe a temple will be built in this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world to every kindred, tongue, and people, that the promise of God to Israel may be fulfilled.

24. We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph," (Ether 6:6-8; III Nephi 10:1-4, "which city shall be built, beginning at the Temple Lot." (Doc. and Cov. 83:1.)

25. We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths and covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens.

#### Article Six.

#### MEMBERSHIP AND TRANSFER

Membership in this Church of Christ shall be extended to all persons of all races, nations or tongues, who have reached the minimum age of eight years, who are accountable and capable of repentance, on the following conditions:

(a) "Behold, whosoever humbleth himself before God, and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the church, that they have truly repented of all their sins and are willing to take upon them the names of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the Spirit of Christ, then shall they be received unto baptism, for the remission of their sins, into the Church of Christ." (Book of Commandments 24:30; Moroni 6:2.)

"And baptism is to be administered in the following manner unto all those who repent:

"Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Then shall he immerse them in water, and come forth out of the water." (Book of Commandments 24:51-54; 3 Nephi 5:24; Book of Mormon 4:94, 95; Math. 28:1.)

Those having authority in this Church of Christ to perform the ordinance of Baptism by water are those holding the priesthood after the order of Melchisedec, and priests of the Aaronic order. (Book of Commandments 24:32-36.)

(b) **Laying on of Hands to Receive the Holy Ghost.**

After persons are baptized in water by one having the proper authority, then shall an elder or elders of the Church of Christ lay hands on their heads and pray over them that they may receive the cleansing power and gift of the Holy Ghost.

After they have been received unto baptism and are cleansed by the power of the Holy Ghost, they are to be numbered among the people of the

Church of Christ, and their names are to be taken and kept on record that they might be remembered and nourished by the good word of God.

(c) It is further provided, that in addition to those becoming members of this Church of Christ by baptism, as above set forth, that those who are desirous of uniting with us from other divisions of the Restoration, on their original baptisms, that we shall receive them and give them the right hand of fellowship on the following terms and conditions, i. e., that they shall appear before an impartial committee of two or more elders of the Church of Christ, for review of their case, and it shall be the duty of these elders to inquire diligently into the marital, moral and spiritual integrity of such candidates, and determine whether they have been divorced, and if so whether they personally received the divorce upon the scriptural grounds of adultery, according to the laws of the Church of Christ; whether they are of good character; and if they can trace their baptism and priesthood back to valid original sources, free from the taint of re-baptism or re-ordination from the original ministry of God's servants under the hands of Joseph Smith and Oliver Cowdery from the angel.

#### Article Seven OFFICERS AND COMMITTEES

Of necessity there are General Officers, Standing Boards and committees to serve the interests of the General Church; and Local Officers, etc., to serve the interests of local congregations.

(a) **The General Officers of the Church of Christ are:**

(1) **A Council of Twelve Apostles**, whose status, duties and prerogatives are set forth elsewhere.

(2) **The Quorums** (one or more) of **Seventy Evangelists** who constitute a missionary arm of the church, laboring under the supervision of the Council of Twelve.

(3) **A General Bishopric of seven** men selected by the Church to have charge of the temporal affairs of the General Church, under the direction of the General Conferences, and under the supervision of the Council of Twelve.

(4) **General Church Secretary**, to keep the minutes of the General Conference, and look after all secretarial work of the General Church.

(5) **An Assistant General Church Secretary**.

(6) **A General Office Manager**, nominated by the General Bishopric, and approved by the General Conference, who shall have charge of the financial records of the General Office, and the receipts and disbursements thereof, in harmony with the instructions of the General Conference and the General Bishopric. The General Office Manager shall also be the business manager of Zion's Advocate, and

(7) **A General Church Recorder**, who shall keep a record of the membership of the church,

as shown by the reports of the various local clerks and secretaries from time to time.

(8) **An Assistant General Recorder**.

(9) **A General Church Historian**, elected annually, to collect and keep a record of all historical matters connected with the General Church, and with the local churches, as they shall be reported by the Local Historians from time to time.

(10) **A Secretary of Transportation** to contact railroad, boat and bus lines relative to clergy rates and passes for missionaries and General Officers, and special rates for delegates to general conferences and conventions.

(11) **Care Taker of the Temple Lot**.

(b) **Standing Boards and Committees:** Standing Boards and Committees when consisting of three members are chosen, one for one year, one for two years, and one for three years, and thereafter as their terms expire one is chosen annually for a three-year term. Boards and committees of five members, are chosen two for one year, two for two years, and one for three years, and thereafter as their terms expire they are chose for three-year terms.

(1) **Referendum Committee** of three, one of whom shall be the General Church Recorder, whose duty it shall be to prepare for publication all legislative matters ordered to be sent out to referendum by the General Conferences, suitably prepared for balloting, and when ballots are returned to receive and tabulate the same, and prepare for publication.

(2) **Library Board** of three members to care for the General Church Library.

(3) **Relations Committee** of three members to make contact with other divisions of the Restoration from time to time, and report to the General Conference.

(4) **Board of Publication** of five members, of whom the General Office Manager shall be one, and act as chairman. Said Board shall have charge of the various publishing interests of the church, including the publication of tracts, Sunday school Quarterlies, books and pamphlets, etc., and shall have advisory jurisdiction over the Zion's Advocate, and its policies. In case of a vacancy in the Editorial Staff of the Advocate in the interim between conferences, the Board of Publication shall select one to fill the vacancy until a General Conference shall convene.

(c) **General Sunday School Officers:**

(1) A General Sunday School Superintendent.

(2) A General Sunday School Assistant Superintendent.

(3) A General Secretary.

(4) A General Treasurer.

(5) A Sunday School Quarterly Committee of five. These officers and committeemen shall be selected by, and come to the General Conference as recommendations from the General Sunday School Association.



**(c-2) Young Peoples Christian League.**

- (1) General Superintendent.
- (2) General Assistant Superintendent.
- (3) General Secretary, and such other officers as the rules of the League may provide.

The general organization of the Young People's League shall be under the direction of the General Conference, and the supervision of the Council of Twelve.

(d) **Committee on Publishing Revelations**, consisting of three members who shall continue in office until the work is completed as outlined by the General Conference.

**(e) Boards and Committees elected annually:**

- (1) **Editor of Zion's Advocate.**
- (2) **Two Associate Editors.**

These form the editorial staff which shall have immediate and primary jurisdiction over the Advocate, assisted by such advisory counsel as the Board of Publication may give from time to time.

(3) **Auditing Committee** of three to provide for an annual audit of the General Office Manager's books, which shall be reported to the General Conference, and published in Zion's Advocate.

(5) Dining Hall Committee of five to have charge of providing for meals for those attending General Conferences and Conventions.

(6) **A Reception Committee** consisting of three members to arrange for accommodations for delegates and visitors to General Conferences and Conventions.

(7) **Committee on Conference Enactments** of three to arrange for their tabulation and publication for ready reference.

**(f) Local Organizations:**

Local organizations may be effected in any locality where there are six members, one of whom is an elder. (Citation: "Alma . . . ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church."—Book of Mormon, p. 321.)

(1) **A Pastor**, or presiding elder who shall have watchcare of the activities of the Local, being a servant of all in the best interests of the local group.

(2) **A priest** (one or more) whose duty it is to assist the pastor, and to "preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties; and ordain other priests, teachers and deacons, and take the lead of meetings; but none of these offices is he to do when there is an elder present, but in all cases is to assist the elder."—Book of Commandments 24:36, 37.

In the absence of an elder, or due to the incapacitation of an elder, a priest may act as pastor.

(3) **A Teacher** (one or more) "to watch over the church always, and be with them, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying nor back-biting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, and in all his duties in the church by the deacons; but neither the teachers nor deacons have authority to baptize nor administer the sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ."—Book of Commandments 24:38-41.

(4) **A Deacon** (one or more) to assist the teacher in all his duties. Since the qualifications for deacons are similar to those of a bishop, as enumerated by Paul in his letter to Timothy (see 1 Tim. 3:8-13) it is indicated that similar duties devolve upon him. Hence in small locals a deacon may be chosen to have charge of the financial interests of the local, and as the local becomes larger, and the duties of the financial agent increase, he may be ordained a bishop, the local having complied with the instruction of the Apostle Paul to let him "first be proved."—1 Tim. 3:10.

(5) **A Clerk** or Secretary to keep record of all business transactions of the local, such as the minutes of local business meetings, a record of baptisms, ordinations, confirmations, marriages and divorces, blessing of children, etc., and the transfer of membership to and from other locals of the Church, of those who remove from one local to another, and have established a residence within such local. Such letters of removal or certificates of membership shall be issued and signed by the pastor and clerk and issued directly to the Pastor or Clerk of the local where residence has been established. Such letters or certificates may be issued by the pastor and clerk without the formality of a vote of the local, except in cases where charges of misconduct are pending at the time of removal; in which case letters may not be issued until such charges are adjusted according to the rules of the church, and such adjustments recognized by a vote of the local of first residence.

All items of record made by the Clerk of a local shall be reported to the General Church Recorder annually, or from time to time, i. e., quarterly or semi-annually, as the local may determine.

(6) **Local Historian** (who may be the Local Clerk or Secretary) whose responsibility it shall be to keep an account of all events and matters relating to the growth and development of the local, and to furnish a copy of the

same to the General Church Historian annually.

(7) **A Chorister** who shall have charge of song services and musical activities of the local.

(d) **Auxiliary Organizations:**

Each local may have an auxiliary organization, a Sunday School, organized and conducted in harmony with the General Sunday School Organization; a Young Peoples organization, organized and conducted in harmony with the General Young People's Christian League; and such other auxiliary activities as may be in harmony with future actions of the General Church.

(e) **Co-operative Organizations.**

Any local, or group of people in a local, desirous of doing so, may organize into cooperative associations for the advancement of their spiritual and economic welfare and the furthering of social equality and the principles of all things common among themselves, may do so, in harmony with the scriptures as found in the Bible, Book of Mormon, and the Laws and Commandments given to the Church of Christ in these last days; and in harmony with the actions of the General Conferences of the Church of Christ, as follows:

"Resolved that we look with favor upon groups of members of the Church of Christ, everywhere, being encouraged to work along the lines of co-operative endeavor, in the establishment of greater security in the temporal affairs of their lives."—Referendum Vote of 1937.

"It was resolved that the conference endorse and approve of the duties, responsibilities and prerogatives of the bishop as stated in chapters 44 and 51 of the Book of Commandments." Conference Minutes, April 11, 1927.

"Resolved, that it is the sense of this body, that it be recommended for the acceptance of the church as a whole, that there be an observance of the principle of consecration of all our properties to the church, to be followed by tithing one-tenth of one's income."—Adopted October 19, 1925, Independence, Mo.

Such cooperative organization, whether composed of the entire membership of the local, or only a group of them, shall organize as a separate unit, and shall do their business in their own name or names, and not in the name of the church. A cooperative organization, as such, shall have no jurisdiction over the local church organization, nor shall the local church organization have any jurisdiction over it, neither the right to hinder nor to interfere in any way as long as they operate in harmony with the teachings of the general church.

(f) The scope of a local church may be extended in harmony with the law of God from a small nucleus to a perfectly developed organiza-

tion composed of Bishops, Elders, Priests, Teachers and Deacons, and its several departments of activities, and auxiliary organizations.

(Continued From Page 38)

Sister Skinner has been in our home; and I would like to have a letter from her. I have never been to school; but God has enabled me to write some, both while in Holland and also in America. Brother Robertson of Salt Lake City has been over to see us, and we had a good visit. Don't forget us, dear Saints.

Your sister in Christ,

MRS. JOHN DeGROOT,  
468 River Drive,  
Ogden, Utah.

Colling, Missouri,  
January 13, 1948.

Dear Editor and Readers of Zion's Advocate:

I have felt impressed several times to write a few lines to our good Zion's Advocate, but as yet have not done so. The letters from various members are inspiring and helpful; and the other material in our paper also.

We of the Collins and Vine Hill communities have recently organized a Sunday School, and it has been a blessing to us. Once a week we meet at our private homes to study the Book of Mormon, also; and it is proving the worth of our efforts.

Although there are some members here who can not or do not attend our meetings as yet, there are twelve who attend regularly; and, with their families, and a few who are not members, we have a nice attendance.

We enjoyed so much the presence of Brother and Sister Wheaton, and Bren. Denham and Sprague, and eagerly look forward to other meetings with them, and any one else who can come here.

My mother, Mrs. Myrtle Martin, who has been so faithful to the church all these years, and so happy in working for the church, is quite ill, and so is unable to attend our meetings. I ask all of the saints to pray for her that she may soon be well again, if it be God's will.

We also ask your prayers for the success of our renewed efforts in our Sunday School, and other activities. I realize it is time for us all to awaken to a sense of our responsibilities; and I feel sure that God will bless our efforts, if we are diligent.

I hope to see more letters from our members, so we may know more about one another. We do enjoy and appreciate the Advocate; and, although we do not know many of the contributors personally, we do derive a great deal of good from the articles and letters. I hope some day to be able to attend conference, and become better acquainted with our members.

May God bless all, and give us more faith, courage and strength to do His will, is my earnest prayer.

Sincerely, your sister,

ELSIE ROUSSEAU.