

# 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 25

Independence, Missouri, June, 1948

Number 6

## *It's The Little Things*

Oh, it's just the little homely things,  
The unobtrusive, friendly things,  
The won't-you-let-me-help-you things  
That make our pathway light.

And it's just the jolly, joking things,  
The never-mind-the-trouble things,  
The laugh-with-me-it's-funny things  
That make the world seem bright.

For all the countless famous things,  
The wonderous record-breaking things,  
Those never-can-be-equaled things  
That all the papers cite.

Are not the little human things,  
The every-day-encountered things,  
The just-because-I-like-you things  
That make us happy quite.

So here's to all the little things,  
The done-and-then-forgotten things,  
Those oh-it's-simply-nothing things  
That make life worth the fight.

Selected.

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## ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST. Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecration and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

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"IS GOD AND CHRIST ONE PERSON?"

By Mm. F. Anderson

These tracts can be had from Wm. F. Anderson, 619 S. Crysler, Independence, Mo., or by writing the Church of Christ, Box 472.

We wish these tracts to be free, but a contribution will be appreciated to help pay the cost of printing.

### THIS IS THE TRAGEDY

God, pity eyes that have not seen the dawn,  
Twilight, or shadow, or a wind-blown tree,  
But pity more the eyes that look upon  
All loveliness and yet can never see.  
God, pity the eyes that have not caught the notes  
Of wind or wave, of violin or bird,  
But pity more that daily music floats  
To ears that hear and yet have never heard.  
God, pity hearts that have not known the gift  
Of love requited, comfort, and caress,  
But, O God, pity more the hearts that drift  
From love's high moments to forgetfulness.  
This is the tragedy of common sense—  
To dim all wonder by indifference.

—HELEN FRAZEE-BOWER.

### SALUTATION

The Conference Minutes occupied so much of the space of the May Advocate that we were forced to omit the following invitation which we wished to be a part of our greeting message.

We not only wish to express our appreciation for the kind words of our predecessor and convey to him our reciprocal feelings of felicity and good will, but also to extend to him and all others of the membership of the Church of Christ an urgent invitation to contribute to the columns of the Advocate. We DO NOT own the Advocate. We are merely its editor, and we have always welcomed contributions from all.

Especially would we like to construct a REAL Letter Department, where all may bear their testimony to the faith they have in the beautiful gospel of the restoration. May God bless you all.

B. C. FLINT.

## EDITORIAL

### LIFE ETERNAL

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." St. John 17:3.

Since then, a KNOWLEDGE of God and his Son Jesus Christ, is enjoined; it becomes the essence of the Christian's hope. Nothing will take its place, and Paul further tells us in Hebrew 11:6, that, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then added to the above we have Paul writing to the Thessalonians in his second letter and the first chapter and the seventh and eighth verses, and telling them that, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

If then, "life eternal," to the human race is contingent upon a knowledge of God and his son Jesus Christ, it is evident that there must be some means by which this knowledge may be attained. In this the sacred volumes, the Bible and the Book of Mormon are evidence that individuals in ages past DID become possessed of this divine knowledge. In them we read of the marvelous experiences of the people of God in all of the periods covered by these records. Early, we read of such men as Adam, Noah, Abraham, Moses bearing witness to having a knowledge of God, and bearing testimony concerning this knowledge. Added to these we have Jared and his company who came from the east after the dispersion of the people following the building of the tower of Babel. Then there is Enoch and the great prophets of the subsequent years. All bearing testimony to a knowledge of God. After the coming of Christ we have his disciples both in Jerusalem and in America bearing like testimony. There were even those who lived prior to the coming of Christ who bore testimony of his coming and claimed a knowledge of

him as well as of God the Father. An instance is found in the Book of Mormon in the Book of Mosiah 1:109 which reads: "And the Lord God hath sent his holy prophets among the children of men to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he had already come among them."

All of the things we here read about these wonderful experiences of the God fearing men of the past, comes to us as their testimony. These things of themselves do not bring to us the knowledge that these others claimed to have obtained concerning God and his son Jesus Christ. We may, and perhaps do believe in and accept these splendid testimonies, as being true and designed to give us faith to believe that we too, being, like them, created in God's image, and also like them children of God through Adam, we might rightly assume that we are also entitled to attaining to the same kind of knowledge, and upon the same terms by which these others did attain to such knowledge.

I may believe with all my heart that there is such a city as San Francisco, but I don't KNOW it. And this too even if a photograph of the city were shown me. I have simply been told on good authority by those who have been there that the city of San Francisco really exists. I can only obtain the knowledge that others have of the matter by seeing for myself. So in this matter. It is all very well for we, of the ministry, to go out to the people and preach the testimonies of Abraham, Moses, Noah, Isaiah, Enoch, Isaiah, Jeremiah, Jared, Nephi, Peter, James, John, Paul, and all of the great galaxy of witnesses to the fact of God and his Son Being. Without faith it is impossible to please him for he that cometh to God MUST believe that he IS. It is a matter of present tense in every instance. The question then is: What is my testimony? What knowledge have I that Jesus is the Christ, the Son of the living God? We tell the people that there has been a restoration of the gospel of Christ as it was taught in those ancient times. We tell the people that we KNOW that God is and that he sent his Son into the world to redeem mankind and bring about his salvation. Do we really know this, or is it merely our belief? How can we be witnesses of God unless we DO know? We are promised that "He that doeth the will of the father shall KNOW of the doctrine, etc." "Has the restoration of the gospel in these latter days been really effective in making possible the attaining of this knowledge which we are told means "Eternal life?"

It would be rather ambiguous for me now to recount the various elements that go to make up the plan of salvation, whereby this knowledge might be attained. It has been asserted from the very inception of this restoration movement that the only way to obtain eternal life is by obedience to the principles of the gospel as taught by the Master and his disciples. Not only have we emphasized this, but one of the texts I use in this editorial makes this an express requirement to our obtaining eternal life. Paul's statement to the Thessalonians already referred to, says that the Lord's return will be "with flaming fire upon those who know not God, and

who obey not the gospel of the Lord Jesus Christ." This statement plainly infers that there must be a possibility of KNOWING God and also of contacting the gospel of our Lord Jesus Christ, else the language there would have no meaning at all.

Paul tells the Roman saints that the gospel is the power of God unto salvation, Romans 1:16, so if obedience is had to this gospel, and the restoration contemplates the return of the complete plan of God for man's salvation, then it should be very clear that so far as means is concerned we DO have all of the same means that was given to those ancient worthies mentioned in Scripture, in which case if we do not obtain the knowledge that means eternal life it can only be because we have not within our hearts yielded full compliance to the spirit as well as the letter of the gospel. The world of today is very dark and needs a testimony that comes from present knowledge. Are we furnishing that testimony, or are we idly relying on the testimony of others who have lived in other ages? We MUST bear evidence that we have eternal life abiding in us. God grant that we may so do.

B. C. FLINT.

#### OLD TESTAMENT

In GENESIS the word was made by God's creative hand;  
 In EXODUS the Hebrews marched to gain the promised land;  
 LEVITICUS contains the Law,—holy, and just and good;  
 NUMBERS records the tribes enrolled all sons of Abraham's blood  
 Moses, in DEUTERONOMY, recounts God's mighty deeds;  
 Brave JOSHUA into Canaan's land the host of Israel leads;  
 In JUDGES their rebellion oft provokes the Lord to smite;  
 But RUTH records the faith of one well-pleasing in His sight;  
 In FIRST and SECOND SAMUEL of Jesse's son we read;  
 Ten tribes in FIRST and SECOND KINGS revolted from his seed;  
 In FIRST and SECOND CHRONICLES see Judah captive made;  
 But EZRA leads a remnant back by princely Cyrus' aid;  
 The city walls of Zion NEHEMIAH builds again;  
 While ESTHER saves her people from plots of wicked men;  
 In JOB we read how faith will live beneath affliction's rod  
 And David's PSALMS are precious songs to every child of God;  
 The PROVERBS like a goodly string of choicest pearls appear;  
 ECCLESIASTES teaches man how vain are all things here;  
 The mystic SONG of SOLOMON exalts sweet Sharon's Rose;  
 While Christ the Savior and the King, the "rapt ISAIHAH" shows;  
 The warning JEREMIAH apostate Israel scorns;  
 His plaintiff LAMENTATIONS their awful downfall mourns;  
 EZEKIAL tells in wondrous words of dazzling mysteries;  
 While kings and empires yet to come DANIEL in vision sees;  
 Of judgment and mercy HOSEA loves to tell;  
 JOEL describes the blessed days when God with man shall dwell;  
 Among Tekoa's herdsmen AMOS received his call;  
 While OBADIAH prophesies of Edom's final fall;  
 JONAH enshrines a wondrous type of Christ our risen Lord;  
 MICAH pronounces Judah lost—lost, but again restored;  
 NAHUM declares on Nineveh just judgment shall be poured;  
 A view of Chaldea's coming doom HABAKKUK'S visions given;  
 Next ZEPHANIAH warns the Jews to turn, repent and live;  
 HAGGAI wrote to those who saw the temple built again,  
 And ZECHARIAH prophesies of Christ's triumphant reign;  
 MALACHI was the last who touched the high prophetic chord;  
 Its final notes sublimely show the coming of the Lord.

## FACTS WITHOUT FRILLS

### God's Truth and Satan's Obstruction, in San Diego, California.

Today, February 17, 1948, marks Truth's progress in the Gospel Mission work of the Church of Christ, in this locality. It also discloses Satan's obstructions, operating through smug—"Holier than thou" adherents of priestcraft, in the Reorganized Church.

Elder Clyde C. Walrath, and wife, Sister Effie Brown Walrath, have today placed their membership in the Church of Christ with us. Others will follow. This, as a result of the impact of Christ's Liberating Gospel Truth when some have attempted to batter that truth down by religious bigotry and intolerance.

Elder Clyde C. Walrath, who with Sister Walrath, now places his able ministry, along with her beacon faith in full fellowship with the Church of Christ, are today the first in this region, who with numbers of others from within the "Factions" and out of worldliness, will embrace this gospel of our Lord.

They come with rejoicing to know that this "One Fold," the Church of Christ, is prepared for Soul-Safety by Him who is the Shepherd of the sheep.

Elder Walrath was baptized in 1901 at Fork, Michigan, by Elder J. R. Beckley. His call to the ministry was through the Holy Spirit, and his ordination by Apostle U. W. Greene, in 1910.

His ministry was last week ordered suspended by the Reorganized Church pastor in San Diego, California, Elder Peter Wahley. The main misdemeanor or "Charges" seem to be that Brother Walrath had assumed the liberty to speak by the Holy Spirit giving voice to the Lord's call of one, a good Brother Clapp here, to the ministry.

Other "charges" named in the complaint, even if true, would be but minor misconduct, as compared the insubordinate act of speaking forth the Lord's call of any man to the ministry, when it is assumed that such a call must either come through the Pastor, or else be approved by him.

When Satan's wicked Priestcraft is substituted for God's True Priesthood, then it is that officials become very jealous to claim certain very exclusive powers unto themselves.

When I first came to San Diego, Irene, who dwelt here before our marriage, had been attending the Reorganized Church services here part of the time. I joined her in that, and we found among those here, as elsewhere in their churches, many good and noble people: But, to the eyes of many of those dear people, the circumstance never arises in a manner to disclose certain facts to them, of the degree of intolerance and priestcraft domination over souls, which is in practice by numbers of their key men high in the ranks of that woefully misguided organization, as it functions in general today.

Wife and I had enjoyed their very limited and circumscribed fellowship associations with the local Reorganized church here for some time, when upon oc-

casion I asked their pastor, Elder Peter Wahley, whether he would allow me one sermon in his pulpit to deliver a discourse upon the Bible subject: "The Divine Destiny of Joseph's Land,, America, as Declared in the Scriptures."

Elder Peter Wahley is a man from England, serving as pastor on a salary, on much the same financial pattern as does modern sectarianism. This, while their local ministers in this our own country must render their ministerial services under directions of the man over them, and do it in the good old gospel way, "without purse or script."

Brother Wahley stated to me that he could not grant to me the privilege of delivering a sermon in their pulpit here, without first obtaining consent of their Missionary in Charge, Brother John W. Rushton (who has since been superannuated), and he promised to give me the reply to my question when he should have obtained the official Yes, or No.

That has been over a year ago, now, and no reply to me yet, of any kind. When I attend their meetings the pastor gives the formal friendly hand, but looks straight ahead, and is strangely silent concerning the simple civil question as to whether they would allow me to deliver just one gospel sermon in their pulpit. Why? There is only one correct answer. That is that priestcraft knows itself inferior to the humble priesthood which is of God.

Men who, (sad to say) have given their ministry over to the trickeries and treacheries of priestcraft prefer to keep from their people the sad facts which might shine out, if too much liberty of expression be allowed.

Sister Effie Brown Walrath, was baptized by Elder Lloyd Lang at National City, California, in August, 1935. She now places her membership, along with her husband, in the Church of Christ. We welcome them for the Church, into this sacred fellowship. Others whose souls are now suffering under the lash of wrongly directed official church domination, will soon also be liberated therefrom, to enjoy that sweet and precious liberty wherein we all rejoice in the God-given privilege to:

"Prove All Things and Hold Fast to That Which Is Good."

We have every reason to believe that none who are supporters of the false piety herein indicated, will care to arise in any fair defense of their inferior doctrines and practices. But if any one should care for further public analysis of those unsound doctrines and practices which these facts present, we stand quite ready to present with kindness and charity to all, further affirmations and testimonies in support of God's Eternal Truth, as against Satan's darkened deceptions.

If we have here put any wrong emphasis upon any of the facts related, we shall be happy to have our error clarified, and if any narrative be proved to be at fault in any manner, we shall be anxious to confess our faults, if any, and to make every effort to correct same.

For nothing retards possible spiritual progress in any of us, more than that we should cover up, or try to hide any known fault from God, or from each other.

Sincerely to the Church, your brother and fellow-laborer in the cause of Christ,

JAMES E. YATES.

## LETTERS

153 Connecticut,  
Highland Park, Michigan  
February 4, 1948.

Zion's Advocate:

Dear Readers and Saints:

It was wonderful to read this month's Advocate. Three so interesting sermons, and Brother Wheaton's letter to our Indian friends, it really is the Missionary paper we need for the Spiritual food we need so badly. I would like to have six copies to give to some of our friends. I also want to have you send two subscriptions out, payment enclosed, to my son, Ivan Norgrove, Maceday Lake, Clarkston, Michigan, also to my daughter, Lorraine and husband, Mrs. Wm. Monroe, 8750 LeRoy, Oak Park, Ferndale 20, Michigan, starting with January number.

Detroit is a very large city, but, still no branch here. We have three elders and one priest, but no church.

Just received a card from Brother E. M. Orton, saying, we had a wonderful day on the 29th, a car load from Flint besides the Saints there at Belding, Mich.

I understand they are having monthly meetings now at Brother and Sister Dick Hoskins. You see Brother Orton and family live at Belding, Mich., about a half mile or so from Dick's and Brother Ted Hoskins and family live about one-fourth mile from them.

We enjoyed a visit from Brother Dick and family a short time ago.

We hope we can soon be with them, so we can also enjoy the spiritual meetings they are enjoying. I believe they have a Book of Mormon study Sunday nights.

I also received reports from Wyandotte, of the wonderful work the sisters are doing in their club work, and from Brother Podhola, of their Sunday School work. Also from Sister Hastings telling of their Sunday School work. May God bless them all in their efforts.

You see, at the State Conference, I was put in as Editor in Chief. It is a lot of work but it is interesting. I have had rather some trouble with the printing, but I believe we have come to understand it better, as year will soon roll away, but maybe my experience will help the next editor.

I would like any Michigan Saints who have any news or experiences which would help others to send them to me, or Saints from other places. I have asked special prayer in behalf of Sister Christine Morgan, also Sister Jessie Rice, loved by all, who is in a T. B. Sanitarium, one of our Wyandotte Sisters.

My companion and myself are hoping we can be at Conference in April. The time is drawing near.

Let us all remember to ask God's blessing on those, whom are going to be in charge, in whatever is their part in Conference, and that it will be one of Spiritual help to all, whether there or at their homes. This is a rambling letter, but it's from the heart. We need Spiritual help.

Your sister in Gospel Bonds,

MABEL BURNS.

## MINNEAPOLIS

We are having beautiful weather. Everything coming to life anew reminds one of the resurrection. I have heard it said that we northerners do not appreciate the significance of our seasons, so typical of death, decay, and, as in the spring, a resurrection to new life, reminding us of our Savior's resurrection and victory over death; and because he arose, we also shall arise.

We see, even in nature, that death can not destroy life, for life is eternal. We perhaps do not fully understand this question of life and death; but we do know that because he lives we shall also live again.

It is a wonderful thought that Jesus so loved the world that he laid down his life, and took it up again, preparing the way that we may also have life everlasting.

John Green has come home from Iceland, where he has been working for the government. It is good to see him and his family back among us again.

Brother Earl Green has been bringing his daughter and her son in from White Bear for Sunday morning services. Our attendance at church is growing, and the interest is also growing.

Brother Frank Hook passed away March 17, 1948, at 11:10 p. m., at the age of 82 years. A few weeks before his death he and Sister Hook united with the Roman Catholic church, therefore the services were held in St. Patrick's Catholic church on Cahill avenue, Father Yaney officiating.

Sister Hook is now at a cancer home, "Our Lady of Good Council," in St. Paul. Any of her old friends wishing to write her may do so by addressing it to Home of Our Lady of Good Council, 2076 St. Anthony avenue, St. Paul. I know she will be glad for letters or cards from anyone who cares to write. As far as relatives are concerned she is now alone in the world, and of course gets lonesome.

ALICE DARBY.

## IT'S UP TO YOU

Do you wish the world were better?

Let me tell what to do:

Set a watch upon your actions,

Keep them always straight and true.

Rid your mind of selfish motive,

Let your thought be clear and high.

You can make a little Eden

Of the sphere you occupy.

○ give me sympathy and sense,

And help me keep my courage high;

God, give me Calm and Confidence,

And—please—a twinkle in my eye.

—Author Unknown.

# 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.*

## THE PRINCIPLE OF CONSECRATION

### WHAT IS IT? WHERE DID IT ORIGINATE? WHAT WAS THE PURPOSE OF IT?

By T. J. Jordan

These three inquiries we purpose to answer in this article. The word **consecrate** means, "To make sacred; to set apart for a purpose, especially for worship." Thus we make a consecration for a sacred purpose, especially in our worship of God. Is this not a high and lofty ideal for a man to attain to? Let us see if we cannot locate where it had its beginning or origin.

All Bible references are taken from the Inspired Translation. Turn now to the 4th chapter of Genesis, verse 4, which reads:

"And Adam called upon the name of the Lord, and Eve also, his wife; and they heard the voice of the Lord, from the way towards the garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And He gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord."

Jesus said on one occasion, when asked what was the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." Thus we see He was in perfect harmony with the voice of His Father in the instructions given to Adam.

In verse 6 we see the effect of these commandments upon Adam, for it reads, "And Adam was obedient unto the commandments of the Lord."

He was faithful, earnest and diligent in doing what God had commanded. He had made at least one great mistake in the past, wherein he had disobeyed instructions given him, and now fully realized the great loss he had entailed to himself and others in his disobedience to the commandments of God. So with earnestness and sincerity in his soul, he set out to keep these commandments in detail. Verse 6 continues in these words:

"And after many days an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me."

The mere fact that he had been commanded to do a certain thing was sufficient for Adam, and while he did not know the reason why, nor what it all meant, yet

because God had given this commandment, he proceeded to carry out the instructions given. However, he was not long in doubt; for the angel told him plainly the reasons why and the purpose of these commandments. Verse 7 has the following record:

"Then the angel spake, saying, This thing is a similitude (in likeness of) of the sacrifice of the Only Begotten of the Father, which is full of grace and truth."

So here Adam was made acquainted with the reasons for all this, which no doubt brought joy and satisfaction to him. Further light is thrown on this subject in the 7th chapter of Genesis, verse 66:

"And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me."

I pause sufficiently long to ask if language could be made more plain? The record tells us that Adam received a strict commandment to teach all these things to his children, and we have evident results of these teachings in at least one instance.

Turn now to the 5th chapter of Genesis, and verse 6:

"And Cain loved Satan more than God. And Satan commanded him, saying, Make an offering unto the Lord. And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." However, he made this offering because Satan had directed him so to do, evidently not giving consideration to the commandments God had given to his father, Adam, nor with the thought of worshipping God and glorifying His name in such an offering or sacrifice, which was in the similitude of the Only Begotten; but because Satan told him to do so, and he loved Satan more than God, and evidently was more desirous of obeying him in the commands he gave. However, we see that Satan had a purpose in this, in giving Cain these instructions, of which we will see later.

Now let us consider verse 7 of this same chapter. Here is another son. Abel was his name. He had a desire to be obedient unto the commandments of God. He worked in harmony with the instructions he had obtained from his father:

"And Abel, he also brought, of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect."

But we are told by some that the reason Cain's of-



fering was rejected was simply because he brought of the fruit of the ground, and not of his flock. However, we discover he had no flock, that we know of; but we do know he was a tiller of the ground, and raised crops, and evidently gathered from some of the things he had learned of his father, it was to be the first fruits, but he failed to recognize the instructions given by the Almighty, but preferred to honor Satan and make his sacrifice because Satan commanded him. The 8th verse of this same chapter throws light on the subject.

"Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell."

It is quite evident to me that Satan was in almost complete control of Cain and his general deportment, as the records show, from now on; but even at this late date, the Lord speaks to Cain once more, verse 9:

"And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well thou shalt be accepted, and if thou doest not well, sin lieth at the door; and Satan desireth to have thee, and except thou shalt harken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire."

Then if you will continue to read the balance of this chapter, you will see the result of Cain's folly and disobedience. We simply recite these scriptures to show the origin of consecration and sacrifice; but let us see if these commandments on consecration and sacrifice were kept in mind in later years. We now refer you to the 6th chapter, verse 4, of Genesis: "And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice like unto his brother Abel." Thus we see these commandments were being perpetuated, on down the line. Now for a little historical data:

Seth begat Enos. Enos begat Cainan. Cainan begat Mahaleel. Mahaleel begat Jared. Jared begat Enoch, and we are told that Jared taught his son Enoch in all the ways of the Lord, and in consequence of these teachings by Jared to his son, we discover that this son, known as Enoch, became a very powerful man of God. He in turn taught his people in all the ways of God, and resulting from these teachings and the observance of these commandments, we discover that God blessed the land, even upon the mountains and high places, and they did flourish; and because of both their temporal and spiritual condition, which brought them into rapport with God, we are told in the following language:

"And the Lord called his people Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them," Genesis 7:23.

Thus we see, while the people living, known as Zion, and living under these conditions, keeping all the commandments of God, both temporal and spiritual, seeing that all were equal, both temporally and spiritually, they became so perfect, there was not place found for them on this sinful earth, and Zion was translated, as the record says, into the Bosom of God. We further learn from the 7th chapter of Genesis, verse 76:

"And all the days of Zion, in the days of Enoch, were three hundred and sixtyfive years. And Enoch and all his people walked with God, and he dwelt in the midst of Zion."

However, Zion was taken, and all her people, so we discover that Zion and Zionic peoples in that day had left this troubled earth. But we ask in the language of Enoch, Will Zion not return, some day, somewhere? In the 9th chapter of Genesis, verse 21, we have the answer:

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness and the earth shall tremble with joy; and the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch."

That is when men should establish in their midst these fundamental principles as taught unto Adam, perpetuated through Seth, through Jared and Enoch, in keeping all the commandments God has given, such as, Repent, and be baptized in water, and of the Spirit; and, exercising faith in God, make their consecration in sacrifice, seeing that no poor are in their midst, establishing a basis of true equality, both temporally and spiritually,—when men have thus obeyed all the truths and commandments, that Zion, the city of Enoch, will again find place in the earth.

But, dear reader, we have our own agency; we are the masters of our own destiny; we are the creators of our own environment; which shall we choose? "Choose ye this day whom ye will serve." Which shall it be? The God of Enoch, Seth and Adam, or the god of your own fashion and adornment? However, let us follow this just a little further down the line. We now refer you to the 14th chapter of Genesis, and verse 17:

"And Melchisedek king of Salem, brought forth bread and wine; and he break bread and blessed it; and he blessed the wine, he being the priest of the most high God."

May we ask in all humbleness, where did he get that idea? Nothing on record that I have found. Why, it was simply handed down from one priestly man, after the order of the Son of God, to another. Thus this man followed in direct line, being ordained to this high priesthood. He in turn teaches all the commandments of God.

Now let us refer you to verse 18:

"And he gave to Abram, and he blessed him, and said, Blessed Abram, thou art a man of the most high God, possessor of heaven and of earth; and blessed is the name of the most high God, which hath delivered thine enemies into thine hand. And Abram gave him

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### INDEPENDENCE NEWS

Another General Conference has come and gone and we are hopeful that something was accomplished that will prove helpful to the church, something done that will help us to move forward and build up the church in a way that will be pleasing to our Heavenly Father.

Though there were only a few here from other places, we did have visitors from Minn., Mich., Utah, Ill., Neb. Iowa, Wis., Calif., Mo., and Iceland. We were glad to see them all and hope next year to see them all again and many more will be able to be here too.

The Sunday School held a pie social at the home of Sister Doris Hedrick. Every one had a fine time and all the pie they could eat.

Brother Wm. Anderson went to Houston on a Missionary trip. He visited the saints there and held services each evening.

Sister Mildred Hooker entertained her father from Weeping Water, Nebr., and her brother-in-law, Brother Vance Harris and his son Alvin of Omaha Nebr. Brother Harris is the husband of Sister Lois Harris who is our new Chairman of the United Workers of the Church.

Brother and Sister Clyde Babcock and children of Black River Falls, Wis. came to conference a few days early so they could visit their daughter Sister Wm. Sheldon and family.

Sister Margaret Skinner of Des Moines Iowa visited friends in Independence before the Conference. We are always glad to see Sister Skinner who was always an active member during the many years she lived here.

Brother Marvin Case, youngest son of Brother and Sister J. Maynard Case and Miss Shirley Fitzwater were married at the Church of Christ on Easter Sunday at 3 o'clock in the afternoon. His father, Brother Case officiated at the wedding. Brother and Sister Wm. Anderson attended the young people. Only the immediate relatives were present. The young people have found them an apartment on South Noland where they started their new home.

Brother and Sister Wm. R. Richardson have, at last, found them an apartment in Kansas City, after looking over a year for one. We are glad to have them near. Sister Richardson is a sister of Apostle Thomas Barton.

The Choral Society presented the cantata "Other Sheep I Have" in the evening on Easter Sunday. Sister Marion Sprague was conductor and Sister Margaret Mann was accompanist. Every one enjoyed the music very much. The cantata is a story of the Book of Mormon set to music.

Brother Leslie Case was ordained a priest Easter Sunday, during the morning services. Brother Rolland Sprague and his father Brother J. Maynard Case officiated in the ordination.

Sister Charles Denham is better, but still unable to

be out to church. Everyone is pleased to hear that she is up and around for a short time at least.

The Choral Society gave the cantata "Other Sheep I Have", again during the week for our Conference visitors. The author, Mrs. Louise Hills Lewis was introduced to the audience and presented with a pot of lovely red tulips. She gave a short talk and told how she came to write the music for the story of the Book of Mormon, which her Mother had written.

Our local priesthood have been the speakers during the past few weeks, except during the Conference when visiting priesthood were the speakers.

ORA B. DERRY.

### THE CHURCH OF CHRIST, RESTORED

By Mrs. Verna Jones

In discussing these points of mutual interest, I am motivated by a desire to seek out truth in proving all things, as enjoined by the Apostle Paul, in order that we may "hold fast that which is good."

It is a strange yet a true statement that notwithstanding the great variety of religious thought among the numberless churches professing to be the church of Christ, today, that all are agreed as to what constituted the plan of salvation, and as to what was the form of organization as perfected by Christ himself. It is today that division exists. A fact, in itself, evidence of apostasy or a departure from primitive Christianity. Every one will agree that the entire New Testament was a product of the Church of Christ as he perfected it, and when it was functioning in a spiritual way. Yet the fact remains that the last book of the New Testament was written about one hundred years after Christ. It would naturally follow then that if God was in direct contact with his church for one hundred years and could speak to it, he could continue to do so; unless the church itself alienated itself from Him by an apostasy. This is further indicated by the fact that the "rock," upon which Christ built his church was a knowledge of the divinity of Christ received by revelation from God. So, if after one hundred years there was no further revelation from God, it is evident that the foundation no longer remained. For the foundation upon which that "rock" was laid was Christ himself.

As far as I can find out, the first office that Christ introduced into his church, as a part of his act of building, where the twelve apostles; "And he ordained twelve that they should be with him, and that he might send them forth to preach." Mark 3:14. "When it was day, he called unto him his disciples; and of them he chose twelve, whom also he called apostles." Luke 6:13. Paul, to the Corinthians, says that; "God set the members everyone in the body as it pleased him." 1 Corinthians 12:18, and later in the same chapter says those members so set in the church, were; First, apostles, secondarily prophets, thirdly teachers, etc. All of the ministry named in the above texts were the official force that God placed in the church, "as it pleased him." This simple fact certainly denies the right of men

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**MY BIRTHDAY ANNOUNCEMENT**

By Apostle James E. Yates  
San Diego, California

2964 Newton Avenue March 12, 1948.

To the Church, and to my constituency in the political work, and to the general public:

The physical infirmities incidental to the life of one who has reached seventy-four years of age, now makes it imperative that I retire from some of the responsibilities. The weight of the years increases the tasks.

This is to announce to the public that I now retire from all public activities except my duty in the Church, and such other boosts for any good cause, which occasions may allow, or for which my strength may permit.

I am deeply appreciative of the splendid support by cooperative action, which has been accorded to me by the thousands of noble men and women with whom we have toiled in striving to improve for the people, the conditions under which we live.

That all our efforts for the right, and for the better things for all, which must ultimately prevail, are not brought to direct fruition at once, may at times be a discouragement to some. But let us all bear in mind that **in God's Eternal Truth For All Progress**, there is an element of LIFE which, though it be temporarily smitten at the behest of Evil, or submerged,—yet that LIFE contains an indestructible element which can never DIE.

Those who faithfully sow of that seed may not be granted physical existence here to endure the weight of adversities in this present time, till the arrival of the final certain success. But that any good work could possibly be utterly defeated, even so much as to the weight of a hair, is as impossible as that God's mighty purposes for **Final Climax Success in All the Universe**, could be thrown in reverse-gear by some evil thing,—be **whatsoever**, its dimensions.

So if from our failing hands the torch carrying even a small degree of **God's Light** must fall, younger hands shall catch it up,—and it shall yet be carried over all the **Defeated Ramparts of Evil**, and on to a **Triumph so Illustrious in Light**, that not even the slightest shadow of any evil thing can survive there at all.

By the **Beam** of, and the **Gleam** of that Divine Light, let all who know that Light is superior to darkness, FOLLOW ON!

With an undaunted faith to discern that **Yonder Mountains of God**, standing for all human progress in Victory over every inferior element, are more lofty than **all the little hummocks of every evil combined**, . . . . Yours with joyous and certain view of **Yonder Mighty Mountains of VICTORY**. There the word **defeat is not even in the language** of those Heroic Conquerors who, through **Time to Eternity**, scale to the **Crest of Our God's Mightiest Mountains**.

The certainty of that success can not fail, for all who are valient in the fight, for the right.

Yours sincerely,

JAMES E. YATES.

Born in Ohio, March 12, 1874.

Retired (from **secular** toil) at San Diego, Calif., March 12, 1948.

Died,—(though present days be sweet,—yet with cheerful anticipation of that last uncertain date)—  
Nineteen-Fifty ? ? ? ?

**THE REFERENDUM****Bill No. 2, "The Handbook."****Vote NO on this bill because:**

1st. It is incomplete, and is coming to us in installments, and this is the first installment. This is proven by the fact that Bill No. 3 is asking the committee on the so called "hand book," to finish their work by the time the 1949 conference meets. So vote NO, on Bill No. 2.

2nd. It will take a two thirds vote of the membership to adopt this "hand book," because it contains a number of changes in our Articles of Faith and Practice and our law is that it will take a two thirds vote to change these articles. So vote NO on Bill No. 2.

3rd. This conference of 1948 DID adopt a substitute for this whole matter coming from the committee on a Constitution. This substitute reads as follows:

**RESOLVED:**

As a substitute for the matter presented by the Committee, on a Constitution, that we reaffirm our belief in, and adherence to, the Restored gospel brought to earth by angelic ministry. That the Church of Christ, in doctrine and organization is of divine origin, hence, not subject in any way, to the manipulation or interpretation of men.

That Jesus Christ gave his life on the cross to initiate the plan of salvation which is divine. This plan is clearly and implicitly outlined in the sacred Scriptures, the Bible and the Book of Mormon, our recognized constitution up until now, and that these truths have been successfully and consistently taught by the ministry of the Restoration for over one hundred years, and have had divine endorsement through the giving of the scriptural gifts, which constitute a component part of the scriptural gospel, and have been enjoyed when Christian conduct has harmonized with such gospel teaching.

**RESOLVED FURTHER:**

That in the matter of our temporal affairs which are ALWAYS subject to the will of the body, the custodianship of church property shall remain as at present, and that the safeguards now prevailing in the handling of our finances in our general office shall remain in force, always, of course, subject to any future action by the body.

This substitute carried the signature of ten of the ministry present at the last 1948 conference, including three of the apostles. It also was adopted by a good substantial majority when presented to the conference. This also should have been sent out to referendum. At any rate, it is further reason why all should vote NO on Bill No. 2.

4th. The entire history of the associated events surrounding the evolution of this "hand book," "constitution," "creed," or whatever it is supposed to be,

has been the cause of division and confusion. In 1943 a bill went out to referendum containing the following: "Moved that a committee of five be selected, Two of the Twelve, Two of the Bishopric, and one of the Seventy, 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, to be made the Special Order at the 2 P. M. session of April 6th., 1944."

The committee named to provide this constitution was also named in that Bill in 1943, as being J. A. Sweem LeRoy Wheaton, C. L. Wheaton, L. E. Welch and L. A. Gould.

Because of the war there were no conferences held in either 1944 or 1945. However at the spring conference of 1946 this committee brought in a report that they were not ready with a document of the kind ordered in the 1943 resolution. They asked for time. In the meantime L. E. Welch was discontinued as a part of that committee and Archie F. Bell was selected in his place.

The conference was informed that there would be no such document ready during the sessions of the 1946 conference, so a provision was made for a so called "Constitutional Convention" to meet in the fall of 1946. Provision was also made that this convention should be composed of delegates instead of the regular form of our ministerial and people's conferences. This convention met, but objection was at once raised that it was illegal because of the fact that being merely a hold over session of the spring conference, it could not change its form without a vote by a referendum of the whole church. The result was that nothing was done, and the matter was referred back to the conference to convene in April of 1947.

To the 1947 conference this committee brought in a document of such length that it required nearly the entire time of the conference for a first reading, and our law requires that any matter of this kind coming up for legislation, MUST have a first, second and third reading. In this case this was NEVER done, but because the time of the conference was far spent after the first reading it was then referred to a committee of the whole priesthood present, a body having no standing whatever in our church government. This committee of the ministry discussed this matter between the conference sessions, and after emasculation of the committee's work and deleting much of it, they brought back the present "Handbook." They did not, however, remove from it the objectionable feature of it's being a basic law, for in the preamble it is stated that when finished it shall be a RULE to govern the church. By this time the conference had become so depleted in numbers, most having gone home, that the remnant left, ordered a certain part of the document to be printed in a Hand book. This was never done, and now it comes to the people in this depleted, unfinished and confused state and asks for your endorsement. Vote NO on Bill No. 2.

Finally, at this 1948 conference the proponents of the document had changed the entire name and pur-

pose of the original committee. They now are called a committee on Conference Resolutions, and Enactments, and this without sanction of conference or any law that we know of, and in defense of their "Handbook" they freely admitted that it was a creed making proposition, insisting that any enactment by conference action was in it's very nature a "creed," forgetting that there is Constitutional law and statutory law. Constitutional law is basic, and statutory law must be made to conform to it. In the United States we have the Constitution of the United States, and it provides for a Supreme Court whose power and duty is to pass upon the constitutionality of all laws enacted by the United States Congress.

In the Church we have the Bible and the Book of Mormon which we declare to be constitutional law. These are basic. Webster defines a creed to be constitutional, and the original order of this committee, and this order has never yet been revoked, was to produce a document "in the nature of a constitution," and it was to embrace ALL matters of a spiritual and temporal nature, in other words, a creed and, basic in its power. Equal to any other part of our constitution, which would include the Bible and Book of Mormon. Are you ready to do this? We know that you are not, so VOTE **NO** ON BILL NO. 2.

B. C. FLINT.

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### CORRECTION

While discussing the conference and the referendum we seem to have been laboring under the misapprehension that there were to be three bills sent out for referendum. This error was due to the fact that in an effort to bring the work of the committee on a constitution to a conclusion in 1949, a proposal was made to make this a matter of referendum, and we were under the impression that this was done and so discussed it from that understanding. An appeal to the conference minutes, however, shows that we were in error. There are only two bills to be voted on in the referendum. The other matter was cared for by the conference itself. We're sorry.

B. C. FLINT, Editor.

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### HORSE SENSE

Titus 3:2—"Nor be contentious." (Weymouth)

A horse can't pull while kicking;  
This fact I merely mention.  
And he can't kick while pulling,  
Which is my chief contention.

Let's imitate the good old horse,  
And lead a life that's fitting;  
Just pull an honest load, and then  
There'll be no time for kicking.

—Selected.

## SERMONETTES ON THE TEACHINGS OF JESUS

No. 2

By Apostle Clarence L. Wheaton

### Repentance From Dead Works.

When Jesus began his public ministry shortly after he had been baptized of John the Baptist, in the waters of Jordan (Mat. 3:13-17), and had been tempted forty days and nights by the devil (Mat. 4:1-11), the first thing he taught the people was to "REPENT" as one of the prerequisites to entering the kingdom of heaven. This doctrine of repentance was not only taught by Jesus and his apostles, but by the prophets of old as one of the first steps toward a richer spiritual life in God. Paul taught it as "repentance from dead works" (Heb. 6:1), and John the Baptist taught it as a necessary step in preparation for baptism of water for the remission of sins (Mat. 3:1-9; Mark 1:1-8).

Jesus said, in this connection (Luke 5:32), "I am not come to call the righteous, but sinners to repentance," and on the occasion when he preached to the Galileans, whose "blood Pilate had mingled with the sacrifices," (Luke 13:1-5), he said, "Suppose ye that these Galileans were sinners above all the Galileans because they suffered these things?

"I tell you, Nay; but except ye repent ye shall likewise perish.

"One of those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

"I tell you, Nay; but except ye repent, ye shall likewise perish."

Like those of that day, people now too often judge those around them to be sinners "above all men" because some calamity has befallen them, forgetful that they themselves are likewise sinners, not having obeyed the Lord, therefore such should pay the more earnest heed to those words of Jesus, "Except ye repent, ye shall likewise perish."

True repentance involves three steps:

1. **Godly Sorrow:** "For godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death." (2 Cor. 7:10).

2. **Confession of Sins:** "Wash me thoroughly from mine iniquity, and cleanse me from sin,

"For I acknowledge my transgressions, and my sin is ever before me." (Psa. 51:2-3).

3. **Renunciation of Sin:** "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

"Let him eschew evil, and do good, let him seek peace, and ensue it." (1 Peter 3:10, 11).

If you can, after examining your life, say from the heart, "I am sorry and ashamed of the sins of my life, and the sinful way I act," and are willing to confess that Jesus the Christ, the Son of God, died upon the cross

to cleanse you from sin by his blood, for he alone can forgive your sins, and if you are ready to "eschew evil," that is forsake it, and flee from it and avoid it, then blessed shall be your hope of the fulness of joy and the more abundant life, in Christ, for in doing so you have a claim upon the promises of God, "Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be white as snow," etc. (Isa. 1:18, 19).

## TRACING THE SABBATH Chapter 22

**Memory Verse:** Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord.—Leviticus 24:22.

1. That the ten commandment law given to Moses was a law of the country, and not a law of the church, and applicable to stranger and home born alike, is borne by the scriptures.

2. That these laws were national in their scope is clearly set forth by Moses in the 4th chapter of Deuteronomy, from the 5th to 13th verses inclusive. In these verses Moses tells them that he had taught them the statutes and judgments of the Lord, "that ye should do so in the land whither ye go to possess it." They were to do these things in the sight of the nations, "which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh to them.

. . . And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day . . . Specially the day that thou stoodest before the Lord thy God in Horeb . . . And the Lord spake unto you out of the midst of the fire . . . and he declared unto you his covenant, even **ten commandments**; and he wrote them upon two tables of stone." (See also Ex. 12:49, Lev. 18:26; 19:34; Num. 15:16; Deut. 4:6-13; 5:13, 14.)

3. This leaves no doubt as to what law it was that was the law of the nation. As a national law it had penalties attached for its infraction.

4. We give below this ten commandment law, (See Exodus 20:1-17) with the penalties:

### Ten Laws—Penalty—Citations

1. Thou shalt have no other gods before me. Death. Deut. 13:1-10.
2. Thou shalt not make unto thee any image, etc. Death. Deut. 13:1-10.
3. Thou shalt not take the name of the Lord thy God in vain. Death. Lev. 24:16.
4. Remember the sabbath day to keep it holy. Death. Ex. 31:15; 35:2; Num. 15:35, 36.
5. Honor thy father and thy mother. Death. Ex. 21:15, 17; Lev. 20:9; Deut. 21:18-21.
6. Thou shalt not kill. Death. Ex. 21:12, 14; Num. 35:30, 31; Lev. 24:17.
7. Thou shalt not commit adultery. Death. Lev. 20:10-16; 21:9; Deut. 22:22-25.
8. Thou shalt not steal. Death. Ex. 21:16.
9. Thou shalt not bear false witness. Death. Deut. 19:16-19.
10. Thou shalt not covet. Death. Joshua 7:21.

5. Some of these laws had modified penalties, also, for modified transgressions of them.

6. This law never was a church law, nor was it intended to be; and existed only from Sinai to the advent and crucifixion of Christ, and the dispersion of the Jewish nation, when it ceased.

7. This law has been used by other nations as a basis for the civil laws of such nations, with similar penalties affixed, to be executed by civil authorities upon those who violated the law.

8. This law was referred to by Paul, as "the ministration of death" in contradiction to the "Law of Liberty," the gospel law which he preached.

9. Concerning this law of death, Paul said:

10. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; **which glory was to be done away** how shall not the ministration of the spirit be rather glorious?"

11. Paul is contrasting the Old Covenant with the New—the Old Covenant written on tables of stone, "was to be done away."—He continues:

12. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."—2 Cor. 3:7-9. And he adds:

13. "For if that which is done away was glorious, much more that which remaineth is glorious."—Verse 11.

14. Paul, in his mission, found that the Galatians, who had been converted, and baptized into the New Covenant, were being misled, and dragged back into the Old Covenant of death; and he exclaimed: "O foolish Galatians, who hath bewitched you?"—Gal 3:1.

15. He asked, "Received ye the Spirit by the works of the law, or by the hearing of faith?" He calls them foolish for thinking that after having begun in the Spirit, they could be made perfect by the works of the law.

16. "For as many as are of the works of the law are under the curse."—Verse 10.

17. "But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. And the law is not of faith."—Verses 11, 12.

18. "For if there had been a law given which could have given life, verily righteousness should have been by the law."

19. "But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith, but that after faith is come, we are no longer under a schoolmaster."—Verses 23, 24, 25.

20. To better understand this, we must remember that the gospel had been preached unto Abraham, and they which are of faith, the faith that was to be revealed in Christ, "the same are the children of Abraham." (See Galatians 3:6-9).

21. The same gospel was also preached to the Children of Israel, 430 years afterwards, when they came out of Egypt, and they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."—1 Cor. 10:2-4.

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—Hebrews 4:2. (The latter part of chapter 3 discloses the fact that it was the children of Israel, who wandered in the wilderness forty years, to whom the gospel had thus been preached.)

22. Not being mixed with faith in them that heard it, the children of Israel fell into idolatry, while Moses was in the mount, and worshipped the golden calf.

23. When Moses discovered their transgression, he was so incensed that he cast down the tables of stone and broke them.

24. The tables of stone which Moses broke was the work of God, and the writing was the writing of God, graven upon the tables. But the second tables of stone Moses prepared, and took them up unto the Lord.

25. The King James Translation of the Bible would give us to understand that the writing upon the second tables of stone were identical with the writing upon the first; but the Inspired Translation tells us differently:

26. "And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first upon the tables which thou breakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage."—Exodus 34:1, 2, Inspired Translation.

27. Thus the covenant which was made to Abraham was withheld from the second tables of stone; and the ten commandments given after the manner of a carnal commandment, in its place.

28. And speaking of this carnal commandment law, Paul says, that it could not disannul the promise made to Abraham 430 years before:

29. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after can not disannul, that it should make the promise of non effect." "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3:17, 19. That is how the law came to be a "schoolmaster to bring us unto Christ." It served that purpose from the time of Israel's transgression four hundred and thirty years after the promise was made to Abraham, until the promised "seed" Christ, came and brought the "holy covenant back again that had been written on the first tables of stone.

30. The Galatians reverting again to this law of bondage which had been done away in Christ was anathema to Paul, and he said:

31. "I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would prevent the gospel of Christ. But though we or an angel from heaven preach any

other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:6-9.

32. This curse must rest not only upon those of that day who thus prevent the gospel of Christ; but upon any today, who teach the observance of any part of the "ministration of death, written and engraven in stones." In teaching that "I do not," as Paul says, "frustrate the grace of God: for if righteousness come by the law, then is Christ dead in vain."—Galatians 2:21.

33. In Galatians, chapter 4, Paul presents an allegory of the bondwoman and the freewoman. "But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory of the two covenants; the one from Sinai, which gendereth to bondage . . . So then, brethren, we are not children of the bondwoman, but of the free."—Gal. 4:2, 3-31.

34. Those, then, who cling to the Sinai covenant, are children of the bondwoman; and for them Christ has died in vain, except they repent; for "even unto this day, when Moses is read, the veil is upon their heart," "for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ."—2 Cor. 3:14, 15. And when the veil is taken away, they will understand that Christ blotted "out the handwriting of ordinances that was against us, and took it out of the way, nailing it to the cross."—Col. 2:14. This "handwriting of ordinances" was, Peter says, "a yoke" "which neither our fathers nor we were able to bear."—Acts 15:10.

35. Christ came at an opportune time, when the Jewish people were under Roman rule, and had lost their civil right to enforce the Sinai law with its penalties. He fulfilled and finished the law, took it out of the way, and nailed it to the cross. And thus, with that period, ended the Jewish commonwealth, and the Sinai covenant, including the fixed-date of the month sabbath law.

36. Responsive Reading: Galatians 2:11-21; 3:1-29.

37. Scripture Reading: Gal. 4:21-31; Heb. 7:11-28.

### THE PRINCIPLE OF CONSECRATION

(Continued From Page 87)

tithes of all he had taken."

In other words, Abram made a complete consecration of all his surplus at least. But how does it come that he made this offering and sacrifice to this man Melchisedek? Let us consider verse 33 of this chapter:

"And now, Melchisedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace. And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world; and hath said, and sworn with an oath, that the heavens and the earth should come together."

But we may well ask how this can ever be brought about. The people of Enoch became Zion because

they kept all the commandments of God. There were no poor among them. They had established a basis of equality. They were of one heart and one mind. They had perpetuated what was handed down from Adam, through Seth, Jared, Enoch, etc. And may we observe once again, that when men begin again to keep all of these commandments that God has given, as they dwell here upon this earth, then this Zion is to be returned to this earth again. It is reserved until the latter days. We are now living in that period of time. But Zion cannot come back to earth until there is a people who are living under exactly the same conditions as those who dwelt in Zion in the days of Enoch. There must be a basis of equality. There must be no poor. We must make our consecration in sacrifice. Thus when there is a people prepared, then and only then can Zion return. When all of these things have place in the hearts and the minds of men, then and only then can Zion be found and have place upon this earth again. Thus we see will be the necessary preparation and by this means heaven and earth shall come together as foretold in the days of Melchisedek.

Now let us note the promise of the Lord to Enoch at this juncture, 7th chapter of Genesis, verse 71:

"And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them unto our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other."

What joy and happiness, which is beyond expression, that will be, to those who participate in that wonderful event; especially those who have labored diligently to bring forth Zion and Zionic conditions here upon the earth in these latter days. May we ask you, dear reader, do you desire to have part in that grand event? If so, then let us seek the counsels of God and walk therein.

But may we proceed in the narrative, as recorded in verse 72:

"And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creation which I have made; and for the space of a thousand years shall the earth rest."

All the foregoing are the promises of God to those who will keep all His commandments;; not just a few of them, but all of them.

However, we want to go back and learn more about this man Melchisedek. 14th chapter of Genesis, verse 36:

"And this Melchisedek having thus established righteousness, was called the king of heaven by his people, or in other words, the King of peace. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor. Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need."

May we ask, where did Melchisedek get this idea? Did he work it out in his own mind? No. Impossible. But he received this, it having been handed down from



one generation to another through the priestly order, which was after the order of the Son of God. He evidently received this from the same source as the instructions to break bread and bless it, and bless the wine and to give to those who were worthy. These things all pointed to the sacrifice which was in after years to be made by the Son of God, even Jesus Christ.

May I point out that these things were freely and continuously taught by all the holy men of God, from Adam unto the days of Melchisedek, which covered a period of over two thousand years.

If the people living under these conditions produced a Zion in the days of Enoch, will it not in like manner produce a Zion in our day and time? Can a Zion be produced in any other way, be a Zion, as God has commanded?

If a people living in the days of Melchisedek, under and by virtue of having been taught these things produced a people living in all righteousness, producing peace in all the land, making provisions for the care of their poor, having a storehouse for the housing of the tithes of the people, into which all would make their sacrifice, save only that of which they had need, would not the same procedure, if followed today, produce the same results?

This will eventually be done. If not by this people, then by another, for God has so declared.

These testimonies I leave with you for the present, but I expect to follow with a subsequent article showing that similar procedure was followed by the children of Israel, then showing that the apostles undertook to do the same things following the ministry of Christ, then in another article I will show they had this same teaching, which produced the same effects and results, on at least two occasions on this continent among the Nephites, as recorded in the Book of Mormon. Then in a closing article, I will show how nicely the revelations, through the young prophet of Palmyra, dovetail in and harmonize with these things we have produced from the Bible and the Book of Mormon. Thus we have the three records, all harmonizing one with the other, which brings absolute knowledge and testimony of the divinity of all three records.

Brothers and sisters, and friends, we are on the verge of great things, but we are also facing a crisis in the world's history the like of which has never been known before. We are nearing the time when there shall be no work, nor hire for the laborer; when every man's hand shall be against his neighbor, when there shall be no safety or security, only in Zion, which is to be established in the land of America. Men and women will die for the lack of food. Robbery, murder and vice will be on every hand. Let us go to work while time and opportunity are ours, and by God's help, produce just this Zion of God, in God's appointed way, and not waste our time trying in man's ways. The Restorationists have slept on their rights, lo these many years. Let us awake from our delusions while time is opportune. Arise and build, and our God will come to our assistance when we have made at least a reasonable effort.

## THE CHURCH OF CHRIST RESTORED

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to manipulate or change the order of organization as found in the Kingdom of God, or body of Christ. The absence of them in the modern churches of today also indicate a departure, or falling away, so making it necessary for a restoration. Now we have the officers placed in the church, but what were they supposed to teach? Jesus said his plan was to be a simple one and so it was. Paul in Hebrews 6:1, 2, sums up the principles of the doctrine of Christ in a simple statement, - that it consisted of '1st. Faith; 2nd, Repentance, 3rd, Baptism, 4th, The Laying on of Hands, 5th, the Resurrection from the Dead, and 6th., Eternal Judgment.'" It is evident that the first four are initiatory and designed to induct mankind into the "body" or Kingdom of God, and are applicable to man in this life. The last two are still future and pertain to man's future state.

From reading the entire eleventh chapter of Hebrews, it will be plainly seen that "Faith" naturally takes its place as the first principle of the doctrine of Christ. Paul says in Romans 10:17, "So then faith cometh by hearing and hearing by the word of God." It therefore goes without saying that until man has heard about God, it would be impossible for him to have faith in him, hence, the more we hear about God the more our faith increases and the more our faith increases the more he is able to reveal himself to us. Our next moment is ours only on the principle of faith. The past has flown and the future is a myth. except as we vision it by the eye of faith. Now, as the second principle of the doctrine of Christ, Repentance, comes naturally into place, because, having had faith in God until he has become a reality to us, we will soon discover that there is a very wide chasm between us that requires bridging. He is holy and we are unholy. We soon realize that we are sinners, and if our faith has been of the proper kind, there will arise in our hearts a longing to bridge that chasm, and to become god-like. True repentance is a godly sorrow for sin, and an earnest heartfelt desire to be rid of sin. Some people say that repentance means to cease to do wrong. That conception, to me, falls short of what the purpose of repentance as a gospel principle contemplates, for many people cease to do wrong under compulsion, with no sincere sorrow for the wrong they have done even entering into their minds. Paul speaking of this principle covers the ground nicely when he wrote; "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Corinthians 7:10. Now we, having had faith, and having repented of our sins, the third principle now comes into view." Then Peter said unto them; Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

I don't believe that there is any principle of the gospel that has aroused so much opposition nor upon which professed Christians have been so divided as the principle of baptism, yet to me, none of the principles are so clearly set forth and defined as baptism is. Some contend that baptism is for original Adamic sin, hence it is administered to little children or infants by sprinkling water upon them, when scripture clearly states that the Lord told Adam if he partook of the for-



bidden fruits, "ye shall surely die." Death, then came upon the whole earth by Adam's transgression, "As in Adam all die even so in Christ are all made alive." 1 Corinthians 15:22. With others it is not for the remission of sin but is an outward sign of an inward grace, or in other words, we are baptized because we ARE Christians and not to make us such. Then a great array of argument is presented discussing what is termed the "modes" of baptism. As a result of which, division of opinion, confusion worse confounded exists. In the first place there can not be or should not be a question of "modes," for the very word "baptism" is not a translation of any word but is directly transferred from the Greek, in which language, the New Testament was written, as the following shows. "bapto," I dip, "Baptizo," I plunge, (in water) dip, baptize, bury, overwhelm. So far as scripture indicates our Lord did not deem it necessary to explain, modify, or in any way amplify the term, and from this fact it appears that the ancient equivalent of our word "baptize," conveyed a very definite meaning to those who heard our Lord's teachings on the matter. From the common usage of the term by Latin and Greek writers it is evident that they understood an actual immersion as a true signification, as the following writers of history show. Polybius, a writer of the second century before Christ, in describing a naval conflict between the Carthaginian and Roman fleets off the shores of Sicily says; "If any were hard pressed by the enemy they withdrew safely back on account of the fast sailing into open sea and then turning around and following those of their pursuers who were in advance they gave them frequent blows and baptized many of their vessels, Book 1, Chapter 51. Strabo, who lived during the time of Christ used the term "baptized" in the same sense, for he refers to the buoyancy of certain saline waters. These have the taste of salt water, but a different nature for persons who cannot swim are not liable to be "baptized," in them, but float like logs on the surface." To settle the question of "mode" let the scriptures speak for themselves. Matthew 3:16, "And Jesus, when he was baptized went up straightway up out of the water, etc." Mark 1:5-9. "And there went out unto him all of the land of Judea and they of Jerusalem and were all baptized of him in the river of Jordan, confessing their sins. It came to pass in these days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan, and straightway coming up out of the water he saw the heavens open." Also John 3:23; "John also was baptized in AEnon near to Salim because there was much water there." Christ compared baptism to a birth, St. John 3:3-5 Scripture further likens it to a burial, followed by a resurrection, Romans 6:3-5. Also, Colossians 2:12. History furnishes ample proof that in the first century after death of Christ, Baptism was administered solely by immersion. Tertullian thus refers to the immersion ceremony common in his day. "There is no difference whether one is washed in a sea, or in a pool, or in a river, or in a deep fountain, in a lake, or in a channel, nor is there any difference between those whom John dipped in the River Jordan and those whom Peter dipped in the Tiber. For they were all immersed in water." I could write of ever so many instances on record but you more than likely

know of them yourselves, From Greek and English lexicons by Dr. John Jones the Greek word for sprinkling is "ranei," and for pouring "ekkel," This should settle the question of "mode", but it does not. This situation has but one cause and that is man's unwillingness to accept the plain definite statements of scripture, while loudly proclaiming allegiance to the Bible. Now comes the fourth principle of the gospel, The Laying On Of Hands. Some Christians claim to have received the gift of the Holy Ghost yet they differ as to the means whereby they have obtained it. This is due, no doubt, to the many statements in scripture that relates to this subject. A very prayerful study of the matter shows clearly that the officework of the Holy Spirit is twofold.

It is that third person of the Godhead that was to follow the work of the Christ, in bringing light into the world, including a knowledge of God and the divine Messiahship of Christ." But the Comforter, which is the Holy Ghost whom the Father will send in my name. He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." St. John 14:26. In this the Master is speaking to his disciples, those who had been baptized in water or born of the water, and the work of the comforter was to be thus bestowed as an abiding comforter or directing influence of their lives. It is in this sense that most Christians claim to have received it, and many claims are made as to its method of operation, in their lives. Some claim that it provides, what they call, "eternal security," in which it is impossible for them to sin, because they say they are "bought with a price," and that Christ having "bought" them will not give them over to the buffeting of Satan, etc. It is obtained by what is called a "sanctification," at a so-called "altercall." Now it isn't my purpose to criticize this view nor to discredit the claim of those who make it, for I have many friends who believe this, but to study it with the thought of arriving at a scriptural conclusion regarding it, for I believe that these things were written for our profit and learning, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." I believe God is the same today, tomorrow and forever. The things he revealed to those of old time he can also do the same today." If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place and it shall remove.'" Now Jesus didn't say that it was the size of a mustard seed, that he was talking about, but "as" a mustard seed, and a mustard seed is a growing thing. Mark 4:30-32, "He said whereunto shall we liken the Kingdom of God, or with what comparison shall we compare it? It is like a grain of mustard seed, which when it is sown in the earth is less than all the seeds, but when it is sown it groweth up and becometh greater than all herbs." In Acts 2:38, "Peter said, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Notice, Peter said, "Repent and be baptized and ye shall receive the Holy Ghost," but not until they were born of the water, could they be born of the spirit. Also in Acts 8:14-19, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them

(To be continued in July issue)

### OBITUARY

On August 14, 1947, our Sister Matilda Stuart Mackinnon passed on to her reward in the 78th year of her age. Funeral services were held at the Bellows Funeral Home in Pawtucket, R. I., with Elder Herman F. Burlingame, Jr., officiating. Burial was in the North Burial Ground in Providence. Sister Mackinnon had been in ill health for a long period of time, but was only confined to her bed for the last three months. At times she suffered exceedingly but never complained; but at the end she slipped peacefully into the great beyond. Her last testimony was, "The Lord knows why and that's enough."

Sister Mackinnon was born at South River, Antigonish, Nova Scotia, September 3, 1869, Matilda Catherine Stuart, and came to the United States in 1888. She married James T. Mackinnon on June 15, 1891. To this union nine children, six girls and three boys, were born, seven of whom are living. One son, Robert O. Mackinnon, who was a priest in the Church of Christ, passed on to his reward July 3, 1929; and a daughter, Ada Elizabeth Bearse, preceded her mother and brother in 1928. Sister Mackinnon was baptized into the Reorganized Church of Jesus Christ on December 12, 1897, by Elder George H. Smith and was confirmed by Elder Richard Bullard. She, with her husband, transferred to the Church of Christ in December, 1925, and was a faithful member to the end. In July, 1941, she and Elder Mackinnon opened their home for a series of weekly classes for the spreading of the Gospel, and kept it up as long as there was anyone interested. During the last war, she spent her time in knitting woolen socks which were sent over seas to various points, and she received many letters of thanks from those who received them.

While Brother and Sister Wheaton were here on their missionary trip in 1946, they made her very happy by going out to her home in Pawtucket, and bringing her out to the services in the Chanston Church.

Besides her husband, Elder James T. Mackinnon, she leaves to mourn her passing, two sons, John Myron of Pascoag, R. I., and Ralph W., who lives at home with his father; also five daughters, Mrs. Louise Weed, of Providence; Mrs. Caroline May Cowgill, of Onset, Mass.; Mrs. Jennie Heywood, of West Allis, Wisconsin; Mrs. Ruth Barnes, of Washington, D. C.; and Mrs. Alice M. Carr, of Pawtucket; also nineteen grandchildren and ten great-grandchildren. She is sadly missed by her family, friends and neighbors.

Frederick O. Miller, of Conimicut, R. I., passed away in a Providence hospital, after a long illness, on July 14, 1947. He was born in Providence, June 8, 1879, and for many years had operated his own furniture manufacturing business in Providence. Besides his wife, Mrs. Pearl Helme Miller, he leaves three sisters and two brothers to mourn their loss. Funeral services

were held at the Roy A. Stimson Funeral home in Conimicut, Elder Herman F. Burlingame, Jr., officiating. Mr. Miller was not a member of the Church of Christ, but had been taught a great deal about the gospel by Brother Burlingame during his many visits to him in the hospital, and he was very much interested.

Mr. and Mrs. Miller entertained our missionaries, Brother and Sister Wheaton, at their home on Narragansett Bay on two occasions while they were here in the summer of 1946. These visits were very much enjoyed by all who were present.

Sister Asenath Dew was born in Canada, June 5, 18559. She with her parents, Henry and Laura Weaver, moved to Michigan in 1870. She was united in marriage to Alonzo Thornton, December 21, 1877. To this union were born two children; one girl who died in childhood, and one boy, John B. Thornton, now living near Gardner, Oregon. They came to Chico, California, in 1911. Mr. Thornton passed away in 1929. She married Alex M. Dew in 1930, who also passed away in April, 1937. Sister Dew was an honorable member of the Church of Christ for many years. In September 20, 1943, she came to the Franklin home where she resided until her passing, March 31, 1948, aged 88 years, 9 months, and 26 days. She leaves to mourn her loss, her son, John B. Thornton, of Gardner, Oregon, six grandchildren, and fifteen great-grandchildren, with many relatives and friends.

Funeral service in charge of the minister, B. J. Franklin, in whose home Sister Dew had been residing, assisted by Elder J. L. Detrick of the Church of Christ.

### A CORRECTION

In Advocate for April, 1948, please note the following correction: On page 63, article "The Sons of Japheth," first column, 6th paragraph, the word 'America' should be **Armenia**, so that the sentence would read: "Togarmah was a son of Gomer and apparently the geographical term Togarmah is connected with **Armenia**" (not America).

### WEDDINGS

Taubert-Gould: Helen Gould, of Bemidji, Minnesota, and Julius Taubert of Milwaukee, Wisconsin, were married at Milwaukee, Wisconsin, January 10, 1948.

Gould-Schrader: Blanche Schrader of Minneapolis, Minnesota, and Donovan Gould, of Bemidji, Minnesota, were married at Milwaukee, Wisconsin, January 10, 1948.