

# 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 26

Independence, Missouri, March, 1949

Number 3

## Life's Interpreter--Christ

The secret of life—it is giving;  
To minister and to serve.  
Love's law binds the man to the angel,  
And ruin befalls if we swerve.  
There are breadths of celestial horizons  
Overhanging the commonest way;  
The clod and the star share the glory,  
And to breathe is an ecstasy.

Life dawns on us, wakes us, by glimpses;  
In Heaven there is opened a door!  
That flash lit up vistas eternal;  
The dead are the living once more!  
To illumine the scroll of creation,  
One swift, sudden vision sufficed;  
Every riddle of life worth the reading  
Has found its Interpreter—Christ.  
—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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Send all orders for quarterlies and offerings to your General Sunday School Treasurer, Irene Maley, Church of Christ, P.O. Box 472, Independence, Missouri.

Prayer is not to ask what we wish of God, but what God wishes of us.—Anon.

## EDITORIAL

### "HARDEN NOT YOUR HEARTS"

"And thus, if the people of this generation **HARDEN NOT THEIR HEARTS**, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and STRIFES, and IDOLATRIES, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples **IN DAYS OF OLD.**" (Emphasis mine B. C. F.) Book of Commandments chapter 4, paragraph 5.

The above is a purported revelation given to Joseph Smith in March, 1829. We wish to call especial attention to the wonderful promises made to the saints even before the Church of Christ was fully organized, and which had practically everything to do with the restoration coming forth in these latter days, not only with divine sanction and control through angelic ministry, but also with the added idea of God directly instructing as to its organization and activity, and we notice that it is **ALL** predicted upon the advice from the **DIVINE** source, **NOT TO HARDEN THEIR HEARTS.**

In this connection, is it therefore to be considered a strange thing that our history shows that when those early leaders **DID** undertake the organization of the church, and **DID** introduce into it strange and human officers and orders, that realizing the fact that they had done so, they consistently deleted this particular paragraph from this revelation, and it does not appear in subsequent publications of this revelation?

Evidently then, the first mistake that was made, was in the saints **HARDENING THEIR HEARTS.** And having done that they, in large measure, forfeited their claim on God, to the fulfilling of His promise to "put down all lyings and deceivings, and priestcrafts, and envyings, and STRIFES, and IDOLATRIES, etc.;" with the natural result that they were left largely to themselves, and so "strifes" and idolatries" together with the other evil things mentioned, have been the bane of the efforts of the restoration from the very beginning.

And speaking of "Idolatries," every pet hobby and philosophy of man that has arisen to trouble us, has been an "idol" in the heart of the individual who has advanced it, and it may not be going very far afield to affirm that had the early-day saints, and all other saints from that day to this, not **hardened their hearts**, and been willing to have done as He said He would, e.g., "Establish my church like unto the church which was taught by my disciples of old," that the history of division, factionalism, and strifes never would have had to be written.

Let us consider the thought for a moment: The gospel restored in these latter days by angelic ministry was a **DIVINE** thing. It could be self-perpetuating, and according to the promise we have cited, God proposed **JUST THAT THING. BUT**, the sad fact remains that every

evil thing that God promised to "put down," has plagued us all along our history. Should the reason be far to seek. We don't debate and argue about the principles of the gospel, the gifts and blessings of the gospel, the scriptural order of the priesthood, the divinity of the Book of Mormon, nor any other scriptural or spiritual fundamental thing. But we do debate; and there is strife over an unscriptural order of the priesthood, such as presidencies, high priests, officers in temporal matters, and temporalities themselves. Also stewardships, financial laws, and the hundred and one things that have been what we called "moot" questions. Why should there be any "moot" questions? Did not God say that HE would take care of that part of it if we "hardened not our hearts?"

So much for that. We will now bring in another purported revelation to the saints of latter days, that is in full agreement with what we have said, and incidentally we will fearlessly affirm that THESE revelations are strictly in harmony with the church as "taught by my disciples in day of old," and found in the Bible and Book of Mormon. Again in May, 1829, the Lord said: "Behold this is my doctrine: whosoever repenteth, and cometh unto me, the same is my church: whosoever declareth MORE OR LESS than this, the same IS NOT OF ME, but is against me: therefore, HE IS NOT OF MY CHURCH. And now, behold whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them." (Emphasis mine. B. C. F.) Book of Commandments 9:17, 18.

This whole chapter in the Book of Commandments deals specifically with the work of the restoration of the gospel, and indicates that its object is nothing but spiritual, and for the salvation of souls. It also condemns contention over the "points of my doctrine," indicating clearly that God wanted a hand in the organization of His church in these latter days, in order that his promises concerning the evils above mentioned might be verified.

A short time ago there came into our hands a circular that delineated "Two Paths," the first path which was endorsed by the author, contained not a single thing included in what we have outlined so far in this article. It proposed a plan, human and temporal in all of its parts, and that was backed by conflicting human revelations and conference enactments, etc. This thing grieves us because it shows how easy it is for human "idols" to cause us to "harden our hearts," and so go further into that condition of confusion.

It seems that this idea of individuals "hardening their hearts" is one that has been characteristic of human contacts with divinity from the beginning. Every instance of suffering of the people of God as recorded anywhere in scripture is based upon the fact that they hardened their hearts. No wonder scripture is filled with warnings to cling close to the teachings of the Master. "If any come unto you and bring not this gospel, bid him not into your house, neither bid them Godspeak, etc." "Though we or an angel from

heaven preach any other gospel unto you than that we have preached unto you let him be accursed." "To the law and to the testimony, if they speak not according to this word it is because there is no light in them"; "Every plant which my heavenly Father hath not planted shall be rooted up"; are all familiar texts of scripture, yet how little heed is sometimes given them, and yet in the face of our text, how rich are the promises of God when we DO give heed to His word.

"But if they will repent and hearken unto my words, and HARDEN NOT THEIR hearts, I will establish my church among them," etc. 3 Nephi 10:1. This is the prophecy in the Book of Mormon that promises the establishment of the church among us, in our day. Do you notice how well the Lord remembered what He had said to the ancient Nephites, when He spoke to Joseph Smith at the time of its fulfillment?

So we see that the only thing we need fear for the future of the church is that we "harden not our hearts" against what God has so freely promised to do in our behalf. Also that we do not, as others have done, that which made it necessary for them to seek to justify their human traditions, and even to delete from the revelations of God that which would condemn them if it had been permitted to remain therein.

"And now behold, my beloved brethren, this is the way; and there is NONE OTHER way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the ONLY AND TRUE doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen." Second Nephi 13:31, 32. (Emphasis mine. B. C. F.)

We invite a careful reading of the above entire 13th chapter of Third Nephi, and there you will learn WHAT this ONLY TRUE doctrine of Christ really is, and then compare it with the hobbies and philosophies of men that have plagued us from our beginning and you will see that because they "hardened their hearts," God was not able to "put down" the things that He said He would, and so division, factionalism, and human innovations have plagued us and will continue to do so until we fully repent, and "harden not our hearts."  
B. C. FLINT.

#### GOD'S BEST

God has His best things for the few  
Who dare to stand the test;  
God has His second choice for those  
Who will not have His best.

Some seek the highest choice,  
But, when by trials pressed,  
They shrink, they yield, they shun the cross  
And so they lose God's best.

Give me, O Lord, Thy highest choice,  
Let others take the rest;  
Their good things have no charm for me,  
I want Thy very best.

—A. B. Simpson.

# The Book of Mormon Vindicated

By Elder I. M. Smith

## Chapter III

THE STICK OF JOSEPH TO BE BROUGHT FORTH AND PLACED WITH THE STICK OF JUDAH JUST BEFORE THE LORD GATHERS ISRAEL BACK TO HIS OWN LAND.

Having shown that a "sealed book" would come forth, that the truth would "spring out of the earth," and that "Ariel" of "the city where David dwelt," should "speak out of the ground" just before Palestine should become a "fruitful field" and the Jews should begin to return to it; and having shown also that The Book of Mormon (and the work connected with it) literally fulfills those prophecies, both as to the manner and the time of its advent, I shall now try to show you that the people of whom the Book of Mormon gives a history are the very people that the Bible says shall inherit this land—the land of America.

On page 335 of the Book of Mormon you will find this:

"And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren."

Lehi was the leader of this Israelite colony from Jerusalem, and the writers of the Book of Mormon are his descendants; hence of the tribe of Joseph, the son of Jacob. Now, that the tribe of Joseph is to have a history, and that it is to be brought to light and placed with the history of the tribe of Judah, just before God gathers Israel and makes them "one nation", is proven by Ezekiel 37:15-23:

"The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephriam and for all the house of Israel his companions; and join them one to another into **one stick**; and they shall become one in thine hand. And when the children of thy people shall speak unto thee saying; Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, **which is in the hand of Ephriam**, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them **one stick**, and they shall be **one in mine hand**. And the sticks wherein thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the

land upon the mountains of Israel; and one king shall be king to them all; and they shall be **no more two nations**, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestible things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God."

In ancient times people wrote upon strips of parchment or skins of animals. Hitchcock, in his "Analysis of the Bible," says that the parchment upon which the Pentateuch was written was sixty-six feet and six inches long, and two feet and two inches wide. Those strips of parchment were rolled upon sticks, in order to keep them straight and to preserve them from wear and tear, and were called "rolls," "books," "histories;" and here in Ezekiel they are called (very properly, too) "sticks."

The following definitions are in evidence here:

"Sticks" a piece of wood for **writing upon**, as illustrated in Ezekiel 37:16-20 the use of which was of **frequent practice** among primitive nations." McClintock & Strong's Ency. Art. "Stick."

"A roll in ancient times consisted of a single strip of paper or parchment, which was usually **rolled upon a stick**, and was unrolled when a person wished to read it." Smith's Bible Dict. Peloubet Ed.

"The king being impatient to know the contents, the scribe begins to read immediately, and as the books of the times were written upon long scrolls and **rolled on a stick**, the latter part of Deuteronomy would come first in course." History of the Holy Bible by John Kitto, D. D., F. S. A., p. 403. In the light of the above definitions of the word "stick," and the manner of writing and preserving records "among primitive nations" the meaning of the word as here used by Ezekiel is quite evident.

One of those "sticks" is for Judah, and his companions, and evidently has reference to the Bible, that being the history of the tribe of Judah. But the other "stick" is for Joseph and is to be brought forth by the Lord and put with the Bible, the "stick" of Judah, just before Israel is gathered. That those "sticks" represent histories is evident from the fact that he is told to **write upon them** for those two tribes. Then the Lord says:

"I will take the stick of Joseph, which is in the hand of Ephriam, and the tribes of Israel his fellows, and will put them with him, even the stick of Judah, and make them one stick, and they shall be one in mine hand."

Notice here that the stick of Joseph is "**in the hand of Ephriam,**" at the time that the Lord does this work. The two "sticks" are to be one in the hand of the Lord—one in their testimony, one in their teaching, one in doctrine. But why not take the "stick of Judah" and put it with the "stick of Joseph?" Because the Lord knew that the people would be in possession of the "stick of Judah" at the time the other would be brought forth, hence he says he will take the "stick of Joseph" (Book of Mormon) and put it with the "stick of Judah"—The Bible.

In verse 21 the Lord says:

"Behold, I will take the children of Israel from among the heathen \* \* \* and bring them into their own land."

Now when the "sealed book" comes forth the Lord is to perform a "marvelous work," turn Lebanon into a "fruitful field," and take away shame and paleness from the face of Jacob; when "truth shall spring out of the earth" the Lord is to "give that which is good," cause Israel's land to "yield its increase," and set Israel "in the way of his steps;" and when the "stick of Joseph" is brought forth and put with the "stick of Judah," the Lord is to "gather Israel" make them "one nation," and "cleanse them" from their sins. Hence it is clear that David's "truth" that shall "spring out of the earth." Isaiah's "sealed book" and Ezekiel's "stick of Joseph," all refer to the same work—the same book. And as the Book of Mormon came "out of the earth," and was a "sealed book," gives a history of Joseph's posterity, and came forth just in the right time, we believe it to be the book referred to in those prophecies.

Remember that the "stick of Joseph" is to be in "the hand of Ephriam" when this work is done. It is not **by** him, neither is it necessarily a history of him, but it is to be "**in his hand.**" This harmonizes with the testimony of Hosea, 8:11, 12:

"Because Ephriam hath made many altars to sin, altars shall be made unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing."

The great things of God's law are written to him, and the stick of Joseph is to be **in his hand**, hence the great things of God's law are to be in the "stick of Joseph," as well as in the Bible.

The fact that the Book of Mormon has been "counted as a strange thing," from the time of its publication until now, is in its favor, as is also the fact that it contains the "great things" of God's law. The work of God, for the salvation and gathering of Israel in the last days, is to be a "strange work;" a "marvelous work and a wonder;" hence it is only natural that the great things of God's law written to Ephriam should also be "counted a strange thing."

But, is there any evidence in the Bible that the posterity of Joseph would come to the land of America? The Book of Mormon acclaims to be the "stick of Joseph;" claims to be a history of his posterity who came from Jerusalem and settled in America; but is there anything in the Bible

to substantiate this claim? We think there is.

In answering this question I shall notice, first, the general supervision of God in locating and settling the nations of the earth in their inheritances. Paul says of this; in Acts 17:24-27:

"God that made the world and all things therein, \* \* \* hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the **times before appointed**, and the **bounds of their habitation**; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Deuteronomy 32:8, 9:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the **bonds of the people** according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." Acts 10:34, 35:

"Then Peter opened his mouth, and said, Of a truth I perceive that God is **no respecter of persons**; but in every nation he that feareth God and worketh righteousness, is accepted by him."

We learn from the foregoing some important facts among which are these;

1. God made all nations of the same blood.
2. He made them to dwell on all the face of the earth.
3. He determined the **times when** and the **place where**, they should dwell upon the earth.
4. He commanded them all to seek after him.
5. He promised that they should find him.
6. He "set the bounds of the people" at the time he "separated the sons of Adam."
7. He chose Jacob as "the lot of his inheritance."
8. He declares that he is no respecter of persons, but is willing to bless all who work righteousness, regardless of their nationality.

Not only did the Lord choose Israel as the "lot of his inheritance," but he gave them a land and "determined \* \* \* the bounds of their habitations," as is witnessed by the following:

"And the Lord appeared unto Abraham and said, Unto thy seed will I give **this land**; and there builded an altar unto the Lord, who appeared unto him." Genesis 12:7.

"For all the land **which thou seest**, to thee will I give it, and to thy seed forever." Genesis 13:15.

Also Genesis 15:18-21:

"In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; The Kenites, and the Kenizzites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Gergishites, and the Jebushites."

And Exodus 23:31:

"I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river."

For a more minute description of the "bounds of their habitation" see Numbers 34:3-12.

But Israel is not to remain within the bounds of his habitation. He is to be scattered all over the earth:

"My people hath been lost sheep. \* \* \* Israel is a scattered sheep." Jeremiah 50:6, 17.

"Yea, my flock was scattered upon all the face of the earth." Ezekiel 34:6.

"Thou hast increased the nation, O Lord, thou hast increased the nation: \* \* \* thou hast removed it far unto all the ends of the earth."—Isaiah 26:15.

Yes, they were to be scattered "upon all the face" and to "all the ends of the earth;" and, in this scattering, Joseph's posterity are to find a home in America, as I shall now prove.

Of Jacob just before his death, it is said:

"And Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you **in the last days.**" Genesis 49:1.

Notice the time. It is a prophecy of what shall be "in the last days." And when he comes to Joseph he said of him:

"Joseph is a fruitful bough, even a fruitful bough by a well; **whose branches run over the wall.** The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel); Even, by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the **utmost bounds of the everlasting hills:** they shall be upon the head of Joseph, and on the **crown of the head** of him that was separate from his brethren." Genesis 49: 22-26.

Before commenting on this I shall quote the blessing that Moses pronounced upon Joseph and his posterity, as found in Deuteronomy 33:13-17.

"And of Joseph he said, Blessed of the Lord be his land, for the **precious things** of heaven, for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains and for the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the **top of the head** of him that was separated from his brethren. His glory is like the firstling of his bullock; and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephriam, and they are the thousands of Manasseh."

A brief outline of these two blessings, blessings pronounced upon the head of Joseph by his father Jacob and by Moses, presents a prophetic history of the principal branches of Joseph's posterity, about as follows:

1. Joseph is to be a "fruitful bough"—among or of the tribes of Israel.
2. He receives a greater blessing than Jacob's progenitors.
3. His posterity are to "run over the wall"—their "bounds."
4. To receive a land that is wonderfully blessed in its productions, both in the mineral and vegetable kingdoms.
5. This land is to be at the "utmost bounds of the everlasting hills," from the one given to Jacob's progenitors—Palestine.
6. They are to be blessed with the "blessings of heaven above," or the "precious things of heaven."
7. Those blessings are to be on the "crown" or "top" of the head of Joseph.
8. Ephriam and Manasseh are the two "horns" of Joseph hence the "crown of his head."
9. "With them" (Ephriam and Manasseh) the Lord is to "push the people to the ends of the earth." "In the last days."
10. Ephriam is to be greater than Manasseh, in this work, as ten to one.

(To be continued.)

#### NOTICE

Are you planning to attend Conference? We hope so. Please notify the Reception Committee, as soon as possible if you plan to attend that we may obtain for you a place to stay. Bring blankets if possible. Write to one of the following:

Mr. and Mrs. Charles E. Derry, R. No. 3, Box 342, Independence, Mo.

Nicholas F. Denham, 810 S. Liberty, Independence, Mo.

Members of Reception Committee.

#### IMPORTANT NOTICE

The undersigned wish hereby to announce that at coming General Conference they intend proceeding in an endeavor to rescind past action by which our present Rules of Jurisprudence were enacted. We consider these rules of jurisprudence quite unscriptural and inimical to the welfare of our Church organization; also one of the remaining "road blocks" retarding our advancement to the state of unity we so much desire and which we will so greatly need in the important accomplishments we shall undertake from here out. We contemplate replacing our present Rules of Jurisprudence by those that were in effect up to the time the present ones were enacted.

Respectfully announced,

Wm. F. Anderson and B. C. Flint,  
Apostles.

Louis L. Boyce,  
Seventy.

### OUR FOUNDATION

When building a structure, we seek a foundation which will be secure, therefore, the Lord has instructed us that his church should be built upon a rock. If it so be built, no earthly powers can overthrow it.

Christ talking to his disciples asked whom men say that he was. Then he directed the question to them, Whom say ye that I am? Peter answered and said, "Thou art the Christ, the son of the living God." Christ answered: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my father which is in Heaven. Thou art Peter, upon this rock will I build my church; and the gates of hell shall not prevail against it." Matt 16:17, 18.

The Lord himself says plainly that if builded upon the rock of revelation, no one—not even the gates of hell shall overthrow it.

Is our church built upon this rock? It has been in the past but examine the foundation daily to see if the building has slipped from the rock. If we do not comply to the requirements of God, how easily can our building slip from the foundation.

God never has left his people groping in darkness unless they have slipped from the foundation so far that the building is not to be put back unless we can comply with the requirements of God and say, "Not my will but thine be done."

When we have our own way, Satan enters in and God withdraws as he will not be associated with the devil and those who wish to please him.

When the spirit of revelation is withdrawn, we seek to justify our acts, not reasoning why we are in this condition.

It was hard for Paul to keep the spirit as he was constantly in war with sin. He said, "I do that I would not, and that I would not, that I do." Rom. 7:15, 16.

The seventeenth verse says that it is the sin that dwells in him. If it was so hard for Paul who was blessed continually, how much harder for us to have that spirit, if we allow this sin to abound.

I am no better than the least of all as I am as Paul. I do that I should not, and do not do that I should.

I wonder sometimes why the Lord has been so merciful to me as so often I have thought I would do things which were let pass and nothing done.

I have had interesting experiences of which if I told them to people they would say I like to brag, or would not believe them.

It may seem hard to get into that position where the spirit will confirm your works but just try it and see that by humbling ourselves, the Lord will gladly accept our petitions.

One time, while I was a member of the Reorganized branch of the church—not because I was worthy—because I was not as I had become very worldly in thought and hardly thought of the Master and his business—a neighbor was in distress. Her husband had been operated on for appendicitis and she feared very much for his recovery. She asked me if I would pray for him. I said, I would.

I was cutting up meat at the time, as we had just butchered, so after she left, I thought I would fulfill my promise and while still at work, I prayed for his recovery. I had hardly finished when the Spirit rested on me and bursting out into tears, I began singing, "Oh, Thou God Who Hearest Prayer." I sang the song through—something I had never done without the words before me. With that confirmation of the prayer, I told the neighbor that I believed that her husband would come home to her well. He did.

With these experiences when we are so unworthy, what blessings might we have if we could banish the sin in our bodies and do that which we would do and not do things we would not do.

Mrs. Bert Krause, Vesta, Minn.

### SOME QUERIES ANSWERED

By Willard J. Smith

Editor the Advocate:

Since writing my article for the Advocate entitled "Some Thoughts Concerning God," and my booklet "What The Restoration Movement Teaches Concerning God," I have received a number of questions which I really feel in duty bound to answer; and if my Article is not too long, I prefer to answer as best I can through the columns of the Advocate, as I am not in a physical condition to answer all the questions separately.

To answer each question at length would make my answers too long for our little paper, so I will bunch them together and try to answer as briefly as I can consistent with the urgency of the question without specifying fully the question asked. In doing so I simply answer for myself, and in no way assume any authority to answer for any other than myself.

First, then, permit me to say: I believe in a personal, **material** God. I do not believe Him to be an immaterial God for reasons which will shortly appear. I believe matter to be eternal, and that something cannot be made from nothing. This fact is basic. For if something can be made from nothing, then the same "something" can, by its maker, be returned to its original state of "nothing." R. G. Ingersol once said that "The reason why God made man out of mud was because in his previous creations he had used up his original stock of Nothing."

I may further state that the word "Matter," or "Material," is that which enters into the composition of all things of which the universe is supplied, and of which all existent bodies are composed—everything which has extension and occupies space, or all substances which are perceptible by the senses.

The prefix "in," attached to "material," constituting the word "immaterial," simply makes of that word a pious name for that which has no existence. "Im," signifies "Not"; hence immaterial signifies that which is not material; and that which is not material can have no connection or association with that which is material—can have neither size, shape, nor color; neither extension, limitation, or form, nor occupy the remotest

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# 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 CHURCH AT WORK"

By Elder Rolland D. Sprague

This subject has a great appeal to me because it refers to the greatest amount of power in force on earth, greater than man has ever conceived. That to my mind was a joyful thought in the Master's mind, but to him it would have been "Our Church at Work." That I believe was his purpose in every attempt he has made with mankind, that he created, to have them work together for him. That was the plan of God the Father of Christ when they in the beginning took counsel "And God said let us make man in our image, after our likeness," etc. Gen. 1:26. It is a pleasant thought that all things were made for the pleasure of the Father of our Lord Jesus Christ. It is also a pleasure to have the assurance, that being a part of this "church at work" we will one day be given the great joy of standing with Christ, before the Lord of all, when He shall turn over all power and authority to the Father, after having subdued the earth and all the powers of evil through the "Church at work." Then truly we will have the pleasure of being joint heirs with our elder brother Jesus Christ. "Our church at work" surely must have been the Master's thought as he prayed to His Father in heaven "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: That the world may believe that thou hast sent me." St. John 17:21. God gave Christ a certain glory and Christ in turn gives it to all those who serve him. St. John 17:22. God in Christ, Christ in us, that the world may know God did send Christ. St. John 17:23. The world has never known the righteous Father, but Christ has and those who do the will of Christ knows that the Father has sent Him. John 17:25.

Ever since Adam, Christ has been in touch with men whose natures would tune to his. The Scriptures bear witness that Christ planned with the Father that at a certain time He would come down to earth, and in the same way that you and I did, take on an earthly body. While in the body do all those things that would make it possible for the church to work. While in the body he did build his church. He gave instructions to his ministry so that they could carry on the work of the church after he had returned to his Father in heaven. He is at the right hand of the Father in heaven directing the work of the church. It is needful that Christ still direct because, He having made the heavens and the earth and all things in them including the human family for the Father, by whom all things exist. (See I Cor. 8:6.) Because Christ made all things. (John 1:1 to 5.) He has earned the title that the Father

gave Him, "The Father of the heavens and the earth." He has also been given the title of God. He became the Father because He was conceived by the power of God. B. of M. page 251, verse 30, Authorized Ed. Isaiah bears witness to this also in chapter 9:6, 7, "For unto us a child is born, and unto us a son is given: and the government shall be upon His shoulders: and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." Read verse seven also, the last part reads, "The zeal of the Lord of hosts shall do this." ("Power of God" "The zeal of the Lord.") A very high tribute is paid Christ by the Psalmist David in the 45th Psalm 2 to 8. In the seventh verse he writes, "Therefore God, thy God, hath anointed thee with oil of gladness above thy fellows." The Father of our Lord Jesus Christ bestowed much glory upon his beloved Son here on earth, but if you recall one of the chief requests of the Saviour as He prayed in the garden was, "Father give unto me the glory that I had with thee before the worlds were." He got that glory through the resurrection, for he then went back and was in the presence of His Father and ours. A wonderful thing that calls for our praise is that Christ also wants us to be there. He made a plan with the Father to break the bands of death and set our souls at liberty. He completed his part of the plan and left it with us to complete our part through "the church at work." We might well use the 36th verse on page 80 of the B. of M. as a watchword of the church working today, "Arise from the dust, my sons, and be men, and be determined in one mind, and in our heart united in all things, that ye may not come down into captivity; that ye may not be cursed with a sore cursing."

I think of the church at work as compared to a great ship on the ocean heading for the distant shore, its compass set, plowing through calm or troubled waters, while the men that know her can feel the pulsing of her great strength as they walk along her decks. Men of God can feel the pulse of the Spirit of God in the church at work. When the pulse is weak and the storms are great, many lose their lives. How sad, but oh how true. When the church is working at its best there is no envying, jealousy, faultfinding, lyings, cheating, bearing false witness, adultery, drinking, smoking, swearing or wasting of time, etc. A great ship to work best must be "shipshape" which means nothing out of place and everything clean, and the captain is strict to see that this is so. The B. of M. tells us that at the time the people had the great-



est amount of blessings from God, the ministry was strict to see that the law was kept.

That we may be one in the Father and the Son, that the world through us will know that the Father sent the Son into the world and that there is no other name in heaven or on earth whereby man can be saved, we should seek to have our understanding filled with all the knowledge we can get about Christ, the Son of God. For some more knowledge about our Saviour, I will quote to you from Ecclesiastical History by Eusebius, Chap. II, "As the mode of existence in Christ is twofold, the one resembling the head of the body, indicating his divinity; the other compared to the feet, by which he, for the sake of our salvation, assumed the nature which is subject to the same infirmities with ourselves," etc.

In the second paragraph the powerful words of wisdom, well formed, delight our eyes and our hearts as we read, "For as no one hath known the Father, but the Son, so no one, on the other hand, can know the Son fully, but the Father alone, by whom he was begotten. For who but the Father hath thoroughly understood that light which existed before the world was—that intellectual and substantial wisdom, and that living word which in the beginning was with the Father, before all creation and any production visible or invisible, the first and only offspring of God, the prince and leader of the spiritual and immortal host of heaven, the angel of the mighty council, the agent to execute the Father's secret will, the maker of all things with the Father, the second cause of the universe next to the Father, the true and only Son of the Father, and the Lord and God and King of all created things, who has received power and dominion with divinity itself, and power and honour from the Father." Compare, "power of God," "the zeal of the Lord," "power, dominion, divinity, and honour, from the Father." The mouth of three witnesses, and again, "This, too, we are taught by the great Moses, that most ancient of all the prophets, when, under the influence of the divine Spirit, he describes the creation and arrangement of all things, he also informs us that the Creator and Maker of the universe yielded to Christ, and to none but his divine and first begotten word, the information of all subordinate things and communed with him respecting the creation of man. "For," says he, "God said, let us make man according to our own image and according to our likeness." This expression is confirmed by another of the prophets, who, discoursing of God in his hymns, declares, "He spake, and they were made; he commanded, and they were created," where he introduces the Father and Maker as the ruler of all, commanding with his sovereign nod, but the divine word as next to him, the very same that is proclaimed to us, as ministering to his Father's commands." Eusebius, also writes, that these prophets and the others before and after them, "contemplated with the pure eyes of the mind, and both recognized and gave him the worship that was his due as the Son of God." "The Son himself, however, by no means indifferent to the worship of the Father, is

appointed to teach the knowledge of the Father to all." "The Church at work," under the direction of Christ is how all shall come to a knowledge of the Father. I wish there was time and space to give you all of this second chapter, those of you, who have these writings I know will enjoy reading it.

The promise to us and all of His followers is that, "In the mouth of two or three witnesses I will establish all of my works." But when it comes to acquainting us with the Father and the Son, there comes to the front a host of witnesses. "The Church at work," must be a church that takes all of the great plan and searches it, that they may rightly do the things that He says, and earn the right to call Christ, "Lord, Lord." It is true that oftentimes great hurt has come to the church, because, a few or many have isolated a verse or verses of the divine word and have wrested it in the way that seemed good unto them, and by this the eyes of many have been blinded to many of the precious things of God. It is good counsel to never isolate any of the Scripture that is given to us for our profit and learning.

It is by all means very possible that the Father had the thought, "Our church at work," when the two persons appeared to Joseph Smith, while he prayed for truth and wisdom, questioning which of the churches of that day to join. One of them said of the other, "This is my beloved Son, hear ye him." Because, Joseph did listen to the Son, those words of introduction, introduced the final work of the church as a means of bringing the world to salvation. Because, Joseph listened to this wonderful proclamation, that divine record the Book of Mormon is in our hands as a witness unto us and the world of the glory and majesty of the Father, and the Son, and to us, a promise of our heirship through obedience. That they should be together as they set the church up again for the last time is as it should be, because, they were together in the beginning of all these plans. Christ bears this out. "Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. **I was with the Father from the beginning.** I am in the Father, and the Father in me; and in me hath the Father glorified his name." (Emphasis mine.) Should we deny that the Father thus appeared and introduced his Son, we would have no right to claim the Book of Mormon as a record of God, to be joined together with the Bible, to be one in our hands. As these pieces of the pattern fall into place to add to our faith, the strength of knowledge of Father and the Son, I feel sure that the pulse of the Holy Spirit shall become strong in "the church at work." The Father, the Son, and the Holy Ghost, all working together as one perfect union, to assure us of salvation if we are obedient.

The Holy Ghost, the Comforter, the Holy Spirit, are just a few of the blessed names of honor given to this third party of the great Godhead. In fact the Holy Ghost plays such a very important part in the church at work, that there

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## LETTERS

Offenbach/Main, Germany  
January 24th, 1949

Dear Brother Flint:

The Lord be with us and bless our work. The work we did in the Lord's vineyard consisted chiefly in making known to the members of the Reorganized and the Utah church that there is only one Church of Christ. Messages have been sent to the following towns: Sugsburg, Nurnburg, Stuttgart, Heilbronn, Frankfort on the main, Goppingen, Berlin and Langen near Frankfort/Main. I was personally in the towns of Augsburg, Nurnburg, Furth, and Michaelstadt.

At present I am occupied to find the real extent, number and members of the Reorganized church. I received good news from Berlin. Brother Kobs will enter (transfer). He received many correspondence lessons from me.

Here in Offenbach, I occupy myself with trying to win new members for our church. I am on good and friendly terms with some members of the Reorganized church. That is what consists our work and yours in Germany. There is an address of a true servant of the Lord: Elder Heinrich Hansen, (13a) Ebermannstadt 21, Frankische Schweiz, Germany. (13a means number of mail district.) He is a Utah member as yet. I should be very glad if you would take up connection with him.

The food supply has bettered a little here in Germany. Many thanks to all the sisters for the help they gave us during all of those hard trying days. My best greetings to the members of Independence, and Sister Mariam Mason, Sec. United Workers. . . .

Kindest regards,  
Johannes Denniger and Family.

Sparta, Wis., February 10, 1949

Dear Brother and Sister Flint:

I have been thinking about you folks all day and I just had to drop you a few lines.

\* \* \* \* \*

The children are fine including my little daughter. She is coming along just fine. I am sure thankful that I have been blessed with such a wonderful little girl. Sometimes it takes quite an experience to make people realize how thankful they should be, and little Sharon has made me wake up and realize it. Every day I wonder what I've done to deserve such a sweet little bundle from heaven.

I haven't been much of a hand to pray before, Brother Flint, but when I was lying there in the hospital and was told I had a little girl and she was all right in every way, the first thing I did was to pray and thank the Lord for her, and I have prayed for her many times since then.

I only hope that I will be a good mother to her. One that she can be proud of. We have started having sacrament services again, and it's really wonderful. I look forward to going, and I'm going to bring little Sharon up so that she will

like to go to church, and she is going to have every opportunity we have. I've changed quite a lot since I've become a mother and I'm proud to say it is for the better.

We're all looking forward to seeing you this summer and I want you all to pray for me that I may be a real good wife and mother.

Sincerely,

Wanda Stavlo.

Note: If our readers knew this young sister as the editor knows her, they would sense the deep meaning underlying the beautiful sentiments she expresses. I have known her from babyhood, and blessed her as a babe, and later I baptized her with other members of her family. Later she had an experience that made some of us worry and sincerely pray for her, and this beautiful letter shows how our kind Father in Heaven has been watching over her, and enabled her to see that the only proper course in life is the one that keeps close to the Master. May God richly bless her in her earnest desires to be a child of God, is our prayer.

B. C. Flint.

Wyandotte, Michigan, January 29, 1949

Dear Brother Flint:

Just a line to say, "Howdy!" We are all well except for colds. I am the worst, I guess. At least I think so. I received a letter from Brother David Jenkins and I am sending it to you. I thought perhaps you would like to know about it.

We are getting along fairly well here in Wyandotte, only we could stand some good man, like yourself, to give us a series of meetings.

One of the main things I am writing this letter for, is to see if you know any Church of Christ people near Houtzdale, Pennsylvania? Brother and Sister Fetters have moved there from our group here, and they are anxious to find some of the church people there or close to there. If not I wonder if there might not be some Reorganized people. If so will you let me know.

Our Sunday school here is very good, ninety-six out last Sunday. Our other services are not quite so good.

Brother Flint, can you make out this address from Brother Jenkins in Wales. I cannot make it out. There are many things I would like to talk to you about, so will you please answer.

Your brother,

Amos Surbrook.

(Note: The Letter from David Jenkins was relative to relief sent from Wyandotte. Editor.)

Black River Falls, Wis., Jan. 20, 1949

Dear Brother and Sister Flint:

Having heard the Missouri Waltz sung, played and otherwise rendered, at least a dozen times in the last twenty-four hours, and having entertained the idea of sending a letter down Missouri way, the hour is now 8:30 P.M., on the inaugural day of Missouri's favorite son, finds us

once again making an effort to keep in touch with our favorite people in Missouri.

So much water has passed under the bridge since last we wrote, and yet our picture remains the same, so far as we know. It being winter out here, no one attempts much traveling, hence visiting and news are somewhat limited.

The Tuckers and daughter returned home safely from California, arriving here early in the evening of January 9th, after an absence of almost four weeks. No one has seen very much of them since their return, as Sister Tucker hasn't felt as well as she should.

Brother Babcock and children also returned home safely after the holiday visit to Independence.

Sister Faye Bowen Christiano of Racine spent a few days with her parents last week and helped her mother entertain a small group who remembered that Brother Leslie Bowen had a birthday right at that time. Sister Bowen is looking quite well again.

Our last sacrament service was held on January 9th. We were unable to attend but we heard that they had a well attended meeting. The service was at the home of the Joneses in Sparta. Our next service will be held at the home of Brother and Sister Chas. Eddy, in Black River Falls. I might mention right here that our young sister, Beverly Eddy Hesse, is again quite well and attended the services with her husband at her sister the Jones, in Sparta, January 9th. We are always so glad to report someone's recovery, and are particularly happy to be able to do so in this case.

We have not had any word from Brother Denniger to whom we directed our packages, one of clothing and one of food, and we are wondering if it has been a custom of theirs to acknowledge each box or not. All we are interested in is knowing whether or not delivery was made. Our names and addresses were on the outside of the packages, of course. Perhaps we are a little impatient but we sent one box in October and another in November. (Since receiving this letter from Sister Muth, we received a card from her telling us that they HAD received word from Brother Denniger thanking them for their gifts. B. C. Flint.)

As I finish this letter and prepare it for mailing our territory is once again covered with a solid sheet of ice, but the temperature is mild, 32 degrees above zero. One day this past week found us shivering at 17 below zero. The next day the temperature went up to the 20s above. That is one thing—or should I say another thing—I like about this country. Not the unpredictability, but the fact that when the temperature drops to such a low mark, it doesn't seem to stay there very long. After a cold snap we usually get prompt relief. Furthermore we feel that we have been quite fortunate this winter, so far, when we read and hear what old King Winter has been doing in other sections of our country. So far, this winter our rural mail carrier hasn't missed a single day, and that is the best proof that there hasn't

been anything too unusual in the line of winter weather.

Of course there are still two months in which anything can happen, so we realize that things can turn bad any time. All we can do, is be prepared for the worst and be thankful if it doesn't come.

Will end this abruptly now, sending our very finest regards and hoping 1949 has many fine things in store for yourselves and all of God's people everywhere. We think of you more often than we can write, and pray that you have been well. Remember us.

Sincerely yours,  
Sister E. Muth.

### THE CHURCH AT WORK

(Continued From Page 41)

is no less than ninety references in the Scriptures as to the functions of the Holy Ghost. The Holy Spirit is of great service to the church at all times. The church could not exist without it. At the very door of the Kingdom we meet the Holy Spirit. Our water baptism is administered thus. "And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and the Son, and of the Holy Ghost. Amen." Then those having authority, lay their hands on the baptized one and by the prayer of confirmation they are baptized with the Holy Ghost, that is to be an abiding comforter. It is easy to see I am sure, that without the Holy Spirit there could be no "church at work." Here again we see the consistency of God, for He works intimately with those only who are at one with Him. Everything that the Father has, He gives to Christ, and Christ gives it to the Holy Spirit to show to us. For the Spirit like the Son speaks only what is heard from the Father, for they list to His every command. St. John 16:13, 14, 15. Did you ever stop to think how futile your prayer would be without the intercession of the Holy Spirit. Read, Romans 8:26, King James. Let me quote it to you as Moffatt has it in his translation. "So the Spirit assists us in our weakness; for we do not know how to pray aright, but the Spirit pleads for us with sighs that are beyond words, and he who searches the human heart knows what is in the mind of the Spirit, since the Spirit pleads before God for the Saints." "The Church at work" will work best when the people of the church are willing to listen to the will of the Father, and just make themselves at one with the Father, the Son, and the Holy Ghost.

"The Church at work." Let us pray and work, and work and pray until that glad day when each in his turn will hear, "Well done thou good and faithful servant, enter into my rest." I have written these words to you, having been prompted by the Holy Spirit, and pray in the name of Christ they shall be of worth to your soul. Amen.

For this, I think, is Charity, to love God for himself, and our neighbor for God.

—Sir Thomas Browne.

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**THE SCHOOL OF THE MINISTRY**

To all the Priesthood of the Church of Christ:

The committee appointed last April to care for the work of the School of the Ministry this coming April, has selected a list of subjects that we feel should be of deep interest to all the Ministry as well as the membership; subjects that are vital to the growth of the Church as well as the well being of each and every member of the Church; That we have passed into a new era, in which we can reasonably expect many of the prophecies to be verified concerning these "latter days" in which we now are living, is quite apparent; That we should be ready to recognize these facts, and prepare ourselves to meet the new issues and conditions that now surround us, is the duty of every man that holds the Priesthood in the Church of Christ. With this in mind, the Committee has selected such subjects as seem to be needed by the members of the Priesthood, as well as the lay members of the Church, to better qualify ourselves for acceptable service in the voneyard of the Lord; We recognize the "harvest" is great, and the reapers are few; therefore, the great need that those who serve in the Ministry, should do so intelligently and with a comprehensive understanding of many of the problems that face the Church today. Following is a list of these subjects. We ask you to study them carefully and come prepared to take part in the discussion of each one.

The Financial Law; The Gathering; Our Jurisprudence; How Shall the Church Be Financed? Missionary Work; How Shall We Make Our Approach to the Nonbeliever? The Sunday School and Its Relation to the General Church.

The first meeting of the School of the Ministry will be at Independence, Mo., April 3, just three days before Conference and we hope to fill the time from then till the Conference convenes with good constructive work that will be most beneficial to those who can come and be with us during this time.

The Committee on The School of the Ministry,  
A. M. Smith, Chairman.

Prayer is not to ask what we wish of God, but what God wishes of us. Anon.

Obedience is the key to every door.  
George Macdonald.

The first law that God gave to man was a law of pure obedience. Montaigne.

When a man finds no peace within himself, it is useless to seek it elsewhere.  
La Rochefoucauld.

The breath of Heaven must swell the sail,  
Or all the toil is lost.  
William Cowper.

## SOME QUERIES ANSWERED

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minutiae of space; can not be seen, felt, nor handled; can have nothing in common with matter, nor come in contact with it. As I have already stated, I believe in a personal, material God, I believe Him to be constituted of a similar substance as that of the Spirit of man. Paul declares that, "We are the offspring of God,"—Acts 17:29,—which to my mind argues that the real intelligent, thinking part of man—the spirit—is constituted of practically the same kind of spiritual substance as that of our Eternal Father—Jehovah God. And I believe that God has a body which practically, to all intents and purposes, is like unto my body though containing an infinity of fulness.

The Scriptures plainly affirm that God created me in His own likeness, and in His own image, though my body was created of different material, for a different purpose, though in the grand finality, if I continue to love and serve Him always He will "Change this vile body and fashion it like unto His own glorified body."

### Jesus Was in the Likeness and Image of God

When Jesus declared that "He that hath seen me hath seen the Father" (St. John, 14:9), he had no intention of trying to make it appear that he was the Father—Jehovah God—but that he was the image of his Father's person—See 2 Cor. 4:4; and Col. 1:15—which so declares him to have been. And Paul, in Hebrews 1:3, says of Jesus that he was "The **express image** of his Father's person;" and that "He being **in the form of God**, thought it not robbery to be equal with God." Phil. 2:6. This shows conclusively that God has a form. Jesus declared of the wicked Pharisees that "They have neither heard His voice nor seen His shape." St. John, 5:37. That **form, shape, or likeness** was an upright form or likeness of which Jesus was the **express image** is so plainly expressive of the personage of God, the Father of our Lord Jesus Christ, whose body was similar to that of ours is furnished us by inspection as follows:

"Seest thou that ye are created after mine own image? Yea, all men were created in the beginning, after mine own image? Behold this body, which ye now behold, **is the body of my spirit**; and man have I created **after the body of my spirit**; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." Ether 1:80, 81.

"For a commandment I give, that every man's brother shall preserve the life of man, for **in mine own image have I made man**." Gen. 9:13, Inspired Translation.

"And a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying, In the day that God created man, (in the likeness of God made he him,) **in the image of his own body**, male and female created he them, and blessed them, and called their name Adam, in the day when they were created, and became living souls, in the land, upon the footstool of God." Gen. 6:9. Inspired Translation. (Emphasis mine. W. J. S.).

## God Simply a Principle?

No, God is something more than simply a principle which is now being taught in what is termed "The New Light," or "The Higher Criticism." Principles are all right in their place, but as such they never created anything—never gave to the world a single message, thought, or idea. Nor can all the principles of the world combined, of themselves, create a single blade of grass, nor add another blush to the beauty of a rose. The knowledge of principles is an active mental intelligence concerning their processes. That God himself is but a principle is an hallucination of an unbalanced mind and never established anything but a hazy, fitful, imperfect deceit-mingled peace among its adherents who teach a concept concerning God which flatly contradicts all that Jesus Christ ever taught concerning Him. Principles are but the production of a super intelligence, and intelligence cannot exist independent of personality.

Jesus taught us to pray: "Our Father which art in heaven," showing that our heavenly Father has a location; hence the folly of teaching that He is simply a principle or an immaterial nothing, "Whose center is everywhere, and whose circumference is nowhere." If God is simply a principle, and everywhere present at the same instant, why pray, "Our Father which art in heaven?" Would it not be just as consistent to pray, "Our father who art sitting here on our center table?" Why not, if He is everywhere personally present? Jesus taught us to pray, "Our Father which art **in heaven**." **I-n-H-e-a-v-e-n!** "Heaven is my throne, and the earth is my footstool, saith the Lord." Isaiah 66:1. Yes, God is omnipresent, but by His Holy Spirit.

God, then, as I understand Him, consists of a personage of spirit substance, including the concentration of all the finest qualities of spiritual substances or essence within the curtained chambers of divinity, and comprising all the sublimest verities of the eternities, which may be said to enter into the unexplainable composition of that spiritual body which is the indivisible composition of that spiritual reservoir which constitutes the Body of the great, the Eternal Spirit—Jehovah, the Lord God. This is the fullest expression of my conception of the Eternal Father of which I am capable of expressing; and while I have tried to formulate words expressive of my soul-idea, yet my vocabulary is too limited, too poor to present to the reading public anything better than that I here present.

### Does God Have Passions?

That God hath a body is expressly stated in the foregoing Scriptures cited; besides, it is shown in the fact that Jesus was the express image of his Father's person. We read that "God so **loved** the world that he gave his only begotten Son," etc., and again, "Oh, do not this abominable thing that I **hate**." St. John 3:16, and Jer. 44:4. Surely, any one professing to believe the Bible will concede that love, viewed as an attribute of Deity, may be considered as the essence of the divine nature; and that **hatred** is the extreme opposite of love. Love and hatred therefore are among the

strongest passions of which we know anything. To me, the idea of a moral image is incomprehensible and absurd. It has neither breadth nor thickness, shape nor color; is neither short nor tall, fat nor skinny, nor can such a thing be found either upon this earth, in heaven, or in hades. It is absolutely incomprehensible and can not be explained.

In regard to the question, "Has God a stomach and a digestive tract so that he can eat and assimilate his food and convert it into spirit matter?" I know nothing of any such an arrangement. I have read, however, that after his resurrection Jesus asked his disciples, "Have ye here any meat?" They gave him "a piece of a broiled fish and of a honeycomb." "And he took it, and did eat before them." Luke 24:42, 43. Peter testifies, "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Acts 10:40, 41. Jesus said that the things he did were what he saw the Father do. See St. John 5:19, and in Isaiah we read that during the Millennium "They shall plant vineyards and eat the fruit of them, and they shall build houses and inhabit them; and one shall not plant and another eat, nor one shall not build and another inhabit." Isaiah 65:17-25.

Another query is about "angels' food." Was it the concept of the questioner that if spirit beings eat at all they must be supplied with the gross material we feed upon, as a dish of potatoes and a chunk of pork? No, brother. If spirit beings eat who would think of their food being other than spiritual substance designed to coordinate with the needs of spirit beings, and that God would provide for all necessary assimilating processes to supply the needs of the spiritual being.

The question, "If God has a body, has he reproductive organs?" has been advanced so often as an objection to the idea of God having a physical body that I feel inclined to give some attention to it. First I will cite the fact of when Jesus Christ fed five thousand people with five loaves and two fishes, as we read in Luke 9:12-17. He must have understood laws that are not known to us, laws that he utilized in commanding the elements to come together by other than the usual processes to supply such a quantity of bread and fishes as was necessary to feed five thousand people. Satan must have known that Jesus was acquainted with such knowledge, for in his first effort to tempt the Lord Jesus he demanded of him, "If thou be the Son of God, command that these stones be made bread." Matt. 4:3.

In the account of the Creation, Paul says, "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3.

Peter says: "By the word of God the heavens were of old." 2 Peter 3:5. Turning to Genesis we read in chapter 1, verses 3, 6, 9, 11, 14, 20, 24, "And God said . . . and it was so." Quoting verse 24 as an example—"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth

after his kind; and it was so." In the 33rd Psalm we read, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake and it was done; he commanded, and it stood fast." Verse 6, 9.

Once more: "Praise him, ye heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: **for he commanded, and they were created.**" Psalm 148:4, 5. Thus we learn that in the transference of life, or the propagation of the human race, God has given to man a law inferior to that exercised by himself in the propagation of his kind after his own image, and in the grand finality to accomplish his design in that his "Only Begotten Son, the Son of his love, shall see of the travail of his soul, and shall be satisfied." This in no way detracts from the express declaration that God created man in his own likeness, in his own image, the image of his own body; that he created male and female, blessed them, and commanded them "to be fruitful and replenish the earth."

### INDEPENDENCE

We here in Independence have had sun and rain, sleet, snow and ice, the same as you all have had during the past months. One of the worst winters we have had here in many years, but when we hear and read of the conditions in other parts of the country, we, here in Independence, have much to be thankful for.

It has been sometime since you have heard from us here in the center place, so the news may be a little old. Illness, weather and fire have hindered in getting the news in on time.

Back to the first of the year—Brother Clyde Babcock and children of Black River Falls, Wis., spent the Christmas holidays with his daughter, Sister William Sheldon and family. His niece and her small daughter came with him and visited at the Sheldon home too.

Sister Mildred Hooker and Alice Faun visited with relatives in Nebraska.

Sister Wm. Anderson spent a very enjoyable visit with her daughter in Dallas, Texas. While there they made a trip down into Mexico, which Sister Anderson enjoyed very much.

Brother and Sister C. L. Wheaton are on a trip to New Mexico. They went on a mission of mercy to the Indians there, taking clothes and medicine to them, which had been collected by the members of the Church of Christ and the Reorganization Church.

Lt. Commander Thomas Wheaton and family visited his parents, C. L. Wheaton and wife, and other relatives here. He has been stationed in Iceland, but had been transferred to a station in California when they left Independence.

Sister Edith Bell, who was employed with the Lambert Moon Publishing Co., that was destroyed during the big fire here, has gone to her home in Ava, Mo. We hope it will not be very long until she can return again, for we miss her in our meetings.

Apostle B. C. Flint is in a hospital in Kansas City where he underwent an operation. We are

glad to report that he was doing well at the last report we had from him. I am sure Brother Flint would appreciate the prayers of all the Saints in his behalf.

Sister Ethel Holcomb has been ill during the past months, but we are pleased to tell that she is able to be out to church again.

A pie supper was enjoyed at the home of Sister Doris Hedrick. Everyone had a fine time that night. The next week the young people had a Valentine party at the home of Brother and Sister Leslie Case.

Brother and Sister Ernie Premoe entertained his brother Clifford Premoe and family of Kansas City, Kansas, over a week end.

Brother and Sister Rolland Sprague have been having quite a lot of sickness in the home during the past two months. We were glad to see them all out to church again.

Our local priesthood have been our speakers during the past few weeks. They have been having a study of the Book of Mormon in the evening during the past three weeks.

The United Workers are busy sending boxes of clothes to the needy in Germany and Wales. We have received letters of thanks from those we sent gift packages to at Christmas time. They were so thankful for the things we were able to send them. For the food, clothes and Christmas things.

The group here are happy about what they have been able to do for the needy ones among our saints abroad. We are very thankful to the Sunday School and Church here for their help, also the Saints in Arizona, Colorado and Missouri, who have sent us used clothing and money, to help in this work of caring for our own needy.

Ora B. Derry.

### OBITUARY

Wm. J. Jordan died at the home of his son in Regina, Sask., in the early hours of the morning on Dec. 9, 1949, at the ripe old age of ninety-four years, four months and eight days.

He was buried at Viceroy, Sask., beside his wife, who preceded him in death. Burial was Sunday, Dec. 12th.

Mr. Coulter, a friend of the family, was in charge of the service. Old neighbors and friends acted as pallbearers. The church was filled to capacity by those who knew him through all the years as "Gumpy" Jordan. This name was given him by his granddaughter in her childhood and remained with him until the end.

He was baptized into Christ nearly seventy years ago, finally transferring to the Church of Christ in 1931. He has remained steadfast to that covenant through all the years. Some few months before his death we again heard as we so often have heard his testimony in that clear unmistakable voice, "I know the Gospel to be true." He has moved on to a more rich experience and his body of clay will lie in the grave until the morn of the first resurrection.

He leaves behind one daughter, Mrs. A. O'Neil of Regina; four sons, Geo. A. Jordan of

Prince Albert, H. M. Jordan of Choiceland, and Wm. F. Jordan of Viceroy, and one in Regina; also many grandchildren and great grandchildren.

Salt Lake City, Utah  
February 3rd, 1949

Dear Brother Flint:

Sister Robertson and I have just returned from Grand Junction, Colorado. We were called there to be with Brother and Sister T. R. Ely and family during the illness of their little girl, Carol June. She has now gone home to live with Jesus.

Carol June Ely was born September 19th, 1942. Died January 20th, 1949, at her home in Orchard Mesa near Grand Junction, Colorado. Her earth life was six years, four months and one day.

Surviving her are the parents, Brother and Sister T. R. Ely, three brothers, Marvin and Bob Ely, and Larry Joe Hubbard of Grand Junction, one sister, Mrs. Margie Downs of Orchard Mesa.

The funeral services were held from the Martin Chapel, Grand Junction, January 23rd, 2 P.M., 1949. Sermon by Apostle R. R. Robertson, the officiating minister, assisted by Apostle Thos. E. Barton of Hayden, Colorado. Music selections by the Delta Quartette, Inez Rose, accompanist. Pallbearers were George Hinkle, Larry Lee Shaw, Lorval Hinkle, Ernest Wimberly, Delroy Deniston, Jerry Wimberly. Honorary bearers, Meriel Deniston, Beverly Clark, Sharon Ryan, Diana Hinkle, Dana Ooley, Jeanence Wallis. Interment Orchard Mesa Cemetery.

The large chapel was filled to capacity and the gorgeous floral offering was in evidence of the love and esteem held for Brother and Sister Ely in the community where they live.

Little Carol was afflicted with cancer. She received treatments at the Denver Hospital, Denver, Colorado. All that medical science could do, was done for her but to no avail. She was a very sweet and patient sufferer.

A few days before her passing she said, "I don't think I will ever be well until Jesus makes me." In answer to our prayers she passed from this life apparently without pain, just fell asleep in Christ Jesus.

Carol's cousin little Patsy Ely, three years old, daughter of Brother and Sister Bob Ely said, "Carol don't live at Grandpa's any more, she has gone to live with Jesus."

In His will is our peace.

Dante.

Thou hast touched me, and I have been translated into Thy Peace.

St. Augustine.

I would fain be to the Eternal Goodness what his own hand is to a man.

Theologica Germanica.