

# 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.”—I Nephi 3:187.

Volume 27

Independence, Missouri, February, 1950

Number 2

## No Time for God

No time for God?  
What fools we are, to clutter up  
Our lives with common things  
And leave without heart's gate  
The Lord of life and Life itself—  
Our God!

No time for God?  
As soon to say no time  
To eat or sleep or love or die.  
Take time for God,  
Or you shall dwarf your soul,  
And when the angel Death  
Comes knocking at your door,  
A poor misshapen thing you'll be  
To step into eternity!

No time for God?  
That day when sickness comes  
Or trouble finds you out  
And you cry unto God;  
Will he have time for you?

No time for God?  
Some day you'll lay aside  
This mortal self and make your way  
To worlds unknown,  
And when you meet Him face to face  
Will He—should He,  
Have time for you?

—Norman L. Trott

## CONTENTS

Editorial .....	18	Original Articles .....	22
Notices .....	20	Proposed Hand-Book Amendments.....	27
Letters .....	21	Needs of Today.....	32

# 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, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$3.00. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$3.75.

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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## INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the school desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds.

# EDITORIAL

## NEPHI'S PLAINNESS

Plainness of speech was characteristic of Nephi, and his soul delighted in it, and all who love truth must also take delight in the plainness of Nephi's teaching. The object of this plainness is stated in this language:

"My soul delighteth in plainness unto my people, **that they may learn.**"—II Nephi 11:7.

Other prophets sometimes made statements that were veiled, and the truths contained therein were hidden, and could only be understood when compared with and interpreted by the plain teachings of men like Nephi.

Chapter 13 of Second Nephi is a concrete example of his plainness of speech and the simpleness of his teaching. It is one of the most comprehensive chapters that we find in scripture. And considering the subject matter contained therein, one could almost say that it contains a "fullness of the gospel of Jesus Christ." And the language is so plain and simple that a child of eight years, or one who has come of the years of accountability, can easily grasp and understand it. We turn to it and quote:

And now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I can not write but a few things, which I know must surely come to pass; neither can I write but a few of the words of my brother Jacob. Wherefore the things which I have written, sufficeth me, save it be a few words which I must speak, concerning the **doctrine of Christ**; wherefore I shall speak unto you plainly, according to the plainness of my prophesying. For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding.

Nephi was writing this about the year 545 B.C. He had been prophesying to his brethren concerning the coming of Christ and the things that would take place almost 600 years later. He continues:

Wherefore, I would that ye should remember that I have spoken unto you, concerning that prophet which the Lord shewed unto me, that should baptize the Lamb of God, which should take away the sin of the world.

Nephi had a foreknowledge of that which would take place in the future, when John should baptize the Son of God, an account of which we find in Matthew, as follows:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were

opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The question has often been asked: If baptism is for the remission of sins, and Christ was without sin, why then did it become necessary for him to be baptized to "fulfill all righteousness?" Nephi understood why, and gives the answer in simple language, after stressing the greater need for our baptism:

And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in begin baptized by water? Know ye not that he was holy?

But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments: wherefore after he was baptized with water, the Holy Ghost descended upon him in the form of a dove.

The purpose of his baptism is here made plain. First to show unto the children of men, that he, while in the flesh, humbled himself before his Father who was in heaven; and, second, as a witness unto his Father that he was obedient in keeping His commandments.

It is so plain that a child can understand it; and how we, too, in going down into the water, humble ourselves before our Father in heaven, and before our fellow men, and also we witness before our heavenly Father that we will be obedient unto Him in keeping His commandments. There is also something else connected with the ordinance of baptism that is important to us:

And again: It sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

Nephi understood full well the narrowness of the way that leads to life, and that Christ, through his obedience, emphasized that fact; and that he commanded his followers to do likewise:

Enter ye in at the strait gate: . . . because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. 7:13,

14.

Nephi continues:

And he said unto the children of men, Follow thou me. Wherefore my beloved brethren, can we follow Jesus save ye shall be willing to keep the commandments of the Father?

Hear now the voices to which Nephi hearkened:

And the **Father said**, Repent ye, repent ye, and be baptized in the name of my beloved Son.

No one can misunderstand that, except through wilful disobedience.

And also, **the voice of the Son** came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore follow me, and do the things ye have seen me do.

There is no need to go into a trance, or to have a revelation from any source, to understand that kind of language:

Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongues of angels, and shout praises unto the Holy One of Israel.

But behold, my beloved brethren, **thus came the voice of the Son** unto me, saying, After ye have repented of your sins, and witnessed unto the Father that you are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongues of angels, and after this, should deny me, it would have been better for you, that ye had not known me.

And I heard a **voice from the Father**, saying, yea, the words of my beloved, are true and faithful. He that endureth to the end, the same shall be saved.

And now, my beloved brethren, I know this, that unless a man shall endure to the end, in following the example of the Son of the living God, he can not be saved; wherefore, do the things which I have told you I have seen, that your Lord and your Redeemer should do: For, for this cause have they been shown unto me, that ye might know the **gate** by which ye should enter.

Nephi tells in few words the **gate** by which we should enter:

For the **gate** by which ye should enter is repentance and baptism by water: and then cometh a remission of your sins by fire, and by the Holy Ghost.

Baptism of water and of the Spirit is for the "remission of sins."

And this is the **gate** taught to Nicodemus by the Master, when he said:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.—John 3:5.

This is the gate, and the only gate by which we enter into the way of life:

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in

by the **gate**; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way, ye should receive.

In the foregoing quotations the Father repeatedly bears witness of the Son, by his own voice; and the Son repeatedly bears witness of the Father by His own voice; and the Holy Ghost bears witness of both the Father and the Son:

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask, if all is done? Behold, I say unto you, **Nay**; for ye have not come thus far, save it were by the word of Christ, with unshaken faith in him, relying wholly upon the merits of him who is mighty to save; wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, **thus saith the Father**: ye shall have eternal life.

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.

How simple and plain Nephi makes it:

The voice of the Father speaking to Nephi, and telling him that men must repent and be baptized in the name of His beloved Son, and declaring that the words of His beloved were true and faithful.

The voice of the Son, speaking to Nephi nearly 600 years before he took upon Himself flesh, testifying that His Father would give the Holy Ghost to all those who were baptized in the name of His Son, and would follow in His footsteps.

And then they would receive the Holy Ghost to bear witness of both the Father and the Son.

As the Apostle Paul said, so say we:

"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."—Gal. 1:8.

Leon A. Gould

### NOTICE OF HEARING

The Conference of April, 1949 selected a committee to review and report their suggestions for revisions to improve the present system of the Court Procedure of the Church.

This committee was instructed to hold hearings. Part of these hearings are being conducted through the mail; which hearing is now open and will close March 15, 1950.

All who have matters to bring before this committee

relative to improving our court procedure are urged to mail their suggestions to the Chairman of the Committee, Bro. Nicholas F. Denham, 810 South Liberty St., Independence, Missouri.

For the Committee,

Forest E. Maley, Secretary

### CONFERENCE NOTICE

In the final session of the 1949 Conference of the Church of Christ on the Temple Lot the adjournment was ordered with the provision that the Conference of the Church should convene again at 10:00 A. M. April 6, 1950.

Those who plan to attend will do well to begin their preparations early since another large religious organization is expected to have a conference at the same time.

Two problems will be common to all who attend. Food. Housing.

The food problems are in the care of the Dining Hall Committee. The five members of this committee are:

Nina Frisbey, R. R. No. 2, Mays Road, Independence, Missouri.

Minnie Smith, Ava, Missouri.

Rolland D. Sprague, 424 E. Walnut St., Independence, Missouri.

Arra Gentry, Box 472, Independence, Missouri.

Hazel Frisbey, Box 472, Independence, Missouri.

This committee will welcome any help you can offer, whether it is in different forms of food supplies, volunteer work, money, or what you may be moved to contribute. As in times past, there will be served two meals a day. The dining hall will hold a pleasant surprise for those who have not seen it within the recent month. It is much larger than before with ample elbow room to accommodate those who are inclined to be athletic with their eating. Newly redecorated, it is designed to please the eye and set a tired and hungry soul at ease. This all has come as a result of partitioning plans instituted by the order of the conference last year. Wait until you see it.

Housing problems will be under the care of the Reception Committee, who are appointed to help you find lodging for the duration of the Conference in case you have no place arranged already. This committee is:

Nicholas F. Denham, 810 South Liberty St., Independence, Missouri.

James M. Case, 1106 E. Gudgell, Independence, Missouri.

Rolland D. Sprague, 424 E. Walnut St., Independence, Missouri.

It will help this committee if those who are driving through can bring extra bedding to help stretch out what is to be had by the local members. If you have no place arranged to stay, be sure to write one of these members a long time ahead so they will know how many to make provision for.

There are a number of committees that should report the progress of their activities to the Conference. In case some of your General Church responsibilities have slipped your mind, dig out the Zion's Advocate and see how many different places your name may occur there. Then get together with the others of your committee and determine what to report to the Conference. These reports may be turned over to the secretary of the conference at the opening of the first session.

Members of the Church of Christ having matters to present for the consideration of the Conference will be wise to write that thing down and present it to the Conference in written form. It will also give you opportunity to make any revisions necessary to make your meaning clear to all, before the body takes it up for discussion.

Most important for those who come to Conference, leave your home and take your journey only after a prayer to God for direction and protection on the journey and in the Conference sessions. Those who are forced to stay at home can be a great spiritual force for good by praying daily for God's direction to the Conference.

Respectfully your brother,  
Forest E. Maley, General Church Secretary

#### AN EMPTY CHAIR IN THE COUNCIL OF TWELVE

When the Council of Twelve met in the little white church on the Temple Lot, January 2, 1950, to consider matters pertaining to the welfare of the church, they found one chair was empty. They missed the warm handclasp, the friendly smile, and the cheerful greeting from one, who for many years, has been among the first to answer the call of the Council. As they listened to the reading of the letter from our absent member, their hearts were touched with sadness and a realization of loss, for this letter was the resignation and farewell to the Council from Apostle J. E. Bozarth.

Apostle Bozarth has served in the Council for many years. He has been in poor health for the past year or so, and now finds, because of his health and his age, he can no longer carry the burden and care of active missionary work, and therefore desired release from the responsibility and care of his Apostleship. With deep sorrow and regret, the Council of Twelve accepts the resignation of our brother Apostle Bozarth, and earnestly pray that he may be blessed in his retirement, by the presence of the Spirit of God, even as he has been blessed in the days of his active missionary work.

We know the Saints, when they read this notice of our brother's retirement, will join with the Council in their prayer that joy and peace might be his to enjoy all the remaining days of his life. And while we bow our heads to the passing of time, we feel that like another has said in the long, long ago, our brother can now say, "I have fought a good fight, I have finished the work thou did'st give me to do."

Respectfully,  
ARTHUR M. SMITH,  
Secretary, Council of Twelve

#### THANKS

Someone conceived the idea of a birthday card shower for the undersigned, without us having any knowledge of the matter. However, when it materialized, it was no shower at all but a cloudburst.

We received cards from every part of the church where we are known, as well as from relatives, far and near. We presume that most of the cards from saints came from readers of the Advocate, and since such a flood renders it a physical impossibility to acknowledge each one separately, we take this means of thanking one and all for their kind remembrance of ye old time missionary. May God richly bless you all.

Your brother in Christ,  
B. C. FLINT

Dear Friends of the Advocate:

I would like to use this this opportunity to tell you folks about one of our local churches we visited lately.

Last Saturday evening and Sunday morning, February 11 and 12th, we were in St. Louis, Missouri. We spent the night at the home of Brother and Sister Boyce who live in Belleville, Illinois. I am proud to call them brother and sister. It is at least thirty-five miles from their home to the church building, which is in West St. Louis. They make this trip every Sunday and Wednesday, going some distance out of their way to pick up some other fine people, a Mr. and Mrs. Long, who are very interested in the Gospel.

The chapel is a very pretty little place, cheerful and bright inside. The pastor is Elder Lawrence S. Nichols, whom we had the pleasure of meeting for the first time, and his lovely wife, too. Bro. Alton Shankle is the Sunday School Superintendent. We met him and his lovely wife for the first time, also.

Bro. Nichols, Bro. Boyce and Bro. Shankle and their wives have been working hard, and often under very discouraging conditions, to keep the work going. They are gaining ground. There was a very nice big Sunday School and in spite of a number being sick, there was a good number out for preaching service. At the close of the Sunday School, the pastor announced that I was to be the speaker—something I did not know about before that time. The Holy Spirit blessed us and a good time was enjoyed by all. We were strengthened by being with them and hope they were strengthened by our visit. There is a great deal to keep our courage up, if we will but look for it.

Yours in Gospel Bonds,  
Elder Rolland D. Sprague

January 3, 1950

Dear Mrs. Sprague:

The boxes arrived in time for our Christmas entertainment. The contents were lovely and added so much to the joy of the occasion. The clothing was so gratefully received. Most of my children walk from 2-4-5 miles to school. Bless their faithful hearts, I love them very much.

(Continued on Page 27)

## 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.*

### MEDITATIONS

My thoughts dwelling upon the scriptures and upon the needs of today for all who profess the Christ, I find myself encompassed with a host of witnesses and testimonies to assure me of the divinity of Christ, the Son of the Living God, and of the Holy Ghost, that abiding Comforter. This assurance first of all is the great need of the people of the nations of the earth. But most of all this assurance is the need of those who now profess the Christ. Too many speak His name but do not know Him. These need the assurances that He is and that He is a rewarder of those that diligently seek Him. There is no easier way to get peace, no surer way to find joy, no more positive way to satisfy the hunger in the hearts of men, (that causes them to run to and from upon the earth, seeking a will 'o the wisp, and when they find it, it is like quicksilver that slips heartbreakingly through the fingers), than to prayerfully and diligently seek God through Christ. Rely on the promise that is found in the first chapter of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

The testimony of the spirit burns witness in my breast to my spirit that these things testifying of Christ are true, which are as follows:

1. That He is a personal Saviour.
2. That He is the Son of the living God.
3. That He rescued all of us from certain, everlasting death.
4. That He gives all, regardless of color or station in life, the same privilege in this life, that is: the right to take hold of the promise of eternal life.
5. That He is no respecter of persons.
6. That He is unchangeable, the same yesterday, today, and forever.
7. That He has given unto all those who will take upon them His name, the Holy Ghost as an abiding Comforter, which will be to them that power to bring to the mind remembrance of things that have been, that are and that are to come.
8. That there is no other way under heaven that man can be saved but in and through the name of Christ.
9. That the only door into the Kingdom of God is baptism by water and by the Holy Spirit. "Except a man is born of water and of the Spirit he can in no wise enter the Kingdom." Christ.
10. That He has a church here on earth, and that this church is called after His name: The Church of Christ.

11. That this church represents the Kingdom of God on earth.

12. That Christ organized this Church and set in it officers who are to govern, strengthen and build up the people of this Kingdom under the direction of the Holy Spirit.

13. That there are numerous officers in this Kingdom, and that their authority varies, but all enjoying the same Spirit.

14. That these officers in their order are: Apostles, Prophets, Seventies, Elders, Priests, Teachers, and Deacons.

15. That of all these officers, there is no limit as to numbers holding any office, except in the case of the Apostles, there shall be only twelve of them at any one time.

16. That some of the fruits of the Spirit are love, joy, peace, meekness, temperance, long-suffering, and kindness.

17. That we are instructed to prove all things and hold fast that which is good.

18. That we are to try the spirits abroad in the land. If they are of Christ, they will confess that He is Christ the Son of the Living God.

19. That through the anointing with consecrated oil and the power of faith of those having authority of Jesus Christ, that the sick will be healed, the blind will see, the lame will walk and even the dead can be raised to life again—but only upon the terms of **Faith**.

20. That the children of the Kingdom cannot compromise with sin in any way.

21. That repentance is the only way to escape sin and punishment for sin.

22. That forgiveness for sin comes only through Christ, our Advocate with God.

23. That this present sinful world will one day be cleansed of all sin and that Christ will come again into the world and reign as our King for a thousand years.

24. That Satan, and all his, shall be taken captive and cast into the everlasting fire, never more to plague the souls of men.

25. That Christ will then yield up to the Father the redeemed earth, and the inhabitants thereof, and Himself become subject with His unto God.

26. We shall then, and not until then, be back in the presence of God, who is the Father of our Lord, Jesus Christ.

These, of course are only a few of the host of testimonies of the Spirit unto all who trust in the name of Christ, the Son of the living God. He, who by His excellent obedience unto His Father, has been given the highest station of all. Eusebius, an ecclesiastical historian whose writings follow closely the acts of the Apostles, writes of Christ, to which my soul sings with joy in testimony of its truth, which is as follows:

"The ruler and judge of all the earth, 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, and the Lord and God and King of all created things, who has received power and honour from the Father, and dominion and divinity itself."

There is no way that human words can fully express the joy that is in store for those who believe and trust in His Son. One poet says it thus: "There is no other way to be happy in Jesus, but to trust and obey."

I have given you a few meditations as a servant of the most high God. I know these things to be true, not by what I have learned from the writings and works of men alone, but by the assurance of the Holy Ghost to my soul. Upon you falls the responsibility of working out your own salvation in fear and trembling. Never forgetting to study and pray for the wisdom and understanding needed.

In Gospel Bonds,

Elder R. D. Sprague

## THE OUTCOME OF LATTER DAY WORK

Viewed from the Parable of Zenos

We propose to examine the parable of Zenos on the question that forms the subject of this article, because we know of no other communication to men that throws so much light on the subject. Really, the main object of the parable, the climax of it, is to show what the Lord will do prior to his coming; how he will wrest victory from defeat.

The author of the parable is one of the prophets mentioned in various places in the Book of Mormon (for instance, I Nephi 5:240-242, Helaman 3:53-54) whose words were contained in the scripture which the Nephite colony brought with them from Jerusalem, which, it will be remembered, was fuller than our Bible, or Old Testament. (See I Nephi 3:163.) The parable will be found in the third chapter of Jacob, beginning with the 30th verse.

The prophecy in the parable revolves around the house of Israel, because Israel is so inextricably associated with the Lord's work. Israel is compared to a tame olive tree, but it must be understood that the figure, primarily, represents a spiritual idea. Temporal circumstances are influenced by spiritual reasons. Branches are broken off because of failure to keep God's commandments. Branches are led away for preservation, and that God's truth may be perpetuated, and his power demonstrated for the good of men. Branches are grafted in to give the tree new life—grafted into what, literal Israel, or spiritual Israel? This puts the thought where we can see clearly that

the figure represents something spiritual, and Nephi tells us that it is "the true vine," or "true fold of God." (I Nephi 4:21-22; 6:2.) Branches may be grafted into the tree only through gospel means, as Nephi explains. (Nephi 3:19 and I Nephi 4:16.) Paul employs the figure of the parable in the same way. (Romans 11:17-24).

For convenience, we will divide the parable into two parts, the first relating to the Lord's work in the early Christian centuries, the second part dealing with the last days. There is a period prior to the Christian dispensation when God sought to prepare Israel to be what he would have them, but in spite of all his efforts Israel would not come up to the spiritual standard, and the tree began to decay. (Verses 31-35.) The Lord's work was in peril. To save his cause, the young and tender branches were led away, and planted in other parts of the world. There were the ten tribes, often called the "lost tribes," the Nephites, the Mulokites, and there may have been others. We are struck with the thought that when a branch was led away it was done for the preservation of the branch, temporally and spiritually. If the branches had remained they would have shared the affliction that fell upon the nation. It is an example of what appears to be a general fact in history. When the body becomes diseased, safety to any members of that body depends upon coming out of the body. The Lord called Mosiah and the righteous to come out from among the Nephites who had become corrupt some centuries after coming to the promised land. Jesus would like to have made the Jewish church His church. It was His church until it wandered away and refused to return to Him. He came unto his own and they received Him not, therefore he had to call out those who desired to follow him. The gospel of Christ is offered to all men, and it was not because of any partiality that the obedient are called to come out of Babilon. Always the course of truth and right has meant a breaking away, a coming out, and woe to them who, like Lot's wife, look back.

The "main branches" of the diseased tree were destroyed. (Verse 36). History tells us of the captivity, affliction and destruction that fell upon Israel.

**Wild branches were grafted in.** (Verses 36-40) This was fulfilled when the apostles took the gospel to the Gentiles, and the Gentiles began to come into the church. The parable tells us that the fruit borne of this pruning, grafting process was good. The fruit borne by the branches that were led away was good, also, except the Nephite branch, planted in the good spot of ground; it had brought forth part tame fruit, and part wild. (Verse 49-68.)

### Second Part

We come now to the second part of the parable. A "long time has passed away." It must be the last days that are indicated, because "the time draweth near, and the end soon cometh." (Verses 72-73.) A second survey of the vineyard was made. The church into which the wild grafts were made is now bringing forth "all sorts of fruit." (Verse 74,) and none of it is good. (Verse 77.) Let us pause here to consider the history that is wrapped up in this outline sketch. It is evident that centuries have elapsed. The church that was started at Jerusalem is no longer a local affair; it has become world wide. Briefly, its history has been

as follows. It flourished in righteousness for a time, then it began to go into apostasy. Constantine came upon the stage early in the fourth century, and the church became a world power, dominating the middle ages. Early in the sixteenth century Martin Luther inaugurated the Reformation which resulted in the formation of the various Protestant churches. In the first half of the third century after the beginning of the Reformation, the work that was begun by the noble Reformers was carried still further by a prophet chosen in the last days, to whom the angel seen by John committed the everlasting gospel to preach unto them that dwell on the earth." (Revelations 14:6.) The parable has jumped from the ancient to modern times, for "the end soon cometh." As we noticed before, a second survey of the vineyard revealed the fact that while there was plenty of fruit, of "all sorts," none of it was good. The tame branches hidden in the "nether most parts of the vineyard" had done no better than the tree into which the wild branches were grafted. (Verses 85-87.) The saddest blow of all was when it was found that the last planting, upon the "good spot, choice above all other parts of the vineyard," had withered away. (Verses 89-95.)

We will pause, here, to consider who this last planting in the choice spot was. The first guess that a good many make is that the Nephites are referred to. The comment reads very similar to that in verse 68, but it is a well known fact that history repeats itself. The course of one nation moves in a circle pretty much like that of another. Verse 94 informs us that a people had been removed to make room for the last planting. In his vision, Nephi saw that his people would be destroyed, that his brethren, the Lamanites, would be scattered and the Lord would bring another people to the choice land who would build a "mighty nation." (See I Nephi, 3rd chapter, verses 147-151, and I Nephi 7:15.) Thus we see that before the time of the branch which has "withered away," the Lord had swept a people off the land to make room for the branch which the second survey of the vineyard reveals to have withered, so that the expression does not identify the branch as the Nephites. Furthermore, we shall see, as we read on in the parable, that the Master proceeds to unfold a plan for the rescue of his work which he says will be the last effort that he will make—"For behold, this is the last time that I shall nourish my vineyard." (Verse 138.) Clearly then, the branch that withered away does not mean the Nephites. The expression misleads only because some forget the Lord's work and the significance of the statement is spiritual. If that were not true, the parable would come to an end right here, for there would be no use for the Master to plan for a people that were dead and gone.

Well, if this last planting refers to the Gentile nation who succeeded the Nephites on the choice land, how can that idea be harmonized with two points in the parable, first, that God planed the branch in the choice land, and second, that it was a tame branch, that is, a branch of Israel? may be asked. On the first point we have already cited evidence to show that the coming of the Gentile people was not an accident, but was designed by the Almighty. (See I Nephi 3:148; 7:16; II Nephi 1:10; III Nephi 9:65, 29, 90.) The second point—How can the last planting be of Israel?

Through Ephraim, who has lost his identity, "that it be not a people." (Is. 7:8.) Through multitudinous Ephraim, sown among the people, scattered among the nations. (See Zech. 10:9; Hos. 7:8, 9:16, 17; Gen. 48:13-20.) Not all Gentiles are Ephraim, but Ephraim is among the Gentiles, as the foregoing texts show, and is classed with the Gentiles. We like to think of our noble forefathers as being of Ephraim. It is a reasonable explanation of their thirst for justice and truth. The Bible tells us that Joseph's branches ran over the wall; that Joseph's land was more choice than the land promised Abraham, Isaac and Jacob. (See Genesis 49: 22, 26.) Again, the "stick of Joseph" was to be in the hand of Ephraim. (Ezek. 37:15-23.) How could this be unless the people who received the record written by the descendants of Joseph were of Ephraim? If the Book of Mormon did not come forth unto Ephraim, then Ezekiel's prophecy is not true. Again, Jeremiah declares that in the last days Ephraim is the first born of the gospel. (See Jer. 31:6-9.) We think the evidence cited leaves no question about the last planting in the choice land being of Israel, although known outwardly as Gentiles.

When the Lord had completed his survey of the vineyard, he wept. The time was so short and he found no fruit that he could lay up for "the season," which we understand to mean the millennium. The servant tried to comfort his Master with the thought that the "roots" had not perished. In other words, the principles of truth were still alive. But the Master replies—"The roots profiteth me nothing, so long as if shall bring forth evil fruit." (Verses 80, 81.) May not the "roots" refer to the creeds, might be asked, but the question suggests another; why should the Master lament so bitterly if men had only partial truth; how could he expect the results he expresses so much disappointment at not finding? —

But let us examine the parable further. The Master continues to grieve. Again and again he declares that **he has done all he could for his vineyard.** (Verses 89, 100, 101, 109.) Of what point of time is the Master speaking, before the restoration of the fullness of the gospel, or afterwards? It is very important for us to get at the truth of this question. It will mean the difference between complacency or intelligent alertness. Could the Master truthfully say he had done all that he could for his vineyard before he restored the fullness of the gospel? Could he justly condemn men until he had done so? An affirmative answer would make God false to his own word, and render the Book of Mormon a contradictory record. In that wonderful vision of Nephi's, given before Jacob wrote the parable of Zenos in the Nephite record, the Lord expresses sympathy for the Gentiles, and says they shall not always be left to stumble along spiritually because of the insufficient light they have. He promises to give them the Nephite record. But let us read the exact words:

"Neither will the Lord God suffer that the Gentiles shall ever remain in that awful state of blindness, which thou beholdest they are in because of the plain and most precious parts of the gospel of the Lamb whose foundation thou hast seen. Wherefore, said the Lamb of God, I will be merciful unto the Gentiles." We have quoted I Nephi 3:179, and part of verse 180. Pass on to verse 183, we read again: "And after the Gen-



tiles do stumble exceedingly because of the plain and most precious parts of the gospel of the Lamb which has been kept back—"I will be merciful unto the Gentiles in that day, insomuch that I will bring unto them in mine own power, much of my gospel, which shall be plain and most precious, said Lamb; For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed and dwindle in unbelief, and also the seed of my brethren; behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb; And in them shall be written my gospel saith the Lamb, and my rock and my salvation." (Verses 183-186.)

Back to the parable. Lamenting again and again that he has done all he could for his vineyard, and saddest of all, the last branch, planted in the good spot, choice "above all other parts of the land," has "withered" (verses 88, 93, 96,) the Master declares the entire vineyard good for nothing, and says to his servant, "Let us go to, and hew down the trees of the vineyard, and cast them into the fire," etc. (Verse 109.) But the servant pleads,—"Spare it a little longer." The Master relents and decides to do so. (Verses 110, 111.)

### The Remedy

Beginning with verse 112, the Master proceeds to lay before his servant a plan for redeeming the vineyard, for saving his cause from failure. He commands that the gospel shall now be taken to Israel that the natural branches may be grafted into the tame olive tree. This means that the Gentile times are fulfilled, and that the restoration of Israel will bring success to the Lord's work where the Gentiles have failed.

"But has the gospel work among the Gentiles accomplished nothing?" the reader may anxiously inquire. The parable answers that question. While it is evident that the Gentile church has failed to qualify—stronger language could not be used than that "it has withered away," spiritually speaking of course, for though the numbers professing be multitudinous and devoid of the fruits of the spirit of Christ, they are spiritually dead—while it is evident, we say, that the parable prophesies the failure of the Gentile church, the gospel school has produced some whom the Lord can use. Here let us stop to suggest a word of caution against any extreme interpretation. There is no statement in the Book of Mormon more plainly attested than that **the Gentiles shall take the gospel to Israel.** Let there be no doubt on that point. The number, however, will be few, as well shall see. The Master commands his servant to go forth and call other servants (verse 125), and sad to say, only a few respond.—"And it came to pass that the Lord of the vineyard sent his servant: and the servant went and did as the Lord commanded him, and brought other servants: and they were few." (Verse 136.) It is interesting, in this connection, to notice the prophecy of Joel "For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:32.)

The Master charges the few to go forth and labor with all their might because "the end" is very near, and "the season" (the millennium) "will soon come."

The Master furthermore declares that this is the **last time** that he will "nourish" his his vineyard. (Verses 126, 128, 138.) Section 92, paragraph 1, Doctrine and Covenants, explains what is meant by nourishing the vineyard. The church is reproved for not considering more seriously the commandments to build "mine house" (the temple) in Zion, wherein the Lord designed to prepare his apostles to **prune his vineyard** for the "last time." A reading of the paragraph will show that the endowment is referred to, and in section 87:3, 4, the Lord says that when the time comes for the gospel to go to Israel,—"Then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, **through those who are ordained unto this power by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.**" The emphasis is ours, to call attention to the fact that the servants who take the gospel to Israel will be endowed with power from on high that they may be equal to their task, for it is the last opportunity men will have because, in the language of the parable, the "end draweth nigh."

We are yet waiting for the endowment that will qualify the chosen servants to do the work designed in the parable of Zenos, and in the revelations quoted. It is foolish to claim that it has been given, because the promised results have not followed: the work has not been done. In the parable we are examining the results do follow; the work is done. The few servants do not fall away; they are faithful. "And they did obey the commandments of the Lord of the vineyard, in all things." Verse 140.) Notice what is said of the results: "And there began to be the natural fruits again," "even like as it was in the beginning," and the Master blesses his faithful servants. (See verses 141, 145, 147.)

In III Nephi 10:1-4, we learn more about what will be accomplished when Israel comes into the gospel. The New Jerusalem will be builded. Let us not excuse ourselves, when we read this, and say the work was not for the Gentiles to do. In Nephi's vision, where he is shown the coming forth of the Nephite record, the Lord says: "And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost."—I Nephi 3:187. It is not only our duty to seek to establish Zion, but the Lord promised he would help us if we would try to do it. It may be a little aside from our subject, but we cannot help observing, before we pass from this important point, that the remnant, the "few" who will take the gospel to Israel, will have to establish a Zion condition among themselves, wherein every man will love his brother as himself, before they can receive the endowment which will authorize and qualify them to take the gospel to Israel, for let us remember that the Lord told the church in 1831 that the "abundance of the manifestations of the Spirit" should be withheld until "in your temporal things you shall be equal." So long as there is inequality we do not love our brother as ourselves, and there can be no Zion condition where brotherly love does not exist.

It may be disappointing to learn that the Gentile

church, as whole, will not do the work that the gospel was instituted in these last days to accomplish. Let us be encouraged, however, by the assurance the parable of Zenos gives, that the work will be done; that a remnant will be found who will "do the Master's will in all things." This remnant, though "few," will become mighty in the Lord's hands to take the gospel into all the world to gather Israel out of all nations. The grandest part of the latter day work lies before us, and we each have the privilege of being among the "wise virgins."

LOUISE PALFREY SHELDON

(Taken from Advocate of April, 1923)

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### OBITUARY

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#### Nellie Strecker

Nellie White, daughter of Effie and Walter White was born near Ellston, June 21, 1885, and departed from this life, January 16, 1950 at the age of 64 years, 6 months and 26 days.

She was reared in and near Ellston, being one of the first high school graduates in that town. She taught school a few years before and after her marriage to John Strecker on December 2, 1903.

Soon after her marriage they moved to a farm north of Lamoni. She lived in the Lamoni community most of the remainder of her life except for a few years spent in California and in Osceola at the home of her son. Her companion preceded her in death on October 13, 1931.

She leaves to mourn her passing, one daughter, Louise Erwine, of Lamoni, and one son, Randall, of Osceola. She had five grandsons: Wallace and Steven Strecker and John, Terry and Roger Erwine.

She is also survived by two half-sisters, Mrs. Eva Kron and Mrs. Grace Daugherty, of Wyoming; two half-brothers, Byron White, of California and Saul White. She had one step-brother, Alvin Monroe, of Wyoming.

She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in 1919 and later transferred to the Church of Christ (Temple Lot).

Her faith in Jesus Christ sustained her to the end.

She died in a Kansas City hospital from complications following an operation.

Her son and daughter were with her in those last hours on this earth.

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### SPIRITUAL HARMONIES

Nature presents all the harmonies of the Creator insofar as material things can mirror spiritual reality. This present life is aglow with the reflected radiance of the One who is the source of all light and truth and beauty.

Walking with God is more than a phrase in common use among people religiously inclined. It is an

abiding reality. In fact, it is the supreme reality in the experience of human beings.

God is everywhere and God is revealing. The promise of the Scripture is: "In the hour that ye seek Me with a whole heart ye shall find Me." The implication is obvious: the spirit of man may dwell in constant companionship with the infinite Lord of all life.

Everyday duties take on the colors of Heaven and the permanency of the celestial city whose builder and maker is God.

Nor does this rule out a sensitivity toward the tragedies of mortal sin and suffering. Quite the contrary is the case. Those who are most keenly aware of the presence of God are companions with Him in His suffering and concern for those who have lost their way and who wander in the dark Sheol of grief and despair. Only those whose hearts are thus in tune with the Infinite can hear the "still sad, music of humanity."—Illinois State Journal-Register, June 5, 1949.

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### BE UP AND DOING

The ones who just belong sit back  
And think how much they aid  
To keep the church on the right track  
Because their tithes are paid.  
Well, that's a virtue I admit,  
Almighty virtue, too—  
If you want to keep your church lamp lit  
There's something else to do.

To pay your tithes is first of all  
But not the first and last,  
A dozen other duties call  
When that is done and past.  
To pay your tithes cheerfully  
Is not of one, the test,  
A man may pay and still may be  
Delinquent in the rest.

Don't be the one that just belongs,  
Who just gets on and rides,  
Who joins the members in their songs  
And nothing else besides;  
For they must work as well as play,  
Must give as well as take;  
You have to work as well as play  
If the Temple you expect to make.

Forget the hasty, unkind word,  
Forget the slander you have heard,  
Forget the sneer that cuts like a sythe  
But don't forget to pay your tithe.

George A. Derry.

(Taken from The Advocate, November 1928)

Continued from page 21)

Maybe you would be interested in some details of our Christmas program.

We had an Indian lady interpret for us. I told in simple language the story of:

1. Mary and Joseph going to Bethlehem to pay their taxes, the housing shortage, their lodging in the stable.

The children (mostly non-English speaking) acted this out.

2. The shepherds and the angels. The children acted this out.

3. The wise men and their gifts.

The children acted this out.

As I read the Indian lady interpreted it in Navajo.

The older girls sang appropriate Christmas carols for each act (in English.)

4. Several poems were recited by those who could speak English—poems which fitted in with the above.

Then we had a cute little play about Santa Claus, a mother and a little girl and a bad little boy.

Songs: "Santa Is Coming to Town", "Christmas Time Is Here."

Santa's arrival. Distribution of gifts.

Christmas carols sung in Navajo.

The school was packed with grandmothers, grandfathers, babies, children, young men and young women.

There were four expectant mothers. Because Christmas celebrates and honors a baby's birth, we made attractive packages for these expected babies, called the ladies up front, explained why we were giving them the gifts. Everyone was pleased. Every person present received a gift. What fun the children had opening those boxes and helping to wrap the gifts. I wish all the members of your church could have been here. The brown faces of all the audience were so pleased. Christmas here is a community as well as a school affair. I do so thank you and your church for the wonderful loving help you have always so generously extended us.

I have a number of outstanding Indian children. Life amidst these children is so pleasant, sweet, satisfying.

Freddie (Editor's Note: Freddie Joe, who stayed with R. D. Sprague and family last summer) has a dear little sister, Collete, around 10½. Last year one of the older girls had seen in a magazine, a man and a lady kissing each other—Navajos do not kiss. She asked why white people kiss. I explained it was a way of saying, "I love you." In about an hour, Marie Chee, a little second grader, stood at my desk, a little too shy to tell me what she wanted. Finally she said, "Collete wants you to come back there and kiss her." I did. In about another hour, Marie asked me to kiss Annie—and so on until practically all the girls had received a kiss—their very first kiss—imagine!

One day, Collete did something a little naughty and

stood outside the door, hesitant about coming in. I sent an older girl to bring her in. The older girl came in saying, "Collete wants to know if you will give her a kiss if she comes in." I did!

Collete is religiously minded. I am very proud of her.

I am so glad you sent a package to her family. They needed it and it will help to cement the friendship. I will go down there again in March and see what arrangements I can make concerning Freddie for a summer visit in your home. That is, if you wish me to.

Thank you for the handkerchief. I am sure you are an exceptionally fine person. Remember me to Mr. and Mrs. Wheaton. With love and affection to all of you.

Sincerely,

Lillian Tell

P. S.: Please thank your church lovingly for me, and for the children.

#### AMENDMENTS OFFERED FOR HAND-BOOK

In a supplement to September Advocate, an Eleven Page "Hand-Book" is published.

This **Hand-Book** is to be either approved, amended, or disapproved, at our next April Conference.

Section (b) reads as follows: "The official notice of intent to seek amendment to the **Hand-Book**, shall be published twice in **Zion's Advocate**, as follows:—first insertion of said notice shall appear in the January issue of **Zion's Advocate** preceeding the Conference, setting forth the nature of the amendment, and the way the Article or section of this **Hand-Book** would read as amended.

The second insertion shall be in the **February issue**.

With the price of printing so high as it is now, we who sign our names to this proposal to **amend this Hand-Book**, shall be content to have only one printing, of these proposed amendments—**these needed amendments**.

#### CHURCH OF CHRIST HAND-BOOK and Brief and Doctrinal References (As We Would Amend)

##### Article One

##### Preface

The Church acknowledges with appreciation, the arduous task as performed by the Committee appointed by the Conference to draft the Mss. for this **Hand-Book**. They have toiled faithfully in response to the duties which this research involved.

##### The Corporate Name

According to the Scriptures, the correct name for the Church has always been, the **Church of Christ**. When this Church (of the Latter Day Restoration) was

organized on the Sixth of April 1830, the name was officially stated to be the **Church of Christ**. The Book of Mormon is clear upon that as the correct and Divinely authorized name for the Church, as in the following references:—Book of Nephi the son of Helaman, Chapter Twelve, Pars. 18, and 19. Other writers and references in the Book of Mormon, give that as the correct name of the Church, with equal clarity. After the organization on April 6, 1830, the name was erroneously changed by some, but the name, **Church of Christ**, is, has always been, and must ever continue to be the correct name, as authorized by the **Word of God**.

### Authority for the Organization of the Church

#### ANTHORITY FOR ORGANIZATION

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

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

#### Article Five

#### RULE OF FAITH

The Rule of Faith of this Church of Christ shall consist of the Bible and the Book of Mormon.

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

#### Articles of Faith and Practice

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

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

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

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

5. We believe that through the atonement of Christ all men may be saved by obedience to the laws and

ordinances of the gospel: viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing the Sick.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21. We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort.

### CONFERENCES

#### (a) General Conferences:

The General Conference of the Church of Christ shall convene April 6, at 10 a. m. in the auditorium of the Church of Christ on the Temple Lot, Independence, Missouri.

(1) The General Conference shall be a delegate Conference.

(2) Delegates shall be chosen on a basis of one delegate for every six members in good standing, and an additional delegate for a remaining fractional part of four or more members.

(3) Delegates may be chosen from the priesthood or membership in good standing.

(4) No person shall be a delegate from any local except the one in which he or she holds membership.

(5) For the purpose of choosing delegates, scattered members should register their membership with the local church nearest them.

(6) Only delegates and the priesthood shall have voice and vote; except, by courtesy of the body, a voice may be granted to a non-delegate member.

(7) Elders, Priests, Teachers, and Deacons—all members of the priesthood in good standing in the **Church of Christ**, are equally entitled to their ex-officio vote in the Conference.

(8) When a member of the Priesthood is a regular delegate he shall cast the vote for his local, and also his ex-officio vote.

(9) No legislative matter approved by the Conference shall become the law of the church until approved by a referendum vote of the entire church.

(10) All matters sent to referendum shall be prepared in ballot form and sent to the churches in the first issue of the Advocate following the conference; and a return of the votes shall be made and tabulated as of midnight July 31st each year.

(11) No argument either for or against the proposed legislation shall be published in the Advocate; but it shall be the duty of the delegates to report to their local churches full information relative to the matters under referendum consideration.

#### (b) Filling of Vacancies—Election of Officers

(1) The filling of vacancies in quorums, selection of all officers, editors, standing boards, standing committees, etc., and all routine matters pertaining to the conference, shall be taken care of at the conference, and shall not be sent out to referendum.

(2) All officers and standing committees elected by the conference shall take office the first of the month following adjournment of the conference.

(3) Missionary appointments filling vacancies in the Council of Twelve, General Bishopric, or Seventy shall become effective as soon as appointed by the conference, and after having been ordained or set apart as the case may require.

(4) Ordinations of others called to the priesthood at the conference should be deferred until approved by the missionary in charge of that field and by the local in which they have membership.

#### (c) Program for Conference Business Sessions.

The opening session shall convene at 10 a. m., and shall be for the purpose of organizing the conference as follows:

(1) The presiding authorities of the Conference shall be the Council of Twelve, they to preside in turn as the Council may direct.

(2) The General Secretary and Assistant General Church Secretary shall act as secretaries of the conference, with power to choose assistants as needed.

(3) Registration of delegates and presentation of letters or certificates from local church secretaries.

(4) Registration of the priesthood according to their order.

(5) Announcement of the daily order of meetings, as outlined by the Council of Twelve, whose responsibility it is to direct and arrange the order of meetings.

(6) The remaining time of this first session, before the noon adjournment, shall be used for prayer, testimony and devotional service.

(d) Order of Daily Conference Sessions; Except Sunday:

The second, and succeeding morning business sessions shall be held from 10 A. M. to 12 A. M., daily, and should be conducted as follows:

(1) Opening, with appropriate song, prayer and scriptural reading.

(2) Seating of delegates.

(3) Roll call of priesthood registered with the secretary.

(4) Reading and approving of the minutes of the previous session, except the minutes of the final session shall be approved at the close of that session.

(5) Reading the reports of the delegates, ministry and committees that are received to date. Proposed resolutions shall be presented for reading at this time.

(6) Reading the slate of all business to come before that session of conference; first, unfinished business; second, new business.

(7) Filling of offices, committees and other routine business of the conference, according to accepted rules of order.

(8) New legislation may be presented by any delegate or member of the priesthood, and shall be disposed of by an orderly discussion before the conference as follows:

(a) First Reading: At the first reading the sponsor, if present, or his representative may without motion, and vote set forth reasons for introducing the resolution, and the object to be attained. If the body wishes to consider this resolution they shall by motion and vote instruct that the sponsor present it to whichever quorum of the priesthood, or committee, the body sees fit. After the resolution has been considered by the quorum or committee, in conjunction with the sponsor and all parties interested, it may be called up for a second reading by any member of the assembly.

(b) Second Reading: After having been called up for a second reading, it shall be reported by a member of the quorum or committee (chosen by the quorum or committee) which considered it. If a sharp division of opinion shall develop in a quorum or a committee relative to the matters referred to them by the conference, it shall be proper for both a majority and minority recommendation to be reported back to the assembly. In this case a representative for both the majority and minority shall be selected to make an affirmative report. No rebuttal from either side represented shall be permissible. He shall without prejudice give the reasons for the quorum or committee action. It shall then be put to vote with no further discussion, unless a majority of the assembly request it.

Adjournment from 12 a. m. to 2 p. m.

Afternoon business session from 2 p. m. to 3:45 p. m.

The program for the afternoon session shall be the same as for the morning session.

Following the regular business session of the General Conference, the various quorums and committees may meet in the church at such time as they shall decide, to consider such matters as may be brought before them. But such quorum sessions may not be held at such times as shall conflict with the regular schedule provided by the conference program, except emergencies which may require the setting aside of the regular order of the meetings.

(c) Educational and Devotional Services:

(1) Sunday services to be provided for by the Council of Twelve.

(2) Morning prayer meeting may be held from 8:00 a. m. to 9:45 a. m., daily.

(3) Classes for instruction of the various groups of the ministry, and educational classes for the membership, may be held each day from 4 p. m. to 5 p. m.: instructors or lecturers for the classes to be provided by the Council of Twelve, or by quorums of the ministry whom they shall designate, the nature of the classes to be announced beforehand.

(4) Preaching services may be held each evening beginning at 8:00 p. m., preceded by an appropriate song and musical service as shall be arranged by the General Church Chorister.

(f) Organizing the Ministry:

(1) Each quorum of the ministry shall be organized according to the example followed by the Council of Twelve, Apostles, i. e., each Seventy, Elder, Bishop, Priest, Teacher or Deacon shall preside over his own quorum in turn according to his age, and a permanent secretary shall be selected by each quorum to keep a faithful record of all their proceedings.

(2) The quorums of the ministry shall be organized for the purpose of meeting together to study the duties and responsibilities of each group, and the scope of the work which they are called to do. They shall act as committees, or on committees to study the various proposals and resolutions presented to the conference as provided for in the program.

(g) Provisions for State Conferences:

(1) The Conference of the State Organizations of the Church of Christ, when such an organization exists or may be affected, shall be conducted very much like a reunion.

(2) They should be presided over by a State Board of three elders, and whatever other officers their needs may require. All officers should be selected by members or representatives of the several locals in the state.

(3) Each State organization may make rules and regulations to govern themselves, but at no time shall these rules and regulations be in conflict with the rules and regulations of the General Church.

(4) If a State organization wishes to send out and finance a missionary, his selection is to be approved by the missionary in charge before he is permitted to enter the field, and he must at all times be under the supervision of the missionary in charge.

## (h) Local Conferences:

Local church conferences should be held at least once a year or oftener, as shall please the membership. A regular stated time should be set.

(1) A special conference may be held if deemed necessary; but a two weeks' notice should be given, and the pastor should see that all members are notified.

(2) The pastor should preside unless the membership by their vote prefer that another preside. He should preside in an orderly way according to parliamentary procedure as set forth in the Roberts Book of Order.

(3) A secretary, either a secretary pro tem or the regular clerk should keep a faithful record of the proceedings.

## Article II

## CHURCH ORDINANCES

The Ordinances of the Church of Christ consist of:

Sec. (a) Baptism by immersion in water, as an act of regeneration and spiritual birth into the kingdom of God. It is to be preceded by a confession of faith in the Lord Jesus Christ and a willingness to acknowledge God the Eternal Father as a Creator and Ruler of the Universe. (See Matt. 28:19; Mark 16:16; Acts 2:38; Matt. 3:11; Acts 19:2-5; Acts 10:45-47; Acts 8:13-21; Col. 2:12; Rom. 6:3-4; Acts 22:16; I Nephi 6:45-56; I Nephi 3:73-74; II Nephi 13:7-17, etc.)

Sec. (b) Laying on of hands, by those holding the priesthood after the order of Melchisedec for:

(1) Confirmation of members into the church and for the reception of the Holy Ghost. (See Heb. 6:2; Matt. 28:19,20; Acts 1:1, I Tim. 5:21; Acts 8:14-17; 19:1-6; Moroni 2:2; Book of Commandments 24:34.)

(2) Ordination of the ministry (See Num. 8:30; 27:18-23; Deut. 34:9; Acts 6:6; 8:14-17; 13:3; I Tim. 4:14; II Tim. 1:6; Book of Commandments 24:32; Moroni 3:1-3.)

(3) Blessing of little children. (See Matt. 19:13-15; Mark 10:13-16; Luke 18:15; Book of Commandments 24:49; III Nephi 12:7; 8:12-27.)

(4) Healing of the sick. (See Mark 16:18; Acts 9:17; 5:14-16; James 5:14; I Cor. 12:9, 28; Book of Commandments 44:35; I Nephi 3:82, 85.)

## Sec. (c) Ordinations to the Ministry:

No person is to be ordained to the ministry in this Church of Christ, except that he is called of God by revelation as was Aaron; and in all cases where individuals are called to labor and function in the priesthood after the order of Melchisedec, it shall be done by the common consent of those to whom he may minister locally, and be approved by the member of the Council of Twelve who is missionary in charge of the field where he resides or is to labor; or by act of the General Conference.

Where individuals are called to labor in the priesthood after the order of Aaron, i. e., as Priests, Teachers or Deacons, this may be done in the local church, and by its consent, where he resides.

## Sec. (d) The Sacrament of the Lord's Supper:

The serving of the bread and wine as a Sacrament, in commemoration of the supreme sacrifice made by our Lord, should be conducted as those authorized to administer it are led by the Holy Spirit in harmony with the Scriptures.

The Sacrament shall be administered by any Minister of the Church of Christ of the Melchisedec priesthood; or, in the absence of these ministers, it may be administered by a Priest after the Order of Aaron.

Article Thirteen: **Divorce**

The **Church of Christ** recognizes but one lawful and Scriptural ground for divorce. For either party to a marriage covenant to put away a companion and to marry another, is to commit adultery, with one exception. This exception is stated by Christ, as in Matt. 19:9.

Article Fourteen: **Discipline of Membership**

This is amply covered in the Jurisprudence of the **Church of Christ**, adopted in 1941.

## Article Fifteen: (Deleted in its entirety)

Article Sixteen: **Rules of Order**

In all deliberative assemblies of our General Conferences, State Conferences, Local, or Special Conferences, those presiding shall conduct all according to the leadings of the Holy Spirit, with **earnest endeavor to be just and fair to all.**

Article Seventeen—**Ministerial Pensions**

(This suggested new legislative "rule" is deemed unwise for any profitable use to the church.)

We, the undersigned humbly request the publication of this **proposal for amendment of the Hand-Book**; for decision of the April, 1950, Conference.

James E. Yates, of California

Mrs. Irene F. Yates, of California

R. R. Robertson, of Utah

Mrs. Hannah Robertson, of Utah

Mrs. Angie McRoberts, of Oregon

E. L. Yates, of Arizona

Mrs. Frances Yates, of Arizona

W. A. Campbell, of Arizona

Mrs. Evalena Campbell, of Arizona

O. A. Caviness, of Arizona

Mrs. Esther Caviness, of Arizona

E. J. McIndoo, of Arizona

Mrs. Louise McIndoo, of Arizona

### CHIEF OF CHAPLAINS SEES BROTHERHOOD AS GREATEST NEED OF MODERN WORLD.

I welcome this opportunity to join you in recalling in reverence and admiration an act of courage and humility performed seven years ago which will stand forever as one of the dramatic moments of World War II. The world would do well to ponder the story of the four army chaplains, Jewish, Catholic, and Protestant, who willingly sacrificed their lives that others might live when the S. S. Dorchester was sunk by enemy action, February 3, 1943. But when we pay tribute to these four chaplains we are doing homage to something greater even than this sacrifice by four courageous men of God: We are unfolding to the eyes of the world a new chapter of brotherhood in action. On that tragic morning when the Dorchester went down, the situation was ripe for self-preservation but true to the ideals common to their various faiths, each joined with his brother chaplain in giving away his life belt. As they raised their voices in prayer the ship sank out of sight.

Brotherhood is the world's greatest need today, for an increase in the spirit and fruits of brotherhood alone can give unity to society. Only brotherhood can span the cleavages precipitated by ignorance, prejudice, distrust, and suspicion. The Fatherhood of God is the only durable foundation for brotherhood.

The story of the way the four chaplains died can become enshrined in the heart of every American. It is a story to be told to succeeding generations. A story of brotherhood which will cause men to ask, "Why may we not live together as these men died?"

All evidence points to the truth that brotherhood is a pattern for just and lasting peace, at home and abroad. The American way of life calls for right human relationships. It means tolerance and good will for all people regardless of the variations that exist in our cultural preferences, our religious beliefs, or our racial stock. And the people of the world are awakening to the fact that the only alternative to a world at war is **world brotherhood**. We cannot, however, hope to recommend brotherhood abroad unless we practice it at home.

In these days our brotherhood is no longer silhouetted by the glare of a national war-time emergency. We must be alert lest we lose the increase of unity stimulated through the camaraderie of national service. The great summary of Biblical Law stresses the love of God and the love of neighbor. And the Psalmist tells us, "Behold how good and joyful a thing it is for brethren to dwell together in unity!" This is the spirit motivating the familiar words. "**America, America**, God shed His grace on thee; and **crown** thy good with brotherhood, from sea to shining sea."

### THE ABUNDANT LIFE

Man's growing longevity has emphasized an ancient truth, too often forgotten—its not the number of years that matter so much as how one lives them!

It also emphasizes how intellectually empty the lives of many Americans have become. Many people go through life suffering from mental malnutrition.

And, as in the case of other deficiencies and abuses, old age is the time when the full effect catches up with them.

Our mechanized age of physical conveniences and creature efforts has its weaknesses. One of them is that man in his pre-occupation in making a living and acquiring the expensive and constantly growing list of things which modern standards deem as essential to modern existence, has forgotten to cultivate his God-given gifts of mind and spirit.

Open to all who desire to enter and free for the asking, are the great realms of history, literature, philosophy and art. To journey through them is an adventure, full of pleasure and surprises.

There is verve and zest in good conversation—now almost a lost art. And there can be as great a thrill in examining new ideas as there is in acquiring new possessions.

An empty mind and a starved spirit in this nation are as unnecessary as an undernourished body. Yet, the age of the coke, cigarette and sandwich lunch, has a corresponding mental diet. When infirmities prevent physical activities, many a man and woman has discovered they have gone through life without learning to live with themselves.

"Grow old with me, the best is yet to be, the last of life for which the first was made," wrote Robert Browning, who lived into old age and spoke out of personal experience.

Today his words have taken on new significance as the need of living a more intellectually rich and abundant life is being re-emphasized.

Folks are advised to begin early to develop their minds and personalities. The new trend points to a finer era, for an early start in developing one's mental resources would help insure not only a happier old age, but a more constructive and satisfying life.—*Illinois State Journal-Register*, June 3, 1949.

### THE CHURCH BY THE SIDE OF THE ROAD

Ivan Inch

There's a Church by the side of the road,  
And it points out the path to the goal;  
'Twill lighten your wearisome load;  
'Twill open the door to your soul.

As you reach this Church by the side of the road,  
Stop and hear the glad song of a Saint,  
Where soft angel voices often are heard,  
In tones that are both sweet and quaint.

Stop and rest at the Church by the side of the road,  
And cast all your burdens away;  
For you never will feel the heft of the load,  
If you'll stop for a while and pray.

There's a Church by the side of the road,  
Like a Stone on the Miles of Life  
Or a Sign Post that points the way to the Goal,  
And a Beacon to lead to the Right.