

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 28

Independence, Missouri, June, 1951

Number 6

Homing

Our Father, God, from whom all blessings flow,
On this silv'ry day, Thy radiant light
Of tender wisdom fall like golden rain
To waken sleeping souls; oh, give us sight
To open minds to beauty yet unseen
By those who see through mortal eyes alone.
Oh Father, waken us to Thy bright way,
Where in Thy tender love we may atone.
Forgive us, heart of sweet compassion, God,
For all the shameful deeds we may have done,
And lead us on the path to Thy abode
So we, Thy children, all may homing come.

—Grace Spring Lou

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ZION'S ADVOCATE

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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 schools 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

AN ANALYSIS OF LIFE

Man has even sought answer to the riddle of life—what is it? how begun? may it be prolonged? is there life after death of the body? if so, what is it like?

Many, and often complex, theories have been advanced by the great scientific minds of the world, and yet today, the solution is inapparent to all but a comparative few.

It may be presumed that we are about to launch into a bold presentation of our views concerning the beginning of the universe and the processes of evolution. Such is not intended, nor do we wish to infer that we have gained all knowledge of the subject as we may present it, nor to sit in the "scorner's seat", but rather, as a little understanding has come, bringing increased happiness to our soul, we seek to impart of the same for the good of others.

In the first chapter of Genesis is a thought which has come to our attention recently, which will serve as an excellent basis for the subject matter of hand. Indeed, it is the very key to unlock the problem. It is:

"In the beginning, God——."

Will you listen to the clamor which arises at the mention of the word, GOD?

How do you know there is a God? have you seen Him, or heard Him? Ah yes, even professed believers of today will say as Thomas of old: "Except I shall see in His hands the print of the nails—I will not believe."

Science will not accept anything as fact until it has been proven by observation in one form or another (so we understand), but is it consistent in this position? Through tedious study of various forms of matter obtained in many ways and under various conditions, science comes to certain definite conclusions. Concerning animal life (human beings supposedly fall in this category), it says that the complex being of today was once (many millions of years ago) a one-celled particle.

Allowing this to slip by without comment, we may say: but that does not explain the whole universe.

Well, says science, in the beginning there was only a huge mass of fiery, gaseous matter whirling at great speed in space.

(How quickly it can go beyond observable facts) Science continues:

At sometime, large quantities of this matter began breaking loose and whirling into space. Finally becoming cool, these masses became solid, and thus was the formation of the earth, moon, other planets, stars, etc.

Assumption reaches staggering proportions, and yet science has the audacity to decry the efforts of believers in divinity wherein they "assume" that in the beginning there was GOD.

We believe that, actually, there is far less assumption in the belief in God and the scriptural story, than belief in the story of science. We would not do in-

justice to science, believing that it has learned much about life and the elements. Further; many scientists have concluded that there must be a supernatural power in existence which is impossible to be measured by the human senses. These are the really great scientists for they have looked to find the "real" genesis of all things that are, and lo! a blank wall. They reached forth the hand to touch, and there was nothing; a straining of the ear, but silence. Yet they knew there was something just beyond. There must have been a "cause" or the results are plainly discernible. They had similar experiences before. The microscope did not yet exist, but they knew very small creatures were in the body because there was often disease. With the invention of the microscope, many of these things could actually be seen.

Suppose we go back to that "blank wall" though some may be surprised why we might consider that science has reached a blank wall. We consider this to be so because if we should assume, with them, that there was once only a huge mass of fiery matter, it would not be going far enough in our search of understanding. There remains yet the question: from whence came this matter? Here is energy, heat, motion—why? Explain this, Materialism!

If we allow the thought that from this mass of fiery matter there was suddenly explosions throwing great chunks millions of miles into space, why should this be? Supposing our sun to be this original mass, and the earth and other planets to be the exploded parts which cooled and solidified, why did they not keep moving away, rather than to travel in an orbit around the sun? Mind you: not a perfect circle, but in a path somewhat as the shape of an egg.

Then we come directly to the early stages of life upon the earth, and are expected to believe that, in some fashion, invisible forms of life came into being, and through countless ages of time developed into planets and animals, and finally into human beings. May we be so inquisitive as to ask what it is that determined what form of life those earliest organisms should develop into? Why not all living things to be grass? or trees? or lions? or men? or catfish?

This may all sound absurd, but if we are to be led in the path that "science" points out, is it not logical reasoning. Stop and consider! Perhaps we are on the wrong track. It must be so!

How about this: IN THE BEGINNING, GOD—.

Let us start where we are now and see if we can thread our way back. No "microscope" is available at the present, and we must depend upon our natural senses.

We look up and see the sun shining brightly in the sky. On the distant horizon, there looms a black cloud—rain is sure to come. These things bring life—we know that. Food and water is provided to sustain the physical body. Minerals and plant life offer us shelter and clothing.

Night follows day—our body needs rest, and we lie down. Comes the moon to provide a little light. Day follows, and night again. Time slips by—Spring, Summer, Fall and Winter. Such regularity!

Change? Everything changing! Birth, growth, decay and death—and birth, again.

Do these things just happen? No. Without a "microscope" we know that there is a "Cause" for these results we observe.

In all the recorded history of men, there has been the same continuous chain of events. True it is that man has developed civilizations to meet his needs, and has built upon knowledge gained through the experiences of his predecessors; in a sense, this is evolution, but it pertains only to his surroundings. He can change his surroundings, but never has he been able to alter himself, or as Jesus put it: "add one cubit to his stature".

The word "evolution" infers the thought of growth or change from the simple to the complex, and that seems to be the position of science, but it has not always been so. There has been many periods of decline in the history of the world. A notable example of this may be found in the history of Egypt, having attained great heights in science, industry and education which since has become lost to a large extent.

If we recognize that there has been continuous rising and declining of nations as our records show us, it may help us to understand why it is that much evidence has been found showing man as having been at low ebb in his capacity to obtain necessities and a degree of luxury. In other words: it is quite possible that instead of man being, at the beginning, very stupid and developing to a high degree of intelligence, it might have been the reverse in some instances. The Indians were once a very enlightened people, but Columbus and others found them as half-naked savages—why? The Book of Mormon tells us it was because they forgot God, and thus they degenerated spiritually and intellectually.

With this reasoning, it is easy to see that God would, from the first, implant within man that quality with which he might be distinguished as a man, and not a beast, viz., reasoning power, and thus the capability of discerning a Creator. Because man might not **choose** to use this power properly was not God's fault, but man must, and has, paid the penalty of neglect and disobedience.

This could be carried on to some length, but we forbear.

We are sure that God was the beginning, and being God, having finished His creation, He could look upon it as a **finished masterpiece**, and see that it was "very good."

This paper has dealt with the physical aspects of life, primarily, and we shall endeavor to follow up with the spiritual side, which is more important.

WILLIAM A. SHELDON

LETTER FROM OUR LAMANITE BROTHER

May 30, 1951
Ohsweken, Ontario

Dear Brother Apostle Flint, and Sister Flint:

It makes me feel joyful to be able to write to old acquaintance, also that you are still at the helm and telling the people of Jesus and His love.

What a beautiful thing it is to know we have a Father above to keep us on the right path to eternal life and happiness if we have obeyed the commands.

I would like to know about Bro. Wheaton. Is he still away, or is at home? I promised to write to him but failed. I am anxious to know the report when he returns.

I am very thankful for The Advocate. It comes regularly, for which I thank the church. I hope you and sister keep well. Sister Longboat is home again and is pretty well, I am well, also. I am now 89, thank God. Do you think you will ever stray this way again? We hope so anyway. May God be merciful to us all and keep us in health, as we are pretty ripe in years. We are very smart yet, thank God.

Your brother in Christ,

HARRY K. LOFT

P. S.: Sister Longboat returned home two weeks ago. She sends regards to both of you.

* * *

The above letter from our aged Lamanite brother was one of the most pleasant surprises we have had in many years. The last we heard from him, he had gone with one of the other groups who had been doing missionary work over on the Reserve, and how glad we are to learn that he is still strong in the faith. He is a grand old man. Sister Flint and I and one or two or the other brethren have spent many weeks in the home of this grand old brother years ago, and always enjoyed not only his hospitality, but the beautiful love he had for the gospel. I never saw anyone learn to love the Book of Mormon so readily as he did, and he was one of the first to be baptized among our converts there on the Reservation. There were seven adults baptized that day. Some of them have left us, and others have gone over to the other side. Our brother's intelligence is reflected in this letter, and many of the saints will remember him when he attended the general conference in Independence years ago. He was accompanied by his cousin Sister Maracle, (Longboat) a very fine refined lady, also a Mohawk. They came with Bro. and Sister Alex Warner, of Niagara Falls.

Your brother,

B. C. FLINT

18 Bidduph Street
New Dock
Ilanelly

To Apostle Flint:
Dear Brother and Sister Flint:

I am writing you a few lines just to inform you of the death of Sister Tencott. You both knew her well, so you can send it on to the Church Recorder, and put a brief report in The Advocate. That would do me a world of good. We hope your health is improving.

Louise Pencot was baptized into the Church of Christ, June 26, 1923 at Golfash Goch, Glumorgan Wales, by Elder John Jenkins, Seventy. She was confirmed by Bishop Samuel Nearham, assisted by David Jenkins, Pastor. She died April 30, 1951. The funeral

was held May 3, 1951, Elder John Jenkins officiating. She was very faithful to the Church of Christ and remained faithful unto the end. Buried at Tonyrefail Cemetery. She leaves to mourn her beloved husband, two sons, and a daughter and a sister, and many grandchildren. May the Lord bless them all.

From your beloved

BRO. AND SR. JOHN M. JENKINS

OUR PEOPLE

In the Blessed Fellowship of Faith

(A Letter to the Church)

"If there be therefore any consultation in Christ, if any comfort in love, if any fellowship of the Spirit—that ye be like-minded, having the same love, being of one accord, of one mind."—Philippians, 2:1-2.

Shortly before Irene and I drove out of San Diego, California, enroute to our General Conference at Independence, Mo., our meetings and our visits with those of the fellowship of faith, throughout the West, had seemed especially blest.

We name here a few of those there, with whom we rejoice "in the fellowship of the mystery, which from the beginning of the world, hath been hid in God".

At San Diego, we name Brother Carl Mayer. Within the year he has been brought into membership with the Church of Christ through the ministry of Apostle R. R. Robertson, down South. We rejoice in this fellowship. Bro. Mayer is a young man with a brilliant mind, and a thirst for knowledge in the truth.

Elder and Sister Clyde Walrath, recruits to the Church of Christ from the Reorganization in San Diego, are knit in our affections there also. Brother Clyde is of great assistance to me always, in the meetings.

Another heroically loyal person, loyal to the blessed faith and hope in Christ, is Sister Claresse O'Day, in San Diego, with her worthy husband (his faith being in Christ, though not yet a member of the Church of Christ). He will surely enjoy increased spiritual illumination of soul if, and when, he may accept and obey Christ's full gospel, as restored to earth in these the last days.

Elder and Sister R. C. Clapp, (he is a grandson of that famous missionary, Brother Joseph C. Clapp) are among the latest recruits from the Reorganization to the Church of Christ at San Diego. In this blessed fellowship, together with Sister Kay Watson, and her little daughter, of Paramount, Calif., from Bro. Clapp baptized since entering his new ministry in the Church of Christ, these fellowships all add heavenly riches to our associations in faith.

Bro. Bob Watson is also a man of integrity, whose life is yet to be enriched beyond his present power to discern, when he too, shall have obeyed the Gospel of our Lord.

In San Diego also, we enjoy love's spiritual fellowship with some dear ones who, upon a time, were persuaded that the "Fetting Messages" contained greater spiritual value than the passing of time proves

them to have contained. We love them each and severally, and we enjoy the Spiritual response from their dear hearts, despite said doctrinal wedge which has separated many. However, since our last Conference, numbers who were deflected by that particular schism, are returning to the Church.

At San Diego, also, before leaving there in March, to attend the Conference, we enjoyed the fellowship association in the Church of Christ with our young brother and sister Robert Maley and little family. He is with the Navy.

In San Diego, also, there is a local Church of Jesus Christ, of the "Bickertonite" believers. They are a good, spiritual-minded people. By their friendly and brotherly consideration, I have occupied in their pulpit there. They are more fair and liberal-minded, than some who claim for themselves, that they are, exclusively the One and Only Church, to be Divinely representing the Latter Day Restoration.

The difference between the narrowness of the "Straight and NARROW WAY," and the pathetically NARROW, NARROW-MINDEDNESS of certain egotistical creeds, is quite as great as is the "Mystery" of Godlessness!

They know no limitations of incongruity, whose souls are with willfulness, even sometimes gleefully enmeshed in Satan's arch deceptions!

There is safety for any of us only through continuous obedience to Him who is in His divine right, our Leader, Director, our Shield, and our Comander.

In Santa Monica, toward the sea from Los Angeles, resides our dear brother and sister, Elder Fred Daiken, and wife. With them, we always joy to spend a happy time in fellowship of Spirit, when possible. Our last time there, they sent money to purchase an Inspired Translation of the Bible, to increase their learning in the Scriptures.

At Wilmar, Calif., dwells our dear faithful Sister Salter, now 86 years of age, but still alert in Spiritual things, keeping up her own house, happy to entertain friends and those of the fellowship of faith, and faithfully marking the days which draw nearer to the Eternal Bliss in the Great Beyond, where we may be so happily united with those who have gone on before.

Elder James Anderson, and companion, Sister Marie Anderson, whom I had the joy to baptize, (Bro. Anderson has been a convert to the Restoration for many years) dwell at Pomona, Claif. The weight of their many years prevents them from attending meetings, but their faith remains secure in Christ.

Sister Emma Harper, unswervingly loyal to the Church of Christ since the sad deflection from the Faith in 1925, from the which so many of us had to withdraw in order to remain loyal to Christ, dwells at Ontario, Calif., with her dear daughter Sister Eva Mercer, and family. This home also, is always an oasis in the wide desert of worldliness for missionaries in their travels. The spirit of love for that which is true and good, reigns there.

At San Bernardino, on our last trip through that city, circumstances prevented us from seeing our dear Brother William Doright and his folks there, except

for a very few moments. We were cordially received into the home of Brother and Sister Fred Clapp, where the spirit of fellowship is unmarred by reason of church-membership affiliations, even though some of those old cruel bars have never yet been removed. We long to see the day when those unsightly bars between souls who love, regardless of their chill, may be at the last entirely removed. If necessary to wait that long, they shall be removed, by the decay of their own dead weight which shall break them if we fail to take the invitation to remove them by our present day house-cleaning that is our loss. Many of us have found spiritual rejoicing to do so when we placed our membership in the Church of Christ.

At San Bernardino also, we were cordially received into the home of Sister Edda Maloney Thatcher, and her kindly and lovable husband. Edda is a daughter of the late Apostle R. M. Maloney, whose dear widowed companion still dwells at Oklahoma City, Okla. When Mr. Thatcher shall have the opportunity to learn the true Gospel of Christ and to obey, it will add wealth to his soul in a manner to eclipse anything of its kind, of which he has ever thought or dreamed.

This year we missed seeing Sister Maloney and her family and our people there in Oklahoma City. We passed north, another way.

During the Conference we were kindly housed by Brother and Sister Ernie Premoe providing for us, the comfortable apartment of Bro. Bert Cooper, who was then in England. The location is East of Independence, where dwells Brother and Sister Chas. Derry, and Sister Holcomb. All of these, of our people, made literal for us, the spirit of true fellowship in faith and works.

Brother and Sister Willis and Zada Young in the fellowship of faith, having their membership in the Reorganized body, had planned to have us to reside in their home during Conference. Circumstances prevented that; but their true brotherliness is proven in that, at their invitation, we enjoyed a Sunday downtown dinner with them, after the Conference. "Behold how good and how pleasant it is for brethren to dwell together in unity."—Psa. 133:1.

After the Conference, we enjoyed a brief visit with Bro. and Sister Stone, there in Independence, (Elder R. E. Stone, formerly of St. Joseph, Mo.) and a brief call at the home of Bro. and Sister Caldwell. Sister Caldwell is a daughter of our beloved editor of Zion's Ensign in the hey-day of that publication's excellence. We salute to the splendid work of Brother Garrett, in those days long since sealed for eternal reward, in the archives of eternity.

Our dear Brother and Sister Charles Reed and family, at Independence, included us also, in the joyous fraternity of fellowship which draws souls together in the Lord's family of faith. By their kindly invitation, we dined with them in their home there. With the vision of faith, he looks forward to the time when, with the redeemed of all ages, he shall again enjoy physical sight, together with his present blest spiritual vision.

For a few days before the Conference Apostle William Anderson and Sister Metta made their house our home, with happy cordiality. In that fellowship we were refreshed, and we can only hope to have

contributed in some small way at least, to the sweetness of such associations. The delight of meeting with our people enmasse at the Conference, excels any description which could be stated in naming the numerous personalities of quality and of lovable merit, who contributed so admirably to the success of the whole, that I forbear the mention of persons, and of artists, in their galaxy of spiritual service in the beauty of holy endeavor, at the conference. It was a daily feast of God things, seasoned with grace from on high! After the Conference, we spent a pleasant time in the home of Sister Belle Arney, and her daughter Sr. Al. Volkl, and good husband, Mr. Volkl. Sister Arney is the widow of Brother C. L. Arney, in whose home many years ago, we feasted together in Spirit, in the fellowship of faith.

Next day we drove to the home of Brother and Sister R. B. Henderson and daughter at Knobnoster, Mo. They are a family of sterling quality, quiet and unassuming, but of the reliable quality of life which is not easily led away from the truth by any flashy deceptions. They are grounded in the faith.

From Knobnoster we drove to Cowgill, Mo., for a brief stop with Elder D. Ray Bryant and family. The spirit of their home is also that of the light of life. The burden which weighed upon their hearts at the time we were there, was the fact that their son, in the military service in Korea, had been reported "Missing in Action". We still pray with them for him, and for their support from on high as only God can give with any eventuality.

Our next pause in travel, was but for a brief call, at the home of our sweet-spirited Brother and Sister Sweem, at Hamilton. Their loyalty to Christ our Lord, no one who knows them can question. We then drove to Stewartsville, Mo. This town was my boyhood home from the age of 6 years, to 12.

At Stewartsville we have been received into the delightful friendship with the family of Brother and Sister James Parson there, of the Reorganized Church. Their cordiality of fellowship in faith also rises above mere doctrinal beliefs, on either side. Their opinions evidently are, (and rightly so) that correct doctrinal beliefs should contribute to true friendships, rather than that friendships must depend upon some human creed.

At Lamoni, Iowa, we spent several pleasant days in priceless association with Elder and Sister Chas. Ballantyne; meeting also their daughter, Mrs. Wright, and her husband, there.

At Lamoni, Iowa, we also saw Sister Pearl Barth, briefly. Found her faithful to Christ and the Church, though surrounded with elements of deep prejudice against those who do not accept the claims of the Reorganized Church, as being the official All in All, for the Restoration.

A short visit with Will and Addie Kemler, at Lamoni, indicates her desire to return to the Church of Christ. We hope that includes Bro. Will, as well. We also called at the home of Bro. and Sister Wm. Ramshaw, in Lamoni. They are Church of Christ people, loyal to the faith, though surrounded by those adverse

elements which assume so much "Religiously", but can defend so little, of their estranged beliefs.

From Lamoni, we drove to the restful home of our dear Brother and Sister Harry Hutchison, in Wawatoosa, Wisconsin, near Milwaukee. Here we were welcomed by the several families, and many gracious persons composed the Church of Christ in precious fellowship in that region. We enjoyed meeting in their services there, and in Racine. We desire to assure them each, and all, of our fervent love, in the sweetness of the bonds of Gospel Faith.

From Milwaukee, Sr. Dorris Hutchison went with us in the car, to the home of her parents in Black River Falls, to visit her mother, Sister Tucker who was ill there. We spent one night at the home of Bro. and Sr. Tucker. It had been 25 years since my last visit there. Vida Smith Yates and I had visited there, twenty-five years before! Time enough for many important events to transpire in this wicked old world; and said events have fully occupied the years. From Black River Falls, we drove to see my wife's daughter and family, at Rosemount, Minnesota. She is Mrs. Ruth Frishkorn Gill. It was last year, when passing through the same region, that I had the pleasure of baptizing their three fine sons; Glenn, John, and Harold Gill. We find that during the year, they have attended the Church of Christ services in Minneapolis, as much as possible, and are taking a vital and real interest in all matters pertaining to spiritual life and development. This year, upon the Sunday when we were with the church there at the home of Elder and Sister Thos. Maley, at 5th Ave. N. W. and Queen St., there was born to Sister Ruth, and Bro. George Gill, at the hospital in St. Paul, a fine eight pound baby boy. Congratulations to the parents! They gave him the name: Charles Milton Gill. In that name he was blest in my arms and under my ministry, at a meeting there in the Gill home. May the real blessings given of God, prove to be as literal for the babe, as he grows, as has the sacred rite of baptism proven to be of great spiritual value to the brothers Glenn, John, and Harold, is our prayer.

In Minneapolis we enjoyed staying several nights in the home of Elder Horace and Sister Alice Darby. Their daughter has a new sweet babe, bringing the spirit of purity from heaven to bless the home where sent. The name of this precious angelic life,—a darling little girl, is Lynda Alice. Blest in that name, it was my joy to take the little one in my arms, and invoke upon her, choice blessings from God for her, and her dear mother, and for the family so favored to have the little one in their charge. God does not discriminate from sending in this manner, His angels of purity into love-hungry arms; why should we discriminate against them, if we find human imperfections in our midst. Through such means of contrasting His purity with our own faults, He sets the pattern for our tolerance, and for our own improvements. We are to condone not, for the breaking of any Divine Law—neither may we condemn, where, in His loving greatness, He cooperates in the giving of renewed purity of sweet infant life, for our improvement through His holy contrasts. The name: Lynda Alice is to be recorded by the divine rite of blessing, in the Church of Christ, and is already

recorded for multiple blessings to the child, and to many, as written in the archives of eternity.

While at Minneapolis, we enjoyed meeting Elder Frank Knapp and wife, Sister Gladys Knapp. They dwell near New Brighton, Minn. He has his trucking and transport business established there. We trust that they will contribute as much of their time and attendance, to aid in the up-building of the church there in Minneapolis, as possible. For it is through the church, that blessings may reach other hungry souls. Brother Knapp, do not make the mistake of telling yourself that you cannot preach the A.B.C. of the glorious gospel of the Son of God. For the power and strength of Christ's glorious gospel, is in its plainness, and in its sweet simplicity. God can use you, dear brother, when you are willing to be used of Him. We called upon Brother and Sister Green there in Minneapolis. He is making an earnest endeavor to overcome the world and besetments of the flesh. Be faithful brother, and God will sustain you.

Enroute to Bemidji, just beyond the town of Brainerd, Minn., we stopped to visit our dear Brother and Sister Earl and Hazel Green, at their new place of business on Gull Lake, near Bar Harbor. They gave us a most hearty welcome in the fellowship of faith, and we enjoyed soul-kinship with them there, as well as some delightful game fishing on the lake. Last time through there, Brother and Sister Earl and Hazel piloted us to right spots on the lake and we drove out of there with my limit in Wall-Eye Fish and Northern, with "Croppies" etc. Brother and Sister Green have just acquired this delightful resort far enough removed from the "beaten path" to make it a place for restful retreat. Being also in a grove of trees, some distance above the edge of the lake, the mosquitos are not bad, as at some places. Any of our people, or others, wishing to vacation at Brother and Sister Green's resort, will find that they will treat everyone right, and will take every thought for your pleasure and comfort. To find their resort, drive some 15 miles north from Brainerd on Highway 371 to the Airport. Turn West toward the lake, to Bar Harbor. Follow on around about 1½ miles to Green's Resort, on your left. For reservations, better write Mr. Earl Green, at Old Klinkner's Resort, Rt. 6, Brainerd, Minnesota.

Bemidji, we enjoyed the cordial welcome always given there, in the Church of Christ fellowship, and by all our people who dwell there. Bro. and Sister B. Winegar housed us in their home while we were there, over one Sunday. Upon that Sunday, I preached in the morning, and Apostle Leon A. Gould, in the afternoon. There was a good attendance, and surely the Holy Spirit was in the midst, our Honored Guest, for the spiritual welfare of all present. In naming a few of the persons and families who form the backbone of the Bemidji church work, we mention first, of course, (since Apostle Gould is serving in Michigan) Elder and Sister Winegar, as senior members there. Among the younger people, we mention Brother and Sister Hubert and Amy Schaffer, Brother and Sister James and Anna Spargo, Brother and Sister Arlo, and Lillian Gould, Brother and Sister Winfield and Betty Gould, Brother Barney Wentworth and three sweet daughters, Lovita, and a younger one at home, (since their dear

mother passed on) and the married daughter, Sister Lamb, and her husband, who live near the Wentworth home. In the hearts of these, some of them quiet and unassuming and unpretentious, gleams the spiritual light which has it in it, that Divine Power to transform human life from our human imperfections, to fit us at the last, for citizenship in the Celestial Kingdom of God. May Christ our Lord continue to bless, and to shepherd within His protecting fold, all the precious sheep of His pasture, is our prayer.

We write this letter from the home of a granddaughter of mine, Meredyth Willard Malone, with her good husband Mearl Malone, and their family of three little boys, James, age 7, William, 6, and Michael, 1 year and a half.

Having a grandfather's pride in them all, propriety would suggest that I refrain from writing of their cute and wonderful doings here.

Concluding this letter to the Church, may I here repeat the language of the Apostle Paul in his writings to the Church of Christ at Ephesus when he admonished: "Wherefore I desire, * * * that He would grant you, according to the riches of His glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,—may be able to comprehend with all saints, what is the breadth, and length, and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God"—Eph. 3:3-18. May this love abound also, in the Church of Christ, in these times as well, we pray; and we are thankful to our Lord that it is so, in the blessed reality of that joyous truth!

JAMES E. YATES

INDEPENDENCE NEWS

At our sacrament service on May 6, the darling baby son of Bro. Wm. Anderson, Jr., and his wife, Opal was blessed by his grandfather, Apostle Wm. F. Anderson, and Apostle Wm. Sheldon. He was given the name William Forest Anderson, III.

Sr. Margaret Skinner of Des Moines, Iowa, formerly of Independence, has been a visitor since Conference. She is staying at the home of her step-son, Bishop Clarence Skinner of the R.L.D.S. Church, who is in very poor health. It is because of his serious condition that she has not returned to her home. Though we regret the reason for her stay, we are glad for the opportunity to have Sr. Skinner with us again.

Bro. and Sr. Clarence L. Wheaton have returned from the jungles of Southern Mexico where they were in quest of a city of white Indians reportedly living there in deep seclusion from the rest of the world. Having penetrated to within a few day's trek of their goal they were forced to turn back because of unseasonable weather conditions resulting in dangerously swollen streams, which danger caused their guides to refuse to go further. Though obliged, regretfully, to abandon their journey so close to the goal, they were nevertheless able to ascertain beyond any shadow of doubt the existence of the city and its white

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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.

BAPTISM

Many articles have been written on baptism and many sermons preached on baptism, yet I am prompted to write also. I want to touch upon a few points that should be of interest to all who desire truth on how to get into the Kingdom of Heaven, or to help some other who is adrift on the sea of life.

"There is a way that seemeth right unto man, but the end thereof are the **ways** of death."—Prov. 14:12.

Did you ever ask yourself, what is this "**Way?**" Did it ever occur to you that this "way" could be a religious "way?" Any "way" that involves **life** and **death** should be undertaken with the greatest amount of study and care. This is doubly true of the gospel, which "way" is from God and if followed completely will guide you back to God.

Now to the points of discussion. Let us take these points as questions; three of them:

1. Is baptism necessary?
2. What is required to complete baptism?
3. Is there more than one baptism?

To discuss the question—is baptism necessary?—we will need to conclude that the reader is one who believes that there is a Christ and that He came to the world to bring salvation unto men. There are those who think it only a suggested "way" to be used according to the desires of the individual. We will take the words of the Chief Captain, Author and Giver of salvation.

"Except a man be born again, he cannot see the kingdom of God."—John 3:3.

Also:

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

When Christ came to John to be baptized and John thought he should be baptized of Christ, the Saviour replied:

"Suffer it to be so, for thus it becometh us to fulfill all righteousness."

If Christ would require John to suffer himself to do something that he felt was not needed and if it was necessary to fulfill all righteousness, then we must conclude that baptism is necessary.

Christ tells us this in John 14:10, 11, 12.

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: **or else believe me for the very works' sake.** Verily, verily, I say unto you, he that

believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

If we believe not the words of Christ about baptism we will not be able to do the works of righteousness.

Question number two: what is required to complete baptism?

There are four outstanding requirements that must be followed to complete baptism. First, there must be a subject who has been taught the Gospel, having understanding, and who has repented. Second, there must be an ordained minister called of God by revelation who has the authority to baptize. Third, there must be enough water for the subject and minister to go down into and come up again. Fourth, there must be the baptism of the Holy Ghost. Leave out any of these and the subject will not be born again, and after all, that is the most important part of the Gospel.

There can be no life, no growth, no faithfulness, no righteousness, no return to God and the Kingdom of Heaven except the subject is reborn.

The subject plays the most important part in this, because he has the say of submitting himself in obedience to the fixed laws that govern rebirth.

In the first birth, the infant has no say, but here also are fixed laws that must be followed or there will be no birth.

The subject must be willing and ready for baptism, but unless the one who baptizes is called of God, and ordained by the laying on of hands, by which he is given authority to baptize, the subject will fail to come forth to newness of life. In Heb. 5:4 we are warned:

"And no man taketh this honour unto himself, but that he is called of God as was Aaron."

The James Moffatt translation gives it this way:

"Also it is an office which no one elects to take for himself; he is called to it by God, just as Aaron was."

Chapter 17 of the Book of Numbers tells us how Aaron was called. There was these points to remember. One: the Lord speaks to another directing the call of anyone to the ministry. Two: the Lord gives a witness unto those whom He desires to verify the call. Moses called Aaron; the witness was that Aaron's rod did blossom, and all the people who saw knew that God had called Aaron. Read the chapter; it is interesting.

So important a matter as the return of a soul from a long dispersed condition in sin unto a promise of eternal life with God, must be approached with great care, study and prayer. Never let anyone pilot your course who has no authority and knows not the "way".

"And ye shall know the truth, and the truth shall make you free."—John 8:32.

Let us steer our thinking orce more by another statement of our Saviour.

Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up **some other way**, the same is a thief and a robber."—John 10:1.

Remember the counsel in Prov. 14:12 on the "**ways of death**."

"John was baptizing in Enon near to Salim, because there was much water there."—John 3:23.

Baptism is taken from the Greek, baptizo, which means to plunge, immerse, overwhelm and in Romans 6:4, 5, "buried".

We all know that anything buried is laid down in the grave and covered up. But in baptism, the one who buries goes down and stands in the grave, placing the old man in the grave, and lifts out the reborn, or new man. The minister must go down into the grave, the water, even as Christ went into the grave and the prison house, that the bonds of death may be broken. If any have been baptized another "way", they have not been born again.

Having gone this far along toward rebirth, it is not yet complete, because Christ tells us: "Except a man is born of water **and of the Spirit**, he cannot enter the Kingdom of God."

Remember, he that climbeth up some other "way", the same is a thief and a robber. By the very words of Christ we learn that the birth comes first by water and then by the Spirit.

Being born of the Spirit is one of the fixed laws of rebirth. In a letter to the Corinthians, Paul writes:

"For by one Spirit are we all **baptized** into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many."—I Cor. 12:13-14.

John, while baptizing, told the people:

"There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed **have** baptized you with water: but he **shall** baptize you with the Holy Ghost."—Luke 3:16.

The baptism of the Holy Ghost can come upon the subject **only** by complying with another **fixed** law of rebirth: the laying on of hands.

In the eighth chapter of Acts, 14 to 19, we are given a very clear picture. From this I quote:

"Then laid they their hands on them and they received the Holy Ghost."

Also in Acts 19:1-7 we find more of interest, and from it I quote:

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands

upon them, the Holy Ghost came upon them." (This was after, not before water baptism.)

To enlarge our thinking, you may read also I Tim. 4:14; II Tim. 1:6-7.

The Holy Ghost is, then, the crowning glory of the subject, for when he receives it **through the laying on of hands**, he is cleansed and blessed.

There is one baptism, which is of the water and of the Spirit. Because there is only one baptism, the scriptures tells us it is therefore impossible to renew our covenant, if broken, by being again baptized, for by so doing, we put Christ to an open shame. The "way" is open unto all who have named the name of Christ and have fallen away to return unto God by repentance and prayer through the name of Christ, the Advocate and the Father.

Remember—**there are ways!**

In a number of places in the scriptures we find that it takes pairs to make one. Christ said:

"The Father and I are one."

From Genesis 1:27.

"So God created man in his own image, in the image of God created he him; male and female created he them." It took male and female to make one. When a man and woman marry, they are no more two, but one flesh. But in the church it takes all who have named the name of Christ to make one. From John 17th chapter comes the words of Christ like this:

"That they all 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."

"One Lord, one faith, one baptism."—Eph. 4:5.

There can be no other conclusion than this: baptism is necessary. There is only one true baptism. The fixed laws governing baptism must be obeyed. The subject must be born again to enter the Kingdom of Heaven.

I pray God, in the name of Christ, that he shall bless you with the Holy Spirit, that leads and invites all men to come unto God, that truth may be your foundation and that you will accept nothing else.

The Church of Christ with headquarters on the Temple Lot in Independence, Missouri, which church was restored by the power of God and organized according to the laws of the land on April 6, 1830, offers unto a sin-sick, confused, and unhappy world the opportunity of the "way" to eternal life. The "way" that leads to the door that is opened by Christ and the only "way" into the Kingdom of Heaven.

Dear reader, if you are outside the Kingdom, make haste to anchor your soul in the harbor of peace. The Church of Christ (Temple Lot) will be glad to answer your questions or help you in any way.

"In all thy getting, get understanding."

"Come unto me all ye that are weak and heavy laden and I will give you rest." The Saviour still holds out the promise.

ELDER ROLLAND D. SPRAGUE

DOES IT MAKE A DIFFERENCE WHICH CHURCH YOU BELONG TO?

By Elder L. E. Welch

With all the confusion of Christian societies, and forms of religion, and churches bearing all sorts of names, and having differing beliefs and dogmas and disciplines setting forth their articles of faith and practice, or doctrine, that everlasting question arises in the minds of hundreds of people, especially of those who have become conscious of the fact that there is a hereafter.

There are so many saying, "Lo, here is Christ, or there" (Matt. 24:23); and Luke 17:23 says, "And they will say to you, see here, or see there: go not after them, nor follow them."

Again, in Matthew 24:4-5, Jesus gives us a warning like this: "Take heed" (be careful) "that no man deceive you, for many shall come in my name" (and in the name of Christ) "saying I AM Christ, and shall deceive" (a few? No!) "Many".

So with these warnings from the Lord himself this question, of ALL questions takes on a serious aspect.

Again we read in Matthew 7:13-14: "Enter ye in at the strait gate: for wide is the gate" (only two gates) . . . because strait is the gate, and narrow is the way which leadeth unto life", (only one way that does), "and few there be that find it."

And again we find him (the Lord) saying, "Verily, verily, I say unto you, he that entereth not by the door" (one door) "into the sheepfold" (one fold) "but climbeth up some other way" (not the Narrow Way) "the same is a thief and a robber."

And in St. John 14:6 he declared: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And in St. John 12:48 we read: "The word that I have spoken, the same shall judge him in the last day."

With all these warnings and statements coming from the Lord himself, concerning "the one way", "one gate", "one sheepfold" (one church), and only "one door", through which to enter into eternal life, we surely can see how necessary it is that we find that "one way."

And now that we all believe that there will be a life after death—an everlasting life for we read in St. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is very important then that we find out something about what we must do to gain that "everlasting life"; and not do as some will, and find themselves outside, as we read in Matthew 25:1-12. (Be sure to read these verses). And remember that not all truth is pleasant for us to believe, especially if it is different than that which we have been taught. Jesus warned against following traditions in Mat. 15:1-3; Mark 7:9-13. Notice the 9th verse as follows: "And he said unto them, "Full well ye reject the commandments of God, that ye may keep your own tradition."

There are some facts we have to face. And it will be a big surprise to wake up on the other side of the grave and find that you have spent your life only half serving God, and lacked the "oil" (the Spirit) "in your lamp." (Matt. 25:7-8).

If you will turn and read the 7th chapter of Matthew, verses 21-23, you will find that Jesus knew that there would be, not a few, but **many** saying, "Lord, Lord," and some would claim to have prophesied in his name, and even to have cast out devils (as some do today), and yet he will say unto them, "I never knew you." Verse 28 says "the people were astonished at his doctrine", and verse 29, "For he taught them as one having authority, and not as the scribes", (the preacher of his day).

Some say Jesus had no "doctrine". Let us see. Turn and read St. John 7:16-17: "My doctrine is not mine, but his that sent me. If any man will do his will" (God's will), "he shall know of the **doctrine**, whether it be of God, or whether I speak of myself."

Webster says **Doctrine** is "The principles or dogma of a sect or party." So we find in Hebrews 6:1-2, the **principles** of the **doctrine** of Christ, as follows: "Faith", "Repentance", "Baptisms", ("Born of water and of the Spirit"—St. John 3:5.) the "laying on of hands", the "Resurrection of the dead", and "Eternal Judgment."

If you can find time in this life to study out God's plan of salvation, and obey it, he will have time and place for you in the hereafter, as he promised in Matt. 10:32-33; St. John 14:1-3; Matt. 25:31-40.

Now back to the original questions. Does it make a difference which church you belong to?

Here we have in our own land somewhere around 250 different sects and Christian churches. We will name some of the more popular ones, such as the Methodist (of which there are several), Presbyterians, Baptists (of which there are several also), United Brethren (of which there are several), Episcopalians, and Catholic (of which there are two at least), Mormons, Christian Scientists, and the Disciple Church (sometimes called "Christian" or "Church of Christ Disciples"), ALL claiming to be sent of God, to preach to save sinners, and ALL teaching a little different doctrine, some more and some less. Some teaching that ALL we need to do is to "Believe on the name of the Lord"; but no two teaching exactly the same, so we must conclude that they can not all be right; some one or more of them **MUST** be wrong. If they ALL agreed they could unite; but they are all different; and what is strange, they ALL claim to have the truth.

Now, dear reader, if you are a Methodist, what reason have you for not being a Baptist? if you are a Baptist, why are you not a Presbyterian? Have you ever considered that? or are you one of those kind-hearted souls who say, "It doesn't make any difference what church you go to; we are all headed for heaven, but by different ways."

I wonder what the Lord would say to that! He came here and taught for over twenty years (beginning when he was 12 with the doctors in the temple) and

was rebuked many times because he spoke out in no uncertain tones on some particular points of His doctrine. He told Nicodemus very plainly, "Except" (unless) "a man be born again" "of the water and of the Spirit he can not enter into the kingdom of heaven" (John 3:3-5). That is strong language spoken by the Lord himself. There are no two ways to heaven in that statement. It is a case of either DO, or not enter the kingdom. But we find that a good many "Christians" do not believe it necessary to be baptized, but the Bible still reads the same. Some one must be wrong.

But some say that doesn't mean that we need to go into the water and be immersed. Well, let us open our Bibles and study on that for awhile; but first let us notice an old contention "that Christ had no church."

We read in Matt. 16:18, "I will build my church"; and Paul says in Ephesians 1:22-23, that he (Christ) is "to be the head over all things to the church, which is his body"; and I Cor. 12:27-28: "Now ye are the body of Christ, and members in particular." "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

So we see that Christ had a church with apostles and prophets, evangelists, pastor and teachers (See also Ephesians 4:11-15.) And again read in Acts 2:47: "And the Lord added to the church daily such as should be saved."

Now to follow the Lord Jesus in baptism (as to the mode).

"And were all baptized of him in Jordan."—Mark 1:5.

"And John also was baptizing in Aenon near Salim, because there was MUCH water there."—John 3:23.

"And they went down **both** into the water, both Philip and the Eunuch, and he baptized him."—Acts 8:38.

"And Jesus" (yes the Lord himself) "When he was baptized, went UP straightway out of the water."—Matt. 3:16.

"Therefore, we are buried with him" (Christ) "by baptism."—Rom. 6:4.

"Buried with him in baptism, wherein also ye are risen with him."—Col. 2:12.

Now let us see what the Bible baptism requires:

1. There must be "**water.**"
2. It takes "much water."
3. We need to go "down into the water."
4. It is a burial in water (or immersion).
5. After we are buried with him in baptism, we **rise** again, and come up out of the water.

Now for a change let us follow some of the modes of baptism we have today. There are some who practice baptism by sprinkling. Let us use the same procedure on that mode that we did on the other:

1. Water—Yes.
2. Much water? No.
3. Go down into the water? No.
4. Is the person buried (immersed) in water? No.
5. Does the person rise again, and come up out of the water? No.

Thus we find the sprinkling mode to agree only in one point. It surely **can not** be right, therefore it is wrong.

Again we find some churches that compromise with the one wishing to be baptized, by giving them their choice of modes: Sprinkling, pouring, or immersion, providing **three gates** instead of the one strait gate. What a departure from the "strait and narrow way"! But the apostle Paul warned us thus:

"For the time will come when they will not endure sound doctrine" (the doctrine of Christ); "but after their own lusts (desires) shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—II Tim. 4:3-4. (Please read II John 1:9-11.)

Now there are some who say there is no virtue in baptism. It is practiced simply because the Lord commanded it. But, let us look into that for a little while. In Matthew 28:18-20, we find Jesus giving that command. He not only told them to baptize; but He also added, "Teaching them to observe ALL things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Then we find Peter on the day of Pentecost carrying out this instruction, when standing and preaching to those Jews until they became pricked in their hearts, and they cried out to Peter and the other apostles, "Men and brethren, what shall we do?" And Peter answered and said, "Repent, and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS" (that is what baptism brings to the repentant soul).

It is not enough for us to sing, "The old time religion is good enough for me," and not know what that "old time religion" was; nor is it enough to say, "My father and mother belonged to this or that church, and it is good enough for me."

Suppose Paul had said that when on the way to Damascus when he was stricken blind, and was told what he "MUST" do (Acts 9:1-18). He at that very time was a member and preacher of the Pharisee church. Reading from Acts 22:1-22, we find how Paul gave his "testimony" of his conversion of Christ; also in Acts 23:6; 26:5, and Phil. 3:5. They all tell us how that Paul was a Pharisee, and the 5th verse shows that the Pharisees were a religious sect or church; and if you will read the 4th to 7th verses of Phillippians, you will readily see that Paul had changed to the "Church of Christ", although he had been brought up in the Pharisee church. And when he went out to preach for Christ, they (the other churches—not of the Church of Christ) persecuted him. Take your Bible and turn to the 11th chapter of II Corinthians and read from the 21st verse to the end of the chapter, and you will find some of the things Paul had to suffer because he left

the old Pharisee Church which is father and mother had taught him in his youth. Paul saw that it did "make a difference to which church you belong."

And mind you, dear reader, the way of truth has been and always will be the same, and has been evilly spoken of in all periods of time. Jesus said, "If they have persecuted me" (Christ), "they will also persecute you."—St. John 15:20. So if you are a member of some church that meets no persecution, you would better be looking around. For we have found that if it made a difference which church Paul belonged to, it will sure make a difference which church we belong to.

Someone will ask, well, how will I know which one out of all the churches is the right one. That, dear dear reader, is a worthy question. And if you will take your Bible and read carefully and prayerfully the scripture texts I here give you, you can surely see what the Church of Christ must be like.

First I want to cite you to the 3rd chapter of Matthew, and the first two verses. They read as follows: "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand."

Now Webster says a kingdom is the "territory of a king—reign—a class." And to have a "kingdom" of necessity there must be subjects or people to be ruled over; and that king must have subordinate officers under him. So to find what that "kingdom of heaven" consists of there is no better place to find the answer than to consult the Bible; so let us see if we can find what that official force consists of.

1. A King—Christ as the head, Col. 1:17-18. "Thou sayest that I am a king."—St. John 18:36.

2. Other officers:

(a) Apostles—Read Luke 9:1; Mark 3:13-19; Eph. 2:19-20; Eph. 4:11-15.

(b) Prophets—Eph. 4:11; Amos 3:7; Acts 13:1; Luke 11:49-50.

(c) Evangelists—Eph. 4:11; Acts 21:8; II Tim. 4:5.

(d) Pastors—Eph. 4:11; Jer. 23:1-2.

(e) Bishops—Acts 1:2; Phil. 1:1; I Tim. 3:1-2.

(f) Elders—Acts 4:5-23; Acts 14:23; Acts 15:1-23; James 5:14.

(g) Teachers—Eph. 4:11; Acts 13:1; I Cor. 12:28.

(h) Deacons—Phi. 1:1; I Tim. 3:8-13.

And now let us find out if we can what the "Constitution" of that kingdom (or church) consists of. To do that we must turn to the Bible. First, we find that "without faith it is impossible to please" God, (Heb. 11:6. So we must have

1. Faith—Heb. 6:1-2; Mark 11:22; Luke 17:5.

2. Repentance—Heb. 6:1-2; Matt. 3:2; Mark 1:15; Luke 13:3; Acts 2:38.

3. Baptism—Heb. 6:1-2; Mat. 3:5, 6-17; Mark 1:1-5; Acts 2:37-38.

4. Laying on of hands—Heb. 6:1-2; Matt. 19:13-16; Acts 8:17-20; Acts 19:1-7; Mark 16:18; Mark 8:23; James 5:14.

5. Resurrection of the dead—Heb. 6:1-2; St. John 5:25-29; I Cor. 15:12, 27, 35, 40, 41, 52.

6. Eternal Judgment—Heb. 6:2; Heb. 9:27; St. John 12:47.

And when we have complied with all these requirements we are entitled to nine spiritual gifts, as follows:

1. Gifts of faith—I Cor. 12:9; Heb. 6:2; Heb. 11:6.

2. Gift of Wisdom—I Cor. 12:8; James 1:5; Luke 21:14-15; Acts 6:3.

3. Knowledge—I Cor. 12:8; Eph. 1:16-17; I Cor. 1:5, 6; 12:3; St. John 17:3.

4. Healing—I Cor. 1:9; Luke 9:2; Mark 6:13; 16:18; James 5:14-15.

5. Prophecy—I Cor. 12:10 I Cor. 14:1, 2, 5; I Thess. 5:19-20; Acts 2:17-18.

6. Discerning of Spirits—I Cor. 12:10; I John 4:1; Acts 5:3-4; Acts 13:9-10.

7. Tongues—I Cor. 12:10; Mark 16:17; Acts 2:4; Acts 10:46; Acts 14:39.

8. Interpretation of Tongues—I Cor. 12:10; I Cor. 14:4-28.

9. Working of Miracles—I Cor. 12:10; Gal. 3:5; Heb. 2:4; Luke 9:1-2; Acts 8:6-7.

Now Paul said in the 1st verse of the 12th chapter of I Corinthians that he did not want them (or us) to be ignorant of these spiritual gifts for they were to help us along our sipiritual life.

Sometimes it is necessary to put amendments to a constitution. And to find the one and only amendment that was ever put to the constitution of the Doctrine of Christ, we read in the 1st chapter of II Peter, beginning with the 5th verse.

"And besides this, giving all diligence, add to your faith virtue" power with God—Mark 5:25-30; "and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

Now, reader, I am sure, if you will take your Bible and will carefully and prayerfully study (not just read them over) the scriptures I have cited you to, you will find it does "make a difference which church you belong to."

And may the peace of God, the Father, and of Jesus Christ His Son, and the guiding influence of the Holy Spirit be with you in your search for truth, is my prayer.

WITH THE CHURCH IN AN EARLY DAY

(Mr. and Mrs. Clark have journeyed to Kirtland, Ohio to inquire concerning Joseph Smith and his doctrine. They meet the senior Joseph Smith, and other elders, who give them the gospel story.—W.A.S.)

Chapter 4 (Continued)

"But what did Christ call these things?"

"Signs which should follow the believer."

"The believer in what?"

"In the gospel, of course."

"Pardon me, Mr. Clark, but in whose gospel?"

"The Gospel of Jesus Christ: there can be no other."

"You are right; there can be no other, for 'there is no other name given under heaven or among men—neither is there salvation in any other.' Now, admitting this, let us reason together about this parting commission of Christ to His disciples. First, He sent them to preach His gospel unto every creature, and as a sign or a witness that it was His gospel, those who believed and obeyed it were to have power to do certain things, among which were casting out devils, speaking with new tongues, laying hands on the sick for their recovery, etc. Was this, or was it not a part of the gospels?"

"It must have been a part of it."

"Yes; and it was the confirmatory part, given for that purpose and having that effect, for we read, 'They went forth and preached everywhere, the Lord working with them and confirming the word with signs following. Does it not appear to you that to have any message which we are called upon to deliver confirmed, is a very important matter?'"

"It leaves those who reject it without any excuse for doing so."

"That is just the important factor in the case; for instance, not long since an infidel came to me, and he was well versed in the Scriptures. Like yourself, he was ignorant of the fact that it is not everyone who professes to believe the Bible who does believe it, and not knowing anything about our peculiar faith, only having been told that I was a minister of the gospel, he in the course of our conversation said to me, 'Mr. Smith, one of two things is evident; either that Christ was a base imposter and His religion a fraud, or that no one believes and obeys His gospel.'"

"Why do you come to a conclusion like that?" I asked.

"Because He sent you into the world to teach the people certain things, and promised that those who obey your teachings should do certain works, or certain signs should follow them; but when I have asked in regard to these things, I have been called a seeker after signs, etc. Now, if a friend of mine were to go back on me after that fashion, I would have nothing to do with him afterwards, and yet this is just what your Jesus is doing with you."

"Hold sir," I answered, "for I will not hear that name profaned; and moreover I tell you that your as-

sertion is false, for I have seen the words of Jesus verified in hundreds of instances; have seen all the signs which He promised should follow the believer, follow him; and you, sir, may see the same if you will go where there are those who believe on His word."

"Yes," he answered scornfully, "you will doubtless tell me that very soul which is converted to God, is in itself a stupendous miracle; but I would remind you that I am not speaking of conversions, as you are please to term them, but I am asking for the fulfillment of a certain promise, and I tell you your religion is a fraud and a humbug, and your Master promises you things He never intended to perform."

"Did I mention conversion to you, sir?"

"No, but that was what you meant."

"I do not know, sir, who gave you the right to interpret my meaning, and if you will excuse me I will tell you plainly, I meant no such thing. I have no authority to, nor do I wish to cast pearls before swine; we as a people preach the gospel of Christ, and know the signs Christ spoke of do follow the believers in that gospel, and I invite you to repent of your sins and be baptized for the remission of them, and see whether Jesus is not able to verify to the uttermost."

"How did he answer that?" said Mr. Clark, so absorbed in the thought as to forget his personal interest in the same controversy.

"He professed utter disbelief, but he asked where our people held their meetings, and I have seen him once or twice among the congregation."

Mr. Clark refrained from asking if he had seen the power of God when there, for the Spirit was reminding him of what the promise had been, and he knew that in time, if he had found the people of God, he would find these things with them; but now he was more anxious to know of the doctrine they believed, that he might test it by the light God had given in his study of the word.

As our object, however, in writing this brief sketch is to present a simple narrative of circumstances as they really happened, we pass over the hours which that night and the following day were given to conversation, and in which Mr. Clark learned to his entire satisfaction that he had found what he had been seeking for, simply remarking that he had been directed to the word of God, not only directed to it but held there, and in all things required to go according to it. He found no creed but God's unchanging law; no spiritualizing of the word of God, but a simple following out in the most direct manner of all the requirements of the gospel, and as this was what he had been seeking, and he knew it when found and ready to obey.

Their arrival attracted no great attention, for it was a thing of constant occurrence; and even then the house was filled with people, some from a greater distance even than they had come, hungering for the bread of life. In groups and in companies they were being instructed by Father and Hyrum Smith, and by other Elders who lived in the place. They were entertained free of charge, and when baptized, were sent on their way rejoicing. Many of them having been

ordained to preach the word, carried the glad news with them, and thus the circle enlarged, wave upon wave going out, bearing the glad tidings of great salvation.

The next day being the Sabbath, a large congregation gathered in the morning, and for the first time in his life Mr. Clark listened to a gospel sermon from one having authority to preach. In the afternoon the sacrament of the Lord's Supper was administered and then followed such testimonies as many had never heard before—prophecy, unknown tongues, intercession of tongues, with the melting influence of the Holy Spirit until it seemed a tangible presence felt by all.

After meeting they adjourned to the water, where the ordinance of baptism was administered to a large number, among whom was Mr. Clark; Mrs. Clark, however could not quite make up her mind, and was not baptized until the following morning; and the same morning a little babe was born in the house of Joseph Smith, who was also named Joseph, after father and grandfather; so if our young friends want to know the date of which we are telling them, they can find it out by asking brother Joseph how old he is. (The Joseph Smith, here referred to, is now deceased. W.A.S.)

The mother-heart of Mrs. Clark was already longing for her children, and early on Monday morning they prepared to return home. It was a disappointment to Mr. Clark that he had not seen Joseph Smith, but apart from that his mind was fully satisfied that he had found the Church of Christ, and above all the Spirit of God had borne witness to his spirit of the truth of the gospel of Christ as restored by the angel in the latter days; still it would have been a satisfaction not only to have seen Brother Joseph, but to have tested his ability to recognize him when he saw him. He was standing by the front window which overlooked the street, waiting for Mrs. Clark to come down as their team was ready and waiting. While standing there, absorbed in thought, his attention was arrested by a man who rode up on horseback, and jumping from his saddle, proceeded to fasten his horse. As he turned to enter the gate, Mr. Clark recognized him immediately, and turning to Father Smith, who was in the room, said,

"There is your son, Joseph."

"You must be mistaken; he will not be here for three weeks yet;" but as he spoke he rose and walked towards the window.

"I can not be mistaken, that is Joseph Smith."

"You are right, but what brings him home now?" and he turned towards the door just as his son came in.

So you see, my young friends, that God had shown to one man, at least, the servant He had chosen for the purpose of establishing His church in the last days, and many others have testified to the same thing. Joseph Smith did not in the beginning of the work, go out to seek and persuade men to become His disciples, but God himself moved upon the hearts of many who sought for His servants, and in their turn, when authority from God had been given them, they carried the glad tidings of life and salvation to their friends and neighbors.

Chapter 5

Our readers must not suppose that we have forgotten Daniel, for such is not the case, neither had Daniel forgotten his experience of the night in the woods; but with the exception of his mother, he had rarely spoken of it to anyone. His parents, but especially his mother, had noticed a great change in him from that time. He was just as lively with his younger brothers and sisters, but when they did not make demands upon his time, he was seldom found, when not at work, without a book in his hand, and most frequently that book was the Bible. And many times, when his mother, before retiring for the night, went into the room where her boys slept, she found him still awake, and knew that he had been listening to his father's reading.

Like Mary of old, she hid these things in her heart, and sometimes when they chanced to be alone, he spoke to her about the future and the thoughts which entered his mind.

"I heard father tell you his vision", he said to her one day, "and I believe it is true, and do you know, mother, I sometimes feel as though the Lord would let me have a part in the work, for I so often seem to hear the words, 'I shall not die, but live, and declare the works of the Lord.'"

"I hope and trust you are right, my son, and if God calls you to do any work for Him, that you will be faithful in it."

Daniel did not make any answer, but in his heart he was firmly resolved to give his life to the service of God. He knew that God had sent His angels to protect him the night he was a prisoner in the forest, and when he thought about it he felt that all he could do would be little, indeed, in comparison with what God had done for him. Having been near unto death, and expecting nothing but to be torn to pieces, limb by limb, he could realize, as he never had before, what it meant for Christ to lay down his life for his enemies. Life is very sweet to the young, and Daniel felt unspeakable gratitude for the preservation of his, and never could tell any one how real, how near God had seemed to him since that time.

It had now been six days since the young people had been left alone, and today they expected father and mother to come back to them. Everything in and about the house was made to look as neat as possible, and as the afternoon grew towards evening, the children all gathered in a group under the trees in the yard to watch the first turn in the road which would reveal the travelers to them. Lucy, the little blue-eyed sister of whom Daniel had thought so tenderly that night in the woods, was standing by his side, and was the first one to catch a glimpse of the spirited bay horses as they came rapidly down the road towards home. Then there was a general rush for the gate, and no sooner had the carriage stopped than Mrs. Clark sprang to the ground and returned the embraces of her children with a will.

"I am so glad to be at home again", she said, as after embracing each one, she walked with her oldest daughter, towards the house. "Have you all been well?"

"Yes, mother, quite well, but very lonesome. Did you have a pleasant time?"

"Yes, very pleasant, but I have missed my home and children very much, especially when night came, and I would have been much happier if I could have known that you were all well and happy. What a nice housekeeper you are, to be sure," said she, as she took in at a glance the tidy room and the neatly spread table in the room beyond, around which they were all soon gathered and partaking with a relish of the refreshments which their long drive made very acceptable.

The meal disposed of, amid many questions and answers on both sides, the little trunk which they had taken with them was opened and was found to contain some small present for each one of the children, together with quite a number of books and papers, among which was the Book of Mormon. This arrested the attention of Daniel, who asked his father if it was the book spoken of by the stranger who had stopped with them the other night.

"Yes, it is the same book."

"Why did he call it a Golden Bible? It looks just like any other book."

"I presume it is given that name from the fact that it was first written upon plates of gold."

"Who wrote it, father?"

"Men who were inspired of God; and after they had written it, it was put into a very tight box and buried in the ground."

"Who found it, and how long had it been there?"

"One question at a time, boys, and as the story is both long and interesting, let us first do our chores and then I will tell you about it."

The boys moved slowly away as if reluctant to go, but they had been trained to habit of perfect obedience; and the girls, while busy with their work, questioned their mother from time to time about what she had seen and heard while away. At last the work was all completed, and an eager group of listeners gathered around the table, all anxious to know the history of this strange book which was lying so quietly upon the table.

(To be continued)

OUR "POLITICAL" ACTIVITIES

To the Church, and to the Public in General

We are aware that certain of the so called "political" activities of the undersigned, have at times, been displeasing to some, and doubtless even offensive to those not fully understanding our aims and purposes.

Hereby, we wish to offer the following statements in the matter, for possible clarification:

As to it being offensive to any, that I have through the year been active in preaching the whole truth of the word of God, including the Commandments of God concerning His—"thou shalt not,—exact usury or in-

crease" upon the lending of money, I regret that any should be offended at that.

But my preaching, and teaching, and publishing, and declaring against that great sin among the wicked nations never fails to draw criticism from some who understand not the gravity of careless disregard of the law of the Lord concerning the mis-use of money.

My critics in this matter unwittingly follow the groove of the propaganda accepted by most sectarian churches, namely: that no minister may teach said Bible-truth without being condemned as a "babbler" in so-called "politics" etc.

In urging me to desist, some quote to me the Scripture which—states: "If the eating of meat cause my brother to offend, I shall eat no meat." etc.

Therefore I herewith make reply: If it were merely such a matter as eating meat, which were the cause of any being offended in me, then I too, would refrain from eating meat. However, if I find that any be offended because that I preach, teach, and publish God's eternal truth concerning sinful mis-use of money, and of consequent condemnation of God upon the wicked nations, is not that a different matter entirely? We believe that it is.

Should I cease to teach God's word concerning the mis-use of money, merely because some may become offended that I do so?

In such accusations against anyone, when wrongful criticisms are urged against any worthy endeavor, is common practice that many criticisms are based upon either error, misunderstanding, or at times, positive falsehood. May the same not be true in some of these wrongful charges against myself.

The charge that no minister should engage in "political" activities, is not only vague in inference, but unsupported by any Divine authority. In fact, quite the opposite is true, when the true meaning of "politics" as the science of government, and of God's word for our government, is correctly understood.

It is erroneously rumored that I have circulated petitions among the people to get my name listed as President of the United States. That accusation is not supported by any fact. In the face of my many forthright declarations made publicly, that I am aware of the fact that no man who opposes the great money-power's pet tenet of godless usury of money, could possibly be elected president of these United States without fabulous millions of money to pour into such a campaign, yet a number of conventions have so nominated me.

Also, in face of the fact that I have repeatedly stated before large audience that I do not aspire to any political office, that I do not want it, and that I am certain that I could not possibly attain it against such strength as the money-power in this country wields, yet several conventions have insisted upon my nomination for the presidency. Am I to be charged with some infidelity to my ministerial calling, because of that?

Or, are such assumed inferences but a part of the evil ruse of the wicked one, by the which men and na-

tions are kept under bondage of the money-tyrants, war-lords and glutted oppressors, through the ages? The thoughtful reader must answer those questions for himself.

Is it culpable upon my part, that I have in my preaching before large audiences, urged that (in order for the nation to obtain the favor of God for our safety our peace, and our security) we should obey the commandments of God? Some dear, good, people seem offended because I have done exactly that.

Can anyone justly accuse me of wrong for teaching the people that we should obey the commandment of God, for our own national security?

Such accusations would be founded only upon either misunderstanding, or misrepresentation, or something purposefully worse, somewhere.

Should I not be true to God and His word, even though few, or many mis-informed people might take offense against me for doing so?

I can not answer that question with a clear conscience before God, if I defer to the criticisms of men, rather than I continue loyal to God and to His plainly written word. However, just as far I as I can conscientiously do so, I do hereby defer to the kindly expressions of some, in this matter. I am aware of the sad fact, that the vicious under-cover government by the money-power in our fair land here, has seized control, by means of a godless military machine, which utterly ignores the will of the people as it is expressed in our civil law. This wicked undercover money-power government overrides the constitution of these United States of America, with utter disdain! It thus reduces Washington, D. C., in political crime, almost to that of a modern Sodom and Gomorrah!

We are also aware that said satanic power now in control, will stop at nothing to gain its ends! Those ends are: determined war for increased world power! And this, at any cost!

We are aware that for any patriot in our nation, at this present time, who might, even by Divine aid, obtain the political support of the mass of our citizenry, that man's life would not be worth the ashes of a rye straw, if he should stand in the way of the political aims of the money-power guggernaut, now crushing every humble justice in its black path of destruction.

In my prayerful, and careful consideration of these sad facts; and as also shown to me by the light of a clear and certain vision of the night, given of the Lord last night (Thursday, April 12, 1951), I have decided to defer to the kindly criticisms of friends as far as possible, all of whose opinions I respect most cordially. I therefore, hereby announce to them, and to the public, my withdrawal from all "political" activity as such.

I shall henceforth, but lift the warning voice of the word of God in my preaching, concerning the destructions and the calamities which must, in their Divine fury, as a result of sin, sweep our country, and the whole world.

I must continue to declare, and to warn of these

furios calamities, which are surely approaching as a result of the sinful disregard of the laws of God, by the wicked nations, who by disobedience to God, bring down His wrath upon themselves.

But in compliance with the kindly expressed opinions of some, I desist from any "political" activity as such, which campaigns for political office in any way.

Signed this day and date of April 28, 1951, at Milwaukee, Wisconsin, and mailed to our good Editor of **Zion's Advocate**.

Yours for the cause of Christ, and for righteousness among men by obedience to God,

APOSTLE JAMES E. YATES

2964 Newton Ave.

San Diego, California

INDEPENDENCE ITEMS

(Continued from page 87)

occupants, and also obtained much factual evidence to substantiate the Book of Mormon. They hope at some future more favorable date to renew their quest and carry to the people the gospel of Christ.

Bro. Donald E. McIndoo of Phoenix, Arizona is visiting at the home of Bro. and Sr. C. L. Wheaton. Don expects to attend the reunion at Grand Junction where he will meet his parents, Bro. and Sr. Ed. McIndoo, and return to Phoenix with them.

Attendance at our services continues to be good. We feel it is because of the abundance of the Holy Spirit which also attends. An outstanding service was that of May 13, Mother's Day, with special music arranged by the chorister, Bro. Nicholas Denham, and a very instructive sermon by Bro. J. M. Case. Another outstanding service was the first sermon preached by our newly ordained priest, Bro. Marvin Case. The strength of his words was further enhanced by his real sincerity and humility. Much good work will be done by this young man for his Master if he continues in the same spirit which attended his first effort.

News has been received of the death of a brother of Freddie and Collette Joe, young Indian children who were baptized last summer by Bro. Rolland Sprague. Because of this sorrow their parents will not permit them to make their usual summer visit at the Sprague home. They have made many friends here who will miss them very much.

Our friend, Mrs. Till, whose letter about her work among the Navajos appeared recently in the Advocate suggests there is a great need for baby clothes among these Indian people just now. She also asks us to begin collecting outgrown overshoes to be sent later. Many Navajo children must walk five and six miles to school. Any of our readers who may have such articles are asked to send them to the Church of Christ, Box 472, Independence, Mo.

MARION SPRAGUE, Advocate Reporter