

# 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 34

Independence, Missouri, March, 1957

No. 3

## God's Servants

O ye, with God's true calling  
Go ye out into the field;  
Preach the gospel of our Lord,  
Those who hear it may yet yield.

Seems the world is just wand'ring,  
'Tis not long before the end.  
Go ye out as did Jesus;  
He stands by you to defend.

Ye must go as Christ's shepherds  
'Mongst all people; the lost sheep  
Wand'ring weary, all alone;  
Waken them from their sound sleep.

Peace the gospel, salvation,  
To the world and everywhere;  
Keep that beacon light burning,  
To help guide the weary there.

Wake ye! all chosen shepherds,  
For ye have not time to spare;  
'Tis not long 'fore Christ's coming,  
Seek your God in mighty prayer.

—Cora B. Bigham.

## CONTENTS

Editorial .....	Page 34	My Testimony .....	Page 44
From the Council of Twelve.....	Page 35	News From Locals.....	Page 45
Original Articles .....	Page 38	Conference Announcements .....	Page 47
From Three Committees.....	Page 44	Notices .....	Page 48

## 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 BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Entered as Second-Class Matter May 14, 1929, at the Post Office of Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50 In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

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

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### EDITORIAL

The close of another conference year is near at hand. As we take an inventory of the year's activities, we should try to evaluate our contributions to the success of the Lord's work. Have we, as individuals, given that which has built a stronger work? Have we, as a people, made forward strides in our mission to carry the message of salvation and hope, the fullness of the gospel, to those who sit in darkness?

The recent report from our brother Fernando and his associates in their work in Yucatan is indeed most encouraging in view of our present situation.

While looking through the May, 1939 issue of the Advocate, which gives a full account of the Minister's Conference of that year and which set up many of our present regulations, we find a number of testimonies of the presence of the Spirit of God and of the bright outlook that those present felt.

One testimony, recorded in that issue reads, "In conclusion, we would mention the fact that we were not left to ourselves, but that in the prayer meetings, the preaching services and all such devotional services the Spirit of God was present in power, and His voice was heard in our assemblies in the outward gifts of the gospel, tongues, prophecies, etc. And for the first time in our connection with the Church of Christ, we closed the conference with a prayer and sacramental service which, in itself, was a veritable Pentecost, and melted to tears and dissolved personal differences, and made us ONE in our coming to you as the servants of God."

The secretary of the conference closed the minutes of that conference with these words: "After two hours and a half of 'sitting together in heavenly places,' it was moved to adjourn according to previous resolution. Carried.

"'Blest Be The Tie That Binds.' was sung, and the assembly stood with bowed heads while the bene-

diction was pronounced by Apostle A. M. Smith (see page 71).

"Thus ended one of the most important and constructive conferences ever held by the Church of Christ."

During that closing assembly, Apostle Arthur M. Smith delivered the following message:

"Thus saith the Spirit, at this time, unto you my ministry, as you go from this place fed by the hidden manna, filled with the Spirit that I have poured out upon you, Go unto those who have been denied this privilege, that they too may partake of the spiritual manna that you have enjoyed.

"Yea, and inasmuch as this shall be accomplished, and you bear the message that has been brought to you here in this place, the message of love and mercy and peace, carrying with it the message of the gospel of the Son of God restored in these last days, there shall come to the people of this church that uplift that shall cause them to rejoice in the service of God, and go forward without hesitation unto the consumation of his purposes. Thus saith the Spirit."

Not long after that conference came the war which curtailed the church's activities, as many of us will remember.

Following the war, the church pushed out to carry on her missionary activities which included the renewing of her activities abroad as well as opening the new field in Yucatan. The readers of the Advocate have been cheered by the testimonies of hope and comfort, resulting from these activities, born by members both at home and abroad.

May we stop and carefully take stock to see if we are making the progress that we should. Are we using our time and our talents to do the work to which the Lord has called us, the carrying of the fullness of the gospel to those who have been denied these things?

In III Nephi 10:1-4 we read, But if they (the gentiles N. F. D.) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people.

Our task is to carry the fullness of the gospel as contained in the Bible and the Book of Mormon to this remnant of Jacob as well as to other people in order that the city may begin to be built as Christ said it would be.

The headlines in the newspapers are ablaze with warnings of the impending disaster that is coming upon this nation and we, though we have long known of its coming, waste our time and talents in quibbling over points of doctrine.

We are reminded of the song which reads, "Awake to union and be one, or, saith the Lord, ye are not mine." Let us lay aside these side-issues and get to the task of building upon that solid foundation while there is time left, because the time is running out.

N. F. D.

### FROM THE COUNCIL OF TWELVE

Independence, Missouri  
January 25, 1957

To the Membership of the  
Church of Christ (Temple Lot)

Greetings:

We the Council of Apostles wish to call your attention to the "Declaration and General Epistle" of the Council, as published in the December, 1956, Advocate, and

Whereas there has been much misunderstanding as to the purpose of the Council in publishing of these two documents, namely, the General Epistle and Declaration,

Therefore, in view of the misunderstandings which have prevailed, we, the Council, have again met as of January 14, 1957, and have made a further study of the pamphlet, "Plain and Precious Things."

After prayerful consideration and a second study, we wish to affirm our first opinions as set forth in the "Epistle and Declaration".

However, we wish it understood by all who may be concerned that there was no intention on the part of the Council of Twelve to criticize any of the parties, Boards or Committees, who have had part in publishing of this study guide, "Plain and Precious Things", but our only object and purpose was to call attention of the saints, that there were errors in this document as to application and quotation and doctrine.

We have completed a list of what we believe to be errors, misquotations, missapplications, and false doctrine.

We have placed a copy in the hands of the various committees and boards in the hope of bringing about a better understanding.

If desired, for study purposes, copies of this list may be had by writing to the Secretary of the Council of Apostles. Address:

William A. Sheldon, Box 472,  
C/o Church of Christ (Temple Lot),  
Independence, Missouri

We further state that we cast no reflections or accusations upon any of the Committees or Boards who may have been involved in the publishing and distribution of this pamphlet.

Again, may we urge great care to be taken in the study of this pamphlet.

May God bless us all in our efforts to work together to promote the cause of righteousness, and to the glory of His Son Jesus Christ.

William A. Sheldon  
Secretary Council of Apostles

### CORRECTION OF THE PAMPHLET ENTITLED "PLAIN AND PRECIOUS THINGS"

1. QUESTIONED—Foreword. "The following study has been designed to be as objective as possibly in as many respects as was felt prudent and allowable."

We questioned if anyone would prevent another from presenting truth. Truth should always be allowable.

2. MISAPPLICATION—Page 4, par. 3. "The Book does not define itself as an "added witness of Christ." It is a witness **for** Christ, as indicated in the Book of Mormon, page 37; 183; and page 157:58-60.

3. MISSTATEMENT—Page 4, par. 4. "You might quite accurately define the book as a history of ancient America or the Indian people and a narrative of God's dealing with these people. (Ether 1:1, page 714, B. M.)."

Citation of Ether 1:1 does not apply to the statement, "or the Indian people", as the Jaredites were not Indians. The name, Indian, applies to those people known as the Lamanites. I Nephi 3:134; II Nephi 4:31-36; Alma 8:3.

4. INSUFFICIENT QUOTATION—Page 5, par. 2, "If we read Ezekiel 37:15-16." This reference should continue through verse 26. Ezekiel 37:15-26.

5. QUOTATION—Page 5, par. 5. "Ezekiel 38:17", has been corrected by the Sunday School Association to read "Ezekiel 37:17".

6. INSUFFICIENT QUOTATION AND MISSTATEMENT—Page 5, par. 6. "In Deuteronomy 33:13, Joseph's land is described as a land of milk and honey . . ."

The land of milk and honey applies, in the Scriptures, only to the land of Canaan. (Joshua 5:6; Exodus 3:8). Deuteronomy 33:13, does not mention **everlasting hills**; Deuteronomy 33:15, mentions **lasting hills**. Genesis 49:26, mentions **everlasting hills**.

6A. MISQUOTATION—Page 5, par. 7. "The chief things of the ancient mountains, and the precious things of the everlasting hills."

If the reference, Deuteronomy 33:13-16, is used this paragraph may be used except for the word, everlasting. The wording in Deuteronomy is, **lasting**

6B. Ambiguous—Paragraphs 2 and 3 on page 6 are vague and indecisive in their wording. This appears to be citing another's interpretation without giving their own.

6C. MISSTATEMENT—Page 6, par. 4. "Again in Isaich 29:11-12, we see that a book will be brought to a learned man," etc.

It should read we see that **the words** of a book will be brought to a learned man," etc.

6D. MISSTATEMENT—Page 6, par. 5, line five, "Countless ages."

This word, "countless", should be deleted, as the time which thus passed is ascertainable. It should read, "the people were dead for ages."

7. QUESTIONED—Page 6, par. 6. "The author used most of the first volume of the History of the Church of Jesus Christ of Latter Day Saints, 1805-1835, by President Joseph Smith and Apostle Heman C. Smith, of the Reorganized Church, published in 1922." \* \* \* See Footnote.

Did the author use the history published by the Church of Jesus Christ of Latter Day Saints, and the history published by the Reorganized Church of Jesus Christ of Latter Day Saints, or from just one of them, and if so which one? The author's statement is indefinite.

8. MISSTATEMENT—Page 8, par. 1. "These stones called the Urim and Thummin and the accompanying breast-plate were to be the power of seers in ancient, and former times."

The power is not in the breast-plates and Urim and Thummim, but rather in the command from God to use these stones. B. M. page 232:72-75; Page 291:15-21.

8A. MISQUOTATION—Page 8, par. 2. Acts 3:22-23. "They who would not hear his voice should be cut off from among the people."

It should read: "Every soul, which will not hear that prophet, shall be destroyed from among the people."

9. CORRECTION—Page 11, par. 4. "The Church of Christ." "The" should not be capitalized.

9A. CORRECTION—Title page of Book of Mormon citation; R.L.D.S. Church History Vol. 1, page 83.

9B. CORRECTION—Page 12, par. 4, "Verse 173". It should be verses 152-173. Alma 16:152-173.

10. CORRECTION—Page 13, par. 1. "... Faith and hope are vain..." It should read "... Faith and Hope is vain..." Moroni 7:49.

11. CORRECTION. Page 13, par. 3. "... I will **show** unto the world..."

It should read "... I will **shew** unto the world..." 2 Nephi 11:145.

12. DELETION. Page 14, par. 2. "Wherefore my beloved brethren pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may see him as he is, that we may have this hope, that we may be purified, even as he is pure." Moroni 7:53.

There are 18 words left out. It should read: "Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may BECOME THE SONS OF GOD, THAT WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM; FOR WE SHALL see him as he is, that we may have this hope, that we may be purified even as he is pure."

13. CORRECTION—Page 14, par. 3, "... **Show** thee my faith by my works..."

It should read, "... **Shew** thee my faith by my works..." James 2:18.

14. CORRECTION. Page 15, par. 1. "... inherit kingdom of God..."

It should read, "... inherit kingdom of heaven..." Alma 3:89. 2 Nephi 12:78, should be 12:75-78.

15. MISSAPPLICATION—Page 15, par. 3. "Romans 3:20."

This quotation refers to the law of Moses.

15A. AMBIGUOUS—Page 16, par. 1. "But rather return unto them, and acknowledge your faults and retain that wrong which ye have done."

If Alma 19:5-20, is read, an understanding of the instructions Alma is giving to his son, will be had. He is telling his son to return to those who knew of the things he had done, and acknowledge his own wrongs so they would not follow his example. That way, only his own sin would be upon him.

15B. CORRECTION—Page 16, par. 3: "... Ye know that **you** deny it..."

It should read, "... Ye know that **ye** deny it..." Alma 19:8.

16. FALSE DOCTRINE—Page 16, par. 3. "For behold, if ye deny the Holy Ghost when it once has been placed in you, and ye know ye deny it, behold, this is a sin which is unpardonable; (It might be well to carefully consider these words. Do they indicate that this is the only sin which will not be pardoned? It cannot be supposed that such is meant by this, for many other sins will not be repented of, and they also will not be forgiven)."

Nothing is indicated in this statement that distinguishes between sin and the sinner. Sin is the act; the sinner is the one who commits the act. It does not make it an unpardonable sin just because some person does not repent of it. Matthew 12:31, we read: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. (32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Note that Christ said men. He does not say, man. Men, indicates the individual separately; man, would indicate collectively.

17. CORRECTION—Page 16, par. 2. “. . . and if he confesses his **sin** . . .”

It should read “. . . if he confesses his **sins** . . .” Mosiah 11:139.

17A. MISAPPLICATION—Page 17, par. 2, line 7 and 8, “except we are willing to fulfill all these conditions we **impose** on his mercy, etc.”

The use of the word “impose” here is misapplied, as it would indicate an ability to impose upon the mercy and justice of God by trickery or deception, presuming upon His ignorance. God is neither ignorant, nor susceptible to deception. We might, in our ignorance, **presume** upon his mercy and justice, that is “to act or proceed presumptuously on a presumption; as, ignorance presumes where knowledge is timid.”

18. MISAPPLICATION—Page 17, par. 2. “James 2:10-11.”

James is referring to the law of Moses in this scripture.

18A. FALSE DOCTRINE—Page 17, par. 3. “\*For by returning to our former sins or committing other sins we forfeit the privilege of grace, which is Christ’s atonement, and we become again as though there had been no atonement.”

Under the above citation (\*) in the tract, it is claimed “we forfeit the privilege of grace . . .” Grace means: Mercy, Favor, Kindness. According to Mosiah 11:139, and Moroni 6:8, this is not the case, but mercy is still extended unto us, and our sins will be forgiven as often as we repent.

Alma 19:105, cited with this statement, states, “. . . and the atonement bringeth to pass the resurrection of the dead . . .” All will be resurrected regardless of whether they are righteous or unrighteous.

19. FALSE DOCTRINE. Page 17, par. 5. “. . . If we die in sin, or guilty of sin unforgiven, we cannot be redeemed . . .” I Corinthians 3:14-15: “If a man’s work abide which he hath built thereupon, he shall receive a reward. If a man’s work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.”

The above scripture would indicate that even though we had not fully attained perfection, it does not indicate that our names are blotted out of the Lamb’s Book of Life. The Scriptures do indicate that those names are written in His Book will be saved. Revelation 20:12; Daniel 12:1; 3 Nephi 4:66; Alma 3:100. Those whose names are not found written in this Book of Life will be lost: Revelation 20:15.

20. Attention is called, that most of the Scripture on Repentance, in the Book of Mormon, is addressed to those who heard the Gospel.

21. CORRECTION—Page 18, par. 4. It reads: “Nephi 6:48-50.” It should read: Nephi 6:48-55.

22. DELETION—Page 18, par. 5. “. . . he humbleth himself before the Father that he would be obedient unto Him . . .” 2 Nephi 13:9. It should read: “he hum-

bleth himself before the Father AND WITNESSETH UNTO THE FATHER that he would be obedient unto him . . .” There were five words deleted.

23. FALSE DOCTRINE—Page 19, par. 1. “Therefore, while he himself was without sin, yet having taken the responsibility for our sins, it must needs be, in order to fulfill all righteousness, that he too must be baptized.”

Nowhere in the Scriptures do we find baptism by proxy. It is not found where one man was baptized for another, neither do we find where Christ was baptized for us. He was baptized to fulfill all righteousness; (Matthew 3:13-15). He left us an example that we should follow in His steps, (1 Peter 2:21). We find (1 Nephi 3:86-87) that He was slain for the sins of the world.

24. CORRECTION—Page 19, par. 3. “. . . danger of death, hell and endless torment . . .” It should read: “. . . danger of death, hell and AN endless torment . . .” Moroni 8:22.

25. MISAPPLICATION—Page 20, par. 4. Under the heading, “How is it performed?” Reference is made to Mosiah 9:33-48. In the 44th verse we read the words that Alma used in his baptism. These words are not the same as the one’s that Christ commanded to be used when he was among the Nephites. After Christ had given the Nephites the method of baptism, (3 Nephi 5:23-26), He spoke these words. (Verse 28), “And according as I have commanded you, thus shall ye baptize.” We can see from these two passages of Scripture that we must use the same words that Jesus commanded to be used, also we must use the same method of immersion: Immerse the candidate. The one officiating must not go under the water with the first candidate like Alma did.

26. CORRECTION—Page 22, par. 5. “. . . save the Son, and he whomsoever the Son will reveal him.” Matthew 11:27. It should read: “. . . save the Son, and he TO whomsoever the Son will reveal him.”

26A. The second paragraph under the subject, “Laying On Of Hands”, does not deal with this subject.

26B. CORRECTION—Page 22, par. 3. “. . . For by him were all things created that are in heaven, and that are in the earth . . .” (Colossians 1:16). It should read: “. . . For by him were all things created, that are in heaven, and that are in earth.” The word (the) should be left out.

27. MISSTATEMENT—Page 23, par. 3. “When Paul went to the Ephesians who also had been baptized, he learned that they had not even heard of the Holy Ghost; and when he laid his hands on them, the Holy Ghost fell upon them also.” (Acts 19:1-7).

The reading of this reference does not indicate that the one who baptized this group of Ephesians had authority to do so, but rather indicates the opposite. He apparently had never heard the Gospel of Christ, so did not know of the Holy Ghost. John the Baptist left no one to carry on his work; it had been completed. He referred the people to Christ, (Matthew 3:11-12) also (John 3:26-30). Therefore it was necessary for Paul to baptize them, (Acts 19:5) in the name of the Lord Jesus

(continued on page 42)

## ORIGINAL ARTICLES

**NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.**

### THE SACRAMENT

In Moroni 6:6 we read the following statement: "And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls; and they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus." The latter part of this verse is what we will be most concerned about at this time for we notice that the church did meet together oft to partake of the bread and wine. When Jesus appeared to the Nephites one of the things he stressed was the partaking of the bread and wine. "Jesus commanded his disciples that they should bring forth some bread and wine unto him." III Nephi 8:28. Then he break the bread and blessed it and gave unto this disciples, and his disciples in turn gave unto the multitude. This is done in remembrance of the body of Jesus and is a testimony to the Father that those who partake of the bread do always remember Jesus. If they do always remember him they shall always have his Spirit to be with them. (See III Nephi 8:29-36 and Moroni 4:4). Then Jesus also gave the disciples the wine of the cup to drink and commanded that they should give unto the multitude to drink. "And when the disciples had done this, Jesus said unto them, Blessed are ye for this thing which we have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you." III Nephi 8:39.

From the preceding paragraph we can see the importance of partaking of the bread and wine. Jesus set up a manner in which this was to be done. Now if we were to travel to the various locals of the Church of Christ we would find that there are different ways of administering the sacrament. We would find some using wine and others using grape juice in remembrance of the blood of Jesus. (There are even those of the restoration movement who use water.) Then this wine or grape juice would be passed by some in a common cup (container) while others would use individual containers. The bread used by some would be unleavened bread while others would use leavened bread. Some would believe that the sacrament could be passed to non-members while others would believe that it should be passed to baptized members only. Now all these different methods lead to confusion. In John 17:20-22 Christ prayed that all who would believe on him might be one. The purpose of this article is that we might become of oneness of thought concerning the sacrament, and that it might be administered in a uniform manner.

First, we shall start with the wine. Let us check and see what the actual meaning of wine is. In Webster's Collegiate Dictionary (Fifth Edition) we find wine

listed as the "fermented juice of grapes". The Encyclopedia Britannica says that "Wine is the naturally fermented juice of the grape". Also, if we would read further in the same book, wine can refer to other products such as "fruit wine, citrus wine, apple wine, and raisin wine", but standing alone wine is of the grape. From the foregoing mentioned definitions of wine, grape juice could not be wine as it is not a fermented juice. Now if we were to check the word wine in both the Bible and the Book of Mormon we would find that oft times there were those who became drunken with the use of it thus showing that it was a fermented juice. In I Nephi 1:107-108 we can read where Laban was drunken with wine. In Mosiah 10:9-13 we find that the last tribute of wine was given to the Lamanites that they might be drunken. Noah drank wine and was drunken (Gen. 9:20-21). At the day of Pentecost there were those who thought that the Apostles were full of new wine, but Peter said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day." Acts 2:12-15. According to this even new wine could make one drunken. Hosea 4:11 says, "Whoredom and wine and new wine take away the heart." We could give many more references but the foregoing should be sufficient to show that wine can make one drunken.

Some might say that it really does not matter if we use grape juice in place of the wine as long as we remember the sacrament. When Jesus commanded his disciples to bring bread and wine unto him (III Nephi 8:28) he evidently meant wine or he would have specified grape juice. When Jesus told the disciples about the manner of baptism he told them that they should immerse the people in water; he did not say that sprinkling could be practiced in its place. It is definite that in all the instances mentioned in the Book of Mormon that when the people met together to partake of the bread and wine that wine was specifically mentioned (III Nephi 8:28-30, 77; 9:42-44; Moroni 5:1-3; 6:6). In Matthew 26:27-29 Jesus refers to it only as the fruit of the vine, but wine is actually a fruit of the vine. At a marriage in Cana of Galilee Jesus made wine of water (John 2:1-10). When the ruler of the least had tasted the wine that was made from water, he called the bridegroom and wanted to know why the good wine was kept until last for usually the good wine is brought out first, then when the men are well drunken they bring out that which is worse.

The manner of administering the wine is given in Moroni 5:1-3, and in verses 2 and 3 we find this statement: "Behold, they took the cup, and said, O God, the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it," etc. When Jesus gave wine to his disciples he commanded "that they should

take of the wine of the cup, and drink of it, and that they should also give unto the multitude," III Nephi 8:37. In Mark 14:22-25 (Also Matt. 26:26-29) Jesus "took the cup, and when he had given thanks, he gave it to them: and they all drank of it." From I Cor. 11:25-28 we also find the mention of "the cup" which cup is the new testament of Christ's blood. By reading I Cor. 10:16 we can learn that "the cup of blessing" is "the communion of the blood of Christ." In all the above mentioned references there is no mention of individual containers. The meaning of the word cup is "a small open bowl-shaped vessel to hold liquids; the containing part of a drinking vessel that has a stem and a foot; a drinking vessel and its contents" (Webster's Collegiate Dictionary, Fifth Edition). After the disciples had drank of the wine of the cup they were commanded to give unto the multitude that they might drink of it (III Nephi 8:37), and in verse 38 we read where they gave to the multitude. Evidently the disciples each passed a cup as it says the gave to the multitude. For Jesus set the example when he told them to take of the wine of the cup.

Before Jesus gave bread to his disciples he "break and blessed it" (III Nephi 8:30), and then gave to his disciples. In Moroni 4:1-4 we can read the manner of their elders and priests in administering the flesh and blood of Christ. In verse 2 of this passage we find that the elder or priest did minister it. At the Lord's supper Jesus gave bread unto his disciples saying, "Take, eat; this is my body." (Matt. 26:26). Now this was "the first day of the feast of unleavened bread" (Matt. 26:17-25), and the disciples of Jesus made ready the passover. When evening was come Jesus sat down with the twelve to eat the passover. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples," Matt. 26:26. In this we want to notice that Jesus and the disciples were eating the passover and were using unleavened bread. As they were eating Jesus took bread and gave to his disciples, and undoubtedly this bread he gave them was the unleavened bread of which they had just been eating. All the references after Christ's ascension in the Bible just say bread, and the same holds true for the Book of Mormon. It doesn't come out in so many words and say whether it is leavened, or unleavened, but since Christ must have used unleavened bread at the last Supper it would be well to use unleavened bread in remembrance of the body of Jesus.

From the reading of III Nephi 8:32 we can learn to whom the bread should be passed for Jesus said, ". . . give it unto the people of my church, unto all those who shall believe and be baptized in my name." After Jesus had passed the wine to the disciples and they in turn to the multitude, he said, "And this shall ye always do unto those who repent and are baptized in my name." III Nephi 8:40. Now this specifies that the bread and wine shall be passed to the people of Christ's church unto those who repent and are baptized in the name of Jesus. Of course we realize that Jesus passed the bread and wine to the disciples and they to the multitude, and yet at this time they were not baptized in the name of Jesus. Undoubtedly though these people had been baptized unto repentance for in III Nephi 3:66-70 we read where many were baptized

unto repentance by Nephi and the men that were ordained of Nephi. Also in III Nephi 4:66 we find that the more righteous people were saved from the great and terrible destruction that took place at the crucifixion of Christ. These were those who received the bread and wine. Even though Jesus caused that they should receive the bread and wine, he specified that it should be passed unto those who repented and were baptized. In III Nephi 8:60-65 Jesus gave a commandment that those who passed the bread and wine should not knowingly pass to anyone who was unworthy. According to these verses those who have not repented and been baptized are unworthy, because we read in verse 62 that if he repents and is baptized in Jesus's name then shall the flesh and blood be ministered unto him. Moroni gave "the manner of their elders and priests administering the flesh and blood of Christ unto the church." (Moroni 4:1-4). In I Cor. 11:27-34 we read where each member is supposed to examine himself and his own worthiness before partaking of the body and blood of the Lord. Paul must have been speaking to the members as he referred to them as brethren in verse 33.

Many of us at Grand Junction, Colorado, have wondered concerning the manner in which the sacrament should be administered; therefore, we took it up in a men's study and came to the foregoing conclusions as a majority. We realize that this is in harmony with various other locals.

By Marvin E. Ely

### HAS CHRIST CHANGED OR HAS MODERN CHRISTIANITY MODERNIZED?

Elder George Brantner

The Bible comes to us containing revelations of God's will to man, and the first words He spoke were "Let there be light", Gen. 1:3. As we go on further into the study we find out in I John 4:8 that God is love. This harmonizes beautifully with our Creator, hence we must realize that God is light; God is love. Anything different from this does not represent God as He is represented to us in the text.

We must realize that He has power to put all enemies under His feet for He is the Author and Finisher of our faith. I would like you to remember that He has power to "destroy him that had the power of death" (Heb. 2:14), power to destroy the devil. Now has the Savior this power? Listen, "All power is given unto me in heaven and in earth", Matt. 28:18.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen, and have the keys of hell and death," Rev. 1:18. Now keep these references in mind for we will come back to them later. I have quoted from the Bible the power which is His. Yes, He has all power both in heaven and on the earth. Still further, He has the keys (in other words authority) of hell and death. I would like to refresh our minds to other attributes of our Savior that must not be overlooked, justice, mercy, grace, goodness, and truth. These should be recognized in our search for light, an element which, I must say, leads men to repentance.

Permit me to make a quotation from the scripture before going further. Paul, a writer of the New Testament, says, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. Again he says, "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19. Friends, I did not put these quotations in the Bible, neither am I going to take them out, nor am I going to change them, nor put my own interpretation on them, but I will try to use the Bible, which has been given to us for a lamp unto our feet, or a guide to our pathway to life. In the foregoing scripture, both old and new, we realize it was written for our learning, and if that hope is confined exclusively to this life it would make us of all men, most miserable. Jesus makes this statement in John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

In searching the scriptures, both old and new, we learn that the mission of our Savior in this world is so far-reaching in its final results, as to warrant us having hope for men even after this earth-life has ended. This hope is not confined to the few who have had the privilege of hearing and obeying the gospel in this life, but it is extended to the thousands that have not been so blest during life.

If I were to limit God's power to a certain few or those that have heard the gospel, I would be limiting His power, and as we go on I will try to prove by scripture that there is no limit to His power. Keep in mind a former quotation, Matt. 28:18, "All power is given unto me in heaven and earth." Could you ask anything more than all?

Many entertain the idea, seemingly at least, that a portion is created for the devil, but, thank God for those who wrote the Bible, they had a different scriptural view. If we are to believe that all things were created for Him and by Him, where does it give anyone the assumption of anything different, unless they are trying to change God's plan? I quote John 1:3, "All things were made by Him; and without Him was not anything made that was made." Please do not misunderstand me, there were some things that had no beginning nor end, but why He created all things is revealed to us in Rev. 4:11, and in reading this text you will find it was created for God's pleasure. Possibly it would be best if we found out what the pleasure of the Lord is.

May we go back to the Old Testament and quote a passage or two. Ezek. 18:23-32, "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" He is asking a very important question of all His creation. Then in verse 32 He makes a very clear statement, "For I have no pleasure in the death of him that dieth, saith the Lord God." And further on in the same text we find that He has no pleasure in the death of the wicked, but He does take pleasure in seeing him turn from his wicked ways and live. We are told that there is great rejoicing in heaven over the repentance of one sinner. What a shout will go up in heaven when all the world will remember and return unto the Lord.

We have said something about God's pleasure. We want to make a few statements as to the will of God. He, not willing that any should perish, came to do the will of the Father. "I will in no wise cast out." In studying God's will in your Bible, open to II Peter 3:9, John 6:38-39, last not but not least John 6:37. May we remember that in no wise will he cast out. Again remember that all things were created for Him and by Him. Surely it will help us to realize that not one soul should perish.

We believe that it is God's will that men should be honest and truthful, but you and I realize it has not been done, so God sent His Son to call sinners to repentance and showed just how and what should be done. Let us turn and examine the mission of Christ in this world. I believe it is to bring about the eternal purpose of God. In writing it is my purpose to help enlighten your minds that you might help to further this great gospel work of the Restoration. We are told by the divine scripture that He has laid out a straight and narrow course and few there be that find it. We touched on what He came to do and what He came not to do. I believe He came to save sinners, to save a dying world, to call sinners to repentance. We have examined the mission of Christ toward the dying world and all the human race, to a small degree. We might relate His mission to His enemies. Are not His enemies the sinners, the wicked, the ungodly? In a certain sense, yes, but He came to reform them and to make them His friends; they are not real enemies of God. They must learn obedience just as a child learns from his earthly parents. True, we may be rebellious at times, but it is because of ignorance concerning God's will. Let us turn to Matt. 13:39 to find who the real enemy of God is, remembering that He did not come to reconcile nor to save His enemies, for in Paul's testimony in I Cor. 15:25, we read, "For he must reign, till he hath put all enemies under his feet." We find the tares are the children of the wicked one, and he that sowed them is the devil. I Peter 5:8 tells us the devil is our adversary and is walking about, seeking whom he might devour.

In Heb. 2:14, we will find in what manner Christ's mission will affect the devil. Christ's mission was to save the sinner, but the opposite effect was upon the devil, which was to destroy him; but Satan had a long time to work and has accomplished very much which has been very effective in causing men to rebel against God. Now, as we have found that the devil is to be destroyed, let us find what will become of his works. Will they abide through eternity thus defeating Christ's purpose to save those who have been led captive by the devil, or must they share the same fate as the author?

I do not understand it to be so for the Bible is very plain. I John 3:8, . . . "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The devil is not content to sin alone. He commenced in the Garden of Eden and continually since has been putting sin in the minds of the people. Let us find what the effect of sin is in Rom. 5:12; Rom. 6:23; Jas. 1:15, then we must realize the effect of sin is death, and sin is to be "put away" and the last enemy to be



destroyed is death according to Paul in I Cor. 15:26. Still the work is not complete for in Rev. 6:8 we find hell associated with the devil. Rev. 20:13-14 tells us that they go together. They will be destroyed together but first they must give up (deliver) their dead, this deliverance to take place about the time the devil is destroyed, and does not refer to those who love him and keep his commandments in this life for Jesus makes this statement of His followers through His Apostles, John 8:32; I John 4:18; therefore those who love God and keep His commandments in this life are not in bondage through fear of death for they are made free through obedience to the truth, and their perfect love has taken away that fear of death. There are some however who are in bondage through fear of death all their lifetime. They obey not the truth but are dragged down to hell until the time when death and hell are to be destroyed. Then they shall be delivered from their bondage, as just quoted. The reason for death and hell delivering up their dead at this time is that death and hell cannot be destroyed until they do deliver up their dead.

Therefore, when it is said that any portion of the human family will never be free from the law of sin and death; that sin and death will never be destroyed; that Christ's mission is a failure, let me quote a familiar passage (Isaiah 55:11), "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Now just look at the positive statement in this last quotation and may we realize that the destruction of sin and death will be just as successful as His word concerning the salvation of those who obey the gospel in this life.

I have tried to show that sin and death and hell are actually destroyed, and man is to be liberated from the grasps of Satan that they might praise their Creator.

I do not want anyone to follow me or any other man any farther than we follow God, and in making this statement ask you to turn to II Tim. 2:15, for His Spirit will lead and guide you, the same as anyone, in all truth and righteousness.

Now we are confronted with the possibility of repentance in the world to come. Is it reasonable? Is it spiritual? Let us search the Bible to see if there is repentance after death, to see if it is a false doctrine, to see if we are following man or God. In all sincerity, does the Bible inform us that God's love and mercy for man cease when man steps from his mortal body? I have not been able to find sufficient proof to believe that man's probation is confined solely to this life. I am fully satisfied that the spirit, the conscious intelligent part of man survives death of the body in a conscious condition and during what is known as the death state, opportunities of repentance and reformation will come to the spirit of man in the pit or prison.

(To be continued in the next number)

### WHO ARE CHRIST'S?

"Blessed are (all) they (who) which do hunger and thirst after righteousness; for they shall be filled (with the Holy Ghost)." Matthew 5:6 and III Nephi 5:53.

"For the Spirit is the same, yesterday, today, and forever. And the way is prepared from the fall of man, and salvation is free. And men are instructed sufficiently, that they know good from evil. And the law is given unto men." II Nephi 1:65-68.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin . . . Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:19-31.

"Wherefore he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good." Alma 9:51.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience." Alma 15:56.

"Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fullness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free forever, knowing good from evil; To act for themselves, and not to be acted upon, save it be by the punishment of the Lord, at the great and last day, according to the commandments which God hath given. Wherefore, men are free according to the flesh; and all things are given them which are expedient unto men." II Nephi 1:115-119.

"For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or have ignorantly sinned. But wo, wo unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ." Mosiah 1:107-108.

"Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; . . . and their little children need no repentance, neither baptism. Behold baptism is unto repentance to the ful-

filling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell . . . Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption . . . For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing . . . for repentance is unto them that are under condemnation, and under the curse of a broken law. And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God." Moroni 8:11-29.

"For behold, he judgeth, and his judgment is just, and the infant perisheth not, that dieth in his infancy." Mosiah 1:17.

"Or despisest thou the riches of his goodness and forbearance and long suffering. . . . But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)" Romans 2:4-15.

"For behold, the Spirit of Christ is given to every man, that they may know good from evil . . ." Moroni 7:14.

"He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death, and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you." Helaman 5:86.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." I Corinthians 15:22-23.

"And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life." Mosiah 8:56-60.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20:4-6.

"But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21:8.

The Scriptures.

#### CORRECTION OF THE PAMPHLET ENTITLED "PLAIN AND PRECIOUS THINGS"

(continued from page 37)

before he could lay hands upon them for the reception of the Holy Ghost.

28. CORRECTION—Page 23, par. 2. ". . . they laid their hands on them . . ." Moroni 3:2. It should read: "They laid their hands UPON them . . ."

28A. CORRECTION—Page 23, par. 2. ". . . and they ordained by the power of the Holy Ghost . . ." Moroni 3:3. It should read: ". . . and they ordained THEM by the power of the Holy Ghost . . ."

28B. CORRECTION—page 23, par. 1. ". . . and I will show unto you hereafter that this record is true. . ."

3 Nephi 8:72. It should read: ". . . and I will **show** unto you hereafter that this record is true . . ."

29. CORRECTION—Page 24, par. 1. References: Alma 4:11. There are only ten verses in this chapter. The first verse of chapter 4 refers to ordination. Alma 10:12 should have Alma 9:68-72 connected with it to give a better picture of the thought. Numbers 27:18-19. Should not be used as a basis for priesthood authority. The priesthood, at that time, was with the Levites.

30. FALSE DOCTRINE—Page 24, par. 4. "Therefore when mankind reaches the point of understanding good and evil, and being worked upon by Satan, yields to evil, he at that hour experiences spiritual death, and banishment from the grace and presence of God."

Banishment means: Exile, Expulsion.

Exile means: To be expelled from and forbid to return to one's native land or home.

Grace means: Unmerited favor or good will; any kindness, favor or service freely rendered.

To be banished from the grace of God, we see from the above reference on exile, that we would be forbidden to return. If this be the case, there would be no use of repentance after a sin has been committed. If we read Jacob 4:6-9, we see that even though a person be stiff-necked and gain-saying, as many as will repent and not harden their hearts shall be saved in the Kingdom of God; that He still cleaves unto us and His arm of mercy is still extended toward us.

31. CORRECTION—Page 24, par. 5, line 6, ". . . was expedient that mankind should be reclaimed from the spiritual death;" Alma 19:90. It should read: ". . . was expedient that mankind should be reclaimed from THIS spiritual death;"

32. CORRECTION—Page 24, par. 5, line 4. Delete the word **death** from temporal **death**.

33. CORRECTION—Page 25, par. 1. John 12:32 refers to the spiritual resurrection as well as the temporal. 2 Nephi 6:12-35. The grave will deliver up the bodies; (verse 26) . . . spiritual death will deliver up its captive spirits, (verse 27) . . . paradise will deliver up the spirits of the righteous, (verse 31).

34. MISQUOTATION—Page 25, par. 3. Part of verse 13 is quoted in verse 14.

34A. MISAPPLICATION—Page 25, par. 3. Moroni 7:13, is used to try to prove that all mankind has a clear and "perfect knowledge, as the daylight is from the dark night." This is speaking of their knowledge of good and evil. Verses 15 and 17 indicate that Moroni is speaking or writing to those only, who have received the Gospel of Jesus Christ.

34B. FALSE DOCTRINE—Page 25, par. 3. "if they have ANY LAW they are accountable to that law and are not held blameless."

We find that we will be judged according to the gospel of Jesus Christ. (Romans 1:16; 2:16; Revelation 20:12).

35. MISQUOTATION—Page 26, par. 3. "Blessed and holy are those who have part in the first resurrection . . ." Revelation 20:6. It should read: "Blessed and holy IS HE THAT HATH PART in the first resurrection . . ."

36. MISAPPLICATION—Page 27, par. 1. Alma 17:13 and Revelation 9:6 are both used to substantiate body and soul together in punishment through eternity. If we read Alma 17:13-15, we will see that the space of time mentioned there is three days, and not eternity. If we read Revelation 9:1-6, we will see that the time mentioned there is five months, and not eternity.

36A. FALSE DOCTRINE—Page 27, par. 1. The three degrees in second death defined as "tolerable", "less tolerable" and "more tolerable", cannot be substantiated by the reference given, (Luke 10:12-16), as this reference pertains to the judgment (verse 14), rather than to eternity.

36B. MISAPPLICATION—Page 27, par. 1. The reference of "many stripes" and "few stripes", should be applied to prior to the judgment and not after. Luke 12:47-48.

37. INDEFINITE DOCTRINE—Page 28, par. 3. This paragraph is vague in that it makes no distinction between those who have an opportunity of hearing the Gospel and those who have not. The references cited are addressed to those who have heard it.

38. CORRECTION—Page 29, par. 2. In line eleven (11) the word, EVEN, is left out. It should read: ". . . knowing EVEN as we know now." In line seventeen (17) the word BE is left out. It should read: "And shall be brought and BE arraigned before the bar . . ."

\* \* \* FOOT NOTE—See item 7. We have questioned which of the two histories was cited; the Utah Latter Day Saints or that of the Reorganized Church of Jesus Christ of Latter Day Saints.

We have later found that it was the publication of the Reorganized Church of Jesus Christ of Latter Day Saints, but the title page reads thus: "The Church of Jesus Christ of Latter Day Saints."

When the pamphlet is corrected, we recommend that this explanation be included.

January 24, 1957

Officers of the  
General Sunday School Association  
Board of Publications

Dear Brethren:

The following motion was passed by a unanimous action of the Council of Apostles who met on January 23, 1957:

"In view of the errors found we recommend that the pamphlet (Plain and Precious Things, W. A. S.) be withdrawn from circulation until corrected according to our recommendations."

Respectfully submitted,

William A. Sheldon, Secretary  
Council of Apostles

**FROM THREE COMMITTEES**

Independence, Missouri  
February 12, 1956

To the Membership of the Church of Christ  
Dear Brothers and Sisters:

We received the following communication Jan. 26, 1957:

January 24, 1957

Officers of the

General Sunday School Association  
Board of Publication

Dear Brethren:

The following motion was passed by a unanimous action of the Council of Apostles who met on January 23, 1957:

"In view of the errors found, we recommend that the pamphlet (Plain and Precious Things, W. A. S.) be withdrawn from circulation until corrected according to our recommendations."

Respectfully submitted,

(signed) William A. Sheldon, Secretary  
Council of Apostles

The responsibility of the Board of Publications in the matter of publishing Sunday School study material is to review matters proposed for publication and approve for publication those things we find in harmony with the teachings of the Bible and Book of Mormon.

We still feel that though typographical and other minor publishing errors exist in "Plain and Precious Things" it is still basically in harmony with the teachings of the Bible and Book of Mormon to which the Church is committed.

Since the Church has been asked by the Council of Twelve Apostles to study this study-outline with reference to other material, we feel we should not deny the privilege to those who so desire to study.

We have repeatedly requested opportunity to discuss with the Council of Twelve the purported errors in the "Plain and Precious Things" and have been consistently denied this privilege. Our first opportunity to see the purported errors was Jan. 26, 1957.

Since our responsibility has been given us by Conference to whom we are responsible, criticisms of work in which we have had a part should be lodged first with us or directly with the Conference.

We have no control over Sunday School Association materials once they are approved by us and have no power to withdraw them from circulation.

Respectfully,

Board of Publications

It is the duty of the Quarterly Committee to prepare or receive prepared material and submit it to the Board of Publications for examination. If and when they have approved it as conforming to the authorized teaching of the Church of Christ as outlined in the Articles of Faith, we may then request its printing for distribution and use by the Sunday Schools of the General Association. These instructions were given by the General Conference. The study guide, "Plain and Precious Things," was printed according to these provisions. Since the Board of Publications has found no just cause against the pamphlet, we feel that only the General Conference itself could properly withdraw "Plain and Precious Things" from circulation.

Quarterly Committee of the  
General Sunday School Association

In view of Conference Action (April 10, 1954 - 7:30 P. M. Session) it is not within the jurisdiction of any one committee to withdraw a quarterly from circulation. It must be done by the action of the general assembly of the Sunday School Association and approved by the General Conference.

The duties of the Sunday School Association Officers are to supply the funds for printing, to contact the printer and deliver the manuscript to him, and to see that the printing is done; also to supply all requests for quarterly orders and to regulate the stock.

Therefore, we do not have the authority as officers of the Sunday School Association to withdraw quarterlies from circulation.

Sunday School Association Officers.

**MY TESTIMONY**

Since I came to Phoenix in May I have been intending to write to the Advocate but did not get it done until now. I think it is time I am telling others of the wonderful goodness of God and the love and mercy He can bestow upon His children, if we only exercise a little faith in Him.

When I first came to Phoenix I was so miserable physically that it was hard to even be interested in living. I was so helpless I could not do much, but I found a group of saints here who immediately began coming with their cars and saw to it that I could go to church. The first time I entered the church I could feel the good spirit prevailing there. I had not been here long until I felt as though I had come into a haven, in other words I felt as though I had come home; and may the Phoenix saints keep that spirit so any one coming in can feel as though they have come home.

I have been improving since coming here, and although this Arizona sunshine is wonderful for anyone with arthritis, I do not give the sunshine all the credit. The prayers and administrations have helped, especially last Sunday, January 6.

Brother and Sister Yates came as usual to take me to church. After I was in the car one of my knees bent out of place and was so painful I could not do anything with it. When arthritis puts a joint out, it is really out. When we arrived at church I told Brother and Sister Yates to go on in to church. I could not help myself, and I was in too much pain to be carried in and out again. If I stayed still in the car it would not be too bad.

After the sacrament service they drove to the home of Brother and Sister Ed McIndoo. They had to lift me out of the car and into the house. I knew, as far as earthly help was concerned, I would have to have a physician; so one was called to get his advice. He told us what to do for Sunday afternoon, and Monday morning we were to come to his office for an Xray so he would know what to do. Elders E. L. Yates and Don McIndoo were present, so before we proceeded to do as the doctor advised, I asked for administration. The power of God was there. It was not two minutes after the administration when the pain ceased, and my knee began to straighten. It almost seemed as if an unseen hand reached out and gently straightened the knee without any effort on my part, and without pain or discomfort of any kind. It is the first time in all the years I have had arthritis that an arthritic joint was moved without pain.

God is wonderful, and I do so want to live that I can be of service. Although I have not received a complete healing to get around freely as other people, I pray for wisdom that I might be of service in any capacity which He desires me to.

God controls the universe, and it seems as though there is nothing we can do for Him, but Christ said, "As much as ye have done it unto the least of these ye have done it unto me."

Can we not look around us and see someone bowed down with sorrow and grief? Can we not do something for them that a smile of hope might come back to their face? And someone weary and heavy-laden, can we not do something to lighten their burden? Can we not, by our life and conversation, bring the blessed hope of the gospel to free someone, bound in sin, from their shackles, a person sick and ailing, a hungry child, a person in prison? God has been known to open prison doors for people who have received the light of the gospel while there, whose lives were so changed that those in authority granted them their freedom.

There are so many places where we can be of service. He does not expect us to do good to our loved ones alone, but to all people, even our enemies. Christ died for all people. Let us try to do good to all people. In doing for people we learn to love them. I pray for courage to accept whatever comes to me, and be able to serve wherever I can, to bring some good to others as people have done for me.

May God bless you all.

Your sister,

Mrs. Alice Darby.

## NEWS FROM LOCALS

### Wyandotte, Michigan

It has been quite some time since you have heard from our branch. Our Pastor, Brother Edward Podhola, has changed working hours so we can have services on Sunday and Wednesday nights, and we are thankful for this.

There have been two more adults baptized into the Church of Christ. Brother and Sister McCaskey were the first ones to be baptized in the basement of our church. May God bless and watch over them is our prayers.

Please pray for us that we may grow in spirit and in number. God bless everyone throughout the Church.

Agnes McCane (Reporter)

### Greetings From Wales

It has been quite a number of years since I wrote to the Advocate before, and quite a lot of things have happened since that time; things that have been very unpleasant to write; nevertheless God kept in my heart and soul the Restored Gospel of these latter days.

We, as brothers and sisters in Wales, got scattered around. Some went out into the world, including myself, and others went and joined up with various churches organized by men. Thus was the picture of the work in Wales, yet whatever I did I could not forget the covenant that I had made, so I, along with others, prayed that a day would come when we could be able to carry on the Gospel work once again. We believe that our prayer was answered. That is why we had the good fortune of meeting Apostle A. M. Smith and Sister Smith. Through their determination and faith, we, during this month, celebrate the organized Local three years.

During the past three years we have kept the faith and united ourselves as one happy family in the Gospel bonds. Certainly we, as members of the Church of Christ, thank all those who were responsible for financing each time for Brother and Sister Smith to come over here. It hasn't been in vain. I personally can assure you, they have left a tie behind among us that binds us for all time.

Sister Allen and I had another experience during the year 1955. We had the misfortune of losing my Dad and Mam. It was on October 26 of 1955 that Mam passed away. We either had to buy our house or get out. With this trial coming, it really did make us feel discouraged, yet during that time we received a gift parcel sent to us from sisters over at the Church of Christ. Tears of joy filled our eyes to think that thousands of miles away someone thought of us—it was a real blessing.

This Gospel is not the gospel of men. It is the Gospel of Jesus Christ. This is why when we prove faithful He will bless us. I would like to make an appeal through our church paper to those who have

wandered away or are staying at home (in Wales or anywhere), Come and return to the fold. Some I know have received a testimony—do not leave it too late. "The Master calls for reapers, and shall ye call in vain". Some of you may feel it is too late. No, Brothers and Sisters, it is not too late, the Lord forgives to the uttermost.

Let us as the Church of Christ unite with one purpose in word and deed and at all times put into practice the commission of our Master, "Go ye into all the world and preach the Gospel." Let us not be tossed to and fro by every wind of doctrine. The history in past years in the Restoration has proven that men introduce their own doctrines. Those men stayed at home to make special study to see what was right and wrong until the most important factors were cast aside and heresies introduced. There is plenty of work preaching the Restored Gospel of Jesus Christ to keep us all on full time.

My prayer is that one day a temple shall be built and the gathering of the saints on that Temple Lot united together shall take place. May the blessing of God be with you all everywhere.

Your Bro. and Elder  
In Gospel bonds  
George Allen.

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#### Milwaukee, Wisconsin

Our sacrament service this month was held at the home of Brother and Sister Hutchison. We had a very beneficial and uplifting hour together in the presence of our Master, and what comfort was brought to our hearts as we felt the blessing of His Spirit with us, and were again assured that He is mindful of our needs though oft times in weakness we falter before Him.

In his opening remarks, Brother Hunholz brought us a beautiful lesson on faith. He quoted to us from Hebrews where it says without faith it is impossible to please God, and then called our attention to the great faith manifested by Noah, Abraham, Daniel, and the shepherd boy, David, who slew the giant and how through faith in the Lord and His promises, they fearlessly obeyed, and thus were worthy instruments in accomplishing His purposes.

Brother and Sister Hutchison, Brother and Sister Hunholz, and their two girls, Susan and Cherrie spent the Christmas holidays with relatives in California. They reported having a wonderful time. Also, they used this opportunity to try and help these loved ones to a better understanding of the gospel. We pray that the seed planted may find root and spring up to a newness of life.

The first of November we met at Brother and Sister Addie's in Lima Center for our services. It was good to be with all these dear people again. Brother and Sister Davies and family of Madison were there, also Brother Tom Barton of Chicago.

After partaking of the emblems, the morning hour was well spent in song, prayer and testimony. In the

afternoon, Brother Barton brought us a fine sermon on the signs of the times and some of the things that are to take place in the latter days.

Brother Barton and his family have since moved back to Colorado and are missed by all.

We held our business meeting in October following our sacrament service. Brother Ray Hunholz was elected pastor, Sister Susan Hunholz secretary-treasurer, Brother Harry Hutchison superintendent of Sunday School, and Sister Helen Taubert, reporter.

As it is quite far to Racine, we do not try to meet together every Sunday, but each group holds its own Sunday School class throughout the month. Then we meet together either here or there usually for the services on the first Sunday.

Brother and Sister John Jones of Fond du Lac have attended our meetings on several occasions. Brother Jones was baptized the first Sunday in September just preceding our sacrament service. We rejoice indeed to have him with us. Sister Jones is our own Verna, and we surely enjoy her writings in the Advocate.

During one of our prayer meetings, Brother Hunholz brought us a thought which I would like to pass on. He reminded us of the night Jesus was taken to be crucified, and how Peter followed "afar off." He then cautioned us that we should examine our own lives, that we are not found trying to follow Jesus, "afar off."

Helen Taubert, reporter.

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#### Independence Diary

In spite of the bitter cold weather and treacherous travel conditions our local has kept up its regular schedule of meetings. One of those heart-warming experiences comes when you make up your mind to go to the meeting through weather fit neither for man nor for beast. You expect to find that few have braved the wintry blast. The surprise is that on some of the worst days the attendance is the best.

Had you attended the Sacrament Service of January 6 you might have enjoyed it as much as we did. Praying and testifying is becoming less a matter of form and more a matter of direct expression of inner thoughts and needs. You would have heard a testimony of missionary experience and sacrifice, an illustration that the Spirit of God comes only when we furnish the right conditions, and words of comfort to the effect that we need not fear if God is on our side. Then we were admonished that Satan can seem an angel of light and we must treat kindly those whose beliefs differ from ours. A vision given in the meeting was also related how that the people of the church are in a divided passage and are given the choice of a dark way and a light way to follow. Then it is shown how if careless the workers in a harvest may injure one another with their tools. A sister testifies of an instant healing. Others speak. It is after one o'clock when the meeting dismisses. This is not to boast but to show that here too the Spirit of God is working in its own characteristic way.

The evening of the same day Brother Denver Chapman pointed out that we should rejoice over the easy access to the word of God which we have in our day. The way is prepared for those who repent. The mysteries will be unfolded to those who seek Christ, not mysteries. Will we follow the road to hell, or the road to God?

The morning of Jan. 13 Brother James Maynard Case pointed out the necessity of cleaning our spiritual houses as if expecting company. Are we ready for Christ's coming? Are we ready for that which is on the other side of a door now opening for us?

Evening of January 13 found us listening to Brother Rolland Sprague who continued the thought from the morning service of cleaning our spiritual houses with emphasis on repentance.

Elder Joseph Smith, the youngest son of Apostle Smith, on January 20, pointed up the signs of the near coming of Christ and the call for the exercise of every Christian virtue even when sorely tried. There is no time to take any side road excursions on our way to perfection. Be worthy of our baptism.

The evening of the same day Brother Richard A. Wheaton continued the thought from the morning service about some of the side roads which entice us to follow a by-pass on our way to salvation. He labelled them "one-way tracks to hell." True Christian living cannot be an act, but only genuine. Charity is not the ignoring or condoning of sin. Strict adherence to the gospel is our only salvation.

Brother Nicholas F. Denham admonished us on January 27 that the possession of the Holy Spirit in our lives is critically important. There is more to do after entering into the Kingdom by baptism. Put personal desires aside and yield obedience to Christ. The need at present is for prayer and fasting and enduring to the end.

The evening of January 27 Brother Jon Sprague showed how it is man's tendency to be a parasite in many ways. "Let George do it." Some parasites in nature give return to the host on which they live, others kill their host. Which are we? We can better ourselves by having our roots connected to the Scriptures and to God rather than depend on man for spiritual nourishment.

Sr. Barbara (Babcock) Hoagenson now has Tamara Sue (born January 19) to help her wonder whatever she did with her spare time before she had a little tyke to care for. We "old folks" enjoy seeing the pride and pleasure of young couples with a first child. A precious, new little one never ceases to be a miracle.

Apostle Clarence Wheaton has been in the hospital for removal of gall stones. He is at home again and his progress is fairly normal at last report.

Mother's Club Officers elected for the year were Sr. Irene Maley, Chairman and Sr. Doris Sheldon, Secretary-Treasurer. Srs. Margaret Mann and Mildred Wheaton were elected to work with the hostess of each meeting as a program-committee in helping the

mothers develop homemaking skills. Members have expressed interest in learning various handicrafts. Jan. 25 the project was basket weaving at Sr. Doris Sheldon's home, with Sr. Mildred Wheaton as instructor. We are looking forward to a profitable year of learning together.

Irene Maley, Reporter.

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### CONFERENCE ANNOUNCEMENT

On Saturday April 6, 1957, at 10:00 A. M., in the little white building on the Temple Lot, Independence, Missouri, the Ministers' Conference of the Church of Christ (Temple Lot) will convene. This is according to custom and the order of the previous conference.

If the conference follows the pattern of former years it should last until the following week-end at least. A number of visitors will need food and housing for that period. If you find that you will be a visitor you help yourself by planning accordingly. Where you can bring food and bedding with you conveniently, please do so. If you don't know where you are going to stay, write, wire, or phone ahead to Brother James M. Case, P. O. Box 472, Independence, Missouri, phone INdependence 1-3914, or TEMple 1-1222.

The Conference is likely to be interesting, to say the least, judging from the notices appearing in Zion's Advocate. For each one to do their part will require some preparation by thoughtful consideration of what each feels the right thing to do with the matters presented in the Advocate. Great and earnest prayer will not be amiss.

There are many officers and committees which serve the Church. It will pay you to think ahead as to whom you favor to perform these jobs for you. Keep a second choice in mind in case any might be unable to serve. Some one will have to be elected to these responsibilities, if the work of the church is to progress and grow.

If circumstances force you to miss the Conference, which all the membership may attend and have voice in, remember that any conference stands in need of great wisdom which can come only from God. Your particular prayer or prayers may be the ones needed to call down the mercy and favor of God upon this gathering, to the benefit of not only the conference, but the whole church, and the work unto which we all have been called.

Respectfully,

Forest E. Maley  
General Church Secretary

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### NOTICES

Dear Saints:

Looking at the calendar, we are reminded that it is only a short time till we shall be gathering at Independence for our annual conference. Now this is our

Conference. The members of the whole church are the ones who shall be benefited by this gathering together of her people. We all know they must be cared for. The past few years this has been done without the necessity of making a charge for the meals served to the Conference visitors, which has made it possible for some to attend who could not have done so had it not been this way. We are sure the Church has been benefited greatly by this method of caring for our visitors, and those whose duties require them to be present.

This method of caring for the feeding of the people can not be successful except it be by the sacrifice of time, labor and material by the people of the church, not only of those who attend but of many others, who by their contributions, have made it possible for this method to have been carried forward in the past so successfully. We hope this coming conference will be as successful in this, as it has been in the past; but this can only be done if we all unite to make it a success.

Now the time is short, and it will be necessary to hasten our preparations, so we urge that you contact those who may be coming to Conference by car, and arrange to send in your contributions of canned fruit or vegetables, or what ever you may have to send. We assure you that we shall need it badly, and in feeding so many nothing shall go to waste. If you send by mail or parcel post, send it to Sr. Lois Harris, 1920 South Osage St., Independence, Mo. If you care to send a cash donation, please send this either to the same address or to Sr. Minnie C. Smith, 1304 South Crane St., Independence, Mo.

Respectfully

Minnie C. Smith  
For Dining Committee

To all the Members of the Church of Christ,  
Greetings:

This is to give notice that at the next Conference of the Church of Christ, to be held April 6, 1957, in Independence, Missouri, there will be offered a resolution, intended to change the present authorized "Ministers' Conference", which system has been in use for a number of years, to a Delegate Conference. The present system was adopted by the Church in 1936. It was intended that the Ministry of the Church should meet in April and do the business of the Church, which should not be effective until ratified by the Peoples' Conference, which was to be a Conference held by each local Church of Christ, to be held in June, following the April conference, at which time the action of the Ministers' Conference were to be voted on and either ratified or rejected by the vote of the Peoples' Conference.

It is with a desire that a more cosmopolitan system might be established, by which we may more nearly obtain the "voice of the people", through an authorized delegate system that the undersigned offer this reso-

lution to the Conference. The full text of this resolution will be offered in the next issue of the Advocate.

Signed Arthur M. Smith  
Archie F. Bell

Notice is hereby given that the following resolution will be presented to the conference to convene April 6, 1957, to be sent out to referendum:

Resolved that the ministry of the Church of Christ (Temple Lot) shall not be circumscribed nor restricted in the use of any translation or version of the Bible in an affirmative manner, in the preaching of the gospel; but that they shall be free to use, without reproach, any and all versions of the Bible, as well as the Book of Mormon, and the Covenants and Church Articles, each upon its merits, for what they may be worth.

Signed,

Leon A. Gould  
Don W. Housknecht

## REUNION NOTICE

The Missouri District Reunion will be held near Independence, beginning at 10 o'clock, Saturday, August 3, 1957, and will close on Wednesday, August 7. This Reunion includes all States that are in the same missionary Field as Missouri. We invite all who wish to attend to make arrangements to do so.

Archie F. Bell

May we urge all who have material to be published in the Advocate to be sure to have it in the hands of the Editors by the 13th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 13. This will help us to get the paper out on time.

Material should be typewritten when possible. Please submit all typewritten material double spaced.  
The Editors.

## 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.

Send ALL remittances for the Sunday School Association to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

## SUNDAY SCHOOL SUPPLIES

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20
Junior, Vol. 1, No. 1, Principles of the Gospel.....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind .....	.20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Senior Lesson Study, Plain and Precious Things.....	.20