

# 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 35

Independence, Missouri, June, 1958

No. 6

## Peace Eternal

Low walks the sun through twilight's quiet vale,  
Mid rose-tint shades of amber, green and blue;  
And peace, eternal peace, straight from the throne of God  
Is spread across the darkning country-side in somber shifting hue.  
All nature sought the rest ordained of God  
In many a jeweled bower and hidden cove:—  
Throughout the wide expanse of mountain, hill and plain,  
And in the boundless deep, all creatures trust in God, for God is love.  
Low walked my soul the twilight path of life,  
With faltering steps of somber mien, and slow;  
Thoughts held in silent meditation of the scene,  
For all the waiting world seemed wrapt in golden, shifting, fading glow.  
My soul enraptured, caught up by the view:  
The fading glory of the dying day—  
A scene of solemn beauty burst upon my eye,  
A vision sent from God to guide the spirit on its upward way:  
A marching, endless horde of human souls,  
From high estate down to the common clod,  
Into the fading, shifting scene of life's last day,  
Straight to the flaming, pearly portals of the Judgment bar of God.  
The vision fades as shades of evening fall.  
The memory, the glory lingers on,  
And brings to mind God's promise of eternal life  
For all who love the laws of right and truth, enduring to the end.  
For, men are judged according to their works:—  
The deeds done in the flesh, though good or ill:  
To some the differing glories of the moon and stars,  
But to the faithful few, the celestial realm where God and Jesus dwell.  
So let us labor with the little group,  
Those who inherit mansions of the blest,  
And hear the Master say those words most sweet of all,  
"Well done, thou good and faithful servant; enter thou in, to my rest."

Elder Harvey Seibel

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## ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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### EDITORIAL

All of us know that the ministry of the Church of Christ are called of God by direct revelation through the Holy Spirit: that a man does not choose of himself to become a servant of God. Rather is it that God chooses him and calls him unto the work, for, "No man taketh this honor unto himself except he were called of God as was Aaron." Any who accept this calling through the imaginations and deceptions of men are not the true ministers of Christ, and fall under great condemnation.

Not so many of us realize that all of us are "called to be saints," in the Church of Christ by a holy calling through the Spirit of God. See Rom. 1:7 and I Cor. 1:2. For no man cometh to Christ except God calls him.

We would do well at this time to pause and ponder the great blessing that God has bestowed upon us when he, in his great condescension, called us into his church and named us the children of God. This great privilege was purchased for by the Son of God who left the realms of glory, came to earth and walked the streets of Galilee in humbleness among a conquered people and died a most cruel death upon the cross. The price that Jesus paid that we might be delivered from death does not mean that all we have to do is to kneel before the altar in prayer, lay hold upon the blood of Christ, and be saved for all time. The old sawdust trail is but the opiate of the Devil. We must "endure to the end" and then we shall be saved, but not before: for those who do not take up their cross and follow Jesus are not worthy of him. See Matt. 10:38.

We are living in the closing days of the earth's history, a time when the call will go out, "Behold the bridegroom cometh," also a time when Satan goes about like a roaring lion seeking whom he may destroy, for he knows his time is short. It is a time when all the Saints will be united in effort to finish the work of establishing Zion and carrying "this Gospel of the Kingdom to all the world, as a witness to all nations," for then shall the night come when no man can work.

When Jesus chose his disciples he gave them this great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19. This has always been the work of the Church of Christ. The same commission was given to the elders of the church of the Restoration; this is the cross we must bear today. This is not just the work of the ministry, but it is the work of all the Saints. All of us must support the work of spreading the gospel; if we are not called to go ourselves, at least we can give of our substance that another may go. A few cents a week from each member of the church will support a foreign mission: a bottle of coke a week and some mission dies before it begins. A candy bar a week from each member would keep two missionaries across the waters. That is so little to give to the work of the Master who gave his life for us and had not where to lay his head, that we might live throughout the vastness and endlessness of eternity with a joy unspeakable. If we love the Lord our God with all our heart and all our soul and all our might; and if we love our neighbor as ourself, we will surely be willing to help in so small a way that our neighbor across the ocean may have the gospel even as we do.

A church without a missionary arm is dead, for in the day that the mission field is closed, the church shall surely die. What profiteth it to have a ministry called of God if the Saints do not send them to all the world to preach the gospel? Of what profit are the gifts of the Spirit if we selfishly keep them to ourselves? Salvation is only ours when we give it away; life is ours if, and only if, we lose it in the service to which God has called us. The Spirit of God is ours, only when we live lives acceptable to God. We are the temples of God only when we keep his commandments. If we count of little worth the blessing of membership in the Church of Christ, to be called the Saints of the Most High, if we count the things of this life of greater worth than the cause for which the Son of God died; if we count as naught so great a salvation; then God will count as naught our lives when we stand before the great judgment bar alone with our guilt.

The Church of Christ is few in numbers. We are one of the least of all peoples in the eyes of the world. But we are a called people, called of the Living God. Let us also live that we may be a chosen people, a people who, though poor in the things of this world, are yet so filled with a burning desire to build up Zion that we carry this gospel to all nations of the world. We can not wait for numbers for the people of God are never great in numbers. Always they have been spread thin over the face of the earth. Today is still the same. It is necessary that we be a consecrated people and go everywhere preaching the gospel, even as the Saints of old.

It is vastly important to our soul's salvation that we answer the call to Damascus, whether it be Yucatan, Wales, Europe, Jerusalem or Nigeria. When the call is given the children of God are required to take up their cross and answer it, lest we be weighed in the balance and found wanting.

## CONCLUSION OF CONFERENCE MINUTES

(continued from May issue)

Bro. Clarence L. Wheaton moved as a substitute for the whole matter before us, that we adopt this document on an Elders' Conference as amended and send it out as referendum bill number two. Seconded by Bro. LeRoy Wheaton.

On question, the Chair ruled that in voting on the substitute for the whole matter before us that only one vote need be taken.

Bro. John Gill appealed from the decision of the Chair, seconded by Bro. Forest Maley. Bro. Richard A. Wheaton moved the previous question on the decision of the Chair, seconded by Bro. Clarence L. Wheaton. Previous question carried. The body voted to up hold the decision of the Chair.

The vote was called on the substitute for the whole matter as Bill No. 2. Carried 20 to 10 with only the ministry voting.

Following is the matter adopted on the Elders' Conference:

### THE GENERAL CONFERENCE OF ELDERS

The General Conference of Elders of the Church of Christ (Temple Lot) shall be conducted in the following manner:

**First:** By sending to the referendum vote of the whole church the proposition that beginning with April 6, 1959, and each year thereafter, the present General Conference period shall be turned into a period of Reunion and devotion, wherein no business of any nature shall be transacted, except that which pertains to the conducting of said Reunion. That this period be devoted to devotional services, such as fasting and prayer, sacrament, preaching and courses of study and instruction on subjects of an educational nature related to the spiritual aspects of our faith, etc.

**Second:** That upon the adoption of this recommendation, the Council of Twelve Apostles shall convene a conference of the Eldership of the Church of Christ, consisting of the Council of Twelve Apostles, Seventies, Elders and General Bishopric, at the headquarters of the Church on the Temple Lot, Independence, Missouri, on October 6, 1959, as follows:

The several Elders of the Church of Christ are to meet in conference once each year on the above or at such times as an emergency conference is necessary to do church business, in harmony with the Book of Commandments 24:43, Mosiah 13:15-34, Book of Mormon 6:7 and Acts 15:6.

**Third:** That to this General Conference of the Elders of the Church of Christ, each local church shall send one or more of their Teachers or Priests to meet with the Elders, as follows:

"It shall be the duty of the several churches, composing this Church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of this church, with a list of the names of the several members, uniting themselves to the church since the last conference, or send by the hand of some priest, so that there can be kept a regular list of all the names of the membership of the whole church, in a book kept by one of the elders.

"Whosoever the other elders shall appoint from time to time;

"And also, if any have been expelled from the church, so that their names may be blotted out of the general record of names." Book of Commandments 24:61-63. And that said local churches shall at the same time, send to the conferences of the Elders, (in addition to the list of names and addresses of members), in the form of resolutions, recommendations, or memorials, by the hand of their Teachers and Priests, such matters of business as they may desire the Elders to consider. The same to be certified by the pastor or presiding Elder, and the secretary. It is understood that an Elder may act in the case there being no Teacher or Priest available.

**Fourth:** That when these matters shall thus have been presented, and the Teachers and Priests shall have had the opportunity to present the matters delegated to them by their local churches, the Elders who compose the General Conference shall then enter upon a prayerful consideration the same, and by proper quorum procedures and resolutions take such action as may be deemed necessary.

In all these deliberations, the several Teachers and Priests who may be present shall have the rights of the floor, of discussion on matters before the conference, and to explain or set forth the purpose and intent of the matters sent to the conference by their hands from the local churches they may represent;

But, in all cases, when the resolutions or actions growing out of such business, as may come before the conference have been considered, and resolutions formulated covering the same, the Elders alone shall vote upon the same. The Priests and Teachers shall have their vote with the membership in the local churches they represent.

**Fifth:** That following the General Conferences of the Elders all business (aside from routine matters affecting the organization of the sessions of the conferences) which may affect the points of doctrine, organic structure of the church, its practices, filling of vacancies in the Council of Twelve Apostles, Seventy and General Bishopric, or which may affect the rights of the membership of the church at large shall be submitted to a referendum vote of the whole church before the same shall become binding upon the church.

Immediately, upon the adjournment of these General Conferences, composed of the Elders, Priests, and Teachers, as above provided for, the Secretary of the Conference, shall engross all matters to be sent out to a referendum, in the form of a ballot, to be certified by him, and sent out by the Referendum Committee as a separate document from all other publications of the church, to every member of the church whose names they have tabulated in their records in accordance with article three, both those in local churches, and those who may be designated as scattered members. For convenience and the saving of postage, such ballots, one for each member listed, shall be sent to the secretaries of local churches for distribution to their members in organized local churches.

**Sixth:** In the week of the 6th of November, following the General Conference, or within thirty days following intermittent conferences, local churches shall con-

vene in conference capacity in their local churches to ratify or reject the actions taken by the Elders, where they shall have the utmost freedom of deliberation and the right to voice and vote upon the same. (Mosiah 13:35-37; Alma 1:58-60; Alma 8:27; 28-64; Book of Commandments 27:3).

And in the interim, between the time such measures submitted to the referendum, and the time when such referendum vote has been tallied and published in the Zion's Advocate, only those actions which are deemed emergency measures (under a special resolution that the actions are emergency measures by a two-thirds vote of the Elders' Conference) shall be in force until such time as the referendum provides otherwise.

**Seventh:** That, in addition to the General Conference circumstances and nature of business may require. Notice of such intermittent conferences shall be thirty days so that local churches may send a Teacher or Priest to represent them in any matter they find necessary to submit to the Elders as above set forth. The actions of these conferences shall likewise be sent out to a referendum as above provided for.

**Eighth:** Be it further resolved, that upon the adoption of these provisions for a General Conference composed of Elders, by the referendum, that all other provisions for either a Mass Conference, Ministers' Conference, or a People's Conference shall hereby be repealed and become null and void. And that these provisions may be amended or repealed by a two-thirds majority vote of a referendum.

Bro. Arthur M. Smith moved that we take up from the table the matter of the delegate conference. Seconded by Bro. Harry Hutchinson. Carried 22 to 19.

Bro. Arthur M. Smith moved that this document on a delegate conference be sent out to referendum as bill no. three. Seconded by Bro. Alexander M. Smith.

Bro. Clarence L. Wheaton moved the previous question. Seconded by Bro. Clarence Thompson. Carried.

Vote was called on the motion to send out Bill No. 3. Carried 15 to 12 with only the ministry voting.

Bro. Wm. A. Sheldon moved that we instruct the Referendum Committee that they shall instruct the people of the church that they are not to vote yes on both the matter of the Elders' Conference and the Delegate Conference. Seconded by Bro. Clarence L. Wheaton.

Bro. Marvin M. Case moved to amend the motion by adding, "and that the Referendum Committee also state that this Bill No. 3 is sent out as a minority bill in harmony with our previous action of having adopted action on the Elders' Conference. Seconded by Bro. LeRoy Wheaton.

Upon objection to the consideration of the amendment, the Chair ruled that the amendment was out of order, being not according to our procedure on minority measures, and that the Bill No. 3 was not a minority measure according to vote.

Bro. Clarence L. Wheaton appealed from the decision of the Choir, seconded by Bro. Harvey Seibel. The decision of the Chair was reversed by a vote of 18 to 25.

Bro. LeRoy Wheaton moved the previous question on the amendment offered by Bro. Marvin M. Case. Seconded by Bro. Clarence L. Wheaton. Carried.

Vote was called on the amendment, to indicate Bill No. 3 as a minority measure. Carried 27 to 12.

Vote was called on the motion to instruct the Referendum Committee, as amended. Carried 30 to 1.

The following is the referendum bill No. 3 as ordered sent out:

(Minority Measure)

A Resolution

**To Change Our Present System  
Of Conducting Our General Conference**

**Preamble:**

Whereas, our present system of conducting our General Conference as a Ministers' Conference, has proven to be both confusing and unsatisfactory, and has never given satisfactory results, but has engendered bitterness and discouragement among the people of the Church, and

Whereas, this present system is neither practical nor just;

Therefore, be it resolved that the present system of a Ministers' Conference be abolished, and discontinued, and that henceforth, the General Conference of the Church of Christ shall be known as a Delegate Conference, and shall be conducted as follows:

Bro. L. V. Aldridge moved to take from the table the motion of Elder's Expenses. Seconded by Bro. Roland D. Sprague. Carried 18 to 9.

(Secretary's note: The motion taken from the table was one offered by Bro. Thomas S. Maley early in the minutes of the morning session of April 10, 1958 and was laid on the table at that time.)

Bro. LeRoy Wheaton read a letter from the auditor explaining that the detailed statement on Elder's Expense was not asked for by the Auditing Committee, nor was it included in the order of schedules, nor referred to in the body of his formal report; the unmarked schedule on Elder's Expense had been slipped into the cover for the convenience of the Bishops, it being a common practice of auditors often times to furnish more analysis than was asked by the Auditing Committee.

The Chair ruled that this letter satisfied the intent of the motion which asked for more complete Auditor's report and that no further consideration would be given the auditor's report by the body.

Bro. Wm. F. Anderson moved that this conference adjourn at the close of the preaching service tonight, subject to the results of the referendum. Seconded by Bro. Ed Podhola. Carried.

Bro. Rolland D. Sprague as the sponsor asked the privilege of taking from the secretary's table to clear the slate; the one on a guide of doctrine.

Bro. Wm. F. Anderson moved that Brother Sprague have the privilege of withdrawing his document from the table. Seconded by Bro. James M. Case. Carried.

Bro. Wm. A. Sheldon moved that we adjourn this meeting. Seconded by Bro. Wm. F. Anderson. Carried.

Closing song: No. 243—Blest be the tie that binds.

Closing prayer by Bro. Don W. Housknecht.

At the close of the preaching service, Apostle R. R. Robertson, being in charge, declared the Conference adjourned.

The above and foregoing are the minutes of the Ministers' Conference of the Church of Christ (Temple Lot) held from April 6 to April 12, 1958 on the Temple Lot at Independence, Missouri.

In producing the report of the minutes I am greatly indebted to Sr. Mary Seevers and Bro. Robert L. Maley for their able and valuable assistance.

Respectfully,

Forest E. Maley  
Secretary to the Conference

**REPORT OF THE  
GENERAL CHURCH RECORDER**

April 9, 1958

To the Ministers' Conference  
Church of Christ Assembled  
Greetings:

I wish to report as the General Church Recorder of the work as recorder for the last year.

|   |       |
|---|-------|
| Those removed from the records by death.....  | 13    |
| Those removed by withdrawal.....  | 1     |
| Those added to the Church by baptism.....   | 44    |
| Those added by transfer.....  | 1     |
| One member was found had been baptized,<br>but the name never sent to the Recorder..... | 1     |
| Making a total added to the church this year.....                                       | 46    |
| Membership last year .....  | 2,536 |
| Total membership for this year being.....   | 2,569 |
| Children blessed this year.....   | 22    |

Ordinations:

|                |   |
|----------------|---|
| Elders .....   | 3 |
| Priests .....  | 1 |
| Teachers ..... | 1 |
| Deacons .....  | 0 |

Respectfully submitted,  
(signed) Elder Jams M. Case  
General Church Recorder

**Tentative Budget**

April 9, 1958

To the Church of Christ  
Conference, Assembled  
Greetings:

The joint council of Apostles and General Bishopric have considered and approved the following Tentative Budget, and herewith submit for your consideration and approval.

In the past year we have spent \$23,500.00 to carry on the missionary activities and meet the other expenses of the General Church. To meet these expenses and carry on the program of the church for the coming year we have proposed an approximate budget of \$29,790.00 as follows:

|  |              |
|--|--------------|
| Family Allowance .....                 | \$ 14,000.00 |
| Elder's Expense, Regular .....         | 2,500.00     |
| Elder's Expense, European Mission..... | 1,350.00     |
| Elder's Expense, Yucatan Mission.....  | 1,000.00     |
| Elders' Expense, Fernando Ojeda.....   | 440.00       |
| Elder's Expense, Israel Mission.....   | 1,500.00     |
| Yucatan School .....                   | 1,000.00     |

|                              |          |
|------------------------------|----------|
| Aid .....                    | 1,500.00 |
| Zion's Advocate .....        | 2,000.00 |
| Books and Tracts .....       | 1,500.00 |
| General Church Expense:      |          |
| Temple Lot Maintenance       |          |
| Building Maintenance         |          |
| Miscellaneous .....          | 2,500.00 |
| General Office Expense ..... | 500.00   |

Sub Total.....\$ 29,790.00

|                               |            |
|-------------------------------|------------|
| New Church Building Fund..... | 100,000.00 |
| Home for the Aged.....        | 10,000.00  |

Total.....\$139,790.00

The General Bishopric have agreed that \$50,000.00 should be in the building fund before starting plans and estimates on the new church building. They have also agreed that it is advisable that at least \$5,000.00 should be in the fund for the Home of the Aged before definite plans can be made to begin this needed project.

It will be by the generosity of the people that the program outlined above can be carried out. You will have to give abundantly of tithes and offerings to see it accomplished.

Respectively submitted,  
(signed) C. LeRoy Wheaton, Jr.  
Sec'y. of the General Bishopric  
(signed) William A. Sheldon  
Sec'y. Council of Apostles

**General Sunday School**

April 9, 1958

To the Church of Christ (Temple Lot)  
Assembled in General Conference  
Greetings:

The General Sunday School Association met in session, which was called to order at 10:05 A. M., April 9, 1958, by Superintendent Brother Leslie P. Case.

Reports both written and oral from the different locals were given, the Treasurer's report was read, and the report from Quarterly Committee was read. All were accepted for the minutes.

The Treasurer's report shows a balance of \$943.81, with no expense to the Association for the year.

Brother Tom Maley moved that we put the money in a Savings Account so that interest will accrue to the account. Seconded by Brother Marvin Case.

Brother Harvey Siebel, Sr., amended the motion to read that any or all of the money could be movd back to a checking account at the discretion of the Treasurer. Seconded by Sr. Hutchison.

The motion as amended carried.

Officers for the ensuing year were elected as follows:

Superintendent, Brother Leslie P. Case.  
Assistant Superintendent and Treasurer—Brother Rolland Sprague.

Secretary, Sister Caroline Hedrick.  
Quarterly Committee: Brother Robert Maley (3), Brother Robert Case (3), Brother Tom Meley (2), Sister Marion Sprague (2) and Sister Irene Case (1).

Respectfully submitted,  
(signed) Margaret Mann, Secretary  
(signed) Leslie P. Case, Superintendent

**United Workers**

April 11, 1958

To the Church of Christ (Temple Lot)  
Assembled in General Conference  
Greetings:

The General United Workers' Organization was called to order in a business session at 2:00 P. M., April 10, 1958, by the Assistant Chairman, Sr. Martha Bell.

The reports from the Secretary, Treasurer and the Member at Large were read and accepted for the minutes. The Treasurer's report showed a total balance of \$276.25 of which \$270.22 is the Old Folk's Home Fund. This amount plus the \$43.00 collected for that purpose at this meeting brings the total amount in this fund to \$313.22. The regular collection at this meeting was \$7.40 bringing the Treasurer's full balance to the amount of \$326.65.

Written reports of the activities of local groups in Grand Junction, Colo., and Independence, Mo., were read and received for the minutes.

Officers for the coming year were elected as follows:

Chairman: Sr. Doris Sheldon  
Assistant Chairman: Sr. Martha Bell  
Secretary: Sr. Lois Harris  
Treasurer: Sr. Bertha Case  
Member-at-Large: Sr. Frances Yates.

Sr. Maloney in Oklahoma City, Okla., sent two braided rugs and a pieced quilt top to us to be sold and the proceeds used as we saw fit. Sr. Ora Derry moved that the money derived from the sale of the rugs and quilt top to be added to the Old Folk's Home Fund. Seconded by Sr. Doris Sheldon. Carried.

\$5.00 received from the sale of one of the rugs is included in the above total of the Old Folk's Home Fund. A price of \$5.00 was placed on the other rug and Sr. Minnie Smith moved that we charge \$3.00 for the quilt top. Seconded by Sr. Doris Sheldon. Carried.

Sr. Edna Smith moved that we send \$10.00 to Bro. Fernando Ojeda to us used for treats at Christmas time in Yucatan. Seconded By Sr. Minnie Smith. Carried.  
We adjourned at 3:00 p. m.

Respectfully submitted,  
(signed) Lois Harris, Secretary  
(signed) Martha Bell, Asst. Chrm.

**Board of Publications**

April 11, 1958

To the Ministers' Conference  
Church of Christ (Temple Lot)  
Brethren:

For the Board of Publications I wish to make report of our activities during the past year.

We have examined all matters submitted to us, but nothing has been published.

The purchase of copies of the Book of Mormon assigned to us by a former conference has been accomplished and they are now in stock in the General Office. These are in missionary, paper or cloth back, and Morocco bindings.

We also approved the purchase by the Business Manager of 500 copies of the now out of date Saints Hymnal published by the R.L.D.S. which is still favor-

ed by our people. This was done at a tremendous saving and many have already been sold in large quantities.

Respectfully,  
The Board of Publications  
(signed) Forest E. Maley  
Secretary, 57-58  
(signed) by order of Chairman

**WHICH SHALL IT BE?**

**AN ELDERS' CONFERENCE OR A DELEGATE  
CONFERENCE TO DO THE BUSINESS  
OF THE CHURCH?**

Clarence L. Wheaton, Sr.

After some twenty years or more the question is again raised as to the best method of getting the representative voice of the people of the Church of Christ on legislative matters which affect its spiritual affairs. Since 1925 we have tried almost every system to get such a voice except the one given to us by the Lord.

Is there any evidence to be found in the Bible, Book of Mormon, or latter-day revelation, providing for a so-called Delegate conference? If there is, then the sponsors of such a system should be prepared to cite specific references from the standards books of our faith to substantiate it. Again we would ask those who sponsor a so-called Mass Conference, where ministry and laity have equal voice in determining the issues of faith and practice, to cite specific references which would provide that those, who are favored by geographical position should attend conferences at their convenience, while others, just as worthy, and just as interested, should be deprived of that privilege because of their temporal situation. If such evidences are lacking, then in spite of the clamor for the **right** to enjoy such inequalities, we should be willing, yes eager, to abandon such systems, and approve of a system which is God-given that will bring greater democracy and freedom among our people.

There is no question in our minds of the sincerity of those who may favor either of the two systems above mentioned. But after 33 years, since 1925, of experimenting with both of them, with most unsatisfactory results, we should begin to think in terms of what the word of God teaches us to be the right way to bring back into our midst a greater degree of equality, and a greater degree of spirituality and a greater degree of democracy in our conference activities.

As a young man in the Church of Christ, I grew up under the system of what is termed the Elders' Conferences. Though our numbers were few, and the ministry were few, and finally dwindled to just one organized local, that of the Church of Christ on the Temple Lot, at Independence, Missouri, it was our custom to follow the **pattern** laid down in latter day revelation and the scriptures. On the 6th of April, and the 6th of October each year, as far back as I can recollect, (and I have been a member of this church since 1906), the elders met in conference, transacted the business of the church, after which the membership in a separate

conference, met and acted upon the matters submitted by the elders.

After 1925, this system was replaced by a system of Delegate Conferences, in which we experienced the humiliation of leading men coming to the conferences with their pockets filled with delegate credentials from whole church districts, which were used in an attempt to control the conference. Under this system Fettingism with all its fungus growth came into the church, to destroy and to disseminate its membership. Under the mass conferences we witnessed attempts to control the conferences by packing them with members who were coached to come and vote a certain way on certain measures, and when the time came to vote, they were told by their leader "This is the matter you were to vote on" and the sponsor turned and tried to get his clique to stand up and be counted. And the so-called Ministers' and Peoples' Conference system has likewise brought its evil works into the church, until the membership, becoming discouraged and disillusioned, having turned away distraught and confused, not knowing what course to follow as a remedy for such conditions.

Now, after many years of wandering in the wilderness and maise of these experiments, we are for the second time in two years being asked to return to a delegate system of representation in the church. To be sure it is a modified version, and is thought to have safeguards which will prevent the old abuses of this system, yet, we find in this present proposal nothing that will bring the lasting peace and security to the church which we need to lift us out of this present situation. For that reason, after a most prayerful consideration of our needs I drafted the proposal for a **General Conference of Elders**. Little did I realize at the time, that it would meet with the support of the conference, by which it was adopted by a large majority, and sent out as Referendum Bill No. 2, after a few amendments had been made. On the other hand, in spite of the fact that the delegate system had been defeated last year, and again proposed this year on a technicality that the vote on it had not been taken right, we find that this measure did not even receive the consideration of a debate nor a motion to adopt by the conference. It therefore does not have the status of a defeated measure, such as is provided by our referendum rules. It was merely taken from the table in the closing hours of the conference by its sponsors. Therefore, it should not be allowed to confuse the real issues. The Elders' Conference measure was fully debated, scriptures were cited in its defense, and by proper constitutional procedures it was adopted by the conference and sent out to the whole church on a referendum, by following the lawful procedures of the church.

Now, what are the scriptures to support the General Conference of Elders? They are numerous, both from the Bible, Book of Mormon, and the Book of Commandments which contain the revelations on which this church was established in 1830. We will first examine the instructions given to the church in these latter days, and then give the supporting evidences from the standard books of our faith. In a revelation given to the

Church of Christ, in June, 1829, entitled "The Articles and Covenants of the Church of Christ," and designated as chapter 24 in the Book of Commandments, we find this instruction:

"The several elders composing this Church of Christ, are to meet in conference, once in three months, or from time to time as they shall direct or appoint, to do church business, whatsoever is necessary." Book of Commandments 24:43.)

"And all things shall be done by common consent in the church by much prayer and faith." (Book of Commandments 27:3, given July, 1830.)

Thus we have pointed out to us that the elders were to do the church business whatsoever is necessary, in a conference, yet at the same time all things shall be done by common consent in the church. There is no conflict in this, as we shall point out later, but let us examine one more point of instruction from latter day revelation:

"Hearken, O ye elders of my church whom I have called:

"Behold, I give unto you a commandment that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me." (Book of Commandments 43:4, given February, 1831.)

Thus we see that those who compose these elders' conferences are to come together in fasting and prayer to agree upon the law or word of the Lord, and then when this is done they are to submit the conclusions of their labors to the church for ratification of their recommendations before they shall become binding upon the body. A careful perusal of the Searchlight and the Morning and Evening Star, covering a period from 1896 down to 1913, will show that this was the procedure followed by the church after their return to Missouri. In this way the freedom of the people is preserved. Now let us examine a few points from the standard books of faith, i.e., the Bible and the Book of Mormon. In the Acts of the Apostles, we observe that when the labors of the twelve had become so involved, (as they administered both the spiritual and temporal affairs of the church in the beginning), they, the apostles, counselled together over the question of properly ministering to the poor, etc., among them, and after reaching conclusions as to the best manner of relieving this situation, "called the multitude of the disciples" together and proposed that they seek out seven men "of honest report and full of the Holy Ghost and wisdom" in whom they would have confidence to handle these temporal matters. After this was done, they were "set before the apostles" who ordained them by the laying on of hands. (Acts 6:1 to 8.) Thus they had the recommendation of the elders (the apostles) and the common consent of the church (the multitude of believers.)

Again, in the 15th chapter of Acts is the situation in which certain Jewish converts were agitating the people over circumcision. Then to settle the dispute,

"they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about the question." . . . "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders," to whom they related the circumstances surrounding this dispute. By a close study of this passage (Acts 15:1 to 5), it will be seen that some have erred in their interpretation of what is said. With immature analysis they have concluded that when Paul and Barnabas were "received of the church" that this was in a conference capacity. However, this conclusion is not justified. The reception accorded them by the church, could have been nothing more than the hospitable act of the membership in Jerusalem, in looking after their needs of places to stay, just as the homes of the church here in Independence, Missouri, are opened to the visiting members from out of town; for by reading the next verse, (Acts 15:6), we find that the actual deliberative conference of that occasion was not composed of members and ministry, but that it was "the apostles and elders (who) came together for to consider this matter." Then followed a long and heated consideration with "much disputing" of the issues in which "all the multitude kept silence" (verse 12) after which they formulated their decision into quote "letters" attested by "the apostles and elders and brethren" (verse 23) and sent them to the churches, and especially to Antioch where the dispute arose, "and when they had gathered the multitude (in Antioch) together, they delivered the epistle, "which they had read, rejoiced for the consolation." (verse 30.)

Thus we see the "apostles and elders" in conference assembled, with the laity present but not participating, taking action which later was accepted by the church affected in a local conference or gathering of the multitude of members present in Antioch. In the Book of Mormon, we are told the same thing:

"Nevertheless let us appoint judges, to judge this people according to our law, and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God . . . Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given by our fathers, which are correct, and which were given them by the hand of the Lord. . .

"Therefore, this shall ye observe, and make it your law to do your business by the voice of the people." (Mosiah 13:15 to 36).

These judges were the elders of the Nephites, for as yet the apostles had not been set in the church. By referring to Moroni, 6:7, we find that these judges were the elders, i.e., "and they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity and three witnesses of the church did condemn them before the elders; (judges). . .

After the judges, or elders, had taken matters under consideration, according to the Book of Mormon account, they formulated what were called proclama-

tions, (or as we would say, referendum ballots), and the churches would assemble together in their locals to vote:

"For they knew that according to their law that such things must be established by the voice of the people; . . . And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Amlici, in separate bodies, having much dispute and wonderful contentions, over the matter; And this they did assemble themselves together, to cast in their voices concerning the matter, and they were laid before the judges." (Alma 1:56 to 59).

"And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting of their brethren who were the people of Anti-Nephi-Lehi," etc., (Alma 15:22-23. See also Alma 23:7, 18, 20; Helaman 1:5-6, etc.)

This should be sufficient evidence from the standard books of the church to establish the fact that it was the elders of the church who came together in what might be called a General Conference, where after much prayer and deliberation, they made their recommendations to the people in the way of petitions, proclamations, or resolutions. These in turn were debated in the local churches, and the people cast their vote (voice) on the matters, and this vote in turn "laid before the judges" (elders) and when tabulated determined the voice of the people, and thus law and order was established.

In conclusion let me say, that inasmuch as our present system was established by a referendum vote the whole church, to amend or rescind it will take a two-thirds vote to carry. A bare majority will not change our present system. If you vote "YES" on Bill Number 2, which provides for an Elders' General Conference, vote "NO" on the measure providing for a Delegate Conference.

Remember also that Referendum Bill Number 2 was adopted by the late conference by a substantial vote. The delegate bill was not even brought to the floor of the conference for debate by its sponsors.

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### WHAT SHALL IT BE? AN ELDERS' CONFERENCE, OR A DELEGATE CONFERENCE

Apostle Arthur M. Smith  
Ava, Missouri

By the action of the late conference of the Church of Christ on the Temple Lot, there has once again been brought before the membership of that church, for their decision by referendum vote, the question of what kind of conference the membership desires to be governed by. In harmony with the notice given in the Advocate, as of the March issue of this year; over the signature of Apostles Arthur M. Smith, and William F. Anderson; there was presented to the Conference a resolution to change the present system of conducting



our annual conference, which is held each year in the month of April, from the non-descript system which is now used, and known as The Ministerial Conference, to an entirely different system, known as a DELEGATE CONFERENCE. To some of the older members of the church this is not a new issue, since it has been brought before the membership a number of times before. The author of this article does not know the origin of the Delegate System of conducting our conferences, but we find in the minutes of the 1925 Conference of the Church of Christ, an item wherein it is reported that "The Ex-officio and delegate vote on this motion resulted as follows 38½ for and none against," so we know that at this time they were using the Delegate Conference.

A study of the history of the Church of Christ as dating from that year is quite interesting and reflects the influence a conference can have on the general welfare of the church; (we failed to find the number who were at that time members of the church, but we are sure there was not a very large membership). In 1927, when the writer of this article first attended a conference of the Church of Christ, they were using a Delegate Conference, but after the pattern of that used by the Reorganized Church. This system had a number of bad features in its construction, one of which was an Elder or any missionary traveling through the country and calling on various local churches, could if he were popular enough, obtain from any number of churches the authority and right to represent them in the conference as their Delegate. Thus we are told that some of the Reorganized Priesthood came to the Reorganized Conference of 1925, with large voting power as Delegate and Ex-officio in their pocket, and it was by this method of obtaining a controlling power of the vote, that made it possible for the Supreme Directional Control program to be foisted upon the Reorganized Church. Quite a number of the leading men in the Church of Christ, who had once been members of the Reorganized Church, because of the advantage that had been taken of this privilege of the Delegate, greatly feared that some such condition might obtain in the Church of Christ, and thus sought a change in the method of conducting our Conference; so about 1934 there arose a question: what shall it be? a mass conference, and Elders' Conference, or a Delegate Conference?

As a result of that discussion within the church there came into existence the Ministers' Conference of 1936. This was a compromise by the sponsors of the Elders' Conference to enable all the Ministers, or those holding the office of Priest, Teacher, or Deacon, to have the right and power of the vote on the Conference floor. The outstanding feature of this Ministers' Conference was, that no "legislative action shall be taken by the Ministers' Conference," but that every motion offered and passed by the Conference should be sent out "for the Referendum vote of the Peoples' Conference," which was to be held in June by each of the local churches throughout the world. As a result of this there was over 40 Referendum Bills sent out for the vote of the people that first year; and the next year there were about the same. Every committee, the

Editor, and all the routine office work that pertains to the operation of the General Church had to be sent out to the Peoples' Conference.

It soon became quite apparent that such a system was too slow and uncertain, since it would be in November before the results would be in the hands of the membership. Besides this, the people were too indifferent; and at no time did they ever get a majority of the membership, but only a majority of those who voted in the Referendum Ballot, which never was more 33% of all votes cast, or about 8 or 9% of the real membership of the church. (This percentage is still about same; of the votes cast in the last Referendum ballot of last year, the total vote of both those for and those against was only 12% of the membership of the church as reported by the Recorder. Only 7% of the reported membership voted for this bill, and only 5% and a fraction voted against it, and yet it failed to carry.) It was the slow and unwieldy system that caused the change in the Referendum Bill of 1939. By this change the appointing of all committees; the Editors of the Advocate the appointing of Bishops, whose duty it was to handle all the monies of the people; the ordaining of Apostles, who were to represent the church in all the world; was taken from the people, and became the duty and privilege of the Ministers and people present at the Conference. Who did this? Answer: The Ministers attending the Conference. Question: But how did they do it? Answer: By sending out to you, the readers of the Advocate only, a bill, a resolution, for you to vote either **yes** or **no**; there was no alternative offered. Question: And who did this? Answer: The Priesthood present at the Conference for it must be by the Minister's vote only that such bills be sent out to the Referendum vote of the people.

Now, before we leave this time in the history of our conferences we would like to call your attention to another rather remarkable feature of those years from 1925 to 1936. During that time the church grew very rapidly (the defection caused by the Fetching movement had taken many out of the church), yet at the Conference of 1936 the attendance at the Conference was sufficient to fill the Church building on the Temple Lot to full capacity; and while our numbers now are twice as many as reported at that time, yet our church building was never filled to full capacity during the Conference of 1958.

During those years previous to and including 1936, we had delegates from many churches in states where now there are no Locals. We had more organized local churches then than we have at the present time, though our membership is twice as large today. We had churches in California, Idaho, Utah, and many other states where there are none now. Perhaps a fair example is shown in the state of Michigan, where we once had more than 12 local churches, we now have only five organized churches. In all this the style of Conference had its effect, and the taking from the people the right to be REPRESENTED at the conference (not only the right to the floor but the right to say what shall be sent out to the people) led to disinterest and indifference, and permitted the people to scatter and become lost to the church; whereas, in the Delegate Con-

ference as operated in the days previous to 1936, the very fact that they must be in a group to be permitted to send a Delegate to Conference, drew them together and kept them in touch with the church and all its activities.

Now, once again, we are placing before the membership of the church the opportunity to regain your right to be represented in the Conference; to protect the church from that great foe that has brought so much distress and division among the people of the Restoration: the granting of power to any group of men, without the right to keep that power in balance, is a dangerous thing. The right of Supreme Control vested in three men is only different in its relation of danger to the church than when it is vested in fifty or a hundred only by the ratio of numbers involved.

The Referendum Bill No. 3, known as The Delegate Conference, is offered as a remedy for many of the ills and mistakes that are possible with our present system. We are quite sure the program of the Delegate Conference as outlined in this Bill No. 3 will need to be more fully developed than it is at present. This can easily be done by the Conference in harmony with the rules providing for such changes as may seem necessary from time to time, or as the people of the church shall see fit. This Bill No. 3 on a Delegate Conference is sent to you just as it was offered to the Conference. It is sent as a Minority Bill because the Conference did not act on it in any way. Since they had already provided for a Majority Bill for a change of the Conference, it was not right to send two Majority Bills; so we send it to the people as a Minority Bill, for it is not the voice of this Ministers' Conference, but the voice of the Referendum vote, that will decide the issue.

Now since there are two bills before you for vote, it would seem that a comparison would not be out of the way. But first let us examine the history of the Elders' Conference. It is quite evident that in the beginning of this church they did have an Elders' Conference; and we are told how the church prospered during that time. We are told that during the 14 years of this Elders' Conference, the church grew from six members to over 200,000; (this we all know), and then what happened? Total apostasy! Yes, that is right; and could the Elders' Conference be blamed for this? Let us see. We read on page 60, Vol. 1 of the Reorganized Church history how Joseph Smith and Oliver Cowdery had been promised, that to them was to be another Priesthood given, that of the Melchisedec Priesthood. They were commanded that Joseph should ordain Oliver to the office of an Elder, (all this had been promised them some time back) but there was a further provision, and we quote, "We were, however **commanded**, (emphasis mine, A.M.S.) to defer this our ordination until such time as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, . . . ." (This quotation is also found in the Times and Seasons, Vol. 3, page 915). Now, while you think

about this, let us remember that God **commanded** that they should first get the **voice of the people** before they did this ordaining: the membership "assembled together."

It has always been a puzzle to me why there were only the six men present at the organizing of the church; there were about 70 that had been baptized. Joseph and Oliver had been told what date they should meet to do this work of organizing and to receive the ordination to the Eldership. Joseph in his history as found in the Times and Seasons, Vol. 3, page 944 tells us that they had "received commandment to organize the church, and accordingly we had met together for that purpose, . . ." It is quite evident that they had notified all members. Is it not possible then that those six men represented the right and authority to speak for those who were unable to be present? One thing we know for sure, they did speak for the whole group, and there was on Elders' Conference at this time we know; but the Lord said not to do it until you have the people's vote to permit it. Now had the church always followed this rule established by the Lord, I am sure we would have had a different history than what is now written. Now, the Delegate Conference provides the nearest approach we can make to the same conditions of that first conference of those who had been baptized. We know all the church members can not be at a Conference, regardless of where or when it is held, so the next best thing is to have a properly instructed and authorized Delegate to represent the people.

Now we all agree that the United States is the greatest nation on earth. What has made it so great? The wealth of our hills? The product of our fields, and the cattle on a thousand hills? Nay! Nay! It was the democratic government that gave to the people the liberty to develop the blessings that God had bestowed upon this land. A government of the people, for the people, and by the people, and that is just what the Church of Christ needs today. It would seem no more than just and right that among the many divisions of the Latter Day Restoration, there should be at least one group who is not under the control of the Priesthood. I do not want anyone to think that I have no regard for the position, or office of the priesthood (for I, myself am a member of the Eldership that this Referendum Bill No. 2 seeks to empower with its peculiar system of controls; yet I know from the history of the past that for the church to adopt the Elders' Conference, it will lead to greater trouble than we now have with the Ministers' Conference.) I am sure that in every man called to the Eldership, by our Lord and Master, there must be some talent, or some special ability needful to the work and welfare of the kingdom of God which the Lord recognizes by this call; but, sometimes, it seems that he has had to use material that was not too strong or too good. We know from the Scriptures, he once used a long-eared donkey and did speak through this dumb animal, but because he did this once, did not give to the donkey the power of speech forever afterward, or make of him a leader of men. And just so do I regard the man called to the Eldership; so long as he is working under the Spirit

of God it is indeed well with us, but when he is not influenced by the Spirit of God, then he is only as other men.

Now this Bill No. 2, known as an Elders' Conference, is predicated on Chapter 24 of the Book of Commandments, which has been largely accepted as a Revelation, which is indeed questionable. This is due perhaps because few have taken the time to read it carefully. It is in the Book of Commandments as "The Articles and Covenants of the Church of Christ, . . ." And that is just what I think it was; "Articles" a statement of what this church was to be governed by, "Covenants" the requirements of its members as to conduct and performance of duty. Now read it and analyze it as being a revelation: God speaking in the past tense of things yet to take place. The time it was given is questionable also. The sponsor of Bill No. 2 told us on the Conference floor it was given to Joseph, 10 months before the church was organized, according to the Far West Journal which he had seen out in Utah. The Times and Seasons Vol. 3 gives it as of March, 1829, but the Evening and Morning Star gives it as of June, 1830; and this is the way it is found in the Book of Commandments. History reveals that the Church held a conference at Fayette, New York, June 1830, and it is evident that these "Articles and Covenants of the Church . . .", were written then, just as we pass resolutions in our conference. The account of the organization of the church as given in the Times and Seasons, and the reference made as to when this chapter 24 in the Book of Commandments was given, is questionable, inasmuch as it says that Joseph was ordained an Apostle in the **Church of Jesus Christ of Latter Day Saints**, and no such name was known in 1830. The account in The Times and Seasons was not written till 1843, twelve years after the event had taken place, and after the church had suffered much apostasy.

Now what happened while they were using an Elders' Conference in harmony with this chapter 24. The name of the church changed from Church of Christ, to Latter Day Saints, and again changed in 1838 to Church of Jesus Christ of Latter Day Saints. By whom was it changed? The Elders' Conference. The First President over the whole church was established. By whom? A conference of High Priests and Elders. Then there was the introduction of the High Priest, at which time the Devil displayed his power. Who did this? The Elders. The Kirtland Bank; the building of the Kirtland Temple; the attempt to build one at Far West; the rebuke that came to the church, December 1833 (Section 98 D.C.); baptism for the dead; the Temple at Nauvoo; and then the breaking up and final apostasy and almost total destruction of the church, all during the period of fourteen years of Elders' Conferences. **Dare we risk it again?** Twenty years of our present Ministers' Conference has brought us to the place where it is conceded that this, too, is a failure; shall we trust to luck, or use our God-given right and learn from the past and avoid the pitfall of the **concentration of power and authority** in any group of men within the church. This we can do only by keeping the balance of the power of the Conference within the "voice of the people" on the conference floor.

Because of the scattered condition of the people, this can only be done by authoritative representative

delegates; since all the people can not assemble in any one place or time. By this delegate system the Priesthood, or Eldership of the church has their full power as Ministers of the church in their ex-officio vote in the Conference. We feel this is in harmony with the Bible as well as the Book of Mormon. We turn to Acts 6:3, where the Apostles at Jerusalem said to the people, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," the people were to do the selecting, not the Ministry. The Apostles didn't say now here is "Stephen, Phillip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas," now these we select for you; now you may vote either yes or no, just as you like. No, the people had the choice.

Or like it was in the days of Alma 8:27, when King Mosiah said, "This people should be governed by their own voice; or like we find in the Book of Mormon, Mosiah 13:13-14, "Therefore this shall ye observe and make it your law to do your business by the voice of the people. And, if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon them."

This we feel is what happened to the church at Nauvoo and the mob came upon them. Shall we tempt the Lord again to send down upon us his judgments as we feel sure he did on our forefathers? Noy! Nay! Let us awaken to the great danger that is threatening the church today, and regain our liberty as a people, that every group of the people of the Church of Christ wherever they may be can have an equal voice with those who live at the center place, as to the government of the church. This the Delegate Conference can do and will do. It will draw the people together, and heal the wounds that now exists among the different groups. Let us then plead with you to heed this warning of danger that now threatens the church, for already there is evidence of the sowing of the seeds of apostasy within the church. CAN WE not pray GOD to direct us in our voting on these two bills?

## NOTICE

To the readers and friends of the Zion's Advocate; under the new system, whereby every church member will receive the Zion's Advocate, you may find your family is receiving more than one copy each month. Many church members bind the copies for a full year into a folder to conveniently prepare them for their reference files. Should you receive more copies than you wish to preserve in this manner, please endeavor to place the extras in the hands of interested persons. The general church office manager desires to have forwarded to the general church office all names and addresses of the friends to whom you may have given copies of Zion's Advocate, so that future issues may be sent directly to them.

If the reader has received this issue from the hand of a friend and would like to receive succeeding issues he may do so by sending a request for the Zion's Advocate to, Vance Harris, Office Manager, Church of Christ, Temple Lot, Box 472, Independence, Missouri.

**ARE YOU REGISTERED AT HEADQUARTERS?**

The recent Conference voted to send the Zion's Advocate "to every member of the Church". This will be quite impossible under the present mailing system; however, we understand that where more than one member of the Church exists in a family that it is the intent that the Advocate go into every home where there are members as well as to individual scattered members. According to the outgoing recorder's report there are over 2,500 members in the Church and only about 630 papers are being mailed out each month.

If we are to increase the mailing list to get the Advocate into every home we must have a more complete list of names and addresses. Due to the fact that this information has not been sent in to the recorder the registry is not complete in data that is necessary for a mailing list to say nothing of a good membership record. It is the duty of the officiating missionary, clerk, or pastor of the local to see that all information reaches the recorder in good time.

Your recorder is making up a form which we want to get into the hands of every member of this Church of Christ as soon as possible. We desire your cooperation in order to bring our records up to date. Some of your names will already be on the record but PLEASE fill out the blanks and return them anyway that we may be sure the record is correct.

We intend to place a reminder in the Advocate from time to time of the obligation of each one in supplying this data and pray that you will work with us to bring our records up to date.

The blanks in the form do not all pertain to every member, but we hope that you will fill out as many as do pertain to you and return them promptly to:

Church of Christ (Temple Lot)  
Box 472  
Independence, Missouri

To date, your recorder has received from one pastor the names and addresses of all the members in his local. If we could receive this information from every local we could at least turn over to the Board of Publications a better mailing list than they now have for sending out the Advocate. Your recorder would also be able to put the above mentioned forms directly into the hands of as many members.

Let us comply with the scripture which says, "And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ, and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith." Moroni 6:4-5.

Will YOU do your part?

General Church Recorder  
Sister Lois Harris

**NEWS FROM WALES**

12 Wood Street, Garden Village  
Giltfach Goch  
North Porth, Glam.

Dear Brothers and Sisters:

Easter Greetings to you all!

On April 5, 1958 we had a social at the home of Elder and Sister G. Allen, what we call on Easter Social.

Pastor S. Mason and his beloved wife were with us from Llanelly. Everyone enjoyed themselves. After we had partaken of the goodly things we retired to the sitting room, where the Pastor put on his recorder, and we heard some saint's hymns and a service he had recorded. One recording in particular was the testimony of our beloved Sister Hoare of Cardiff, who has recently signed over to the Church of Christ. It was wonderful to listen to; one could feel the Spirit of God present, as our Sister was speaking. May God bless her and take care of her at all times is our prayer.

On Sunday, April 6th, we held our Easter Service; Pastor S. Mason presided. Elder G. Allen preached the sermon. Sister Ivy Mason was the pianist. God has blessed Brother G. Allen in his office as an elder. The Spirit of God was present, and we all were blessed, for our efforts in being present. God knows when He calls His servants to represent Him. There is a quotation which goes like this: "The Spirit will lead and guide you in all truth."

To us as Saints, it is wonderful to know that our Savior arose from the grave that we may live with him if we prove faithful.

We thank Elder and Sister G. Allen for their home, at all times, for service and social activities, and the way they prepare these things so that the Saints can enjoy themselves.

I wish to report that my daughter Natalie, eleven years of age, plays at church for us sometimes at the services when Sister F. Mason is indisposed. This gives me joy which cannot be expressed in words.

The Easter Service was recorded by the Pastor. We as saints thank our pastor for bringing along his recorder to record services from time to time, so that we can enjoy them. May God bless him and his beloved wife; they are worthy of praise and honor in the way they are so faithful and true in gospel bonds.

May the grace of our Lord bless you and guide you in all truth and righteousness is our prayer, here at Wales, for all Saints, wherever you are.

Sister M. A. Buck, Sec.

**MICHIGAN REUNION**

The Michigan Reunion will be held June 28th, and 29th, at George Brantner's. The first meeting will be at 10:00 A. M., Saturday the 28th. Come early and get acquainted. There will be a business meeting Saturday. Sunday services will be announced. Bring baskets and service. Signs will be posted along Highway 131 and at Edgerton.

Prayers are asked by Brother and Sister Burns for their son, Clyde, who is seriously ill in the hospital.

**NEWS OF MAPLE CITY**

The construction of our church building is progressing under the united efforts of the Saints. We have been working to raise the money to complete the upper part of our church. It is hoped that, through the able assistance of our Women's Department, sufficient funds will be supplied to purchase the remaining material required by this summer. All of the material has been bought except the lumber for the roof.

We have a large Sunday School so that additional room will be most welcome to accommodate the various classes.

We are thankful for the help we have received from the general church. It is the earnest desire of our people that we may, in turn, work for the good of all that we may have Christ's Spirit with us.

We ask the prayers of all in our behalf that we may work together for the good of Christ's cause.

As Brother Price was sitting in his chair and had been praying over the church work he had this vision. A light-haired artist came into the church building and painted a picture of Christ's head and shoulders on the inside doors of the church. After he had painted the picture, he stepped back and said, "As long as you keep Christ in the church you will be all right, but as soon as you turn Christ out of the church, then destruction will come to your church."

Mrs. Minnie Price, News Reporter

**COLORADO REUNION**

The Colorado and Arizona Reunion will be held Friday, Saturday and Sunday, July 25, 26, and 27th at the old Clover School, adjoining the ranch of Brother R. L. Shaw, seven miles east of Collbran, Colorado.

It will be necessary for some sleeping quarters to be provided in tents. If possible bring blankets with you. Anyone planning on attending please write to Mrs. R. L. Shaw, Collbran, Colorado.

**WHAT'S WRONG?**

|  |             |
|--|-------------|
| Population of the U. S. A.....           | 160,000,000 |
| Population 60 years and over.....        | 62,000,000  |
| Balance left to work.....                | 98,000,000  |
| People 21 and under.....                 | 54,000,000  |
| Balance left to work.....                | 44,000,000  |
| People who work for the Government.....  | 21,000,000  |
| Balance left to work.....                | 23,000,000  |
| Those in the armed forces.....           | 10,000,000  |
| Balance left to work.....                | 13,000,000  |
| People in State and City Government..... | 12,926,000  |
| Balance left to work.....                | 74,000      |
| Bums and others who won't work.....      | 62,000      |
| Balance left to work.....                | 12,000      |
| Persons in jail.....                     | 11,998      |
| Balance left to work .....               | 2           |

Two! ONLY TWO! You and I—and YOU'D better get a wiggle on, cause I'm gettin' pretty tired of running this country alone!

**THE ABUNDANT LIFE**

By Elder Don McIndoo

Here in the Arizona desert, the poppies are blooming for the first time in fifteen years, expressing beauty, cheer and gladness. Teh tiny seeds from which they grew had the marvelous ability to withstand the revages of drouth, and years afterwards, to perpetuate their kind.

The Gospel of Christ is also a thing of beauty, cheer and gladness. It, too, suffered a long drouth, but again was restored to earth. This marvelous thing of beauty, the Gospel, is among us. How can we benefit from it and inspire the interest of others in it?

When people accept and work for a cause, they like to feel needed. Perhaps we would be more eager to take our place in the Gospel work if we could be made to feel that our efforts were of use in the harvest field. Each member of the Church of Christ is needed! Each has a mission. That mission revolves around the head, Christ. It includes almost all facets of living. It begins with the mission of Christ himself. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." And again, "I am come that they might have life, and that they might have it more abundantly." Or, "I am come a light into the world."—Jesus.

Our mission, as followers of Christ, is, likewise, not to condemn, but to offer a helping hand. Christ was sent to save, to give like more abundantly, to be a light, an example, that we might follow, and obtain this abundant life; obtain it mentally, physically, spiritually.

Christ met every circumstance, and greater, which we might meet. There is no decision we may have to make that He did not make. Any problem we have, He had too. "The spirit of the Lord is upon me, because he hath annointed me top reach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—St. Luke 4:18-19.

When Christ established His church, and ordained His ministry, it was to fulfill a defintie purpose. "I have glorified thy name on earth: I have finished the work which thou gavest me to do . . . I have manifested thy name unto the men which thou gavest me out of the world . . . Now they have known that all thing whatsoever thou hast given me are of thee."—St. John 17:4-7. Christ said of His ministry, "As thou hast sent me into the world, even so have I also sent them into the world."

This mission of Christ and His ministry is: (1) To preserve and perpetuate the Gospel of Christ in its purity, (2) To establish personal righteousness, (3) To seek to give to man the "abundant life."

What is abundant life? To break asunder the chains of ignorance which held men captive; to correct the injustice committed against the dignity of

man; to bring cheer, peace, hope, courage to the hearts of men, and to make love the dominant force ruling the lives and relations of men.

When first Christ established His church, those who embraced His message enjoyed such an abundant life. But that divinely-appointed church was destined to temporary failure. In the words of Paul came a warning to this newly established church: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock."—Acts 20:28-29.

Unfortunately, in only a short time, "grievous wolves" did enter in, and Paul's warning was fulfilled. The church went into error, and, like the desert seeds, lay dormant during a spiritual drouth. The church began to lose its spiritual significance. Christ's teachings were so perverted by the darkened leaders, that after only a few hundred years, it is doubtful that the original church which Christ had established and devoted His life to, could be recognized. The period was known as the Middle Ages, sometimes called the Dark Ages. The church gradually acquired great power and control over the minds of the people. An attempt was made to hold men, through fear, to obedience to the church and to God. The code of chivalry, established by the church, made pride the dominant force in the lives of men. To them, the greatest sin was cowardice. So, natural human fears became man's worst enemy, making life a nightmare. Instead of offering hope and peace and courage, the church ruled through fear of excommunication and thus eternal damnation. Men's minds were filled with lurid pictures of the horrors of hell. The feudal lords of the time used instruments of torture: the whip, the rack and the branding iron. The cruelties of men were attributed to God. Thus men judged their fellow men, contemplated his future, conjectured upon the nature of God, and changed Him to a being no higher than themselves. The wrongs of the Middle Ages are not entirely limited to that age. They may also appear in our own time. Just as it was evil for those people to resort to fear, it is equally wrong for us to attempt to preach a gospel of fear. Rather, it should be an invitation to obedience through love.

We can never bring God down to our level. It is our task to try to rise to Him. Let us examine ourselves. What are we thinking? What are we building spiritually? You may remember the story of the rich woman who died shortly after her gardener had passed away. St. Peter, so the story goes, showed her the mansion her gardener was occupying throughout eternity. Then he led her to an humble shack, her own apportioned dwelling place. The rich woman, with an exaggerated opinion of her own importance, objected, and demanded an explanation. Why was one who had been her gardener on earth given a palace, while she rated only a shack? St. Peter explained that the shack was the best dwelling place which could be erected out of the material which she had sent up.

What kind of material are we sending to the realms of glory? What are we building spiritually? "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."—St. Luke 13:24-27.

It is no accident, that the Gospel, after having been removed from the earth for a time, was restored again in these latter days; that it was carried to another land and established there in its purity, with full authority, and with the same responsibilities placed upon it, as those of the original church. We appeal to the members of this church. If we are to preserve the Gospel in its purity, we have a responsibility. If we need wisdom, here is how it can be had: "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."—St. John 14:13-14. We are admonished to avoid contentions; "But foolish and unlearned questions avoid, knowing that they do engender strife." II Tim. 2:2.

If we are to come into the abundant life of Christ, we are to repent of our misdeeds and return to God, follow His Gospel, and seek counsel from Him. We can gain the necessary courage and strength. "Behold, verily, verily I say unto you, Ye must watch and pray always, lest ye enter into temptation: . . . ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you." Book of Mormon, pp. 651, 653.

If the Gospel is to succeed in your life and mine, we must assume a personal responsibility. We must draw upon the source of all light, to become a light ourselves. The entire Gospel of Christ is woven around one word, LOVE. We can make love the most dominant force in the world.

As for the hope of the hereafter, it is a personal matter, between each man and his God. Each one should examine and re-examine himself, using the measuring rod set down by Christ, the Light of the world. We should be able to approach Him, knowing that He is a God of mercy, ready to help us when we call upon Him. "Seek ye the Lord while He may be found. Call ye upon Him while He is near." We should seek understanding, not from conjecture, but from His commandments. We should talk of love, and of the majesty of God. If we lack a feeling of security, peace and joy, we should repent and come to Him who gives that abundant life. In Him we find hope, strength and wisdom. We must become as a little child, dependant upon Him. Then His strength will supplant our fears.

This is the abundant life.

### ETERNAL INSURANCE POLICY

Pursuant to the conditions described herein, you are guaranteed the following benefits;

1. It is unconditionally guaranteed that you will live for the term of 1,000 years.
2. During this 1,000 years, you will grow no older, and your physical condition will be as you were in the prime of life.
3. It is unconditionally guaranteed that during this 1,000 years you will suffer no pain or sickness of any kind whatsoever.
4. It is guaranteed that during this period you will have as fine a house to live in as you may desire, without charge of any kind.
5. You are guaranteed that during this 1,000 years you will suffer no bodily injury or harm of any kind.
6. Also you are guaranteed that during this 1,000 years you will have no sorrow of any kind, nor any cause for weeping.
7. During this 1,000 years you will always have an abundance of any and all things that you may desire, and will never want for anything.
8. It is guaranteed that during this 1,000 years no evil of any kind will touch you, nor will you be subject to any hatred or animosity.
9. No one will be able to infringe on or take away any of the benefits guaranteed to you herein.

The insurance policy described herein, which all the wealth of the earth could not buy, will be given to you without one penny of cost.

The only condition required of you to gain this insurance is COMPLETE obedience to Christ. The last commandment of Christ was; "TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." (Matt. 28:20.)

There are many deceivers around you today who claim that they can promise you these benefits. As Christ said; "MANY SHALL COME IN MY NAME, SAYING I AM CHRIST, AND SHALL DECEIVE MANY." (Matt. 24:5.)

Partial obedience, as practiced by the popular churches of today will not do; when Christ said; "OBSERVE ALL THINGS", he meant just that. "FOR WHOSOEVER SHALL KEEP THE WHOLE LAW, AND YET OFFEND IN ONE POINT, HE IS GUILTY OF ALL." (James 2:19.)

We know that there are many who feel sure they are Christians and who feel sure that they will gain all the advantages we have enumerated, but who will find out too late that they have been deceived by the commandments of men. For Christ said; "AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY." (Matt. 7:23.)

The condition specified by Christ, "OBSERVE ALL THINGS" is neither hard nor unpleasant; "FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT". (Matt. 11:30.)

Harold B. Shultz

(The following prayer was composed by Conrad N. Hilton, and delivered in an address entitled "The Battle For Peace". It is here presented to the **Advocate** readers as representing the heart-felt feelings of the undersigned. The editors.)

"Our Father in heaven:

"We pray that you save us from ourselves.

"The world that you have made for us, to live in peace, we have made into an armed camp. We live in fear of war to come.

"We are afraid of the terror that flies by night, and the arrow that flies by day, the pestilence that walks in darkness and the destruction that wastes at noon-day.

"We have turned from you to go our selfish ways.

"We have broken your commandments and denied your truth.

"We have left your altars to serve the false gods of money and pleasure and power.

"Forgive us and help us. Now, darkness gathers around us and we are confused in all our counsels. Losing faith in You, we lose faith in ourselves.

"Inspire us with wisdom, all of us of every color, race and creed, to use our wealth, our strength, to help our brother, instead of destroying him.

"Help us to do your will as it is done in heaven and to be worthy of your promise of peace on earth.

"Fill us with new faith, new strength and new courage, that we may win the battle for peace.

"Be swift to save us, dear God, before the darkness falls.

"The battle for peace will rest, not in the power of munitions, money or men, but with God."

### A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has none to give.

Anon.

## UNITY

Dear Lord, we come before Thee now;  
While at thy feet we humbly bow—  
Help each one of us our cross to bear;  
Our burdens and our joys to share.

Help us to see, to hear, obey  
The word you've given for our day,  
That we might tread the path Christ trod;  
The path that leads us to Thee, God.

Help us your word to understand;  
Our hearts, our minds, our thoughts expand.  
Help us to search thy word each day,  
Yes, search with faith, dear Lord, we pray.

Give us the wisdom which we need,  
To serve Thee both in word and deed.  
Help us to rid ourselves of doubt,  
To keep us pure within, without.

Show each of us wherein we lack,  
Give us thy Spirit, bring us back;  
Yes, bring us back as one in Thee,  
Dear Lord, this is our humble plea.

Dear Lord, please fill our hearts with love;  
The love that comes from Thee, above.  
Unite our souls and hearts in Thee,  
This is our prayer for unity.

Sister Lucinda Scott, Michigan

## OUR OWN POETS

### GOD IS GODD TO YOU AND ME

Do you think we'll ever make it,  
Do you think it's worth the try?  
God be with us every minute  
And we'll be there, you and I.  
But the end is worth the try,  
We shall pass to Him our troubles  
And we'll get there, you and I.

We shall get our Savior's blessing  
He'll make you and I at home,  
He'll have finished with His testing  
And we never more will roam,  
There we'll pass our days in glory  
With ne'er a harsh or bitter thought.  
We'll live again the old, old story  
That Jesus told upon the cross.

So you see it's worth the effort  
Worth the trials we have to share.  
God will give us His support  
And we will be happy there.  
He will see us through the darkness  
To the light of early morn.  
When we'll enter in His fortress  
And anew we will be born.

There, life will be naught but splendor  
There, we'll never hear of strife,  
Men won't tear each other asunder

In that good and perfect life.  
So, you see, you need not wonder  
Even tho' we sometimes blunder  
God is good to you and I.

Brother Harry S. Tordoff  
Cranston, Rhode Island

## TITHING

The Old Testament required a tithe—Christ requires that we give our all. He said: "If any man should come after me, let him deny himself, and take up his cross and follow me."

But I think the tithe should be the minimum standard of Christian giving. We certainly should not think of giving less under Grace than the Jewish people

Too many people think of tithing as giving. It is not giving; it is a debt we owe. The Bible says: "Bring ye all the tithe into the storehouse." We should pay it as regularly and faithfully as we pay our utility bills.

Attached to this Biblical command is a promise: "And prove me now, saith the Lord, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

While I do not advocate that everyone that tithes will be blessed with riches, as some have, I do believe that God singularly blesses those who honor Him with their substance, and I know hundreds who say that when the tithe, the nine-tenths with His blessing seems to go farther than ten-tenths without His blessing. Every Christian should tithe. It is a duty and privilege.

Billy Graham

## PROUD PARENTS

Baby girl—Marilyn Sue, born April 22, 1958 to Brother and Sister Harold Massey, Guymon, Oklahoma.

Baby girl—Lisa Jolene, born May 18, 1958 to Brother and Sister Alexander Smith, Independence, Missouri.

## 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        |