

# 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.

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No. 5

## *Be Strong*

Be strong!

We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift;  
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not, "The days are evil. Who's to blame?"  
And fold the hands and acquiesce—oh, shame,  
Stand up, speak out, and bravely in God's name.

Be strong!

It matters not how deep intrenched the wrong;  
How hard the battle goes, the day how long;  
Faint not—fight on! Tomorrow comes the song.

—Malibie Davenport Babcock

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## ZION'S ADVOCATE

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### EDITORIAL

The general conference of 1961 is now history and relentless time has clasped it to her bosom. To time, passing events mean nothing, whether good or evil.

It has been said that the world is a stage, and all people are actors thereon. As viewed from celestial heights and with penetrating, yet encompassing vision, by One to whom the scene means most, it must surely be with mixed emotion.

To Him, whose grace permits evil but sustains the good, we all must look for our continuance. Alas, too often we indifferently play our part, as though all that matters is the approbation of our fellow man.

Truly, the Lord causes the sun to shine on the evil as well as the good, and oft-times evil and error ride high, trampling upon the innocent, the meek, the God-fearing.

It is just as true that one day will come in which the "Lord of hosts" will make up His "jewels", and "will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

There is perhaps no period of time in the course of the year for members of the Church of Christ, who make an effort to attend the conference, which so tries their faith as at that time. Many have said they would never come again, and yet some of them have come again, somehow finding greater strength as a result.

That a few will bite and devour their brethren we must acknowledge; it is this that hurts and even destroys. Here, we see the working of contending powers and the often-fruitless efforts to accomplish "business" for the Lord, who certainly does not need our business.

We become confused and enmeshed in our efforts to accomplish the business which seems important to us, and at times the spirit of contention reigns supreme, insomuch that we might reflect on the similarity to the last great battle of the Jaredite nation. They fought all day, were drunken with anger and slept on their swords, and arose the following day to battle again.

This is candid speech but we must face the results of our follies, and hope that comprehension will produce good in years to come.

Despite frequent and bitter conflict, we would not infer that all is bitterness and struggle, nor that all is vanity. To behold the faces of those we love in Gospel tie, to feel that kindred spirit even in those of new acquaintance, is worth the effort made in coming to conference.

The bond is never stronger than when, mellowed by the Holy Spirit and power of God, the saints meet to worship in the daily prayer services. Here, too, through the preaching of the Word, many isolated ones receive food for their souls, in which they are deprived except for the occasional visit of the missionary.

There are two rather singular instances which occurred at this past conference which struck some of us forcibly, impressing our minds with the fact that God often moves in a way to astound us all; to strengthen the weak and settle the affairs of men according to His will.

The first of these was a prayer meeting held by the East Independence local branch just before conference convened. It was a cottage service, and because a number of people from out of town were present, the meeting room fairly bulged. More important was the fact that they brought, one and all, the Spirit of the Master of men. There was a feast for all as we occupied in that divine power which filled our hearts.

The gift of another tongue was given, for which we prayed the interpretation, and when it came we were instructed, among other things, that if we could not stand present trials, how could we bear those to come, and in which war would come to our land.

Thus our faith was strengthened and we could take courage; not alone for the perplexities of the coming conference, but for days yet future, which though obscure, we may face with the assurance that the Lord will preserve His own.

The second remarkable event, to which we referred, was the manner and swiftness in which the conference was concluded.

Because of conditions before mentioned, the state of business moved very slowly. The annual election of the various church offices was incomplete when other matters were taken up for consideration, and still we "dragged our feet." Then suddenly, there was a motion to adjourn until 1962, and that missionary appointments be as they were last year. After some consideration on the status of matters in the hands of the secretary this motion passed.

Was this an expression of sentiment opposing the tenor and spirit which had occupied much of the business sessions? Likely so. But was it more? Could there have been divine interposition in our affairs we thought good for the Church, but deemed otherwise by the Lord? Well, one day we will know, and perhaps to our shame.

Yet, through all our feverish ways, no doubt in spite of them, we are persuaded that the mind of God is made known to His saints, and His kingdom moves mysteriously, but inexorably, toward triumph over evil and error.

May we become pure in the spirit of love.

William A. Sheldon

**MINUTES OF THE ANNUAL MINISTERS' CONFERENCE OF THE CHURCH OF CHRIST (TEMPLE LOT) CONVENED ON THE TEMPLE LOT**

**Friday, April 7, 1961**

**10:00 A. M. Session**

Apostle Thomas E. Barton, Sr., in charge, assisted by Apostle A. F. Bell.

Opening Song: No. 175—Guide Us, O Thou Great Jehovah.

Opening prayer by Apostle A. F. Bell.

Second song: No. 204—Awake! Ye Saints of God.

Bro. C. L. Wheaton stated that he wished to make a motion that inasmuch as all members of this Council of Twelve are involved in a very serious condition that is before the Appellate Court, therefore, I move that we choose three members of the Council of Seventies to preside over this conference.

Seconded by Bro. Richard A. Wheaton.

Bro. Isaac Brockman moved as a substitute to the motion that the Council of Twelve preside over this conference.

Seconded by Bro. Harry Hutchinson.

Bro. LeRoy Wheaton moved as an incidental motion that this conference shall recess until such time as the Council of Twelve can get together and reconcile the differences which have been made so evident this morning.

Seconded by Bro. Rolland Sprague.

Bro. LeRoy Wheaton requested permission to amend the motion by adding the phrase, "or until 10:00 A. M. April 8, 1961," (with the permission of the seconder).

Approval by Bro. Rolland D. Sprague.

Bro. William F. Anderson moved the previous question. Seconded by Bro. LeRoy Wheaton.

Chairman ruled that it would apply only to the motion to recess.

Vote to close debate. Carried.

Vote on motion to recess. Lost: 16 in favor, 30 opposed.

Sr. Freda Flint moved that we take the vote on whether the Twelve shall preside over the Conference.

Seconded by Sr. Doris Hutchinson.

Sr. Freda Flint moved to allow five more minutes for Bro. Wheaton to complete his talk.

Seconded by Bro. William A. Sheldon.

Vote on five minute limit. Carried: 19 in favor, 15 opposed.

Vote on previous question. Carried.

Standing vote on the substitute motion. Carried: 19 in favor, 15 opposed.

Bro. Forest Maley moved to adjourn till 2 P. M.

Seconded and carried by vote.

Closing song: No. 243—Dear Lord and Father of Mankind.

Closing prayer: Apostle A. F. Bell.

**Minutes of the Conference, April 7, 1961**

**2:00 P. M. Session**

Apostle A. F. Bell in charge, assisted by Apostle E. L. Yates.

Opening Song: No. 222—Work for the Night Is Coming.

Opening Prayer by Apostle E. L. Yates.

Scripture Reading: III Nephi 12:18-24.

Bro. Wm. F. Anderson moved that the present secretary, Bro. Harvey E. Seibel, be secretary and have power to choose assistants.

Seconded by Bro. B. C. Flint. Carried.

Nominations for Chorister:

Sr. Metta Anderson

Sr. Marion Sprague—Declined.

Bro. J. A. Sweem moved nominations cease and Sr. Anderson be elected.

Seconded by Sr. Premoe. Carried.

Nominations for Ushers:

Bro. Eugene Gould—33

Bro. J. M. Case—19

Bro. Isaac Brockman—28

Bro. Gould and Bro. Brockman were elected.

Nominations for Pianist:

Sr. Janice Sprague

Sr. Margaret Harris

Sr. Ora Derry

Bro. Clarence L. Wheaton moved that the chorister be given the privilege of choosing her own pianist.

Seconded by Bro. Denver G. Chapman. Carried by show of hands.

Nominations for Press Committee:

Bro. William A. Sheldon—Declined

Bro. M. H. Seibel

Bro. E. L. Yates

Bro. Forest E. Maley—Declined

Bro. Joe Kidd

Bro. Harry Hutchinson moved that nominations be closed and that these three constitute the committee.

Seconded by Sr. Doris Sheldon. Carried by show of hands.

Program for the conference as recommended by the Quorum of Twelve given first reading.

Sr. Doris Sheldon moved that we adopt the Recommendation of the Quorum of Twelve.

Seconded by Bro. Harry Hutchinson. Carried by show of hands.

Recommendation of Quorum of Twelve adopted as follows:

To the General Conference  
Church of Christ  
Greetings:

The Council of Apostles recommends the following program for the Conference:

Prayer service from 8:30 to 9:30 a. m.

Business session from 10:00 a. m. to 12:00 noon.

Business session from 2:00 to 4:00 p. m. unless otherwise directed by the conference.

Song service at 7:30 p. m.

Preaching at 8:00 p. m.

Respectfully submitted,  
William A. Sheldon, Sec'y.  
Council of Apostles

Bro. Harold B. Schultz moved that all discussions and debates be limited to five minutes.

Seconded by Bro. Thomas E. Barton.

Bro. LeRoy Wheaton moved as an amendment that the time limit of any speaker may be extended by simple majority of the body.

Seconded by Bro. Richard A. Wheaton. Carried by show of hands.

Bro. Thomas E. Barton moved as an amendment that the second speech be limited to two minutes.

Seconded by Bro. Arthur M. Smith. Carried: 29 in favor, 10 against.

Chairman ruled that two speeches be allowed for everyone and that the second speech be limited to two minutes.

Vote on the main motion as amended as follows:

First speech limited to five minutes subject to extension.

Second speech limited to two minutes subject to extension.

Carried by show of hands.

Recommendation of the Quorum of Twelve on the Sunday School Association and the Young People's outing given first reading.

Bro. Harry Hutchinson moved to adopt the recommendation of the Quorum of Twelve.

Seconded by Sr. Doris Sheldon. Carried by show of hands.

Recommendation of the Quorum of Twelve adopted as follows:

To the General Conference  
Church of Christ

Greetings:

The Council of Apostles recommends that the morning and afternoon business sessions of Saturday, April 8, be given to the General Sunday School Association for the conducting of such business as may come before them.

We further recommend that the afternoon and evening hours of Saturday, April 8, be given to the Young People's Christian League for their annual social.

Respectfully submitted,  
William A. Sheldon, Sec'y.  
Council of Apostles

Resignation of Sr. Irene Maley from the Dining Hall Committee given first reading.

Bro. William A. Sheldon moved that we accept the resignation of Sr. Maley and that we thank her for her service.

Seconded by Bro. Denver G. Chapman. Carried by show of hands.

Bro. William A. Sheldon moved that we proceed with the election of officers for the coming year.

Seconded by Bro. Thomas E. Barton. Carried by show of hands.

#### ELECTION OF OFFICERS:

General Church Secretary:

Bro. William F. Anderson moved that Bro. Harvey E. Seibel be the General Church Secretary for the coming year.

Seconded by Bro. LeRoy Wheaton. Carried by show of hands.

General Church Recorder:

Bro. LeRoy Wheaton moved that Sr. Lois Harris succeed herself as General Church Recorder.

Seconded by Bro. Richard A. Wheaton. Carried by show of hands:

General Church Chorister:

Bro. Thomas S. Maley—19

Sr. Metta Anderson—27

Sr. Anderson was elected.

Editor of Zion's Advocate:

Bro. Nicholas F. Denham—23

Bro. William A. Sheldon—28

Bro. M. Harvey Seibel—On the Board of Publications

Bro. William A. Sheldon was elected.

Associate Editors Zion's Advocate:

Sr. Lois Harris—6

Bro. K. J. Smith—11

Bro. Nicholas Denham—26

Bro. James Hedrick—26

Sr. Ora Derry—12

Sr. Metta Anderson—23

Bro. Denham and Bro. Hedrick were elected Associate Editors.

Dining Hall Committee—Two Vacancies:

Nominations for two year term:

Sr. Lorraine Welton—Declined

Sr. Gladys Nast

Bro. Clarence L. Wheaton moved nominations close and we proceed to elect.

Seconded by Bro. Richard A. Wheaton. Carried by show of hands.

Nominations for three year term:

Sr. Doris Sheldon—Declined

Sr. Kay Matthews—Declined

Sr. Silva Rudd

Bro. Richard A. Wheaton moved nominations cease and Sr. Rudd be elected.

Seconded by Bro. Harry Hutchinson. Carried.

Reception and Housing Committee:

Bro. William A. Sheldon moved that this committee succeed itself for the coming year.

Seconded by Bro. LeRoy Wheaton. Carried by show of hands.

Auditing Committee—One Vacancy:

Bro. James M. Case—24

Bro. Arthur M. Smith—8

Bro. M. Harvey Seibel—28

Bro. M. Harvey Seibel was elected.

Bro. Forest E. Maley moved to adjourn till 10:00 a. m. Monday April 10, 1961.

Seconded by Bro. Eugene Gould. Carried by show of hands.

Closing Song: No. 82—Lord Dismiss Us With Thy Blessing.

Closing Prayer by Apostle E. Leon Yates.

**Minutes of the Conference, April 10, 1961****10:00 A. M. Session**

Apostle E. Leon Yates in charge, assisted by Apostle William A. Sheldon.

Opening Song: No. 190—Redeemer of Israel.

Opening Prayer by Apostle William A. Sheldon.

Scripture Reading: 12th chapter of Romans.

Reading of the minutes 10:00 a.m. session, April 7, 1961.

Chair ruled that the minutes stand approved as read.

Reading of the minutes 2:00 p.m. session, April 7, 1961.

Chair ruled that the minutes stand approved as read.

A motion that some Sunday School literature and perhaps some other matter of interest belonging to the general church be released for the use of the many who are desirous of obtaining it for study signed by Bro. Wm. F. Anderson, Bro. Leon A. Gould, Bro. Eugene Gould, and Bro B. C. Flint given first reading.

Recommendation of the Quorum of twelve for Missionary appointments given first reading.

Recommendation of the Council of Apostles that the United Workers be granted time for conducting their business given first reading.

Missionary Report of Apostle B. C. Flint given first reading.

Missionary Report of Apostle Wm. F. Anderson given first reading.

Motion that this Conference instruct Bishops to produce for examination of this body the title under which the property is presently held, etc., signed by Bro. Forest Maley given first reading.

Incidental motion by Bro. Richard A. Wheaton concerning Apostle C. L. Wheaton and the Council of Twelve given first reading.

Incidental motion by Bro. C. L. Wheaton relative to those who represent the Church of Christ as its Ministry given first reading.

An appeal by Bro. E. L. Yates as to the validity of the Bishops' court given first reading.

Bro. LeRoy Wheaton moved that it be the sense of this body that we call upon the Council of Twelve to rescind any actions which they may have taken barring Apostle C. L. Wheaton from meeting with them in regular quorum or special sessions and that until such time as this action has been taken and Bro. C. L. Wheaton has been able to take his rightful place amongst them that any and all recommendations coming from this quorum shall be withheld from any consideration whatsoever on this conference floor.

Seconded by Sr. Angela Wheaton.

The balance of the time was taken up with discussion of this motion.

Bro. Grzincic moved we adjourn.

Seconded by Sr. Doris Hutchinson. Carried: 45 in favor, 2 opposed.

Closing Song: No. 14—Praise God From Whom All Blessings Flow.

Closing Prayer by Apostle William A. Sheldon.

**Minutes of the Conference, April 10, 1961****2:00 P. M. Session**

Apostle Don W. Housknecht in charge, assisted by Apostle William A. Sheldon.

Opening Song: No. 213—O Master, Let Me Walk With Thee.

Opening Prayer by Apostle William A. Sheldon.

Scripture Reading: II Cor. 6:1.

Bro. LeRoy Wheaton moved that we grant the request that the United Workers be given time from 4:00 P. M. today to conduct their business.

Seconded by Bro. E. Leon Yates. Carried by show of hands.

Declination of Sr. Rudd from the Dining Hall Committee given first reading.

Missionary report of Bro. J. M. Case given first reading.

Motion to rescind portion of Section 13 of Bill No. 2 of the Referendum of 1935, etc., by Bro. Forest E. Maley given first reading.

Report of the Sunday School Association given first reading.

The Financial Report of the Church of Christ (Temple Lot) given first reading.

Balance of time used in the discussion on the matter before the house relative to the motion made in the morning session that the Quorum of Twelve rescind any actions which may have been taken barring Apostle C. L. Wheaton from meeting with them, etc.

Bro. William F. Anderson moved the previous question.

Seconded by Bro. B. C. Flint.

Vote taken on whether we are ready to vote.

Carried.

Vote on the previous question: Those in favor 27, opposed 44, lost by standing vote.

Chairman rules that we adjourn.

Closing Prayer by Bro. William A. Sheldon.

**Minutes of the Conference, April 11, 1961****10:00 A. M. Session**

Apostle William A. Sheldon in charge, assisted by Apostle William F. Anderson.

Opening Song: No. 263—Saviour, Like a Shepherd Lead Us.

Opening Prayer by Apostle William F. Anderson.

Scripture Reading: III Nephi 14th chapter.

Reading of the minutes 10:00 A. M. session, April 10, 1961.

Chair ruled that they stand approved as read.

Reading of the minutes 2:00 P. M. session, April 10, 1961.

Chair ruled that they stand approved as read.

Recommendation for the Business Manager given first reading.

Ministerial Report of Bro. E. Leon Yates given first reading.

Extracts of parts of the Rules of Jurisprudence of the Church of Christ (Temple Lot) were read.

Bro. C. L. Wheaton moved the Resolution relative to those who represent the Church of Christ as its Ministry as a matter incidental to the election of officers and making of appointments.

Seconded by Bro. Rolland D. Sprague.

Bro. LeRoy Wheaton moved as an incidental motion that we rescind our former action setting five minutes as a limit of speech and make it ten minutes with an extension of two minutes and that there may be a second speech, after everyone has spoken, of two minutes.

Seconded by Bro. Richard A. Wheaton. Carried

Bro. Clarence L. Wheaton moved to adjourn till 2:00 P. M.

Seconded by Bro. LeRoy Wheaton. Carried.

Closing Prayer by Apostle William F. Anderson.

#### **Minutes of the Conference, April 11, 1961 2:00 P. M. Session**

Apostle William A. Sheldon in charge, assisted by Apostle William F. Anderson.

Opening Song: One verse of No. 151—Father, When in Love to Thee.

Opening Prayer by Apostle William F. Anderson.  
Report of the United Workers given first reading.

Bro. Thomas E. Barton moved that we postpone this matter indefinitely. (Relative to the matter concerning the barring of Apostle C. L. Wheaton from the Quorum.)

Seconded by Bro. B. C. Flint.

Bro. A. F. Bell moved the previous question on the motion to postpone indefinitely.

Seconded by Bro. B. C. Flint. Carried.

Motion to postpone carried by show of hands: 36 in favor, 27 opposed.

Bro. Harry Hutchinson moved that we extend our conference business session today until 5:00 P. M.

Seconded by Sr. Doris Sheldon.

Bro. M. H. Seibel moved as a substitute motion to amend that as long as conference shall last that we meet from 9:30 to 12:00 and from 2:00 to 5:00 P. M. daily.

Seconded by Bro. Joe Kidd.

Bro. C. L. Wheaton moved to amend the substitute that we also have, each day conference is in session, a meeting from 7:30 to 9:00 P. M. beginning with tomorrow.

Seconded by Bro. Thomas E. Barton.

Vote on the amendment to the substitute motion taken. Carried by show of hands.

Vote on the substitute motion. Carried by show of hands.

Vote on the main motion. Carried by show of hands.

Bro. Harold B. Schultz moved that from this time hence there shall be no meetings of the Quorum of Apostles behind closed doors or in secret, but all meetings of the Quorum shall be open to all members of the Church of Christ provided that such members shall act as observers only except by the request of the Twelve. Furthermore, that reports and minutes of all meetings of the Quorum of the Apostles shall be promptly published in the Advocate.

Seconded by Bro. Denver G. Chapman.

Sr. Minnie Smith moved that this be amended to include the minutes of the Bishopric.

Seconded by Bro. LeRoy Wheaton.

Bro. M. H. Seibel moved that we refer this matter to a committee of three to consider this matter and bring back a recommendation.

Seconded by Bro. Harry Hutchinson.

Bro. Richard A. Wheaton moved to amend this motion to refer by adding that the committee bring back their report no later than 7:30 tomorrow night.

Seconded by Sr. Velma Wheaton. Carried: 33 in favor, 24 opposed.

Vote on the substitute motion. Carried: 31 in favor, 28 against.

Nominations opened for a committee of three to consider the matter referred to this committee.

Bro. Richard A. Wheaton—31

Bro. M. Harvey Seibel—44

Bro. H. B. Schultz—65

Bro. Joe Kidd—53

Bro. C. L. Wheaton moved nominations close.

Seconded by Bro. George Curtis. Carried by show of hands.

Bro. Seibel, Bro. Schultz, and Bro. Kidd were elected on the committee.

Chair ruled adjournment.

Closing Prayer by Apostle William F. Anderson.

#### **Minutes of the Conference, April 12, 1961 10:00 A. M. Session**

Apostle William F. Anderson in charge, assisted by Apostle Leon A. Gould.

Opening Song: No. 188—Let Us Shake Off the Coals From Our Garments.

Opening Prayer by Apostle Leon A. Gould.

Reading of the minutes 10:00 A. M., April 11, 1961.

Chair moved that they stand approved as read.

Reading of the minutes 2:00 P. M., April 11, 1961.

Chair ruled that they stand approved as read.

Report of the Recorder given first reading.

Resolution on uniting with church given first reading.

Bro. William A. Sheldon moved that the time limit for the introduction of new business be at 2:00 P. M. this afternoon separate from things coming from the Council.

Seconded by Sr. Doris Hutchinson.

Bro. M. Harvey Seibel moved to amend that the limit be 7:30 P. M.

Seconded by Bro. C. L. Wheaton. Carried: 33 in favor, 27 against.

Vote on time limit as amended carried by show of hands.

Bro. Harvey Seibel, Sr., moved that Bro. C. L. Wheaton be given a personal privilege.

Seconded by Bro. LeRoy Wheaton. Carried by show of hands.

Sr. Edna Smith moved that we give Bro. E. L. Yates this opportunity seeing as this (statements made and letters read by Bro. C. L. Wheaton concerning his trip to Wales, etc.) has been heard.

Seconded.

Bro. Rolland D. Sprague moved as substitute that we resolve ourselves into Committee of the Whole to hear this matter.

Seconded by Bro. C. LeRoy Wheaton.

Bro. Harvey Seibel, Sr., moved that instead of Committee of Whole that we go into Informal Consideration of the question.

Seconded by Sr. Marion Sprague.

Bro. A. F. Bell moved as a substitute for whole matter that in place of what we have before us that we call up for second reading the appeal of Bro. E. L. Yates concerning the validity of the Bishops' Court.

Seconded by Bro. LeRoy Wheaton.

Bro. C. LeRoy Wheaton moved the previous question.

Seconded and carried.

Vote on substitute for whole matter carried by show of hands.

Second reading of Appeal of Bro. E. L. Yates on validity of the Bishops' Court.

Bro. Thomas E. Barton moved that this request be granted and that the earliest possible report be made.

Seconded by Bro. B. C. Flint.

Bro. Thomas E. Barton moved the previous question.

Seconded by Bro. Harvey Seibel, Sr. Carried: 42 in favor, 21 against.

Bro. C. L. Wheaton moved that we adjourn till 2:00 P. M.

Seconded by Bro. Rolland Sprague. Lost.

Vote on the request of Bro. E. L. Yates, carried: 43 in favor, 21 against.

Bro. Rolland D. Sprague stated that he would like to ask the privilege of this conference to make a record that the action now taken is illegal with regard to the rules we have.

Bro. M. H. Seibel requested the secretary to record that he go on record saying that the action is entirely legal.

Bro. A. F. Bell moved that we proceed to elect the committee.

Seconded by Sr. Doris Sheldon. Carried by voice.

Nominations for the committee:

- Bro. Joe Kidd
- Bro. Robert Jensen (out)
- Bro. Robert Maley—Declined
- Bro. Forest Maley—Declined
- Bro. Harry Hutchinson—Declined
- Bro. Hunholz
- Bro. Cleo Heath—Declined
- Bro. Fernando Ojeda—Declined
- Bro. Barney Wentworth
- Bro. Loren Bryant—Declined

Bro. Thomas E. Barton moved nominations cease and these three be the committee.

Seconded by Sr. Freda Flint. Carried by show of hands.

Bro. Kidd, Bro. Hunholz, and Bro. Wentworth were elected to be the committee.

Bro. C. L. Wheaton moved we adjourn until we hear from this commission.

Seconded by Bro. LeRoy Wheaton.

Bro. A. F. Bell moved to amend and that the committee be instructed to report back by 9:30 tomorrow.

Seconded by Bro. Rolland Sprague.

Bro. William A. Sheldon moved as a substitute to adjourn till 2:00 P. M.

Seconded by Sr. Doris Hutchinson. Carried.

Closing Prayer by Apostle Leon A. Gould.

#### Minutes of the Conference, April 12, 1961 2:00 P. M. Session

Apostle William F. Anderson in charge, assisted by Apostle Leon A. Gould.

Opening Song: No. 263—Savior Like a Shepherd Lead Us.

Opening Prayer by Apostle Leon A. Gould.

Bro. A. F. Bell moved that we take up the matters before us as listed on the board.

Seconded by Sr. Minnie Smith.

Annual Report of Board of Publications given first reading.

Bill outlining duties of Church of Christ Board of Publications given first reading.

Resolution to rescind action on transfer blanks given first reading.

Vote on taking up the matters on the Board taken. Carried by show of hands.

Recommendation for missionary appointments given second reading.

Bro. Forest Moley moved we consider these recommendations one at a time.

Seconded by Sr. Sheppard. Carried by show of hands.

Recommendation that Apostle William F. Anderson be the General Church Representative in the Office.

Bro. Harry Hutchison moved we adopt the recommendation.

Seconded by Sr. Vivian Spencer.

Sr. Angela Wheaton moved as a substitute that Bro. Anderson not be sent out as missionary because he does not and has not taught in accordance with the doctrine as approved by the referendum of this church.

Seconded by Bro. C. L. Wheaton.

Bro. T. E. Barton moved the previous question.

Seconded by Bro. B. C. Flint.

Vote on whether to vote on the previous question carried by show of hands.

Vote on substitute motion opposed to appointment of Bro. Wm. F. Anderson taken. Those in favor 20, opposed 39.

Motion to adopt the recommendation of Apostle W. F. Anderson carried: 41 in favor, 17 opposed.

Recommendation that Apostle Leon A. Gould be appointed as missionary-at-large.

Sr. Doris Sheldon moved we accept this recommendation on Bro. L. A. Gould.

Seconded by Sr. Edna Smith.

Bro. C. L. Wheaton moved that because of the desire expressed by Bro. Gould that Bro. Gould be given the privilege of retiring from the Quorum of Twelve at his advanced age with the provision for an equivalent of a family allowance for one person because of him incapacities, with our love and respect.

Seconded by Sr. Angela Wheaton.

Bro. Harvey Seibel, Sr., moved we adjourn till 7:30 P. M.

Seconded.

Closing Prayer by Apostle William A. Sheldon.

#### **Minutes of the Conference, April 12, 1961 7:30 P. M. Session**

Apostle A. M. Smith in charge, assisted by Apostle T. E. Barton.

Opening Song: No. 411—The Morning Breaks, The Shadows Flee.

Opening Prayer by Apostle Thomas E. Barton.

Majority Report on meetings of the Quorum of Twelve being opened for publication in the Zion Advocate, etc, was read.

Minority Report on meetings of the Quorum of Twelve being opened for publication in the Zion's Advocate, etc, was read.

Bro. Don W. Housknecht moved that the starting of our Prayer Meetings be 8:00 instead of 8:30 A. M.

Seconded by Bro. Denver G. Chapman. Carried

Bro. Harvey Seibel, Sr., moved to amend the substitute motion (regarding motion made on retiring Apostle L. A. Gould from the Quorum of Twelve) that Bro. Gould be given the privilege of retiring from the Quorum of Twelve (at his advanced age) except it is his own wish, so that he will be numbered among the Apostles as long as he lives as is the only solution if we keep the law of God, with the provision of an equivalent of a family allowance for one person because of his incapacity, this with our love and respect.

Seconded by Sr. Minnie Smith.

Bro. A. F. Bell moved the previous question.

Seconded by Bro. William F. Anderson. Carried by show of hands.

Vote on the amendment to the substitute motion carried: 38 in favor, 9 against.

Vote on the substitute motion as amended carried: 52 in favor, 3 opposed.

Vote on the original motion as substituted carried by show of hands. None opposed.

Bro. C. LeRoy Wheaton moved that the designation of missionary-at-large mean anywhere in the world.

Seconded by Bro. Thomas E. Barton.

Bro. Richard A. Wheaton moved as a substitute to the motion that the meaning of the term missionary-at-large shall be anywhere in the world with the provision that any call upon the Bishopric for funds to travel outside the continental limits of the U. S. A. or that country in which that Apostle resides shall be by the approval of the Council of Twelve and that all missionaries-at-large under General Conference Appoint-

ment be empowered to call on the Bishopric for funds to come to regular or special conferences.

Seconded by Sr. Velma Wheaton. Carried by show of hands.

Vote on main motion as substituted carried by show of hands.

Bro. C. L. Wheaton moved that we adjourn till 9:30 tomorrow.

Seconded by Bro. Rolland D. Sprague. Carried: 39 in favor, 29 against.

Closing Prayer by Apostle Thomas E. Barton.

#### **Minutes of the Conference, April 13, 1961 9:30 A. M. Session**

Apostle Thomas E. Barton in charge, assisted by Apostle Archie F. Bell.

Opening Song: No. 204—Awake, Ye Saints of God, Awake.

Opening Prayer by Apostle A. F. Bell.

Reading of the minutes 10:00 A. M. Session, April 12, 1961.

Chair ruled that they stand approved as read.

Ministerial Report of Apostle A. M. Smith given first reading.

Ministerial Report given verbally by Apostle C. L. Wheaton.

Sr. Doris Sheldon moved that any personal privilege given by this body be limited to ten minutes.

Seconded by Bro. Harry Hutchinson. Carried: 30 in favor, 9 against.

Bro. Forest E. Moley moved that we rescind former action eliminating the evening 7:30 to 9:00 P. M. business meeting and substitute the regular preaching service.

Seconded by Bro. John Gill.

Bro. Harvey Seibel, Sr., moved as a substitute to the motion that we continue with the present program of business and that all bills be limited to half hour and that the speaker favoring the bill be given first speech not exceeding five minutes and that the speakers alternate against and for, and that the introducer be allowed another five minutes at the end.

Seconded by Bro. Gene Gould.

Bro. C. L. Wheaton moved to lay this matter on the table.

Seconded by Bro. C. LeRoy Wheaton.

Bro. C. L. Wheaton moved the previous question.

Seconded by Bro. C. LeRoy Wheaton. Lost: 20 in favor, 41 against.

Vote on motion to change speakers: 29 in favor, 29 against.

Vote on main motion: 21 in favor, 35 against.

Bro. Joe Kidd moved to adjourn till April 6, 1962, and that missionary appointments remain as they are.

Seconded by Bro. Arthur M. Smith.

Bro. Clarence L. Wheaton moved previous question.

Seconded by Bro. Harvey Seibel, Sr. Carried: 46 in favor, 13 against.

Closing Song: No. 253—How many Times Discouraged.

Closing Prayer by Apostle Archie F. Bell.



**GENERAL SUNDAY SCHOOL MINUTES**

To the Church of Christ (Temple Lot)  
In Conference Assembled  
Independence, Missouri

Greetings:

The assembly of the General Sunday School Association was called to order at 10:00 A. M. April 8, 1961, by Bro. James A. Hedrick, Assistant Superintendent.

Opening song No. 263—"Saviour Like a Shepherd Lead Us." Prayer was offered by Bro. Leslie P. Case. Second Song No. 246—"O God Give Strength To All Thy Saints."

Scripture reading by Bro. James A. Hedrick—Mosiah 9:58.

The minutes of April 5, 1960, were read and accepted.

Reports from local Sunday Schools were received and read. They were from Puryear, Tenn., Collins, Mo., Knoxville, Tenn., and Grand Junction, Colo.

Oral reports were received from Ticul, Yucatan, Mex., Las Cruces, N. Mex., Riverview, Mich., and Ava, Mo.

Reports from the treasurer and assistant superintendent were read and accepted and we concurred with the recommendation of the assistant superintendent to establish an auditing committee.

It was moved that we write a form letter to each local Sunday School enclosing General Sunday School statistics and requesting local Sunday School statistics, types and methods of teaching, courses, and a reminder of the 1/10th of the local Sunday School collections which should be sent to the General Sunday School Association. This letter to be mailed one month prior to the yearly conference. Carried.

It was moved that we formulate a committee of three, of which Bro. Fernando Ojeda should be one, to review quarterlies and Sunday School material that has been approved to determine which is most practicable and translate it into Spanish for use of the Sunday Schools in Yucatan. That this committee be empowered to solicit funds, to be placed in the hands of the treasurer for this specific purpose, and that they report to the General Sunday School officers for final approval and publication of such quarterlies and pamphlets. Carried.

The election of officers was taken up as the next order of business with the following results:

Superintendent—Bro. James A. Hedrick.

Assistant Superintendent and Treasurer—Bro. Leslie P. Case.

Secretary—Sr. Caroline Hedrick.

It was moved to adjourn until 2:00 P. M. Seconded and carried.

Closing song No. 14—"Praise God From Whom All Blessings Flow."

Closing prayer by Bro. Leslie P. Case.

The meeting resumed at 2:00 P. M. with Bro. James A. Hedrick in charge.

Opening song No. 257—"What a Friend We Have In Jesus." Prayer was offered by Bro. Leslie P. Case.

Second song No. 253—"How Many Times Discouraged."

Scripture reading by Bro. James A. Hedrick—Moroni 8:28-29.

The election of officers and committees was continued as follows:

Quarterly Committee: Bro. Tom Maley (3 years), Bro. Bob Case (3 years), Sr. Irene Maley (2 years), Bro. John E. Bell (2 years) and Bro. Marvin Ely (1 year).

Auditing Committee: Bro. George Curtis (3 years), Bro. John Gill (2 years), Bro. LeRoy Wheaton (1 year).

Translation Committee: Bro. Fernando Ojeda (3 years), Bro. Alfaro Cayetano (2 years), and Sr. Jean Chapman (1 year).

It was moved that the officers of the General Sunday School Association have power to appoint and fill vacancies that occur during the year for the remainder of the conference year only. Seconded and Carried.

It was moved and seconded that the secretary of the General Sunday School Association inform each officer and committee member by letter of his office and specify his duty. Carried.

Local Sunday School reports were read from Independence, Mo., (Temple Lot), and Georgeville, Mo.

Oral reports were received from East Independence, Mo., and Minneapolis, Minn.

It was moved and seconded that we adjourn until the appointed time in 1962. Carried.

Closing song No. 218—"Stand Up, Stand Up for Jesus."

Closing prayer by Bro. Leslie P. Case.

**NEWS FROM LOCALS****Riverview, Michigan**

By William Olin

Attendance—WOW! There seems to be a renewed interest in "bringing 'em in, one by one" here at Riverview. Many visitors and returning visitors give an indication that some of our regular people are getting busy. There is a prize-winning pamphlet on our bulletin board entitled "How to Build a Sunday School". There are three short words on it: GO TO WORK! Congratulations to all our constructive workers, especially to Elder Edward Podhola, Bro. Hardin White, and to others, for a job well begun! Our building will be filled if you keep it up. Incidentally, there is ample room to expand our present facilities if necessary so don't become concerned with a general lack of elbow room.

Easter Sunday services were well attended in addition to the general over-all increase of attendance during the first quarter of 1961. "HE LIVES!" was the theme here and throughout all Christendom. This is The Fulfillment we celebrate year round and especially on Easter Sunday. We were NOT BAPTIZED FOR THE DEAD (by proxy, for instance), but we WERE BAPTIZED FOR THE LIVING CHRIST.

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## 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.

### "I AND MY FATHER ARE ONE"

By Harvey E. Seibel, Jr.

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." Luke 10:22.

For many years the controversy concerning God and His Christ has raged unceasingly. We find this to be true not only of the churches of the world today but also in the Church of Christ. Many countless theories, ideas, and even creeds have been offered to explain away the "so called" mystery of the Godhead. In Christ's Church today the problem remains essentially the same except it is substantiated by a different version of proof called dreams and visions. Yet, the amazing thing is, that it all adds up to confusion. Everyone saying something but none able to agree.

Why all this questioning and misunderstanding? The Bible is printed in fairly understandable English. If this is our stumbling block, then may I suggest we all go back to school and learn our English. If some say, well, the Bible is not correctly translated and many errors are present, then the answer is, better read your trusty Book of Mormon. In case you are not aware of it yet, there is a wealth of information concerning God in that important book.

The problem today is the object of trying to explain what "these verses" mean. It is high time we stop trying to put on our private interpretation and take the Bible for what it stands. The verses which are to be found in that book and the Book of Mormon (in relation to God) are so simple that a child could understand them. In short they don't need explaining. They are self explanatory.

For an interesting phenomenon consider the text book in History. Most people who study them are able to understand what is being presented, though there may be some difficulty in memory work. There isn't, however, a great deal of hashing around trying to put on some private interpretation to suit themselves. If there were I am sure everyone would fail the class. If doubt does exist it is usually a simple matter to clear it up.

Of the many subjects in the Bible, the study of the Godhead surely is one of the simplest we can find, and should be (for some strange reason it isn't) the easiest to understand. For some, the thought might exist that this controversy is of recent origin but with a little study we will find that this is not so. In fact one of the major points of argument from the year 300 A.D. to the present time was in the idea of the Godhead. It became so severe an argument that the clergy formed councils which were presided over by the Heathen Emperors and creeds were written and established by

these councils. The attempt was made to make the Christian teachings on the Godhead agree or conform to the Jewish and pagan teachings. As this controversy continued the concept of, "The Mystery of the Godhead", developed.

Countless ideas sprang up before definite creeds were established. The idea that Christ might not have been divine was considered. Others thought Jesus was equal with the Father. Still others had the opinion that the three names Father, Son, and Holy Ghost were three manifestations of the same God. Any leader who could not cause his doctrine to prevail was denounced as a heretic and exiled out of the country.

In order to put a stop to this controversy several councils were set up. The council of Nicea resulted in the Nicene Creed. This council was concerned with the nature of God and the Son and especially the relationship of the Son to the Father. It was at this council that the idea of the Son being of one substance with the Father sprang forth. At the council of Constantinople in 381 A. D., the question of the Holy Ghost was determined to be consubstantial (of one substance) with God and Christ. I refer you to the book called "Apostasy from the Divine Church", chapters 21 through 24 and 31, copyright 1960, Deseret News Press.

There is one point that we should take notice of, and that is, one of the first steps the Church took on its pathway to apostasy was to develop a distorted concept of God.

My purposes in this writing are to establish and put forth before the people of the Church the plainness of the gospel and to dissipate the mystery or veil which now seems to surround the OFFICE of Godhead. The office of Godhead need not necessarily be limited to one individual.

My presentation will come in three parts. Part One will be our study on the New Testament of the Bible. Part Two will take up our study on the Book of Mormon. Part Three will be our study on the Old Testament of the Bible and material from any outside sources. Also to be included in Part Three will be a brief summary or conclusion.

#### Part One

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, (and beheld his glory, the glory as of the only begotten of the father), full of grace and truth." John 1:1-3 and 14.

This shows that the Word was Christ since the Word was made flesh and that Christ was in the beginning with God and at the same time He was God, and all things that were made were made by Him (Christ). This does not make Jesus the same God as the one represented by His Father. It certainly means that Jesus being God was with his Father who was also God.

Now we have briefly shown that Christ pre-existed and was responsible for the direct creation of all things, let us begin our study by considering an early recorded event of Christ's life upon the earth.

"And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:49.

Even Jesus at the early age of 12 understood that He was to play a different role from that of His Father. If Jesus was going about His own business He would have said so, but instead, He led them to believe that He was doing His Father's business.

When the time came for Him to begin His ministry Jesus went up to be baptized.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16-17.

Here was Jesus standing in the water and the Spirit of God **descending** like a dove and **resting** upon him. And lo and behold a voice spake from heaven. John saw the presence of two of the Godhead and heard the voice of the third. For him to say that God consisted of only one person then, would be to make God guilty of the greatest deception of all time. For it, indeed, would be a great deception if God were to cause his people think of him in terms of three when in reality this is not so. Plenty of proof is given for any honest-minded person to see that God is one not in number but in purpose and will. John also spoke of one who spake to him concerning this Jesus. "And I knew him not but **he that sent me** to baptize with water, the same **said unto me**, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John 1:33.

Let us see what Satan had to say about God. "And saith unto him, If thou be the Son of God, cast thyself down: for it is written, **He shall give His angels charge concerning thee**: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Matt. 4:6. "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak; **for they knew that he was Christ.**" Luke 4:41.

In the first we find that Satan himself knew of a being which he addresses as "He." In the second the Devils were not slow to announce who it was that had cast them out. They clearly understood that He was the Christ, the Son of God.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice

out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:4-5.

If doubt had existed before there would be little excuse now for the disciples that were present to be confused over the separate charactership of God and His Son.

Now let us go to the gospel as recorded by St. John. There is a wealth of material concerning God in his writings even to exceed in amount that of the previous three gospel books put together. In no other book does Jesus emphasize so many times that He was sent and that He came not of himself. For any man still failing to understand the true nature of the Godhead and still to persist in a belief of one person or even to accept some other diverse conception (or should I say concoction) is to lack ability to read and understand the English language, and thus, he is blinded by the cunning of the Devil. John was a man beloved of God, and it was granted unto him to remain upon the earth until Christ came again. To him it was undoubtedly given to have a clearer understanding of God. He seems to be a man of greater spiritual qualities as this is borne out in his writings.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through him might be saved." John 3:16-17.

Of all verses in scripture this indeed expresses the great love that God had for us in that He would send His only begotten Son to suffer the pains and woes of the earth and finally the terrible crucifixion in order that we might have life. Not one word says that God sent Himself but that He did send His SON.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:23-24.

If Christ and God were one numerically then Jesus would not say "Father seeketh such to worship him" but "I seek such to worship me." It is natural, though, that God should send his representative to the earth. (Note the parables of Christ, and the Book of Mormon on the vineyard.)

Another distinction to be made is that both the Father and Holy Ghost are Spirits. Christ was a spirit up until he took upon himself a fleshly body. He will continue to have this body except in an immortalized state. This body will have the nail prints, etc. Therefore one member of the Godhead, Jesus, is a resurrected being possessing both spirit and body.

"But I have greater witness than that of John: for the works which the Father hath GIVEN me to finish, the same works that I do, bear witness of me, that the FATHER HATH SENT ME. And the Father himself, which hath sent me, hath borne witness of me. Ye have NEITHER HEARD HIS VOICE AT ANY TIME, NOR SEEN HIS SHAPE." John 5:36-37.

Jesus says that they have neither seen the Father's shape nor heard His voice. How is this possible if Jesus was the Father, that is spoken of here. Later on the disciples did hear the voice of the Father, as

we have already seen as recorded in the other gospel books. But they never saw His shape even then. Only John the Baptist, at that time had heard the voice of the Father, witnessed the Holy Ghost and Jesus, ALL at the same time. Notice also that Jesus says He was sent by one whom He calls His Father. Jesus never states that He sent Himself.

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." John 5:43.

What clearer statement could we want. Jesus did not come in His own name but that of his Father. When we perform our work we do it in the name of Christ. Therefore, because we perform something in the name of Christ, it does not make us one except in purpose. Likewise the same is true of Jesus.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44. "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." John 6:65.

We see that the mission of God and Christ, though of one purpose, is in reality different in action. Christ is the tool used by the Father. God is the husband-man; Christ is the true vine.

"Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and **I am not come of myself**, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." John 7:28-29.

Christ is again emphasizing the fact that He did not send Himself but another did. Also take particular notice of John 8:28-29, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, **AND THAT I DO NOTHING OF MYSELF; BUT AS MY FATHER HATH TAUGHT ME, I SPEAK THESE THINGS.** And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

It appears that Jesus wanted no misunderstandings concerning the Father and himself for Jesus repeats many times that He was sent by another. Also, He speaks only that which was taught him by his Father.

"Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying." John 8:54-55.

The point brought out here is that Jesus is not interested in his own honor but that of his Father. He gave his Father the honor; in contrast Satan wanted the honor for himself. Since Jesus did not honor himself, who did?

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, this voice came not because of me, but for your sakes." John 12:27-30.

Why did this voice come from heaven? It was for the sakes of the people. Why? Because it was **NECESSARY** that they know that God had sent Jesus and **THAT HE AND THE FATHER WERE NOT ONE, BUT TWO.**

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." John 15:23-24.

If Jesus, then, is the one and only member of the Godhead, why does He state that the word is not His but another's whom He calls His Father? Secondly, He makes the statement that "and **WE** will come unto him." Jesus would not confuse His followers by designating **himself only** as "We." Therefore one and only one conclusion can be drawn, for we read elsewhere that even a little child can understand the plain teachings of Christ. That conclusion is, that Christ and God are not the same person, but **ARE** in reality, in all logic and reasoning, two separate and distinct individuals. To say otherwise is only to distort the word of truth, the English language and the individuality of Jesus and His beloved Father.

"For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, **THAT GOD HATH MADE THAT SAME JESUS, WHOM YE HAVE CRUCIFIED, BOTH LORD AND CHRIST.**" Acts 2:34-36. "The kings of the earth stood up, and the rulers were gathered together against the Lord, **and** against his Christ." Acts 4:26. "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the **LORD'S CHRIST.**" Luke 2:26.

Assuming that God is one individual, who then made Jesus both Lord and Christ? Also notice that one Lord said unto another Lord, **OR**, in other words, the Father said to the Son, etc. Again, if God were one individual, for what purpose then is it necessary to make that individual as if he were two or for that reason should there be a distinction made in name, if in truth, Jesus and his Father were one? The Father and Son are one **only** in purpose but they are **NOT** one in number.

In Romans 8:17 we find that we are heirs of God but **JOINT HEIRS** of Christ. This makes us brothers to Christ but not to God the father. The following verse taken from the writings of Paul is a very graphic example of the twoness of God and his son. "Now of the things which we have spoken **this is the sum:** We have such an high priest, **who is set on the right hand of the throne of the MAJESTY in the heavens.**" Heb. 8:1.

Christ being the High Priest is set on the right hand of Who? Of the Majesty in the heavens. The Majesty in the heavens is the Most High God. He is above Christ, even above all.

The following verses which I now present are very explicit in their meaning and there should be no mistake in understanding them.

"And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am

baptized with: **BUT TO SIT ON MY RIGHT HAND, AND ON MY LEFT, IS NOT MINE TO GIVE**, but it shall be given to them for whom it is prepared of my Father". Matt. 20:23.

We are beginning to see that Jesus has some limitations. He did not have the authority to give this thing to his disciples. These things apparently are reserved for a greater being (the Father of Christ) to accomplish. But more important it shows definitely and conclusively that the Father and the Son cannot possibly be one in number. But let us continue on.

"And he went a little farther, and fell on his face, and prayed, saying, O My Father, if it be possible, let this cup pass from me: **nevertheless not as I will, but as thou wilt.**" Matt. 26:39.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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. 28:18-19.

Jesus did not spend hours talking to himself when he was praying, but was conversing with the Father whom he loved and obeyed. After Jesus was resurrected, all power in heaven and earth was GIVEN unto him. Then he goes on to say that his ministers on earth are to baptize in the NAME of the Father, Son and Holy Ghost. Why do this ordinance in the name of three if we do not believe it? If the Father, Son and Holy Ghost are three manifestations of the same God, then his saints have been badly deceived and this, because, not one word in the scriptures ever states that God consists of one individual. But since God does not deal in deception we must accept his word as it stands.

"But of that day and that hour knoweth no man, no, not the angels which in are heaven, **neither the Son, but the Father.**" Mark 13:32.

Evidently, at that time the Father had not given His Son this knowledge. Even Jesus Christ, a member of the Godhead, did not know at that time just when he would return. In this way it shows that the Father is greater than his Son.

"But Jesus answered them, My Father worketh hitherto, and I work." John 5:17.

As we have already seen, both the Father and Son are working for the same cause, to bring to pass the salvation of mankind.

"Then answered Jesus and said unto them, Verily, verily, I say unto you, **THE SON CAN DO NOTHING OF HIMSELF, BUT WHAT HE SEETH THE FATHER DO: FOR WHAT THINGS SOEVER HE DOETH, THESE ALSO DOETH THE SON LIKEWISE.** For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the son quickeneth whom he will. **FOR THE FATHER JUDGEETH NO MAN, BUT HATH COMMITTED ALL JUDGMENT UNTO THE SON.**" John 5:19-22.

What a wonderful thing, indeed, this is. The Son having surrendered His will so completely to the Father, whom He loves, that He does only that which He sees Him do. What great love the Son must have for His beloved Father; and because He is the Son of man

the Father has given Him to be the judge of all. What clearer language could Jesus use than this?

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **FOR AS THE FATHER HATH LIFE IN HIMSELF; SO HATH HE GIVEN TO THE SON TO HAVE LIFE IN HIMSELF; AND HATH GIVEN HIM AUTHORITY TO EXECUTE JUDGMENT ALSO, BECAUSE HE IS THE SON OF MAN.**" John 5:25-27.

It appears that at one time Christ did not have life within himself. This quality of having life within himself was characteristic of the Father but not the Son until it was **given** to him. It is in God we live and move and have our being. The power to give life and to create life resides alone in God and his Son. Eternal life in God is self-sustained. Our eternal life will be sustained by his power.

Even though Christ is to judge the world He will do it as He has heard of the Father and according to His Father's will. This is borne out in John 5:30, "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16-17.

Again, Jesus is emphasizing that He is not the originator of this doctrine. He is not willing to take the honor for Himself but gives it to His Father. Satan on the other hand wasn't willing to give the honor to God, but wanted it for Himself. Consider too, that both Jesus and Lucifer were Sons of the Morning, possibly on an equal status with each other. Jesus stood on the right hand of God and Lucifer on the left. Satan fell from his high pedestal, but, Jesus, willing to please His Father, rose even higher.

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." John 8:42

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. **THIS COMMANDMENT HAVE I RECEIVED OF MY FATHER.**" John 10:18.

"For I have not spoken of myself; but the Father which sent me, HE GAVE ME A COMMANDMENT, WHAT I SHOULD SAY, AND WHAT I SHOULD SPEAK. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49-50.

Those things which Jesus taught us were taught to him by His Father. God the Father, the most high God, gave commandment to Jesus and Jesus did according to the commandment, because HE KNEW it was life everlasting. Jesus spoke according to those things which the Father commanded Him to speak. He was not the originator of these commandments, but His Father in heaven.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: **FOR MY FATHER IS GREATER THAN I.**" John 14:28.

Jesus states without question that His Father is greater than Himself. This condition could not exist if God were in the singular. Remember that while Jesus was on the earth, His Father was in Heaven.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ASCEND UNTO MY FATHER, AND YOUR FATHER; AND TO MY GOD, AND YOUR GOD." John 20:17.

We find that Jesus was to ascend to his Father which is our Father and to his God which is, likewise, our God. Therefore, if Jesus ascended to HIS FATHER AND GOD WHICH IS ALSO OUR FATHER AND GOD then who is our Father and God? Jesus has the same God and Father as we do. The answer is simple; Jesus ascended to the Highest God who is higher than himself. In other words the God whom Jesus ascended to is the Father over all things. He is the Father of Christ. But, this does not deny that Jesus is the Father of all creation, that He is the Father of the heavens and earth and all therein, and that He is the Father of us. But when we pray, we pray to the highest Father in the name of Christ. Christ is the Father of the heavens and the earth but the highest God is the Father of Christ and all things under Him. He is above all, the most high God.

Before going on to our study of the Holy Ghost in relation to the Father and the Son I want to present a few more verses of scripture to confirm what we have already studied.

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Romans 15:6.

"For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim. 2:5.

Since Jesus is the mediator between us and God then He can not be the same God that is spoken of here.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." I Cor. 15:24-28.

Christ has charge of this earth until the day he delivers it up to his Father, and this, after all principalities and powers and all enemies have been put down. The Son will not be subject unto himself but unto HIM (His father) that put all things under him.

"Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, THE SON OF THE FATHER, in truth and love." II John 1:3.

"And ye are Christ's; and Christ is God's." I Cor. 3:23.

"But I would have you know, that THE HEAD OF EVERY MAN IS CHRIST; AND THE HEAD OF THE WOMAN IS THE MAN; AND THE HEAD OF CHRIST IS GOD." I Cor. 11:3.

This scripture gives us an interesting parallel. As man is the head of the woman and Christ is the head of the man, so also is God the head of Christ, his Son. Incidentally, I might remind you that husband and wife are one in God's eyes. That, by any stretch of

the imagination does not mean one in number, but it does mean one flesh. This oneness in flesh means unity in love, purpose, and companionship. As husband and wife are one in flesh so also are God and Christ one in spirit.

"For he that sanctifieth and they who are sanctified ARE ALL OF ONE: for which cause he is not ashamed to call them brethren." Heb. 2:11.

Because we are all sanctified by Jesus does not mean we all become one in number but we do become one with Jesus in spirit for our hearts are set upon him and his righteousness.

"At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth him shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:20-21.

That Jesus is in the Father and the Father in Jesus does not make them one except in spirit. Likewise, the same is true of Jesus and us. The phrase used that Jesus and the Father (also we and Jesus) are in each other is not a condition to be taken literally. It only means that unity exists between them (also us). We are united in one spirit.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. . . . At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world and go to the Father." John 16:23-28.

Again we are told very explicitly that we shall pray, not to Christ, but to the Father in his name. The reason being that the Father loves us, too, and this because we love his dear Son.

Before going on to the next phase of our study let us consider three further verses of scripture, which I feel are important for our instruction and learning.

"But be not ye called Rabbi: for one is your Master, even Christ; and ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Matt. 23:8-10.

Jesus instructed his disciples to call him Master, but they were not to call any man their father upon the earth, because one was their Father who is in heaven. Now Jesus was upon the earth and not in heaven, therefore, they were not to call him Father. (This is undoubtedly not in the same sense that Jesus is called the Father, but is referring to the Most High God.)

"BUT TO US THERE IS BUT ONE GOD, THE FATHER, OF WHOM ARE ALL THINGS, AND WE IN

HIM; AND ONE LORD JESUS CHRIST, BY WHOM ARE ALL THINGS, AND WE BY HIM." I Cor. 8:6.

For example let's suppose I have a son. I have a master plan for an important project. My son is willing to help me so I set him to work on this plan telling him to follow my instructions carefully. He completes the work in due time. I can then say that I completed this project by my son. Even though I did this thing by my son, it is still done of me. So, also, there is but one God, the Father, OF WHOM are all things, and we IN HIM AND one Lord Jesus Christ, BY WHOM are all things, and we BY HIM.

"For there are THREE that bear record in heaven, THE FATHER, THE WORD, AND THE HOLY GHOST: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." I John 5:7-8.

If God were one individual he would bear only one witness in heaven but since there are three that bear record in heaven then God must be three persons. Nor does the spirit, water, and the blood constitute a singular thing. The Spirit is the baptism of the Holy Ghost, the Water is the baptism by water, and the Blood is the blood atonement made by Christ upon the cross. These last three constitute the only way to salvation.

As we have studied the Godhead as to Jesus and his Father let us now consider the Holy Ghost, the third member of the Godhead. As we have already learned, the Father is a spirit, likewise, the Holy Ghost is a spirit. To most people the Holy Ghost presents the greatest problem. But let us remember that a spirit consists of arms and legs, body, etc. (not a physical body however). Let's not forget that we and our spirits were created in God's image. Therefore the spiritual body has the same shape as the physical. A spirit is not composed of a shapeless mass. If man being created in the image of God has the form with which we are so familiar then God himself has the same image as we. What does image mean? It is **not** a likeness in substance but a likeness in form or shape as, for example, an image formed in a mirror. Assuming that God wanted his highest creations in his own image (angels and man) then it is wrong for us to assume that the Holy Ghost should not possess the same natural form. We should know by now that spirits do have human forms. For example, after the end of the world, the nations shall say of Satan, "Is this the man that made the kingdoms of the earth to shake?" God says for us to entertain strangers for we know not when we might entertain angels. Apparently, the Apostles of Christ had the impression that spirits had human shapes, for when they saw Christ walking on the water they feared because they thought it was a spirit. In another place Christ stated that a spirit had not flesh and blood as ye see me have. The question may arise, how does the Holy Ghost change shape or how can he be in many different places at one time. I offer two possible solutions. In the first place it may be possible for a spirit to change form, or it may be possible that the Holy Spirit merely inhabited the dove. John only saw a dove. Secondly, the possibility exists, that it is the power of the Spirit which is shed abroad in many places at once rather than the actual spiritual being of the Holy Ghost. May I bring to your mind, too, of the time when

Christ cast out the Devils from the man into the swine. How could a whole legion of spirits inhabit one man? Was it an actual inhabitation of the man or did they merely exercise their power over him by controlling the brain and nerve centers? The statement is made that the Holy Ghost descended like a dove. The term "dove" might have been used to describe the descent of the Spirit but not necessarily meaning that the Spirit looked like a dove. These thoughts I offer only as possible solutions. This DOES NOT, however, preclude the individuality of the Holy Ghost and that he has a separate personality from that of God and Christ. Let us not think that God and Christ are powerless without the Holy Ghost for both the Father and the Son have power to send the Spirit to earth.

Let us consider Matt. 12:31-32, "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. 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."

A definite distinction is made here between the Son and the Holy Ghost. Forgiveness can be obtained for blasphemy against the Son but not against the Holy Ghost. One thing to consider, in case some have the idea that this makes the Holy Ghost greater than the Son, is that the Holy Ghost has place in us because we are the temple of the same. We do not physically feel the Christ as we do his Spirit. Nor are we baptized with Christ as we are with His Spirit. Christ is the name by which we enter into heaven but the Holy Spirit is the power by which we gain new birth and the means by which we are able to live above the world. It is the being which is in most direct contact with us. It guides, instructs, protects, and strengthens us. It is by the Holy Ghost that we are given a taste of the heavenly things. If we turn away from him after he once has had place in us it is a sin which cannot be forgiven. For this reason we cannot receive forgiveness for blasphemy against the Holy Ghost as we can against Christ. One other point to take into consideration is that Peter was not converted until he had received the power of the Spirit. Peter was not able to speak boldly until after the day of Pentecost.

(continued in June Advocate)

## NOTICE

### From the Dining Hall Committee

We want to thank our brothers and sisters who so thoughtfully donated canned goods, eggs, meat, baked goods, etc., for the conference meals this year.

This is the time of year when we plant that seed which may spring forth and yield ten fold. Let us plant extra for the house of God next year. Green beans, corn, beets, etc., are especially useful. We have some fruit left but more will be needed. Everyone enjoyed and many gave compliments on your jellies, jams, pickles and relishes.

The Dining Hall Committee wishes to take this opportunity to thank all who helped this year. We had very good help in the cooking, preparing, serving and dishwashing. It is the donated labor that makes meals at the church economical and worthwhile.

### NEWS FROM LOCALS

(continued from page 73)

Wednesday evening services are becoming more popular. The informal manner in which they are conducted allows each person to take part by expressing viewpoints, raising questions, and answering each other's questions, etc. Various studies have been taken up. On conclusion of our study of the Book of Revelation, we chose as our next study the Book of Proverbs. Indeed, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction," as stated in the first chapter of Proverbs, is an appropriate theme for our Wednesday evening services. An additional attraction is the "coffee" hour following this service during which further discussion is held and during which the youngsters work hard at playing.

### A TESTIMONY OF GOD'S GOODNESS

On April 3, I was working on a step-ladder over a stair well on the second floor. Without warning the ladder toppled and I fell to the first floor below, missing the steps on the way down. When I hit the floor it felt as if I had torn myself in two. Although there was a great deal of pain I stayed on the job for the rest of the day.

The next day, Tuesday, I went to a doctor and he told me that I had a severe rupture. He also told me that the only way it could heal was to go to the hospital, the sooner the better. I immediately thought of our Heavenly Father, the Great Physician, and went to Him in prayer.

That evening the local priesthood was holding a meeting. I asked them to remember me in their prayers which they did.

I believe it is wise to make preparations so I fasted all day Wednesday, April 5. At the prayer service that evening I was administered to. As the servants of God, Elders Richard Wheaton and Fernando Ojeda, laid their hands on my head I felt the power of God. During the prayer of confirmation it felt as if someone had pulled some stitches out of my side. The sudden sharp pain caused me to jump and in so doing the chair in which I was sitting made a noise.

When I returned to my seat I started punching around on my side but the soreness was gone. I knew that I was healed. I thanked God for this blessing and I bore this testimony to my brothers and sisters at the church that night.

Bro. Richard Wheaton, one of the elders who laid their hands on my head, testified that he felt me jump and knew that I had received a blessing.

Even this marvelous blessing does not tell the whole story. For many months I had been bothered with severe headaches. When God healed me of this rupture He also took away the headaches and since April 5 I have not had one headache. These are just a few of the many blessings I have received.

I was once a member of another branch of the Restoration, but I thank God for the true light of the gospel. I thank God over and over for the good things He has done for me.

George L. Curtis, Jr.

### CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri.

	Price Each
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There are a few Books of Mormon available in Morocco leather binding. Please write for price.

### SUNDAY SCHOOL SUPPLIES

#### 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.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri.

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