

# 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."—1 Nephi 3:187.

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## *Easter Needs*

By Pearl Carter Phillips

This Spring we need the faith that Jesus taught,  
More surely now than in the ages past;  
We need His strength to meet the fierce onslaught  
O mad men who have set the world aghast.

This Spring we need the courage Jesus showed  
While dying on the cross for others' shame;  
We need His wisdom on this war-torn road,  
And true compassion for the ones to blame.

This Spring, above all others, we should see  
The need for more united brotherhood;  
We need to map the course in harmony,  
And work to salvage all there is of good.

This Spring when blossoms tell of life renewed,  
We need an understanding gratitude.

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## ZION'S ADVOCATE

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### EDITORIAL

Each year as Spring brings to the barren earth its promise of a harvest, Christians bring out the brightest jewel of Christianity, and refresh their souls in the beauty of hope with its promise of eternal life.

This hope, the promise of eternal life, based upon the resurrection of Christ, is the keystone in the arch of Christianity. It was the focal point of Christ's ministry before his death, and was vitalized by His reappearance afterwards among His followers. It gave the Christians of that day a zeal that survived the persecutions of Nero and emerged from the catacombs of Rome to spread hope throughout the world. Without this "keystone", Christianity would have long since crumbled into the dust of the philosophies of men and reposed in the tomb of its creator.

"While all religions have tombs—sacred shrines to which the faithful repair—none except Christianity boasts an empty tomb. Apart from Jesus, no great man ever went to the grave and emerged alive; He is the only one in all history whom death could not hold" Clarence W. Hall.

This is the heart or core of Christian belief, as the angel said to Mary, "Why seek ye the living among the dead. He is not here, but is risen:"

And today we still boast a living Saviour. Our faces need not—indeed they must not—be turned backward to that long since accomplished event. We must look forward with the eager expectation of hope to a reunion with a living Saviour. Only in this way can our service be acceptable. The placing of flowers, however beautiful, upon the grave of the dead is only an expression of futility.

If Christ is not risen—if he is not among the living forevermore—then this "promise" is indeed a hollow mockery and our hope of eternal life a mental drug to deaden the fear of death and the unknown. The very essence of Easter is that Christ is not a memory but a presence—like a close personal friend. We do not stumble through life alone. In those moments when

our visions fails, our strength ebbs, our hearts begin to falter, and our burdens become overpowering, a voice speaks, "Be not afraid, I live. I have triumphed over all that you may fear." Then we lose not only our fear of death, but our fear of defeat, and life is worth living again. We know then that giving is more divine than getting, and that sharing is more lasting than saving.

Today more than ever before we need to know that there is nothing more powerful than truth. That while many things happen contrary to the will of God, nothing that happens can thwart His will. "The eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled."

Hope is not an opiate. The evidence upon which Faith builds its foundation surrounds us upon every side. Ask any who have received answers to prayers—was it imaginary, or was it real? A grain of corn bears fruit only after it is planted in the earth and perishes. The farmer who so plants his field, reaps the reward of hope in his harvest.

Is it only in Nature that we find a connecting link between cause and effect? If so, why then the need for love in the growth of babies that they might develop into normal children—why the prescription of "T.L.C." (tender loving care) for patients not responding to medical treatment.

There is a divine relationship of the Spirit with the Spiritual that carries with it, its own proof of a living God. Those who find this proof have a peace and a security that cannot be disturbed by the vagaries of life. This is the "Bread of Life" promised by Christ who said, "He that believeth on me shall never die." It is the reason why, when the Christ asked the Twelve if they too would leave him when "many of his disciples went back, and walked no more with him," that Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life."

This is the substance of which the jewel of "hope" is formed, the response of the intangible nature of man to the "still small voice" of God. Sad would be the plight of man—the only creature of God's creation to ask, why? if the unbroken silence of the tomb were his only answer. Or as Paul wrote to the Corinthians, "If in this life only we have hope in Christ, we are of all men most miserable."

The angel's query still rings through the centuries, "why seek ye the living among the dead?" For it is only in life and living that we find our answers. Only in the realm of life does God's mysterious laws operate to reassure the mind of man and lead the soul to Christ. It is only in life that we can find the living Saviour, the Risen Lord, whose interest is centered in the soul of living man and who said, "Let the dead bury their dead; but go thou and preach the kingdom of God."

The strength of the Christian's faith is not based upon the fact of Christ's crucifixion and resurrection nearly twenty centuries ago, but rather upon the evidence that, as he said, He is "alive forevermore." It is in the evidence that the chains of evil forces cannot

confine the God of Easter. It is in the evidence that truth is eternal; that while it may be distorted for a time, it cannot be destroyed. After every black Friday, Easter dawns—the "third day" will come.

Easter is the rebirth of hope—vibrant hope—for the whole world. With its dawn, conviction fills the heart with the knowledge that evil cannot win, that the Lord God rules supreme and that all enemies will fall beneath His feet. His power is invincible. He is the mighty majority, and only in His company can man become victorious.

How may we partake of the "Bread of Life" and lay hold upon the jewel of hope that so brightens the life of every Christian? Christ gives the answer, "The words I speak unto you they are spirit and they are life. Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man."

Putting into action the words of Christ, the soul is fed by hope until hope becomes assurance. Then the "rock of darkness" is rolled away from the door of man's mind and once again the Christ of Easter rises in our hearts to become enthroned our Eternal King.

Is Christ alive today in your heart? If not, "Why seek ye the living among the dead?"

O. A. C.

### YOUR ACCENT IS SHOWING

It was our privilege, recently, to travel by car through the Western and Midwestern states, the northern part of the United States, parts of Eastern Canada, all of the New England states, New York, Washington, D. C., and the Deep South.

As we stopped at various places along the route and talked with the people who lived there, we noticed a marked difference in the manner of speech, in the various localities, not only in the choice of words and phrases, but also in the accent given those words and phrases. These charming little colloquialisms in each locality, we thoroughly enjoyed.

In the Southwest we are familiar with relaxed, informal use of language, and when in the Ozarks, we observed that the natives there speak with an even more relaxed manner—a colorful drawl. In the Midwest we noticed a brisk flavor of the Scandinavian way with English.

The French Canadians, in Montreal and Quebec, delighted us with their pretty diction, and their inflection of interrogation at the end of most every phrase or sentence. In the beautiful New England states, cradle of American history, we found the precise, culture-conscious, disciplined speed to be only slightly different from the "Queen's English" straight from London itself. And the soft, slow, honeyed accent of the Deep South was as broad as the garden gate beside an old stately Colonial mansion.

It was Texas, that overgrown boy who went West and made good, who pronounced his words with mixed flavors, like a pot pourri carrying a delicious flavor of each ingredient making up its whole.

As we observed these marked and fascinating differences in the manner of speech, we were reminded of the difference with which we accent other things in life as well. For example, our time, energies, talents, money—these are all things we emphasize, things we accent.

Most of us spent a part of our sixteen (more or less) waking hours in necessary work to earn a living, keep a home, or obtain an education. But what we do with our spare time indicates that which we accent most in life. Do we spend precious hours watching profitless TV programs? (Some are good, to be sure). Or do we engage in some worthwhile pursuit such as giving a neighbor a helping hand in time of need, visiting the sick and the lonely, or helping out with one of the civic organizations which is doing such a great work and needs your help?

"... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

All of us spend some of our spare time reading. Our libraries, book stores, and news stands are full. The material we may select to read is unlimited. We may choose worthless pulp magazines and books which stress violence and sex and foolishness, or we may read something wholesome, clean and uplifting.

### I READ A BOOK

"I read a book last week.

The author dipped his facile pen in fire  
And seared raw facts of life into my brain.  
Up from the mire he dragged dark truth  
And flaunted it. He made all truth  
Abnormal, and love, lust, and God a jest.  
And as I read I knew his soul was warped;  
His mind must know despair, thinking all truth  
Was ugliness laid bare.

"And then I read another book.

The author sat upon the very throne of Truth  
And used a pen far mightier than the sword.  
He wrote of Youth triumphant, clean and fine.  
He wrote of sin, compassion in each line.  
He wrote of love. It blossomed like a rose  
Sprung from good soil. He wrote of One  
Giver of that great trinity of gifts,  
Life, love, and beauty, and when he was done  
I knew, somehow, my stumbling feet had trod  
The trail he'd blazed for me to his Friend, God."

—Claire McClure.

Which of the books described above would **you** choose to read? Have you read the Book of Mormon thoughtfully, prayerfully, and studiously? If so, the spirit of truth will accompany that reading.

"Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2:15.

Do you study to show **yourself** approved? What do you do with **your** spare time? What do **you** emphasize? What do **you** accent? **Your spare-time accent is showing!**

How we spend our money is important, too. We may spend it wisely and frugally, or foolishly and selfishly. We may spend, if we choose, from one dollar to many dollars for an evening's entertainment, and then put a quarter in the collection plate. "All work and no play makes Jack a dull boy," **but** do we spend hard-earned savings for a nice vacation, then fail to pay our tithes and offerings to further the Gospel work?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

What do you emphasize with **your** dollars? What do **you** emphasize? **Your spending accent is showing!**

All of us have some kind of talent. To some, God has given a beautiful singing voice. It may be used to sing His praises in hymns and other songs of joy and beauty and love, or it may be used to contaminate the air with Boogie-Woogie, with Jazz, with Callipso, which express only shallow, foolish sentiment. Those who play musical instruments have the same choice to make. We are selective, also, when we turn on the radio, or buy a new recording for our record player.

What kind of music do **you** select? What kind do **you** accent? **Your music accent is showing!**

Perhaps your talent is comforting those who grieve, caring for little children, or the aged. Perhaps it is creating a home filled with cleanliness, order, kindness, beauty, worship. Your talent may be for teaching, speaking, writing, organizing. Are you using that talent or hiding it under a bushel? Accenting it, or wasting it? **Your talent accent is showing!**

We could go on and on to point out things which we all select and choose in life—the worthless things, or the worthwhile things. But these few will remind us that we have a responsibility to choose the good things, to emphasize the noble things, to accent the very highest and best things in life.

Yes, **your whole life's accent is showing**, as is mine. Let's make that showing a good one, before our fellowmen, and before our God.

—Evalena Sills.

It is better to be great in your littleness than little in your greatness. It is better to be despised for the right than praised for the wrong.

A man with a great intellect can do the world a great deal of harm if it is not channeled into creative and worthwhile effort.

—Walter E. Isenhour.

## THE CENTURION

By Lawrence John Ballard

Cerlus the centurion, was glad he was off duty, this day of all days. Not that he wouldn't have done the job that had to be done. Cerlus had been a soldier of Rome for 20 years, and had been in many campaigns and wars, could speak six languages, and had on a few occasions, spied on the enemy.

It was due to the fact that he had played in this last role as a spy, that had helped put this man Jesus before the judges, but for some reason he did not understand, he hated what he had done. On many occasions he had heard this man preach great things and do wonders of healing. Perhaps, thought Cerlus, the teachings of this man had rubbed off on him. Take care, Cerlus, he thought, if I were to talk in my sleep of this, I would be returned to Rome to be tried. In a few days, I will be able to retire and live on my pension—this is no time now to lose all of this.

Cerlus looked on as the great mass of people pushed and shoved to get close to the front of the crowd to see Jesus carry his cross to the hill. The procession was nearing where Cerlus was standing. Jesus stumbled and fell within a few feet of him, and a woman ran out and wiped the blood, sweat and dust from Jesus' face, and as he again arose to his feet, Jesus and Cerlus' eyes had met for just an instant, and Cerlus had the feeling that his very soul had been searched.

As the procession passed, and the crowd pushed after him, Cerlus stood alone. He felt something that he could not explain. "What did I see", thought Cerlus, "as our eyes met?" "Oh, well, I must hurry on." He turned to go to the square and buy some fruit, and get some much needed rest, but something made him stop and turn about, and walk after the shouting crowd.

As Cerlus passed the walls of the city and out into the open, he could see the plants which had been gathering the heat of the sun, filled with sweetness, which they spilled out on every hand as if afraid that the desert winds might come and rob them of it. The crowd and Roman soldiers had reached the top of the hill, and the sound of hammer and nails echoed out to the four corners of the wind. The sun which had been hot and bright early in the day, now begun to fade. "Strange", thought Cerlus, "I have never seen anything like this before. Perhaps, the dust from the desert is in the air!" The crowds sudden shouting brought Cerlus back to things at hand. The crosses now were raised upright in the holes that were dug for them. Cerlus looked and gauged the sun, and figured it must be about the sixth hour. (noon).

He looked on the cross and read the inscription, "Jesus, the King of the Jews". Cerlus knew that this man Jesus had never said that his kingdom was of this world. And as he looked on this man on the cross, his heart became full of sorrow, and grave doubt, and he knew the sentence that had been passed on him was too severe. This man called Jesus who preached,

"Love the Lord with all your heart, and love you each other also as yourself."

Then Jesus said, "Forgive them for they know not what they do." And as Jesus said this, the soldiers cast lots for his robe. Cerlus wondered at this man who still loved his fellow man, after all they had done to him.

Some time had now gone by, when one of the thieves called out to Jesus berating him and asking him to save all of them if he was Christ. But the other thief rebuked him and said, "We are receiving our just reward of our deeds, but this is a just man, and he has done nothing amiss," and he said to Jesus, "Lord, remember me when you come into your kingdom." And Jesus said to him, "Verily I say unto thee, today shalt thou be with me in Paradise!"

Cerlus' heart went out to this man Jesus and he hated himself for taking part in trapping him—if only he had to do it over again, but too late now. The sky was turning dark, the air was still and no birds sang. Cerlus thought there must be a great storm coming, it was now about the ninth hour. As Cerlus looked up at the cross, Jesus lifted his head, and with a loud voice, said, "Father, into thy hands I commed my spirit", and with these words, his head slowly dropped to his chest and he died.

Then darkness came over all the earth, the clouds turned over and over and flashed great bolts of lightning, the earth groaned and shook, and sounds of crashing rock and stone seemed to protest this deed. The very world was shaken to its foundations and Cerlus saw a centurion back up in horror and say, "Certainly this was the Son of God." Cerlus too was shaken at this great display of nature that protested the death of the Son of God.

It was days later along a dusty road that Cerlus was walking when he met another traveler sitting under a tree that gave little shade. Sitting down next to the stranger he said, "Peace on your house, and do you have any news?" The stranger replied in like manner, and related the amazing story of the man who was crucified, and had risen on the third day. He had been seen many times and had preached on the mount. After Cerlus heard this news he was in great sorrow and his heart did seem to sink. "And where are you going?" asked the stranger. "I go to seek out the followers of Jesus, and join them, if they will accept the one who helped trap him," answered Cerlus.

"You helped trap Jesus?", asked the stranger. "Yes, I helped set that trap", and with this opening, Cerlus related the entire story of what had happened, and how he had his retirement pension, and had set out in hopes of joining the disciples, after he had told them who he was and what he had done.

"Do you really believe that Jesus was the Son of God?", asked the stranger. "Yes, I do, after all I have heard and seen, I do believe with all my heart and soul", answered Cerlus.

Then the stranger looked at Cerlus with the same look that Jesus had when he had fallen under the load of the cross. It was then that Cerlus knew what was in that look of Jesus, it was the look of compassion, love and forgiveness.

The stranger stood up and said, "Look no farther, you have found one of us. I go now to join the rest. My name is Peter—come all is forgiven. Be baptized in His name."

Cerlus was overjoyed and knew that at last he would find peace and contentment. He would have to search no more. For surely thought Cerlus, the centurion was right when he said, "This is the Son of God." Cerlus had come home.

### FIRST EASTER IN THE HOLY LAND

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: . . . Luke 24:1-6.

### FIRST EASTER IN JOSEPH'S LAND

(America)

Samuel, the Lamanite, and other Book of Mormon prophets foretold the advent, crucifixion, and resurrection of Christ hundreds of years before He came. Nephi tells of the fulfilling of those prophecies, and of Christ's appearance to His people on this, the American continent.

"And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world:

And behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth.

And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, Hossanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him."

—Book Mormon, Nephi 5:11, 12, 14, 17.

**. . . . AND WHILE THE BRIDEGROOM TARRIED  
THEY ALL SLUMBERED AND SLEPT . . . .**

Clarence L. Wheaton of the Council of Twelve

Paul in his writings to the Corinthians makes this declaration to them:

And **God hath set some in the church**, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

Have all the gifts of healing? Do all speak with tongues? Do all interpret?

But covet earnestly the best gifts: and yet shew I unto you a more excellent way. (I Cor. 12:28-31).

And again, on another occasion, he wrote thus to the Ephesians:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, **and of the household of God;**

And **are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;**

In whom all the building fitly framed together groweth unto **an holy temple in the Lord:**

In whom ye also **are builded together for an habitation of God through the Spirit.** (Eph. 2:19-22).

Paul again elaborates upon this organic structure of the Church of the Ephesians as follows:

**There is one body**, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism.

One God, and Father of all, who is above all and through all, and in you all.

**But unto everyone of us** is given grace according to the measure of the gift of Christ.

Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.

(Now he that ascended, what is it but that he also descended first into the lower parts of the earth?)

He that descended is the same also that ascended up far above all heavens, that he might fulfill all things.)

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, **for the edifying of the body of Christ:**

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

**But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:**

From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:4 to 16).

To this Paul adds the following to the Colossians to show the right relationship between Christ as the head of the Church and the apostles as the foundation:

**And he is the head of the body, the church:** who is the beginning, the first born from the dead; **that in all things he might have the preeminence.**

For it pleased the Father that in him should all fullness dwell;

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. (Colossians 1:18-20).

And to this John in his Revelation shows that the Church in its sanctified and glorious condition is the bride of Christ:

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, **I will shew thee the bride, the Lamb's wife.**

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

**And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.** (Rev. 21:9-14).

From the above scriptures, we are given a clear and concise picture of the organic structure of the church as it relates to the work of its ministry, their functions and duties and their relationship to Christ as their head. It is apparent, that even in those early days of the Church, that Paul discerned the inclination of men in the ministry to reach beyond their sphere and calling and assume the duties and prerogatives which were not theirs to exercise. Christ also foresaw the same disposition, when "there was also strife among them (the apostles), which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke 22:24-26).

In each of the passages given we note that they

specifically illustrate that these various officers or ministry are related to a structure which is called, "the church", "the household of God", "a building", "an holy temple", "an habitation of God through the Spirit", "the body of Christ", and "the bride, the Lamb's wife."

Let us now examine these various references:

1. **The Church:**—Those who are called out; the congregation of God's house; the collective body of Christians; the kingdom of God on earth, embracing all ages and disciples in all lands, the saints of God in heaven and in earth. (Isa. 9:6-7).

2. **The Household of God:**—Those who dwell under the same roof, and compose a family; thus the Church is the household of Jesus Christ, which bears his name and maintains a family relationship, i.e., "for this cause I bow my knees unto the Father of our Lord Jesus Christ, **of whom the whole family in heaven and earth is named,**" etc. (Eph. 3:14-15).

3. **A Building:**—An edifice constructed or built, such as a house, a city, a government, i.e., "for he (Abraham) looked for **a city which hath foundations,** whose builder and maker is God." (Heb. 11:10).

4. **An Holy Temple:**—A figurative place or edifice consecrated to the worship of the Deity, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:17); "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (II Cor. 6:16).

5. **An Habitation of God through the Spirit:**—A place of abode, a settled dwelling, i.e., "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 (fixed dwelling, CLW) with him." (John 14:23).

6. **The Body of Christ:**—A collective mass; a number of individuals or particulars united, as the body of mankind, i.e., For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. **For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ,** and every one members one of another. (Rom. 12:3-5).

7. **The Bride, the Lamb's Wife:**—The lawful consort of a man; in this instance the consort of Jesus Christ, the Lamb of God. "Come hither, I will shew thee the bride, the Lamb's wife." (Rev. 21:9).

Thus having established the nature of this structure ("even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints," (Col. 1:26), that God has ordained for our spiritual salvation, let us not observe how it is built and how it will function.

We find that God the Eternal Father, is the Master

Builder. As a wise Master Builder, he first draws up his plans, then follows up with the assembling of the material or personnel of this body called the church. Therefore, "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." In other words, when the building is properly framed, and put together, it will withstand the most severe strains and stresses of life, i.e., "the gates of hell shall not prevail against it." (Matt. 16:18).

We will note that this building has foundations, a corner stone, and superstructure. Therefore, as the work on this structure progresses, or "grows up" (developes) unto him in all things, or all its parts, then it unfolds the purpose of its Creator. It was to be the manifestation of God's Way among men, which is manifest in its "head even Christ." Thus the Church, being the bride of Christ, is knit together in the bond of Christian love and fellowship, wherein we no longer feel that we are strangers and aliens to Him, but rather feel the warmth of that fellowship which takes on the filial relationship of a family. This family is defined in the Book of Mormon as the seed, or offspring of Christ;

I say unto you, that all those who have hearkened unto their words, (the prophets), and believed that the Lord would redeem his people, and have looked forward to that day for a redemption of their sins;

I say unto you, that **these are his seed,** or they are heirs of the kingdom of God:

For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions." (Mosiah 8:42-44). Also from Isaiah:

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, **he shall see his seed,** he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. (Isaiah 53:10). (See also Galatians 3:26 to 29).

This family therefore, bears His name both in heaven and in earth, (Eph. 3:14-15). And this householder being Christ, "for **he is head of the body, the church;** who is the beginning, the first born from the dead; that in all things he might have the preeminence. . . . whether they be things in earth, or things in heaven". (Col. 1:18-20). Again, "I would have you know, that the head of every man, (apostle, prophet, pastor, teacher, priest, deacon, elder, bishop, and layman), **is Christ,** and the head of the woman is the man, and the head of Christ is God." (I Cor. 11:3). Also, "God hath put all things under his feet, and gave him to be the head over all things to the church," (Eph. 1:22). And now, recalling our defining of the Church, which indicates a family relationship, we note, "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5:23). This comparison by Paul leaves no question as to who is the head of the Church, for Paul was thus speaking at least



thirty years after the crucifixion, and had there ever been any provision for the apostles or anyone else to be a sort of proxy head over the church in the absence of Christ, he would have known about it and so stated then.

Let us now examine the structure of this organization called the Church or habitation of God. Before any structure can be erected properly, there must be some excavation work done. After the grounds are properly prepared, the footings are laid, and on this the foundation arises, and then the superstructure. This being true, we find that the footings are the gospel, the foundation is the apostles and prophets, with the evangelists or seventies, elders, pastors, bishops, priests, teachers and deacons as supporting ministry, Christ himself being the chief corner stone, and the church in all its parts is the superstructure. Therefore, the apostles can not be the head of the church, they are the foundation. Thus we see the meaning of the scripture, which states that "God has set in the church first apostles," not as the head or top of the superstructure, but as the foundation, or we never construct a building from the top down, rather from the foundation up.

When the foundation has been firmly established, then the real work of construction can begin. Turning now to Luke 6:13, we find the interpretation of this "first" that Paul spoke of to the Corinthians—they were the first ministry chosen, the foundation itself, for from that day till the time he was to ascend into heaven these twelve disciples, called apostles, especially chosen by Jesus to be witnesses of him in all the world, were to be his constant companions. And before his ascension into heaven, (Acts 1:9-12) he sent them out to preach the kingdom of God, and to heal the sick, (Luke 9:1-6). Nothing is said, either in the New Testament or in the Book of Mormon about them being the head of the church. And it was not until after the day of Pentecost that he gave them authority to function as **the chief administrative council** in the church upon the earth. No where do we find that the apostles were to be law makers, or that they were given authority to abrogate, annul, or disregard the laws which had been adopted by the voice of the people in their conference assemblies, etc.:

Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lessor part of the people to desire that which is not right;

Therefore this shall ye observe, and **make it your law to do your business by the voice of the people.** (Mosiah 13:35-36).

The apostles were to be the **administrative or executive council** of the church to see that the interests of all the people be preserved with equality, that there be no iniquity among them. We find that this Church, the household of God, the family of Christ, functioned as a theocratic-democracy, and that the apostles were first in authority and responsibility, (John 20:21), ac-

countable to God and the church to carry out the wishes of the body of the church, its membership, which have been adopted by the general assemblies and referendums of the church. A theocratic-democracy is a form of church government in which all the members participate and have a voice under the immediate direction of God.

As an instance of this we cite the following:

And in those days, then the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

**Then the twelve called the multitude of the disciples unto them,** (held a conference, CLW), and said, It is not reason that we should leave the word of God and serve tables.

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.

But we will give ourselves continually to prayer and to the ministry of the word. (Acts 6:1-4) . . . .

If, as some have expressed it, the apostles have the right to make laws, why did they call the multitude of the disciples together in conference, and propose this measure as a remedy for the situation which had arisen? Was it not a situation which had arisen between conferences? The very fact that they did not carry out this change of administration without ascertaining the wish of the body, was evidence that they were fully aware of the fact that they were not legislators but administrators, therefore subject to the body, as we have been commanded in these last days, "all things shall be done by common consent consent of the church, by much prayer and faith," (Book of Commandments 27:3).

Let us now observe what followed this recommendation of the apostles to the church at Jerusalem:

. . . . And the saying pleased the whole multitude, and they made choice of seven men, whom they set before the apostles, and when they had prayed, laid their hands on them. (Acts 6:5).

Thus the church in conference assembled received the recommendation of the apostles, considered it, and by voice approved it, and then the apostles set the seven men apart by administering the rite of ordination.

Another instance which shows that the function of the apostles is administrative is found in Acts 15th chapter. Here was a doctrinal dispute which had to do with circumcision, which had arisen at Antioch causing "no small dissention and disputation" among them, (Acts 15:2). The question was put before a conference of "the church, and of the apostles and elders," (Acts 15:4), and debated there at great length, by the apostles and elders, (Acts 15:6), after which a decision was reached, for:

Then it pleased the apostles and elders, **with the whole church,** to send chosen men of their own company to Antioch, etc., . . . (Acts 15:22),



And they wrote letter by them after this manner;

The apostles, and elders **and brethren** send greetings unto the brethren which are of the Gentiles, . . . (Acts 15:23).

Nothing is found here to indicate an apostolic edict, but on the other hand after reading the rest of this chapter down to the 31st verse, we witness a fine example of the democratic principles which were to govern the church and which we would do well to emulate in our day. For here we find that the whole church, laity as well as ministry, joined together in sending forth to the Gentile brethren the decision which had been made in open conference. This shows a fine spirit of unity in the church which could not fail to promote harmony and peace. Upon this basis, set forth in these scriptures, the Church of Christ in our day, has predicated its position, i.e., that all legislative matters shall be taken care of in an assembly of the whole church, composed of its various ministerial councils and membership:

The legislative power of the Church of Christ shall be vested in the local churches, in harmony with the instruction:

Therefore this ye shall observe and make it your law to do your business by the voice of the people. (Book of Mosiah 13:36).—See Zion's Advocate for April 1939, page 1 of the Supplement.

Another aspect of this matter we wish to consider at this time is the conclusion of some, that, in the absence of Christ in person among the membership of the church upon the earth, that the Council of Twelve is the head of the church. This reasoning springs from the same source which envisions a pope, or first presidency in the church. It is a fallacy. There is no scriptural evidence for such a conclusion.

It will be recalled, that the church being likened unto a household or family, includes the "whole family in heaven and earth," (Eph. 3:15), in which he, Christ, is likened unto a husband and head of the family which bears his name, "for the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5:23). Therefore it is the doctrine of Anti-Christ to suppose that in the Church of the living God, that any person or persons, be he pope, presidency, or council of apostles, can act as a proxy husband to the church in the absence of Christ. No such person can act in such a capacity any more than in the absence of a husband from his family for a season, that his wife could choose a proxy to take his place until he returns. If such a practice were permitted it would result in adultery. And by the same token, such a doctrine in the church would lead to spiritual adultery, and thus a separation or a breaking of the bond between the church and her husband, Christ.

Some may say, you are going too far with your analogy, that is just your interpretation, for the church is just like any business or organized body of society, it must have a head. This same argument

was used to support a First Presidency in the early Church. But the Church of Christ already had a head long before the apostles were chosen as "the crown of twelve stars" upon her head, (Rev. 12:1), and that head was Christ. This scripture states that the twelve stars were upon her head, but not the head. Every student of the scriptures should be aware of these facts. We could quote many other passages to support these facts, but it would only make this review tedious. Christ gave us an illustration of this relationship while he was still upon the earth:

Can the children of the bridegroom mourn as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. (Matt. 9:15).

Thus we see that Christ likens himself in this passage to a bridegroom who is still among his children. This of course refers to his church or his household. Therefore it would not be until he was absent that they would mourn for him and fast for his return. He thus warns them of an impending departure, and that he would be taken from among them, then they would fast and pray. What for? A step-father? A proxy husband? No! But that he might return to resume his place in their midst as the head of his household, and so it is that he again calls our attention to this fact in another place:

Watch therefore; for ye know not what hour your Lord doth come.

But know this, that if the good man of the house had known in what watch the thief would come, he would not have suffered his house to be broken up,

Therefore be ye also ready for in such an hour as ye think not the Son of man cometh. . (Matt. 24:42-44).

So, in the absence of the bridegroom, the Son of God, we see that it is the goodman of the house, the Council of Apostles and other ministry as his agents, who are to have the watchcare of his household, (II Cor. 11:28), to execute His edicts, not as the head, but as stewards who will give an accounting when he comes.

Therefore they should all be wise stewards (III Nephi 5:45, also Matt. 24:46), and not misuse the authority given them by smiting one another (Matt. 24:48-51), and thus prove themselves to be false apostles and false ministry, (II Cor. 11:10-28). Again Christ refers to this relationship he bears to the church in these words:

Then shall the kingdom of heaven be likened unto ten virgins, **which took their lamps and went forth to meet the bridegroom. . . . and while the bridegroom tarried they all slumbered and slept.**

And at midnight there was a cry made, **Behold the bridegroom cometh;** go ye out to meet him. . . .

And while they went to buy (oil) **the bridegroom came;** and they that were ready went in with him to the marriage and the door was shut. . . .

Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh. (Matt. 25:14 to 30).

So Christ has intrusted to us, the Apostles, and the rest of the ministry of the church his "goods" but not his bride and will at his coming require an accounting of us. Watch therefore, all of you, ministry and layman alike, be vigilant lest the coming of the Lord shall overtake us as a thief in the night, and we shall be weighed in the balance and found wanting.

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"Mud thrown is ground lost."—Leo Bennett.

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"It takes a lot of forgetting, a lot of forgiving, a lot of cultivating of the happenings of life, little and big, to make a garden of memories that is really attractive."

Adlai G. Wallace.

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### LOCAL NEWS

From Phoenix, Arizona

We are very proud and pleased to welcome into Church of Christ, Velma Voorhies and Jay Moser, who entered the waters of baptism on Sunday, February 1. The ordinances were performed by Brothers Alfred Voorhies and Don McIndoo. The new members were confirmed by Don McIndoo.

Mr. and Mrs. Herman Willhite from Minneapolis, Minn., cousins of Dorothy Wilson and Verna Jones were in Phoenix visiting and we were very happy to welcome them.

Other guests of the month were: Ruth and Don Willard, Bob and Minnie Willard and their captivating children. We were delighted to see Patsy Yates from Serra Vista again. It is always an enjoyable experience to greet old friends and to meet new ones.

Our slate of new church officers for the coming year are:

Pastor—Don McIndoo  
 Assistant Pastor—Alfred Voorhies  
 Treasurer—Dorothy Wilson  
 Secretary—Betty McIndoo  
 Chorister—Verna Jones  
 Historian—Evalena Sills  
 Librarian—Diana Patterson  
 Editor (Hand of Fellowship) Lorraine Patterson  
 Assistant Editor—Evalena Sills

This is what President John F. Kennedy said about the observance of National Brotherhood Week, Feb. 17-24.

"Human brotherhood is just not a goal. It is a condition on which our way of life depends. The question for our time is not whether all men are brothers. The question has been answered by the God who placed us on this earth together.

The question is whether we have the strength and the will to make the brotherhood of man the guiding principle of our daily lives. Can we match our actions to our words?"

—Reported by Diana Patterson.

### NEWS FROM TEXAS COUNTY

We, here around Houston, Mo., have two places where we can attend services. A group of us have a room in town where we can have our own Sunday School for the children while Brother Mercer continues to serve at Oak Hill community church for those for whom it would be more difficult to come to town.

We have had quite a few visitors during these winter months and we are grateful to them for their contribution of time in our behalf.

Brother and Sister Marvin Case and family spent a short week-end here early in November. They attended church at both locations and Marvin preached at Oak Hill in the afternoon. His subject was that the members of a congregation not only have the right, but the duty to ask for scriptural proof of any matter brought before them.

Brother and Sister Maynard Case and Brother and Sister A. M. Smith also visited here that Sunday. Brother Smith preached in town that morning and we asked him to stay over and speak that night. He and Brother Marvin Case administered to young Roger Engle who was very anemic. His recovery was complete and immediate.

Brother and Sister Wm. F. Anderson came here for a week-end the last of November. We asked them to stay a week and they did. Brother Anderson held meetings five nights that week. He preached about the same old things we've heard since we were knee high, but somehow it seemed particularly good to hear them again just then. The fifth night we had a round table discussion. Then on Sunday Brother Anderson was in charge of the Sacrament service.

Brother and Sister Smith were here again a week before Christmas and Brother Smith preached that Sunday. His subject was the true date of the birth of Christ. Other times during the year he brought us sermons on the identity of the children of Israel through history, the "mountains of Israel" and the prophecies of the 37th and 38th chapters of Ezekiel.

Another frequent visitor has been Brother Maynard Case. Some Sundays he preached, other times he simply helped in class discussion on this winter's subject of "Faith."

Brother and Sister Archie Bell arrived here the last part of February. Brother Bell was asked to preach the first Sunday he was here and to continue the subject on into the week. His sermons probably said something different to each of his listeners. I thought he was warning us of the overlooked dangers in the times we are now living in, "Iniquity shall abound for the love of many shall wax cold." These are the days of our preparation so that our spiritual lamps will be burning and we will be ready to take part in that wonderful time of awakened movement when God will send his ministry forth with power. The three nights we had round table discussions we asked about the

"marvelous work and a wonder", the marred one, the choice seer, and the "cleansing of the sanctuary."

While they were here Bro. Bell and Bro. Smith blessed the three month old son of Bro. and Sr. Ireatess Keney. Douglas fussed a little in seeming impatience while Bro. Bell preached, then when they took him from his mother he gave them both a look of inquiring trust, and went sound asleep while Bro. Bell asked the Lord's blessing on his young life.

We had a Christmas program, and as usual in most Christmas programs, the children stole the show. Bro. and Sr. Harold Massey, Billy and Marilyn and Bro. and Sr. Truman Medders, Johnny, Dea Anna and Tommy were visiting from Oklahoma. Dea Anna Medders and Marilyn Massey, (three years old) sang "Away in a Manger." The little brunette led through the first verse, then sat down. Her blonde cousin faltered as she found herself started into the second verse by herself, but she went bravely on to the last breathless note. Young David Keeney, who isn't afraid of anything, much, stood up and whispered his poem with eyes twice as big and blue as usual. Bashfulness completely got the best of Roger Engle as he rushed through his poem with his face turned aside and eyes looking at the floor; then with head up and eyes shining he hurried proudly back to his seat. The grownups had just recovered their composure after this classic picture of schoolboy stagefright when they realized his two year old sister had the floor, unannounced. With her button nose resting on the book she held and eyes sparkling with excitement she said her own five word version of Roger's poem. The grownups also took part.

Sr. Bea Mercer has been seriously ill this winter. In December she had to go to the hospital on account of trouble with her heart. Bro. Mercer says she is now gaining strength. Most of the rest of us have had the flu at least once, but nothing else very serious.

The Missouri Reunion Committee has accepted our invitation to hold the 1963 Reunion here. We want to ask you individually to begin now to make plans to attend this year. Two years we have had an attendance of 99, maybe we can do better this year.

Ella Engle.

### LOCAL NEWS From Collins, Missouri

Highlights of the news from the Local at Collins is that we are in the process of buying a church building. I say, "in the process" for we haven't obtained the title yet, but have made the down payment and have the money to pay cash for it as soon as the legal papers are signed. We are happy and excited about all this, and we are confident that it is in answer to our many united prayers. Our group is a little scattered here and we had been thinking some of a more centrally located church. We had also considered building, since the church in Collins owns two lots in town. But we all feel that we have been directed in this matter and we are completely satisfied. The

building we are buying was built by The United Brethren, but because their membership is so small, it has been used for several years.

We held our first services in the newly acquired church building Sunday morning, March 10th, Sunday School and Preaching. During the meeting, we were surprised and pleased to see Brother and Sister Clarence Wheaton and their grandson Tom, walk in. Any who can come this way, stop and worship with us. Come help us say, "Thank you" for this new opportunity that is ours.

Our last report from Collins was in August, 1962, and while many interesting events have taken place, it seems like ancient news at this late date. Let me mention a few. In November we welcomed visitors from Colorado, Brother and Sister Ted Ely, and Brother and Sister Rhondal Shaw. While here visiting, the Shaws became interested in a piece of property near Louisburg and bought it. So to our exceeding joy, they moved back here between Christmas and New Years. They are indeed a welcome addition to our local group here.

Then one Sunday, services were announced to be at Long Lane, Mo., at the home of Brother and Sister Eugene Gould and family, which includes at this time, the father, Apostle Leon Gould. The small group that went from here reported good services and a good visit with the Goulds. Speakers on that occasion were, Ed McIndoo, Eugene Gould and Oren Caviness. After dinner together, there was a prayer service in the afternoon and an enjoyable time spent in singing. Everyone enjoyed the special musical numbers by Irene and Rhondal Shaw. A day well spent. We hope to repeat it some day when more of us can attend.

During the Christmas holidays we had a party and program at the home of Brother and Sister Everett Martin. At Thanksgiving time, Sister Betty Martin and the children, of Marietta, Ga., arrived in Collins to spend the time with kinfolks, while Brother Jack Martin (so they supposed) was in far away Antarctica, at his government job. But he surprised them by walking in! Then at Christmas time, Betty and the children were here for the vacation period while Jack was really in Antarctica. It was good to see them and we wish they could be permanent members here once again.

Also an interesting news item was the surprise anniversary (43rd) party given for Brother and Sister Joe Yates, on New Years Day. Friends and family alike joined together to celebrate the occasion, although the family alone, consisting of eight children and thirty grandchildren, could have made a good showing!

We are planning on a dedication service for our new church in the near future. May we see some of you then?

Esther Caviness, Reporter.

"Knowledge and timber should not be used much until they are seasoned."

—Oliver Wendell Holmes.

“... A MORE EXCELLENT WAY”

I Cor. 12:31

In the springtime of the year the miracle of life in all nature around us confirms the hope of those who follow after Christ. As we look about us we see the velvet carpet of living green that blankets the hills. The bulbs and flowers press out into sunny space in their eager search for light and new life. It is the time of year in which we observe nature renewing her covenant with God.

Mankind, too, needs a season of renewal. The Easter message reaffirms our hope of eternal life. It is a message of hope. The apostle Paul said, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

Easter brings a message of hope for the living. If we are transformed by the renewing of our minds, such fellowship with Christ brings us immediate benefits. It gives us the power to rise above the trials and despairs of life with a strong faith.

In our complex modern world we feel the pressures from all sides. We are aware of the uncertainty of temporal things, which have a profound effect upon our lives. We are aware that a sudden slump in stock market may have a disastrous effect upon our economic security, as it did in 1929. We are aware that a whim of some power-mad dictator in a distant land might lead us, again, into a bloody war. We do not know when we, or some loved one, will be sentenced to death, through accident or some incurable physical ailment. Economic disaster, poverty, riches, political pressure, greed, power, war, peace, hate, love, sickness, health, life, death—we are aware of all these things. They are the conditions of life.

Against these conditions we must put our hope and faith in Jesus Christ, whose mercy will never let us down. With his help we will be enabled to face and conquer all conditions of life—and death.

When John the Baptist had been in prison for some time his vision of outside activities had grown dim. He felt a need of reassurance concerning Jesus. He sent two of his disciples to question Jesus. “Art thou he that should come, or do we look for another?” Jesus answered them, “Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.”

There are many today who are asking that same question, “Are all the things we have heard really true?” We need assurance that faith and hope are not in vain. We need to know that the promise of Jesus, “And, lo, I am with you always, even unto the end of the world,” was not an empty promise, but

one which would give us the courage and strength to withstand the conditions of the world.

As Jesus walked along the dusty, narrow street on a mission of mercy, he was followed by a great throng of people. Some were followers who believed and some were merely curious. But there was one among them, a woman, whose heart was filled with hope. We are not given her name but she was one of low estate, typical of human despair—not only physical despair, but spiritual as well.

For twelve years she had suffered an incurable disease. She had visited many physicians, until she had spent all she had. And still she found no relief. She was given up as a hopeless case. But she had heard of one called Jesus, who brought a new ray of hope. She had heard of what he had done for others. Surely he could help her!

She joined the great throng who followed Jesus. She was desperate, but her faith and hope grew. She said, “If I may touch but his clothes, I shall be whole.” The crowd was strong, but her faith gave her strength. She struggled and pushed nearer. Finally she was able to reach out and touch the border of his garment. Immediately she felt in her body that she was healed of that plague.

She slipped back into the crowd. But Jesus knows when a faithful heart touches him. He stopped and she felt his eyes upon her. Then she heard his voice, “Daughter, be of good comfort; thy faith hath made thee whole.” She had touched Jesus, and immediately a great change came over her. She had been given a new life of peace and comfort. She had been resurrected from a world of despair; saved from a living death.

If we are to have a resurrected life today, or in the life to come, we must touch Jesus with our hearts.

To the believer, Christ is hope. Death is a small matter, a moment of sleep and rest. Death had no dominion over him. It could not hold him. To those who obey his commandments he gives that same promise of hope. Christ, through his great sacrifice, opened the way to everlasting life to each of us if we but follow the path he has marked so plainly by his example.

This is the Easter promise we have from Christ. “I am he that liveth, and was dead; and behold I am alive forever more. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live also. Because I live you shall live also.”

E. J. M.

“Whenever anyone has offended me, I try to raise my soul so high that the offense cannot reach it.”

—Rene Decartes.

“Church membership does not make a Christian anymore than owning a piano makes a musician.”

—Unknown.

### A LETTER

The following is in reply to a letter received from a member of The Church of Jesus Christ of Latter Day Saints (Strangite).

(Ed. Note: For lack of space we print but part of this fine letter.)

819 South Cottage  
Independence, Mo.  
January 30, 1963

Dear Friend:

Your letter of Dec. 26th came and I am glad you made it home without an accident, as there were so many who were less fortunate. We would have liked very much to have had you and your friend attend our meetings, as we were studying the first years of the church. You evidently take a different view of many things, such as, Christmas, and the birth of Christ. As to the reference you gave concerning the Christmas tree, Jer. 10:1-3, he was speaking of the idols which people made in that day, by cutting down a tree and shaping it into an idol, and worshiping it as a god. It says it can neither do good or evil, nor can it speak.

You also mentioned Santa Claus as being an evil thing to teach children, and that when children grew up they would have no confidence in their parents because they had lied to them when they were little. I would ask of you, how many adults have you ever talked with who still believed in a Santa Claus, Little Red Riding Hood, Jack and the Beanstalk and all the other children stories that have been told to every generation of children for hundreds of years? Has any great evil come from them? When children grow up they also grow in understanding. The Apostle Paul in writing to the church in his day, said:

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."  
I Cor. 13:11.

We try to reach little folks on their level of thinking, as they grow older and their minds develop, they are able to go from the fantasy to the reality of the things around them. The testimony of John, was, that Christ, did not receive a fulness at first, but that He traveled from grace to grace.

You said the first chapter of Matthew was a lie because of its telling that Jesus was conceived of the Holy Ghost, before Mary and Joseph had come together.

"Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, the angel of the Lord appeared unto him in a vision, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now this took place,

that all things might be fulfilled, which were spoken of the Lord, by the prophets, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, (which, being interpreted, is, God with us). Then Joseph, awaking out of his vision, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not until she had brought forth her first-born son; and they called his name Jesus." Matt. 2:2 through 7. I.V.

The prophet Alma was speaking of the birth of Christ when he said,

"For behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God." Alma 5:18-19 R.L.D.S. Ed.

Do you believe that Alma understood his subject? He testified that the Spirit of God had taught him these things. For another witness let us turn to I Nephi 3:54-62.

"And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou? And I said unto him, a virgin, most beautiful and fair above all other virgins. And he said unto me, knowest thou the condescension of God? and I said unto him, I know that he loveth his children; nevertheless I do not know the meaning of all things. And he said unto me, behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time, the angel spake unto me, saying, Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father." R.L.D.S. Ed.

You will notice that Nephi was shown these things by the power of the Spirit and that an angel from heaven stood before him and explained the meaning of the things which he was permitted to see. The prophets all agreed on the fact that the child Jesus, would be conceived of the Holy Ghost, and would be born of woman according to the flesh. At no time did they prophecy that He would be born of an earthly father, but on the contrary, that He should be conceived of the Holy Ghost. He was not half God and half man, He was the Son of God, born of the flesh.

God is not confined to one way of doing things, as in the creation of Adam and Eve. They were both brought into being without a father or a mother, Adams was formed out of the dust of the ground, and God breathed into him the breath of life and he became a living soul. We are told in Genesis, God took a rib from Adam and made Eve, and she also became

a living soul, a help mate to Adam. Then is it so amazing that Mary could, and did, conceive of the Holy Ghost? The Scriptures do not contradict themselves only as man misinterprets their meaning.

You seem to be a defender of the doctrine of polygamy, not like the plan which the Utah church teaches, but just a little different. I wrote at great length in my book on the subject of polygamy, but there are a few more things I would like to say. When we take the role of being and ordained minister of Jesus Christ, we must teach with the same Spirit by which the laws of God were given or we are taking the name of the Lord in vain, having not authority. You stated in your letter that Joseph Smith did not teach polygamy because the laws of Illinois were against it. I will go farther than you have gone, that the Constitution of the United States is against polygamy. No state can pass a law and escape the test of the Supreme Court and for this cause polygamy is unlawful anywhere in the fifty states. In Sec. 58:5,

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."

God has said through revelation that we are not to practice that which is contrary to the laws of the land, yet you would have the people believe in such a doctrine. And again in Sec. 93:9,

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I have raised up unto this very purpose, and redeemed the land by the shedding of blood."

Let us take notice that God had a hand in setting up the laws of this country and did it through inspiring men that they might have the necessary wisdom and enlightenment to write the Constitution, which is recognized as one of the greatest documents in the history of the world.

Afterward He raised up another group of men and through spiritual authority and inspiration He established His church here in the same country. He foresaw the need of a government which would make possible the bringing forth of the gospel in its purity, where men would have the rights to worship God according to the dictates of their conscience. These men in 1835, compiled a book of revelation and commandments which have been given to the church through the prophet Joseph Smith, as a code of laws to govern God's people. Now it was known to these people as early as 1835, that they were accused of practicing and teaching the doctrine of polygamy, and for this very reason they made it a point of doctrine, to be printed in this book, what is known as THE MARRIAGE COVENANT, Sec. 111. This is a living witness of the belief of those members as it was accepted at the conference by unanimous vote and was to be the founda-

tion upon which Zion was to be built. These are the words of that covenant,

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is keeping yourselves wholly for each other, and from all others, during your lives?" And when they have answered "Yes", he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

They were to keep themselves for each other and from all others for the rest of their lives, and they promised before God and man that they would. Where did that leave the man in regards to other wives?

"Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again." Sec. 111:5.

Would you want it plainer than this? If polygamy was to be a part of the plan of salvation, they why did God take these measures to prevent its being carried out? The marriage covenant is the given rule by which the saints are able to judge all plans that would camouflage and glorify an act of sin, and make it appear as the word of the Lord.

If God was the author of polygamy, it seems to me He overlooked a splendid opportunity to implement the idea in the very beginning, when He created Adam and Eve. Why not a dozen wives for Adam for there never was a time when your theory would have come into better play than when the whole earth was before them and only two people to enjoy it? Surely God had the power to have created more women had He desired it. Then again in the days of the flood when the earth was cleansed, how many people were saved in the ark? Just four men and four women, Noah and his wife and their three sons and their wives.

I also find that murder was a close associate with polygamy, the first being mentioned in the Bible, was Lamech, who took two wives, Adah and Zillah. He was also a murderer. Gen. 5:30. King David and Saul had many wives as did Solomon and King Noah. David was held responsible for the death of Uriah, because David sent Uriah to his death that he might have Uriah's wife. For this David never got a forgiveness. Peter at the days of pentecost mentioned that David's sepulchre is with us unto this day, meaning that David had not risen with the saints at Christ's resurrection.

Saul would have killed David if he could have found him, but David kept away from him although they were close enough that David cut away part of Saul's coat. King Noah, you will remember, put Abinadi to death by fire because he told the kings of his sins, which was mainly the fact that King Noah had taken many wives and concubines.



"And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms, and all manner of wickedness.

"And he laid a tax of one fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also, a fifth part of all their grain. And all this did he take, to support himself and his wives and his concubines, and also his priests, and their wives, and their concubines; thus he changed the affairs of the kingdom. For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in pride of their hearts. Yes, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which King Noah had put upon his people; thus did the people labor exceedingly, to support iniquity." Mosiah 7:1-7.

Is this your idea of the gospel plan set forth in the laws of God? This is an example of polygamy in full bloom, the same story in every age, many wives and concubines, how else could a man support that many wives, but by taxing the people who were not practicing so great a sin?

The one who wrote of King Noah in the Book of Mormon, did not call it a part of the plan of salvation as you have said it was. He called it whoredoms and wickedness, and that he did not keep the commandments of God, but walked after the desires of his own heart. The reason that polygamy and murder go hand in hand, is from the fact that when people have had the Holy Spirit and then fall away from the truth, that Holy Spirit is no longer with them.

In the creation, God started the human race with one man and one woman. After the flood there was a great need for the world to again be populated, but this time God started again with four men and four women, and so it has been through the ages, man would hurry things up by having several women for each man, but this is in conflict with God's plan, for He wants quality, rather than quantity. The thing we need most of all is the guidance of God's Spirit to make these things plain, that we need not stumble in darkness for He gave these laws and revelations for our benefit, not for our condemnation. Please write again when you have time.

Sincerely yours,  
Rupert J. Fletcher.

## WISDOM

By Elder S. G. Mason

Wisdom consists in the choice of the best ends and the use of the most appropriate means to accomplish those ends. Only God in himself is perfectly wise, for only He is all seeing, all present and all powerful.

We are told that all knowledge and power are essential to wisdom. A man may build a row of houses in a situation that appears ideal, but because his knowledge does not foresee its undermining by coal operations carried out beneath the surface, his well planned homesteads finally lie in ruins.

A company of people may build a church in a residential district, but because they do not foresee that the residents in that area will in the course of time move further away from the city, they will get little use from the church. This is wisdom defeated by lack of knowledge.

But to God, the past, present and future is open. He knows to a hair's breadth the vicissitudes that will arise because of the sway of the will of man and the powers of darkness. Nothing can surprise Him. Nothing finds Him unprepared, no circumstances arise which are beyond His power. His might is sufficient for all things. And because of this, God can, and does act in perfect wisdom.

God will not compel us by His miraculous power, to be obedient. Rather He chose the way of the cross to bring us into wisdom. It is Christ crucified who is declared to be the wisdom of God. I Cor. 1:25.

The solution of the problem of how to forgive sin required perfect wisdom, a wisdom worthy of God. The greatest attribute of God is love, the strongest thing in the universe is Law, and the darkness in man is sin. A simple illustration may help.

A teacher loved her scholar but he was continually naughty. So she took him into a private room, got a cane and told him he must be punished. But she loved him too much to hurt him, so she took the punishment herself, three strikes with a cane. She was caned by him instead of him being caned by her. After much reluctance and tears the boy caned the teacher. Three things followed as a consequence; the child knew the teacher loved him and suffered in his stead. He also knew that the broken law had to be punished. Therefore the power of the law was upheld. The child was so affected that he became the most obedient scholar in the school. The rebellious spirit was removed. This was a teacher's wisdom. God's wisdom in dealing with the prodigal world is something the same but infinitely greater.

In the Book of Commandments we are told to seek to bring forth and establish the cause of Zion—to seek not for riches but for wisdom, and behold the mysteries of God will be unfolded unto us.

When Joseph Smith lacked wisdom, he asked of God, the result was that God used him to bring about the great Restoration, the everlasting Gospel. When



Solomon was crowned king, God asked him in a dream, "what shall I give thee?" And Solomon replied; "I am a little child in the midst of a great crowd, a great people, therefore give thy servant understanding to discern between good and evil." The result was that his fame spread, so much so that even the queen of Sheba came to visit him.

I heard a story once of a little boy who was carrying his big brother on his back and a passerby shouted to him: "He is too heavy for you!" The little boy replied: "But he's my brother!" Do we have that kind of love in our hearts?

Another story is told of a man who was promised all the land he could walk around from sunup to sunset. He ran so fast without rest, food, or water, that he collapsed before sunset. So the only land he had was six feet of earth. Such was the wisdom of this man. Let us not forget that the price of wisdom is above all rubies.

It is said of Jesus that his presence was home, his voice was music, his touch was life. Jesus said: "A new commandment I give unto thee that ye love one another. By this shall all men know that ye are my disciples." We cannot assist in this work unless we are humble and full of love. It is better to be built up than puffed up. Jesus was the greatest of all teachers of humility.

The reason many are feeling so sad today is because they haven't a clear vision. They say the Church is unsuccessful—the Church will be successful when everything else is unsuccessful. One thing I know—this work is of God. How do I know? It is the spirit of revelation. So let us ask God in all we do and say to bless us with wisdom and understanding. And let us not forget that it isn't the capacity to preach, to sing, or play, but by this shall all men know that ye are my disciples, when we have that love in our hearts one towards another.

**GODDESS OF SPRING**

Out of the long past, there was an old Anglo-Saxon name for the Goddess of Spring. That name was "Eostre," to whom the month answering to our April was dedicated. No wonder then that this word came to stand for the joy of that day whose dawn brought new hope of immortality.

Easter! We shall hail it with song and gladness. We shall worship at the feet of the Man of Galilee and Calvary on the resurrection morn, and hold to our faith that because He lives, we shall live also.

Sunshine Magazine.

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—Henry Ward Beecher.

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—Ralph Waldo Emerson.

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