

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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No. 2

Resolutions

A little less impatient with those we deem too slow;
A little less of arrogance because of all we know;
A little more humility, seeing our worth is slight;
We are such trivial candles compared to stars at night!

A little more forgiving and swifter to be kind;
A little more desirous the word of praise to find;
The word of praise to offer and make a heart rejoice;

A little bit more careful to speak with gentle voice;
A little more true eagerness to understand each other;

A little more real striving to help a shipwrecked brother;

A little more high courage to each task that must be done;

These be our resolutions—and God help everyone!

Sunshine Magazine

CONTENTS

Editorial	Page 18	Notice To Priesthood	Page 24
A Falling Away	Page 21	Apostles or Presidency (concluded)	Page 24
Presdestination	Page 22	Local News	Page 30
A Few Remarks	Page 23	Obituaries	Pages 31 - 32

ZION'S ADVOCATE

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Guest Editorial

UNTO WHAT PURPOSE WERE YOU BAPTIZED?

Text: "And it came to pass, that, while Apollos was at Cornith, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, **Unto what then were ye baptized? . . .**" Acts 19:1-3.

It is not our purpose to enter into an analysis of all the questions which may arise from a study of this particular passage of Scripture and that which is connected with it. My intention at this moment is to consider the burning question of Paul to these Ephesian disciples, "Unto what then were you baptized?" as it applies to us today.

It is a very pertinent question. To me this is a serious question; one that should be vitally and gravely considered by every person who considers entering to the Church of Christ through the door of baptism.

To some this question may seem obvious and unnecessary that we should just take for granted that every person who enters the church through obedience to this principle of the gospel, has done so for the purpose of being obedient to the requirements of Jesus Christ.

But after a more serious consideration we find that persons do not always enter the church for this purpose: For we find that some come in because they think it might increase their social prestige; some because they think it will please their parents; others

that they might please friend or enhance their standing with a future mate in marriage; or other reasons.

But in my opinion, there is a higher purpose or goal that should inspire every application for membership. As it is expressed in the following lines of the poet:

THE WINDS OF FATE

One ship drives east and another drives west
With the selfsame winds that blow;
It is the set of the sails and not the gales
Which tell us the way to go.
Like the waves of the Sea are the ways of Fate,
As we voyage along through Life;
It's the set of the soul that decides the goal,
And not the calm or the strife.

Ella Wheeler Wilcox

The question therefore arises, Unto what then were ye baptized? The answer is, that to be consistent, we must have a definite goal ahead of us for every effort we make, if we would accomplish the ultimate good that is in us. Our purpose in obeying any one of the principles of the gospel should be inspired in our hearts as a means of drawing closer to God in spiritual things so that we may have a reasonable hope within us that He will provide for us every pleasure, prestige, social position and favor with others that are for our best interests and the advancement of the Kingdom of God and His Christ upon this earth. Otherwise, we will become miserable and our lives will become fruitless in Christian virtue.

In this vale of tears, that we call Life, we find that we are each of us pioneers, seeking a better land, a better hope, a better place where we can find greater peace and refuge for ourselves and loved ones than we find existing in the world about us today. As it was said of Abraham of old:

"He looked for a city which hath foundation, whose builder and maker is God." Hebrews 11:10.

At this point I wish to recall the words spoken by Dr. William Lindsay, at the graduation exercises of our son Thomas R. Wheaton:

"If you would pioneer, four things are essential. First, **set a goal**, — now. You cannot hope to make a touch-down if you don't where the goal posts are.

Second, **examine your motivation**. Often there are two conflicting philosophies of life in selecting a profession. Sometimes it is the material element rather than the call to a certain work. It is either, 'I will do something for the human race,' or, 'I will use the human race to do something for me.'

Third: **Have you the patience to work at the task of accomplishing these things which you have set out to do?** If you would pioneer make up your mind to pay the price to perfect your skill, not cut the corners.

Fourth: **Will you have faith to carry on your theory when the going is tough?** A Godless life is desolate and lonely.

* * * *

"Remember, it's not failure, but low aim, that is crime." Taken from the Independence Examiner, May 20, 1938.

Analyzing these words, which were only a small portion of the good counsel which we heard given by him to that class, in the light of our purpose in being baptised, let us review his thought.

First: **What was your goal**, when you were baptised by the servant of the Lord, who performed this ordinance for you? Remember, the first thing that is required of one who pioneers, whether in the realms of earthly things or of spiritual things, is to set a goal.

Did you do it for the purpose of popularity? For the purpose of pleasing a friend? For the purpose of advancing a business deal? What was your goal?

Was it for the purpose of preparing and qualifying yourself for eternal life? Was it for the purpose of qualifying yourself to render a service to your fellowmen to the best of your ability, and thus help to prepare a people for the coming of the Lord? If that is and was your purpose, then I see no reason for you to regret your decision.

Second: **Examine your motivation.** In other words, what was the dynamic force that impelled you to get baptized? Was it for the purpose of doing something for the human race, through your association with the church, or was it your desire to use the church for the purpose of gaining a selfish end for yourself?

As an example in point; Let us contrast between the motives of Peter and John and that of Simon:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money. Saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish

with thee, because thou hast thought that the gift of God may be purchased with money. . . ." Acts 8:14-20.

Thus the apostles did this thing that others might be blessed, while Simon sought personal gain.

Third: **Have you the patience to work at the task of being a Christian?** To conform your life to a dedication of service to others?

I wish to quote a poem, which illustrates my point of view in this regard, which my wife clipped out of the Kansas City Star a number of years ago, and sent me at a time when I was impatient as to the progress the church was making:

HOW DID YOU DIE?

You are beaten to earth? Well, well, what's that?
Come up with a smiling face!
It's nothing against you, to fall down flat,
But to lie there—that's disgrace.
The higher you're thrown, why, the higher you
bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
But how did you fight—and why?
And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why the critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only, how did you die?

Edmund Vance Cooke (first verse omitted)

Here we wish to give you two short Scriptures; One tells how the apostle Paul was stoned for the gospel's sake and they "drew him out of the city, supposing he had been dead," but as the disciples stood round about him, evidently praying for him, "he rose up, and came into the city," and later we find him at Lystra, Iconium, and Antioch. Did he stop his witnessing for Christ because of this terrible stoneing? No! for in these cities we find him:

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14:19-22.

And again we find in answer to the question, "What are these which are arrayed in white robes? and whence came they?" and the answer:

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13-14.

Fourth: **Will you have faith to strive on to your goal when the going is tough?** How about it? What is your goal? What is your motivation? What of your patience to carry through to your goal?

Jesus said:

"Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it. For what shall it profit a man, if he shall gain

the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. . . ." Mark 8:34-38.

Therefore, we should set our goal, and remember, as the Doctor has said, "A Godless life is desolate and lonely." No man can hope to succeed without God, and especially is this true in the church, "for He looks not upon sin with the least degree of allowance." So in conclusion let me ask, How high was your aim? Was it high or was it low? Let us catch the vision of these words in closing:

ORISON

○ Lord, unveil wide vistas to my soul,
Release me from the bondage of the past,
Increase my vision as the seasons roll
Curving in space to merge with Thee at last.

○ let my gazing toward the setting sun
Remind me that the clearness of our sight
Decreases as the light reflecting one
Traverses farther from the source of light.

○ let me never wander far from Thee
To spin like a dark star in boundless space
Submerged in gloom to roam eternally
Beyond the shining glory of thy face.

John H. Bresnan.

From my notebook of Yesteryears, C. L. Wheaton, Sr.

GEORGE WASHINGTON

Prayer After Inauguration, St. Paul's Chapel, New York

"Almighty God, we make our earnest prayer that Thou will keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large."

Right Hand

YOUR GOSPEL

Your are writing a gospel, A chapter each day,
By deeds that you do, By words that you say;
Men read what you write, Whether faithful or true,
Say! What is the gospel according to you?

Author Unknown

THE WASHINGTON MONUMENT

"The Washington Monument is built of stone contributed by all the nations of the earth to honor the founder of this Republic. From Arlington, across the river, where sleep the men who died for freedom, it looks like a giant spike which God might have driven into this earth, saying, "Here I stake a claim for the home of liberty."

Wm. Brown, Meloney, V.

During World War I, the boys in the freshman class at Harrisburg (Pennsylvania) Academy were told to write a composition on the Washington Monument.

The twelve-year-old boy who wrote the lines we quote above was chided for not giving the height of the shaft, number of steps to the top, how long it took to build and how many people visit it every year. His defense was this:

"I tried to tell WHY it is there and what it means."
We think he succeeded.

Right Hand

STEAMBOAT

Abraham Lincoln used to tell the story of his days on the river as a keel boatman when he could see a little steamboat that bustled and puffed and wheezed about in the Sangamon River. This little boat had a five-foot boiler and a seven foot whistle, and every time it whistled the boat stopped.

Some people are like that little steamboat. They use all their steam tooting about their accomplishments and don't have any steam left to push their boat along the river of life.

Running your life today is much like steaming a boat upstream. The minute you let up you begin to drift backwards.

Keeping your life growing upward is a hard upstream battle all of the time—but that is the fun in life—battling against the current that keeps trying to push you back. The course to achievement is rough and rugged and its traverse requires a constant head of steam.

It may be all right to blow your whistle and brag about your progress if you save plenty of that steam to keep the boat moving.

Right Hand

There is not much to a man who is no wiser today than yesterday.—Lincoln.

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.

A FALLING AWAY

Text: St. Luke 24:45-52. In these verses Christ commissioned His disciples and promised them the gift of the Spirit. We have but to turn to Acts 2:2-4 for fulfillment of the promise. Well we might imagine what a wonderful day in which to have lived. They saw the promise of Christ literally fulfilled. They were made aware that they need not walk alone, but that they had God's Spirit to lead them. The miracles and signs of God's power were witnessed by thousands.

The only note of sorry is that once again we see that men then, as now, place limitations upon themselves and God. Why? Because we seek our own selfish interests; we sin and err. Because we seek the **council** and **approval** of those around us we go astray. Because we err and go astray we doubt, and when we doubt we limit God's effectiveness within our lives.

In St. Mark 6:2-6, we see an example of the people's doubt and skepticism before the Church was established. And in Acts 20:28-30, we find these verses which foretell that those in the early church, the "Flock" would be attacked by "grievous wolves" and would not be spared. His followers would sin and err and thus limit God's blessings among them. This "falling away" is further foretold in II Peter 2:1-2, telling of the time when false prophets and teachers would influence His followers to "bring upon themselves swift destruction."

Indeed, so effective were these teachers that the Church's ability to heed the direction and admonition of the Spirit dwindled year by year. Paul's prophecy in II Thess. 2:2-4, informs the Church that there will be a general "falling away" before the return of Christ. History vividly accentuates the accuracy of his prophetic message. The historian, Mosheim, records the following:

"The Christian church was scarcely formed when in different places there started up certain reformers, who not satisfied with the simplicity of that religion that was taught by the apostles, mediated changes of doctrine and working."

"In (the second) century many unnecessary rites and ceremonies were added to the Christian worship. . . ."

Indeed, the church was led so far astray that certain men began to attempt to revive the early church in a effort known as the Reformation. Men, such as John Wesley, observed that "the gifts of the Holy Spirit were no longer to be found in the Christian Church;

because the Christians had turned heathens again, and had only a dead form left."

Many of the reformers looked to the future for the final cleansing of the gospel they loved. The Rev. Roger Williams wrote: "There can be no recovery out of that apostacy 'till Christ shall send forth new apostles to plant churches anew." And Sir Isaac Newton wrote: "About the time of the end, in all probability, a body of men will be raised up who will turn their attention to prophecy; and insist upon their literal fulfillment in the midst of much clamor and opposition."

To what prophecy shall men in the latter days turn their attention? To the prophecy, given by the Spirit of God, which foretells the end of this apostacy and the Restoration of Christ's church. The visions related in the 2nd chapter of Daniel and the 12th chapter of Revelation delimit the time of the apostacy and foretell the time of the Restoration. In the 14th chapter of Revelation we find the method by which that Restoration shall be accomplished.

We feel fortunate to be a part of that great restoration toward which the prophet and reformer looked in anticipation. We feel fortunate to have the knowledge that the Gifts of His Holy Spirit can yet be manifest in the lives of men and women, such gifts as are mentioned in I Corinthians 12:7-10, wisdom, faith, knowledge, healing, prophecy, tongues, interpretations and others.

But a belief in the Gifts of the Spirit, in revelation, in prophecy, is not enough by far. These three illustrations are applicable:

1. The pilot of a vessel, in piloting that vessel home at night in a fog, must rely on a tiny little needle in a compass. He must have confidence in the force of the universe to move that needle in that compass, and that it is reliable and unchangeable. We too must learn to rely upon the mercy and love of an unchangeable God; that His promises are sure.

2. Vonda van Dyke, Miss America for 1964-65, had a talent, a gift, even when she was a little girl. She had a special kind of voice and a talent to use it cleverly. She had personality. But these gifts were not enough. She had to use them, to work with them, to exercise them, in order to develop them to the point where they would be her pass to the high position she won. So we, too, must work at exercising our gifts, cultivating our faith, using it, and working at keeping in harmony with God, work at keeping His commandments.

3. A person confined in a hospital and on a strict

diet may lie in his bed and watch other patients eat the food he is denied until he is well enough to eat those foods himself. But he cannot benefit from those foods just by watching another eat them. We might believe that just watching another eat might nourish us, but not so. We may believe in God's many miracles, but our spiritual well-being is not hinged upon a belief in miracles and the blessings that God has in store for the children of men.

Many of us here witnessed the miracle of healing to our Brother Leon Yates a few years ago when he was restored to health after having his back broken by a car falling on him. We knew that he received an administration of the Elders of the church who anointed his head with oil and prayed for him. We too no doubt added our own prayers for his recovery. We saw the miracle come to pass. We were involved in it through our prayer participation and through seeing the fulfilled miracle and his years of health and activity since. In a way we were a part of that particular gift of the gospel.

We must be a part of the Great Restoration. We must experience God's gifts and be aware that they **are** His gifts. We have experienced such gifts at various times at our summer reunions where the gift of tongues and interpretation was given for our enlightenment. We have seen healings, felt the Holy Spirit, heard men called to the ministry and heard several testimonies to the truthfulness of those calls. But it is not enough just to observe these gifts. We must experience the greatest miracle of all: God's Spirit working in us.

God's spirit is working in us when we conscientiously judge ourselves, when we overcome evil, when we put on righteousness, when we assume responsibilities toward our children, our church, our community, when we work toward love and unity, unity in our homes, our communities, our nation and our church.

To those who achieve this has been promised the "unsearchable" and the "immeasurable riches of Christ Jesus."

Elder Don McIndoo
Phoenix, Arizona

PREDESTINATION AND MAN'S FREE WILL AGENCY HOW THEY WORK HAND IN HAND

It is a true statement that it is by grace we are saved. Paul says in Rom. 1:7, that "we are called to be saints;" also in Matt. 20:16, "for many be called but few chosen." Roman 8:28, "them who are the called according to his purpose." What is this purpose? It is to bring to pass the salvation of man and to redeem them from the fall.

Romans 8:29, "For whom he did foreknow he also did predestinate to be conformed to the image of his Son that he might be the firstborn among many brethren." This simply says that whom he did foreknow, he also planned to be conformed to the image of his Son.

This is the whole purpose of God's predestination to man. If we will we can follow God's plan in our lives until he become Christ-like. We can sum this up by quoting John 15:16, "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."

Understand that if we accept not our calling when Jesus called us, then He cannot accomplish His great purpose in us. God commands all men everywhere to repent and be saved. Many are called but few are chosen. Just because we are called to be conformed to His image does not mean that we will be chosen to be conformed to His image.

In what sense then are we to understand God's predestination? It is because of His foreknowledge of our acts and deeds done in this earthly life. I Peter 1:2 "Elect according to the foreknowledge of God the Father." If God did not have this foreknowledge then He would not be able to predestinate us. But since He knows what our choice will be before we make it, then He also knows what our lives will be before hand. This being true, He knows what our final end will be, thus He can plan, or predestinate those of us who have chosen righteousness or wickedness as the case may be. This is how God is able to choose us for a work even before we are born. This is all that God's predestination is to us. Ephesians 1:3-5 and 11, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . . In whom also we have obtained an inheritance, being predestinated according to the purpose of how who worketh all things after the counsel of his own will." The adoption of us as children by Jesus is a major step in our being conformed to the image of Jesus. True, God has surely planned our destination; our salvation, IF we choose to serve him.

Predestination is not the arbitrary selection of a group of people to be conformed to Christ and another group of people to be consigned to hell regardless of how they live or what their desires have been. Why has not God predestinated all people? Because they have not all elected to serve Him and thus Satan binds them down with the chains of hell and leads them captive. How was God able to make choice before the world was? It was because He knew ahead of time what we would do. The statement that His election was not based on any good which He saw beforehand is most certainly false. If we have chosen righteousness God will in no wise cast us out.

How does man's free will fit into the picture? John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life." and Rev. 22:17, "And whosoever will, let him take the water of life freely."

This shows that we have the power to, and must, first make our choice. We can serve God if we desire or we can reject him. The concept of the free will agency of man does not contradict predestination. Once we have decided to serve God then God can work with us and finally accomplish His purpose in us which is to bring to pass our salvation.

Harvey E. Seibel

A FEW APPROPRIATE REMARKS

On November 19, 1863, Abraham Lincoln spoke the words we know so well as his Gettysburg Address. In fact, the word Gettysburg probably suggests Lincoln's speech to more people than it does the crucial battle of the Civil War, fought near that Pennsylvania town the previous July. Yet Lincoln's being on the program at the national cemetery dedication was just a courtesy extended because of his position as President. It was, in fact, an afterthought of the program planners to invite him at all, for the principal address had already been assigned.

Topping a landscaped hill nearby is the Peace Monument, on which are engraved Lincoln's words: "Peace Eternal is a Nation United." At the top of the sturdy pillar is an everburning flame. At the cemetery entrance is a monument with bronze plates quoting the Gettysburg Address, flanking a bust of Lincoln in the center.

The Gettysburg Address is the more remarkable when the circumstance of its preparation and delivery are known. The "headline" speaker of the program was Edward Everett, a former Harvard president and a distinguished orator. In his sixty-ninth year he was strikingly venerable and suave, contrasting with Lincoln's appearance in every way. The commission was so anxious to have him as the speaker that they changed the date of the cemetery dedication for his convenience. Now it is only remembered that he spoke, and then only because it was at the same occasion as Lincoln's immortal speech.

When President Lincoln in reply to the printed invitation said he would come, the commissioners were surprised. They asked David Wills of Gettysburg, acting agent for the governors, to send an invitation letter to Lincoln, saying in part: "It is the desire that after the oration, you, as Chief Executive of the nation, formally set apart these grounds to their sacred use by a few appropriate remarks."

Lincoln must have smiled wryly at the pointed word, "few." He complied, for he spoke only 247 words.

Harrassed by war difficulties, political squabbling, disloyalty within his own party, along with the pressure of preparing his annual message to Congress, and his son Tad's illness, Lincoln had little time to think

about or prepare the Gettysburg speech. He is said to have outlined it before at odd times, and to have gone over it on the train enroute to Gettysburg. He made the final copy at the Will's home, before midnight on the eighteenth, after many interruptions during the evening.

Various estimates of the crowd were made by those present on that November day. Certainly it was a huge and representative audience. Lincoln rode on horseback in the parade to the cemetery. It is reported that at first he rode standing tall, but soon he slumped, arms limp and head down. All reports agree he wore a tall silk hat, black suit, and white gloves.

Scheduled for ten, the parade did not move until eleven. It took fifteen minutes to reach the platform. Military bands played until noon awaiting the arrival of Everett.

The United States House Chaplain, the Reverend Thomas H. Stockton, offered prayer. Everett spoke for two hours in rolling periods of studied elegance.

The Baltimore Glee Club sang an ode prepared for the dedication. Then it was Lincoln's turn. Looking over the crowd of upturned faces, toward the rolling hills covered with the stark clay mounds of the new graves, Lincoln unhinged his tallness slowly. He put on his steel-bowed spectacles, and drew from his pocket a folded piece of paper. He spoke slowly. One newspaper said there was applause in five places. But it was the polite patter of a tired audience having been in the open air, standing or sitting for almost three hours. Lincoln's ten sentences were soon spoken. The crowd seemed surprised it was over and did not respond as quickly as they had to Everett's oratorical climax. Some newspapers were critical; some praised. Lincoln thought his speech a failure.

History has put its stamp of approval on Lincoln's words. Its phrases are part of the American heritage. School children learn them "by heart." They have a way of lingering in one's mind and heart, never losing their enduring meaning.

Esther Miller Payler
Sunshine Magazine

MOTTOES

You may bring to your office, and put in a frame, a motto as fine as its paint, but if you're a crook when you're playing the game, that motto won't make you a saint. You can stick up the placards all over the wall, but here is the word I announce: It is not the motto that hangs on the wall, but the motto you live, that counts.

If the motto says, "Smile," and you carry a frown: "Do it now," and you linger and wait; if the motto says "Help," and you trample men down; if the motto says "Love," and you hate—you won't get away with the mottoes you stall, for truth will come forth with a bounce. It is not the motto that hangs on the wall, but the motto you live, that counts. Kalends. CHEER.

THE HOUR GLASS

In a shapely hour glass,
Life is getting out of hand
And soon becomes "the past".
Each day's the "tomorrow" of yesterday
And "yesterday"—once was tomorrow
That is how quick—life passes away
With its happiness and sorrow.

So—when we're tempted to be vengeful
When our tempers start to flare,
When our mood is dark and hateful
And our attitude—"don't care",
Let's think about time's fleeting hours
And how short—our lifetime's sphere,
Let's make the most of what is ours.
For "tomorrow'll—soon be here.

Each day recedes so very fast
Their passing—we cannot discern,
Each one goes faster than the last
And—they never can return.
So—when we borrow "tomorrow's" trials
As a human is want to do,
We are drinking from poison vials
That will altar "tomorrow's" view.

So—think of the hour glass and learn
To make the most of each day.
The good in life—today, discern
And we'll clear "to-morrow's" way.
As grains of sand fall—unabated,
Taking with them—hours of life,
Let not that life—become deflated
By a bitter—self made—strife.

Harry S. Tordoff

NOTICE TO THE PRIESTHOOD OF THE CHURCH OF CHRIST

The Council of Apostles wish to take this means to call the attention of the members of the priesthood of the Church of Christ (Temple Lot) to one of the actions taken by the general conference of April, 1964. It is as follows:

"That the ministry make a thorough study of this directive, and present these to the conference of 1965, as a school for the ministry, at which time, we try to resolve our differences on this matter." (The directive referred to in the resolution, is the one from the Council of Apostles published in the December, 1963, Zion's Advocate.)

Therefore, the Council of Apostles will include, as part of the recommendations for the conference agenda for 1965, a provision for such a school of the ministry and time during the conference sessions for its accommodation.

The following will also be recommended by the

Council of Apostles as guide lines by which the School of Ministry for 1965 will be conducted:

INSTRUCTIONS FOR SCHOOL OF THE MINISTRY FOR MINISTERS' CONFERENCE OF 1965

1. The currently elected officers of the School of the Ministry brought into existence as an auxiliary of this Church of Christ by Conference action on April 12, 1947, shall preside over this session of the School of the Ministry. They shall conduct the school within the framework of these instructions, and make every endeavor to seek the counsel of the Holy Spirit in the Spirit of love and humility. An orderly proceeding will be maintained with all fairness and firmness, and they shall govern the discussions of these meetings in harmony with the rules of order, as approved by the general Church.

2. Anyone holding priesthood authority as recognized in the Church of Christ, with headquarters on the Temple Lot in Independence, Missouri, may present an affirmative document on the referenced "Directive". Presentations must be written, and a copy shall be left in the care of the Secretary of the School.

3. The purpose of this study shall be for the edification of the ministry, and subsequently the entire body of Christ (Acts 15: and 16:). The admonition to us is that we come to be of one mind (II Cor. 13:11; Phil. 1:27; 2:2), and that we grow in grace and the knowledge of our Lord and Saviour, Jesus Christ (II Peter 3:18). All meetings and discussions must be constructive, sincere, filled with brotherly love, and entered into with full purpose of heart, with each individual invoking the Spirit of God, in order to accomplish the purpose. All action growing out of this study shall be in form of recommendations to a general conference.

Sincerely and respectfully,

Archie F. Bell, Secretary
Council of Apostles

FIRST APOSTLES OR FIRST PRESIDENCY, WHICH?

By F. F. Wipper

(continued from last month)

FOUNDATION OF CENTRALIZATION

The menace in this movement at this time, which elevated Joseph the Seer to a fixed executive office is not merely in the fact that it was done in a corner through a minority action, but in that an unauthorized movement was launched laying the foundation for centralized control. Council meetings assumed legislative power outside of the rights of the numerous organized churches and thus declared by their action that the many churches were not sovereign independent states counseled by the spiritual admonitions of their meek and humble servants, the Twelve, and knit together in love and unity by the fusing power of the Spirit. By their action these councils virtually let it be known that

all organized churches were but a part of a federated body of states, subject to the legislative action of representatives conferences and councils, executed by authorities having centralized control.

OCTOPUS

This illegitimate birth of council actions fathered a host of related irregularities focusing to the inevitable—centralized control under a First Presidency. A presidency system lives and thrives only as it is associated with stakes, districts, branches, councils, representative central assemblies, and everything else that makes for a dependence upon a centralized form of government. A presidency system discards the diadem of twelve stars and also substitutes for the head of the woman in Revelations 12, the tentacled head of an octopus with arms long enough to reach to the place occupied by every part of the body, displacing its specific functioning if it was judged necessary to do so to protect its interests. On the other hand, the beautiful crown of twelve stars over the head of the woman, symbolically describes the overseership of the quorum of twelve, disassociated from direct administrative jurisdiction over the body which has its own head—a type of the autonomous control vested in every church; for wherever there is an elder and six members, there is THE CHURCH. The seeing, hearing, smelling, tasting, feeling functions, with all of the attending functions essential to a complete body, capable of effectively mothering the children of that church, were placed in that local independent church. The quorum of twelve, which, either directly or through those "SENT" by them, organized these churches and then left them alone to work out their own problems, ever retained that charm of spiritual dignity which naturally was given them by an appreciative people; and this, together with that essence distilled from human experience which makes it possible for a visiting minister to make a deep impression, together with the richness of the experience of those traveling crusaders for the cause who under trying ordeals and extremities were kissed with the glories of heaven, made them even welcome in the independent churches as their advisers and counselors and to strengthen their faith.

MEAGER MENTION

Commenting upon the unusual circumstances surrounding the selection of Joseph the Seer and president of the high priesthood, the Historian of the Reorganized church remarks:

"An incidental mention is made in the above historical statement of the ordination of Joseph as 'president of the high priesthood,' at Amherst, Ohio, on January 25, 1832. This seems to be a VERY MEAGER mention of so important an event, but we see that provision had been made for such an office, even before the church was organized, which the reader may see by referring to Doctrine and Covenants 17:17, where the person to hold such office is called president of the high priesthood (or presiding elder).

Meagerness is an outstanding characteristic of the

introduction of this system. A meager number authorize it to begin with. A meager number ratify the action, and a very meager mention is in evidence recording this event. The superlative degree of meagerness to the extent of a "fadeout" is further in evidence in the glaring mistake made by the Historian who attempts to support the action with the claim that Doctrine and Covenants 17:17 provided for this office "even before the church was organized." Turning to the first issue of "The Evening and Morning Star," June 1, 1832, which printed the "Articles and Covenants of the Church of Christ" (represented by section seventeen of the Doctrine and Covenants) we do not find the paragraph referred to, nor do we find any mention of a president of the high priesthood. A year afterward, or in June, 1833, vol. 2, No. 13, this same revelation was re-printed, but again no mention whatever is made of any such a provision for a president of the high priesthood. On page two the following reason is given by the editor, W. W. Phelps, for re-printing this revelation:

"We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary corrections."

An attempt is made by some to credit the foregoing to Oliver Cowdery, who edited the Kirtland Reprint of the old "Star." The Kirtland Reprint is not in fact a "reprint" but a NEW VERSION of the original revelations because they appear considerably altered in the so-called reprint. Being altered in the reprint, the foregoing quotation would logically serve their purpose well as a wall of defence for glaring changes, but the necessary corrections referred to in the foregoing were made in the June, 1833, issue of the old "Star," and were made from the originals, and still no provision can be found for a president of the high priesthood. Then turning to the Book of Commandments representing the first collection of revelations of the church which Joseph was authorized to arrange, which he subsequently dedicated to the Lord, and which the Hiram, Ohio, conference of 1831 ordered printed, there is absolutely no mention of a president of the high priesthood. Thus three reliable witnesses testify of knowing nothing about this office at this time! There is a reason. God set in the church FIRST apostles. Man later set in the church a FIRST Presidency to be FIRST.

DICTATED IN SELECTION

When after a delay of six years it was decided to do something towards carrying out the instructions of the Lord about selecting a quorum of twelve, the presidency system was already well under way. And as previously quoted, David Whitmer and Oliver Cowdery "spoke to Joseph frequently about choosing the 12, and Joseph gave them NO ENCOURAGEMENT to go ahead and do it; * * * * And when it was done, Joseph DICTATED in the matter." The foregoing coming as it

does from John J. Snyder, the former scribe of David Whitmer, at this late date, appears to be of no greater value to some than just hearsay testimony, but the following testimony confirms the foregoing:

(Extract from the "History of the Organization of the Seventies" by Joseph Young Sen. (1878) pp. 1, 2). (From page 181 Utah C. H., Vol. 2.)

"On the 8th day of February, in the year of our Lord 1835, the Prophet Joseph Smith called Elders Brigham and Joseph Young to the chamber of his residence, in Kirtland, Ohio, it being on the Sabbath day. * * * * * When he had relieved himself of his feelings, in describing the vision, he resumed the conversation, and addressed himself to Brigham Young. He said to him, 'I wish you to notify all the brethren living in the branches, within a reasonable distance from this place, to meet at a general conference on Saturday next. I SHALL THEN AND THERE APPOINT TWELVE SPECIAL WITNESSES, to open the door of the Gospel to foreign nations, and you,' said he (speaking to Brother Brigham), 'will be one of them.'"

The revelation originally provided that David Whitmer and Oliver Cowdery were to make the selections, but in 1835 Joseph took the liberty of allowing Martin Harris to act in connection with the others, and also in fact projected himself into the execution of the work, even to the extent of dictating in making the selections. More than that—took the liberty (and indiscreetly so) of dictating in advance of all of the others, and evidently disassociated from them, the appointment of one of the apostles. It is illuminating, too, in this connection to note just how some GENERAL CONFERENCES were provided for, who these conferences consisted of, and how important some of the business was that was acted upon during these gatherings. The vision Joseph received at this time which worked so heavily upon his feelings had to do with those who had died during that disastrous expedition towards the land of promise which Joseph directed evidently to intimidate the Mis-sourians.

WILD PROMISES

When finally the twelve, who were selected in 1835, were ordained, it is not at all to be wondered at that some of the following wild promises that were mentioned in their ordinations (See Mil. Star, Vol. 15:206-210):

Lyman Johnson: "Live 'till the gathering is accomplished.

Brigham Young: Raise the dead. Will be called God.

Heber Kimball: Will convert millions. Will stand until Christ comes.

Orson Hyde: Will bring souls until Christ comes. Will divide the waters.

David Patten: Will smite his enemies unto destruction.

Luke Johnson: Will speak all tongues where he shall go.

Wm. McLellen: Will be wafted as on eagles' wings from country to country.

William Smith: Shall remain on the earth until Christ comes."

A short time after the Twelve were ordained, the following pronouncement informed them just where they stood with respect to their rank:

"Also the Twelve are not SUBJECT to any other than the First Presidency, viz., MYSELF, Sidney Rigdon, and Frederick G. Williams, who are now my counselors; and where I am not, there is no First Presidency over the Twelve." Mil. Star, vol. 16, p. 595.

VITAL CHANGES

If the First Presidency was to be FIRST in the Church of Christ, why is not this very important office mentioned and defined as clearly in the Bible and the Book of Mormon as what the apostolic twelve is? If the First Presidency was to be FIRST, why were they not so indicated in the vision where the woman is crowned with TWELVE STARS? Why were not three extra stars or moons placed above the twelve stars, or at least included in the crown and numbered as fifteen stars instead of twelve?

If the First Presidency was to be First in order of rank, why did God FIRST set in the church a provision for the selection of a quorum of twelve in June, 1829? If the First Presidency was to be FIRST in the church, why was it not provided clearly, distinctly, openly and preeminently right from the very beginning according to a clear cut and well understood pattern, free from every taint and cloud of suspicion and doubt instead of first gradually wiggling into prominence by practice, and then after becoming securely entrenched through practice, receive so-called divine sanction? If the First Presidency was to be FIRST in the Church by divine command with no uncertain sound, why was its introduction to the members of the church accompanied with the following deliberate changes in the early revelations:

(1) The original reads:

"And he has a gift to translate the book, and I have commanded him that he shall pretend to NO OTHER GIFT, for I will grant him no other gift." Book of Commandments, chap. 4:2.

The altered form reads:

"And I have commanded that you should pretend to no other gift until my purpose is fulfilled in this, for I will grant unto you no other gift until it is finished." (Doc. and Cov. 5:1).

(2) The original reads:

"And I will establish my church, like unto the church which was taught by my disciples in the days of old." Book of Commandments, chap. 4:5.

The altered form reads (omitted entirely).

" " Doc. & Cov. 5:3.

(3) The original reads:

"Wherefore you know that they are true; and if you know that they true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are ALL things written, concerning my church, my gospel, and my rock. Wherefore if you shall build my church, my gospel, and my rock,

the gates of hell shall not prevail against you." Book of Commandments, chap. 15:3-4.

The altered form reads:

"That you rely upon the things which are written; for in them are all things written concerning the FOUNDATION of my church, my gospel my Rock; wherefore, if you shall build up my church UPON THE FOUNDATION of my gospel and my Rock, the gates of hell shall not prevail against you." Doctrine and Covenants 16:1.

(4) The original reads:

"And again, the elders, priests, and teachers of this church, shall teach the SCRIPTURES which are in the Bible, and the Book of Mormon, in the which is the fulness of the gospel." Book of Commandments, chap. 44:13.

The altered form reads:

"And again, the elders, priests, and teachers of this church shall teach the PRINCIPLES OF MY GOSPEL which are in the Bible and the Book of Mormon, in which is the fulness of the gospel." Doctrines and Covenants, 42:5.

(5) The original reads:

"And now behold, there are others which are called to declare my gospel, both unto Gentile and Jew: YEA EVEN UNTO TWELVE." Book of Commandments, chap. 15:27.

The altered form reads:

"Yea, even twelve." Doctrine and Covenants, 16:5.

(6) The original reads:

"Wherefore, I command you by my name, and by my Almighty power, that you repent: repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore." Book of Commandments, chap. 16:13.

The altered form reads:

"Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jr., in my name; and it is by my almighty power that you have received them; therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not!" Doctrines and Covenants, 18:2.

(7) The original reads: (Omitted entirely.)

" " Book of Commandments, chap. 24 (supposed to be after verse 44).

The altered form reads (added):

"No person is to be ordained to any office in this church where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council, or general conference." Doctrine and Covenant, 17:16-17.

(8) The original reads:

"And the residue shall be kept in my storehouse to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the purpose of purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed." Book of Commandments, chap. 44:29.

The altered form reads:

"Therefore, the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the HIGH COUNCIL of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the New Jerusalem which is hereafter to be revealed. * * * " Doctrine and Covenants, 42:10.

(9) The original reads:

'And again, the elders and bishop, shall counsel together, and they shall do by the direction of the Spirit as it must needs be necessary." Book of Commandments, chap. 44:56.

The altered form reads: (Omitted entirely.)

" " Doctrine and Covenants, 42:19.

(10) The original reads:

"And then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the bishop and elders of the church, according to the laws and commandments." Book of Commandments, chap. 50:6.

The altered form reads:

"As is appointed to him by THE PRESIDENCY and the bishop of the church. * * * " Doctrine and Covenants, 48:2.

Note: The foregoing comparison is submitted simply to reveal discrepancies. The use of the words: "The original reads" is merely for a comparative purpose and is not intended as an indorsement of that which is represented as having been the original rendering. The church of Christ uses the Bible and the Book of Mormon as their standard of evidence.

THE RESULT OF CHANGES

It will be as difficult to prove that all of the foregoing, with fingerprints of design in evidence everywhere, was the result of typographical errors, as what it will be to prove that the universe came into existence by accident. Changes were made which made the counsel of Paul read:

"God hath set some in the church, FIRST a First Presidency, secondarily, apostles * * * "

As supported by the following:

"The quorums in respect to authority are designed to take precedence in office as follows: The presidency, the twelve, * * * " Doctrine and Covenants, 122:9.

But in the light of the following, can changes of this kind be made with impunity?

(A) "The earth also is defiled under the inhabitants

thereof; because they have transgressed the laws, CHANGED the ordinances, broken the everlasting covenant." (Isa. 24:5.)

(B) "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book;

And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." Revelation 22:18-19.

(C) "And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of this book, the Holy Scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels." (Doctrine and Covenants, 17:6.)

(D) "And your mind in times past have been darkened because of unbelief, and because you have TREATED LIGHTLY the things which you have received, which vanity and unbelief hath brought the whole church under condemnation * * * * until they repent and remember the new covenant, even the Book of Mormon and THE FORMER COMMANDMENTS which I have given them, not only to say, but to do according to that which I HAVE WRITTEN * * * otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." (Doc. and Ccv. 83:8.)

Are the fearful ravages of the persecutions of 1833 without significance to Latter Day Israel? Are the heartrending scenes around 1838 without meaning to believers in the restoration? Was the rejection of the church in 1844 and the "Dark and cloudy day" following, causeless?

Consider this:

"Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, AND HAVE EXPERIENCE, and know more perfectly, concerning their duty, and the things which I require at their hands." (Doctrine and Covenants, Sec. 102:3.)

EXPERIENCE

In spite of the walled enclosure of a system which restricted official communications from God to one mouthpiece (a system of censorship which subverted the liberties of the people), light in a sufficient degree filtered through to make it possible to discern irregularities, for "evil will out." Experience, moving dreadfully certain, though slowly upon the chariot of time, brings truth to the surface as certain as cream rises to the top. Experience has proved that the necessity for a presidency grows out of the development of an elaborate system of centralization, which through councils

and representative general bodies, assumes rights that intrude upon the independent congregational rights of local churches. Experience has proved that the presidency idea has been nourished from the pastures of commercialism in which thrive the huge production institutions of commerce. Churches that enter into the field of commerce necessarily adopt commercial methods. Churches after the pattern of the New Testament Church, with local independent rights, and each brightening their own little corner of the vineyard of the Lord, are as independent and complete as the units of cell-life. The invisible moving force which unswervingly works to a definite objective to a great design after the divine pattern, is the Spirit of God which is all in all. It is the Spirit WITHIN the units which draws it to a common center, and not the driving power WITHOUT. The latter represents the coercive monarchical element, and the former persuasive drawing power of the Spirit of God. The organic form which provides "FIRST APOSTLES" readily adjusts itself to the care of certain special general needs without the selection of fixed presiding heads, and above all, without the need of a fixed "LAST WORD."

GROOVED

Those accustomed to working under a presidency have become grooved to this idea through practice, and loath to abdicate the monarchical form for the democratic system because of blessings following the efforts of the innocent and sincere followers of a wrong system. Those thus held to the First Presidency system are shortsighted in this: that they fail to recognize the principle that "The good is often enemy to the best." Moreover, those adhering to the idea of "FIRST" a First Presidency in place of "First apostles" are not competent witnesses to anything else by the experiences, and the good following in the wake of activities of a First Presidency. Any attempt to make these blessings, which have been experienced, interpret the First Presidency idea as being right, will fall short of its aim when it is proven by reliable testimony that such men as Charles Derry and W. W. Blair were blessed in righteousness, under unrighteous leaders. Righteous but misinformed men and women have been blessed, for like Paul, they "obtained mercy because" they "did it ignorantly."

KING SYSTEM DENOUNCED

The king system of Israel was denounced by God, but still it was used by Him. God protests against the king system:

(A) "But they have rejected me, that I should not reign over them." I Samuel 8:7.

(B) "Now therefore hearken unto their voice: howbeit yet PROTEST solemnly unto them, and show them * * * * I Sam. 8:9.

Here was a divine PROTEST movement. Israel was shown what the results would be. God could not make known His protest against the Presidency system because of the ultra-restricted monopoly and because of the predetermined position which resulted in answers

"according to the multitude of their idols." God hearkened "unto their voice" and appointed their kings:

(A) "I will send them a man." I Samuel 9:16.

(B) "Because the Lord hath anointed thee." I Samuel 10:1.

(C) "And the Lord said, "Arise, anoint him: for this is he." I Samuel 10:12.

Those not "rightly dividing the word of truth," or failing to take into consideration the things which should go before and after, will readily place their seal of approval upon the foregoing, assuming it to be a complete vindication of the king system just as some to-day assume that the presidency is all right just because it is mentioned in (what to them, appears to be) "Latter Day Revelation."

THE KINGS BLESSED

God blessed these kings:

(A) (Saul) "And the Spirit of God came upon him, and he prophesied among them." I Samuel 10:10.

(B) "And the Spirit of the Lord came upon David from that day forward." I Samuel 16:13.

(C) (David) "And the Spirit of the Lord spake to me, and his word was in my tongue." II Samuel 23:2.

(D) (David) "And he answered him from heaven by fire upon the altar of burnt offering." I Chronicles 21:26.

(E) (David) "And the pattern of all that he had by the Spirit." I Chronicles 28:12.

(F) (Solomon) "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." I Kings 3:13.

(G) "That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon." I Kings 9:2.

(H) "In that night did God appear unto Solomon, and said unto him, Ask, what I should give thee." II Chronicles 1:7.

(I) "And the Lord appeared to Solomon by night * * * * II Chronicles 7:12.

(J) "And the glory of the Lord filled the house. And the priests could not enter into the house of the Lord because the glory of the Lord had filled the Lord's house." II Chronicles 7:1-2.

The executive prophets with the monarchial mantle of presidency (moderately monarchial under the second Joseph) surely cannot lay claim to anything greater than the foregoing. But who can say just what God would have bestowed upon these people had they loved and served Him with all their heart, with all their souls, with all their might, mind and strength? Who can say just what God would have done for Latter Day Israel had they remained true to Him according to the terms of the new covenant, "even the Book of Mormon and the other commandments?" Because kings were appointed by revelation did not mean that the system was indorsed.

THE GOOD AND THE RIGHT WAY

God did not forsake His people in their error: (Samuel)

"For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you His people." I Sam. 12:22.

"Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the GOOD AND THE RIGHT WAY." Ibid. 23rd verse.

God will not forsake his righteous misinformed people, but He will separate them for those who lead His people astray if they will hear His voice:

"Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; FOR THIS THING IS FROM ME." I Kings 12:24.

The separation of Israel in the days of Rehoboam was God's work. When the remnant left Jerusalem, the separation again was God's work, for "The zeal of the Lord of Hosts has done this." When the righteous Nephites left those who had polluted their inheritance, Mosiah led them "with many preachings and prophesyings." The call to-day is:

"Come out of her, O ye my people."

The path of descent to monarchial government has been far too slippery to even make it possible to climb back up to the old ways again. It has ever been so with groups of the past. Groups must suffer the shattering blow of rejection to free individuals to the task of re-alignment with truth. The chaff remains, and the grain comes out.

God is teaching His people to-day:

"THE RIGHT AND GOOD WAY."

"God hath set some in the church, first apostles secondarily prophets, * * * * * Cor. 12:28.

FINALLY:

The testimony of the Book of Mormon:

(1) "And he also saw TWELVE others following him." 2:9.

(2) "And I also beheld TWELVE others following him." 29:78.

(3) "Against the apostles of the Lamb; for thus were the TWELVE called * * * * * 30:88, 92, 95.

(4) "The Holy Ghost fell upon TWELVE others * * * * * (The Christ and twelve others.) 31:113.

(5) "Behold the twelve disciples of the Lamb." * * * 31:114.

(6) "Shall judge the TWELVE tribes of Israel." 31:115.

(7) "The twelve ministers of thy seed shall be judged of them * * * and these twelve ministers whom thou beholdest, shall judge thy seed." 31:116.

(8) "Of whom the TWELVE apostles bear record." 35:165.

(9) "And after they go forth by the hand of the TWELVE apostles of the Lamb." * * * 35:167.

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(1) "And he also saw TWELVE others following him." 2:9.

(2) "And I also beheld TWELVE others following him." 29:78.

(3) "Against the apostles of the Lamb; for thus were the TWELVE called * * * * * 30:88, 92, 95.

(4) "The Holy Ghost fell upon TWELVE others * * * * * (The Christ and twelve others.) 31:113.

(5) "Behold the twelve disciples of the Lamb." * * * 31:114.

(6) "Shall judge the TWELVE tribes of Israel." 31:115.

(7) "The twelve ministers of thy seed shall be judged of them * * * and these twelve ministers whom thou beholdest, shall judge thy seed." 31:116.

(8) "Of whom the TWELVE apostles bear record." 35:165.

(9) "And after they go forth by the hand of the TWELVE apostles of the Lamb." * * * 35:167.

(10) "The records of the prophets and of the TWELVE apostles of the Lamb are true." 38:191.

(11) "As well as in the records of the TWELVE apostles of the Lamb." 38:195.

(12) "Behold one of the TWELVE * * * (John 41:239) (Not of First Presidency.)

F. F. W.

(Foregoing tract reprinted in full from a tract first published in May, 1926. Ed.)

PHOENIX, ARIZONA LOCAL NEWS

Hello to each of you. We hope you have all had a nice vacation, whether you traveled away from home or relaxed in your own backyard. Our warm summer days are gone and cool winter weather has now been welcomed here in Arizona.

We here at Phoenix have had dinners and get-togethers both indoors and out of doors—once at the lakes, once at the river, and once, August 29, and 30, up at the Hubert Yates ranch high in the mountains above the Mogollon Rim.

Our frequent visitors, Dave and Charlotte Hinkle were here recently, and it was a joy to see them as usual. Their daughter "De-De" who is an airline employee will again be stationed in Phoenix this winter, and plans are in the offing for Charlotte and "De-De" to visit the World's Fair."

Marlene Moser of Sedona, Arizona, is attending North Phoenix High School this fall, and is making her home with Larry and Sharon Kelley. It is a real pleasure to have Marlene with us.

Apostle Don Housknecht has been a visitor among us. He preached several times, in the church, and explained the gospel to interested people in private homes, joined our social events, and has been an inspiration to us in many ways.

Our brother, John Jones, lost his elderly father by death recently. He passed away in Springfield, Ill., on October 7, 1964. John and Verna went back for the funeral and reported that the non-restoration minister who conducted the funeral incorporated in his sermon a poem from the front page of a late issue of the Zion's Advocate, which John's father had given him with many other issues previously. This pleased John and Verna very much. John's father had been ill for a long time but we know it is never easy to give up a loved one and we would like to express our deepest sympathy to John and his family.

The Halloween party was a riot of fun and frolic, what with all kinds of bizarre costumes, masks, and spooky accouterments, games for the youngsters, and quantities of baked beans, hot dogs, cole slaw, coffee, punch and cookies and all.

Four new names have recently been added to the Church through baptism. October 25th, a young mar-

ried couple, Ronald T. and Evelyn Elizabeth Conner were baptized by Elder Hubert A. Yates, in the baptismal font in our church annex. Last May 21st two others were baptized by Elder Yates. They were his grandson, James E. Yates, aged 12, and his daughter-in-law, Louise Yates, wife of Hubert Yates, Jr.

Besides the four named above, three others were baptized into the Church this year. They were: Brion Edward McIndoo, aged 8, son of Don and Betty McIndoo, Kathleen Edita McIndoo, aged 9, their daughter, and David Lee Jones, 11, son of John and Verna Jones. Three others had been baptized in 1963: Velma Voorhies, Jay Moser, and Johna Mae Jones. You may know how happy this makes us all, and we believe there is also joy in Heaven.

We are sorry to report the accident that Wanda Yates had, which sent her daughter, Cindy, through the windshield of the car. Cindy was seriously cut about the face, and was in the hospital for several days. Many prayers were offered in her behalf immediately. We feel her recovery was miraculous and that our prayers have been answered. She is now home and doing fine. Wanda Yates is still in need of our prayers because of a complicated pregnancy.

Although we have no snow here in Phoenix, a plan is on foot now to take the youngsters up in the mountains where there is plenty of that fluffy stuff. They can snow-ball each other and build snow men to their heart's content before returning to the Valley of the Sun that night.

We were very happy two different Sundays recently to have some of our out-of-town members drop in. Ruth Willard of Sedona was here one Sunday, and the next Sunday her daughter Donna Moser with son Jay, also of Sedona, were with us. That same day Donna was here, Marlene Cobb of Tucson, with her three children, Rodney, Becky, and Heidi were here. Marlene is the daughter of Brother and Sister Leon Yates.

There was a fire in the attic of the Hubert Yates, Jr. home last week. They have moved to another house in the same area until repairs are made. The fire was caused by a faulty furnace.

"Amidst life there is death," and it touches us all. Mary Frances Townsend, mother of Patsy Yates and six other children, passed away December 3, at Phoenix. She will be greatly missed by all who knew her.

Sharon Kelley has had serious surgery recently and had complications following. She was allowed to come home from the hospital on Christmas Day, but soon after the New Year, had to return. She certainly stands in need of our prayers.

God bless each one of you, wherever you are.

(Excerpts taken from Local News from the Hand of Fellowship).

Your Reporters

COLUMBUS, OHIO BRANCH

As 1964 came to a close, we all felt that we had been richly blessed.

One of our many blessings was the return of Robert Daye. We were all overjoyed to have Brother Daye back with us again. When he returned, he promised to pick up his cross and again do God's will.

With his return new zeal has sprung up, that we all might work to have others follow his fine example.

Since our business meeting of December 10, the new officers are : William E. Welsh is our pastor, Muriel myself, (Sue Smith) secretary. Sunday School officers are: Frederick Welch, superintendent, Muriel Welch, treasurer, Ethel Walters, pianist, and again, myself as secretary.

Soon we are to start a new project. During our business meeting we decided to have study classes meet once a week at alternating houses, to study the Book of Mormon. We are hoping that through these meetings we all will be able to acquire a better understanding of the Book of Mormon, and to appreciate more, its teachings.

We always look forward to our Advocate with its inspiring articles and all the news from the different branches. And we wish it continued success during the coming year. May God be with all of you.

Your Sister in Christ,
Sue Smith

ST. LOUIS LOCAL CHURCH REPORT

It has been a long time since the Church has heard from the St. Louis Local. There are some serious thoughts that need to be presented for the strengthening of the Saints. Every Sunday provides material for a fertile imagination. A few times, we were fed and taught by Brother Case, other Sundays by our own two ministers, Brother Swegler and Brother Seibel. It is an unhappy fact, though, that so few hear what God leads them to say; so few of our church people, much less anyone outside the Church. Sunday School also teaches many important things concerning our salvation; but so strange that Words of Life reach only a few ears. I believe each and everyone of us bears an unshirkable responsibility in this matter. The shepherds can preach, but what if the flock doesn't come? Or the intended flock, those that haven't been baptized and their souls are only waiting to have the truth given to them. I am in error if I groan, "What a task." Instead I should humbly say, "Lord please let me help. Give me understanding and wit that I might play even a small part in bringing forth Zion."

Alice Carney, Church Reporter

Labour to keep alive that little spark of celestial fire—Conscience.—Washington.

TRIUMPH OF PRAYER

There is a story which almost tells itself. It happened during the early hours of the Battle of Gettysburg. In the White House Abraham Lincoln was pacing up and down, lonely and troubled, as the battle reports poured in and the fate of the United States hung in the balance. At that time when everybody seemed panic-stricken, Lincoln went to his room and locked the door. One can picture him there down on his knees, his great head in his hands, praying like a child. Later Lincoln described that moment to a friend in this fashion:

"I told God that I had done all that I could and that now the results was in His hands; that if His country was to be saved, it was because He so willed it.—The burden fell off my shoulders, my intense anxiety was relieved, and in its place came a great trustfulness!"

OBITUARIES

William Francis Jordan

William Francis Jordan was born Dec. 15, 1878. He departed this life Dec. 22, 1964 at the age of 86 years and one week.

He was married to Anna May Allardyce August, 1899. To this union eight children were born. Seven are still living. He lost his wife February, 1916.

December 11, 1918 he was married to Jane King. To this union were born seven children of whom six are living.

He was converted to the Gospel of Christ in his youth. He was baptized August 16, 1896. He was a minister of the Gospel for many years.

He leaves his wife, 13 living children, 50 grandchildren, 75 great grandchildren, 2 brothers and 1 sister to mourn his passing, and also a host of neighbors and friends.

Service was held in the Church of Christ at Viceroy, Canada. Sermon by E. L. Yates. He was laid to rest in a cemetery nestled in the small hills just outside of Viceroy, Canada.

It is fitting that he should be laid to rest in the good earth that he loved so well. He was a wheat and stock farmer. It was from the soil he loved, by sweat and toil, through good times and bad that he was able to produce the needful gain that enabled him to provide for his large family.

As the seed he planted in the good earth sprang forth in the spring into newness of life; so also has that seed of hope through the Gospel of Christ, which he has planted in the hearts of his fellowmen, brought comfort to those loved ones he has left behind. It has caused them to know with assurance that the body of William Francis Jordan, shall also come forth from the earth into newness of life on that great and wonderful day of the resurrection.

OBITUARIES

Elder Fred C. Welsh

Elder Fred C. Welsh passed away September 24, 1964. He was born on February 2, 1882. He was baptized into the church on October 1, 1910.

He is survived by his wife, Goldie D., sons, William E., Frederick R., and Earl; daughters, Edna Albright and Mary Wilson, eleven grandchildren and five great grandchildren.

The Columbus branch of the Church was organized in his home and he was minister of the Church until his illness.

He was loved by all who knew him and will be greatly missed.

Ida B. Vandagriff

Ida B. Vandagriff was born March 22, 1872 and passed away on August 19, 1964. She is survived by two sisters Minnie and Carrie. Pastor William E. Welsh conducted the services.

Marion Wilson

Marion Wilson passed away September 10, 1964. He is survived by his wife, Mary L. and two step-children, Edna S. and James L. Smith. A sister, Bertha and two brothers, Alma and Hugh.

Pastor William E. Welsh, of the Columbus branch conducted the services.

Cynthia Einig

Mrs. Cynthia Einig was born in Holland, Mich., on January 20, 1914. She was baptized into the Church of Christ January 12, 1936 by Bro. Benjamin Bowman. Sister Einig passed away December 9, 1964.

She leaves to mourn her departure three daughters, Mrs. Joyce Russenden and Mrs. Shirley Collings of Hopkins, Michigan, and Mrs. Georgia Trudgen of Belding, Michigan and many other relatives and friends.

Elder George Brantner of Edgerton, Michigan officiated at the services held in the Switek Funeral Home in Hopkins, Michigan. Sister Einig was laid to rest in Dorr Cemetery in Hopkins.

James Wilkinson

James Wilkinson was born in Iosco County, Michigan on May 14, 1880 and passed away December 25, 1964 at Allegan Hospital, Hopkins, Michigan.

Brother Wilkinson was baptized into the Church of Christ on March 27, 1932 by Brother W. M. Nellis. He was pastor of the Hopkins branch for many years.

He leaves to mourn his passing two daughters, Mrs. Henry Van Duine of Hopkinsburg, Michigan and Mrs. Roy Dunning of St. Petersburg, Florida, four grandchildren, six great grandchildren, one sister, one brother and many other relatives and friends.

Officiating at the services was Elder George Brantner of Edgerton, Michigan. Bro. Wilkinson was laid to rest in Maplewood Cemetery, Hopkins, Michigan.

Vivian Olson
Apt 7, 414 Belt
Bemidji, Minnesota

CHURCH OF CHRIST PUBLICATIONS

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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 or 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. 64051

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