

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.

Vol. 43

Independence, Missouri, May, 1966

No. 5

Pentecost



And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as a rushing of mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

(Acts 2:1-4).

CONTENTS

	Page		Page
May (Ed.)	66	Directory	72
Notices	67	Faith In Long Trousers	73
Special Conference	68	History	74
"He Is Risen"	68	Gleanings By The Way	78
Pastoral	69	Message of Reconciliation.....	79
Baptism	70		

Zion's Advocate

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Editorial . . .

May

This is the month of flowers. We see them in the
cities. We see them in the country. We see them be-
side the streams. We see them beside the highways.
No matter where they are found, they add joy to our
lives. The beauty of their shapes and colors attract the
eyes. Their fragrance causes us to turn and take an-
other sniff.

The trees are beginning to dress in their summer
clothes. The leaf trees are shooting forth leaves and
will soon afford shade for the one who would other-
wise pass by. The evergreen adds a deeper, clearer
green trying, it seems, to compete with its leaf cousin.
All go to make up what we call a forest.

Birds are building their nests in these trees and
soon the little birds will be seen on the tree limbs or,
in some instances, on the ground where they have
tumbled from the tree limb or the nest.

If we wander to the pastures on the farms, we will,
in some instances, see little calves; in others little
lambs; in others little colts. Whether they be calves,
lambs or colts, we can be assured they will be running
and playing to their heart's content, showing in their
actions, the life that is in their bodies. When we stop
to watch them, our lives seem to take on a fuller mean-
ing. Yes. Just from the watching.

It is a mystery how a person can see the flowers,
the trees, the birds, the calves, the lambs, or the colts
and really think in his heart, there is no God. Or think
that God is dead when there is so much life about us.

There has to be a higher power. The flowers are
the same year after year. So are the trees, the calves,
the lambs, and the colts. If there was not a higher
power, within a very short space of time, this earth
would be so mixed up and confused that man would
be lost. He wouldn't know what to do.

It may be true that one cannot prove to another
that there is a God. One may not be able to prove
to another that gravity makes a stream of water flow.
But just a little reasoning would prove to that other
person that there is a strong power causing that water
to flow.

We might add to this example, electricity, steam,
atomic energy or hydrogen power. All are powers.
But it takes another higher power to hold control
over them. This higher power has to be supernatural
to hold that control. In order to hold that control, these
different natural things and powers had to be created
by someone greater. Yes. It had to be someone be-
cause man was created by that same great power.
That power had to be Almighty. And the Almighty is
God.

If we use the reasoning that we cannot see Him, therefore there is no God, we are in error. The only way we can approach God is by faith. Paul describes it well in his letter to the Hebrews: "Without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." In this way we prove God to ourselves.

There are other things we should think about this month. Mother's day is one of them. What would a home be without a mother? We take her for granted too much of the time. It seems a natural thing for mother to cook the meals, clean the house, do the family washing and numerous other things. Her greatest task is educating the family. We don't mean book education. We mean educating the boys and girls how to become good men and women. With all the competition there is today, this is no easy task. Let us not forget her on Mother's Day.

A good many of the schools will close for the summer vacation this month. It makes no difference whether the child is graduating from the First Grade, the Twelfth Grade or from college, there is a thrill there for both student and parent.

When the student goes home with this certificate, he is wondering what the next grade will be like. He wonders if he will have the ability to make good.

Yes. There is always another grade ahead. It makes no difference whether we are leaving the first grade or if we are leaving college, there is always another grade ahead of us. And that challenge is always there.

We think of a verse of a song learned years ago. We can use it here by changing the wording just a little. The name of the song was: How Do You Hoe Your Row. We will change it to: How You Must Hoe Your Row.

This is how you must hoe your row, young chap
This is how you must hoe your row.
You must hoe it fair;
You must hoe it square;
You must hoe it the best you know.
You must cut the weeds as you ought to do,
And leave of your best while there,
The harvest you'll garner depends on you.
You must work it all on the square.

A. F. B.

THANKS

We wish to take this opportunity to thank all who so generously contributed of your food supplies, your help in the kitchen, your donations, your help at the dishwashing, and for your kind words. Without these different helps we never could have gotten the kitchen work done, and your kind words were deeply appreciated. May we all meet together again next year as brothers and sisters in Christ.

Thank you again,

The Dining Hall Committee

Announcing . . .

We are trying to divide the Advocate material we receive into departments with respective headings. We will appreciate your cooperation, so in submitting material, please send Articles, Missionary Reports, General Church notices and General Church Reports and Miscellaneous Items to Archie F. Bell, 802 South McCoy, Independence, Missouri 64050.

Send Letters, Reports from Locals, Special Reports, Reports from Committees, Sunday School Notices and Reports, and United Workers Reports and Notices to James A. Hedrick, 103 North 22nd, Blue Springs, Missouri, 64015.

Send all Poems, Young Peoples Christian League Reports and Notices, Notices of Baptisms, Notices of Blessings, Notices of Births, and Notices of Marriages to Rolland L. Sarratt, 4305 South Main, Independence, Missouri, 64050.

State Reunions

Colorado Reunion

The Colorado Reunion will be held on the 10th, 11th, and 12th of June. The Church address is 3233 B½ Road, Grand Junction, Colorado. All those who plan on coming please write as soon as possible to Marvin E. Ely, Route 4, 236 32 Road, Grand Junction, Colorado. It would be well for all to remember all the reunions in their prayers in order that the Spirit of God might dwell with us more fully.

Missouri Reunion

The Missouri Reunion will be held in Independence, Missouri, July 29, 30 and 31. It will be sponsored by the Temple Lot Local Church of Christ and will be held in the church on the Temple Lot. We hope to make this reunion one of good sermons, good prayer services, and all around good time. You are invited to attend and to help make this hope a success.

For further information contact,

Leslie P. Case, Pastor
Route No. 17
Old Lee's Summit Road
Kansas City, Missouri, 64139

NOTICE

Apostle T. E. Barton resigned his appointment as Missionary in Charge of the State of Colorado. The Council of Apostles accepted Brother Barton's resignation.

The Council of Apostles appointed Marvin E. Ely as Missionary in Charge of the State of Colorado.

Respectfully,

Archie F. Bell, Secretary
Council of Apostles

SPECIAL CONFERENCE

The 1965 Ministers' Conference adopted the following resolution:

"That the ministry of this conference do not meet in a School of the Ministry to study the 'Directive' and that the conference proceed with the following order of business:" (There follows the proposed conference program).

"Also that from this conference shall go forth a recommendation to the people of this church that they engage in numerous seasons of fasting and mighty prayer throughout the remainder of the coming conference year. The reason for having these seasons of fasting and mighty prayer are as follows:

"1. In order that we might be able to increase in faith and humility, and thereby draw closer to God.

"2. In order that we might be able to have greater brotherly love for one another and have charity as commanded in the Scriptures.

"3. In order that we might prepare ourselves for the events that will take place during these latter days.

"4. In order that we might arrive at greater harmony on points of doctrine. And come together as the Nephites of old did when they desired to know 'Whereby shall we call this church'. And as they were told by Jesus Christ the name of the church, we too may be told by Jesus concerning the differences in points of doctrine.

"That a special conference during the year 1966 be set during which ministers of this church will meet together in fasting and mighty prayer to petition God and Jesus to direct us".

The Ministers' Conference of 1966 did not appoint a date for the convening of the above ordered conference; neither was the motion rescinded to have one. Therefore, the Council of Apostles in their meeting of April 11, 1966, adopted the following resolution:

That in compliance with the 1965 conference of April 6, 2:00 p. m. session, in which a special conference was ordered for 1966, we appoint August 1, 1966, to be the date this assembly is to begin.

Your attention is called to the fact that this will be an assembly of the ministry in which they are to meet together in fasting and mighty prayer to God, and for no other purpose.

Respectfully in the Gospel,

Archie F. Bell, Secretary
Council of Apostles

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. We solicit articles written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief.

"He Is Risen"

From a sermon by

Don E. McIndoo

During the beautiful month of April, as Spring brings its joys of sight and sound, the Christian world pauses to commemorate a very solemn event; an event symbolized by the cross. The effect upon the world of the crucifixion of Christ passes all human understanding; it fills up with awe and wonder.

We see the truthfulness inherent in the words of the Master as He said: ". . . Light is come into the world, and men love darkness rather than light . . ." Perhaps within us each there lurks the seed of that desire to stifle and kill that which is good, that which exposes our personal faults to the glaring light of truth, or that which dares to be different. Certainly history evidences the willingness of man to quickly endorse and follow after the paths of darkness.

It fills us with wonder when we learn to appreciate the fact that death did not overtake the Master of men; rather it was an act of His own volition. It was as if all the experiences and teachings of His entire lifetime pointed Him to this final experience.

What makes the crucifixion of Christ so dreadful is the knowledge we have as to the one crucified—the very Son of God. He, who came that man might be lifted up to God, now lifted up by man upon the cross. How great must have been His mental and spiritual suffering.

But today, with the advantage of history, we see far greater consequences in this act of man's inhumanity than the death of a good and just individual. The Russian author, Boris Pasternak, in his epic novel, *Doctor Zhivago*, expressed it in this manner:

"These Cosmogonies were natural in the ancient world—a world settled so sparsely that nature was not yet eclipsed by man. Mammoths still walked the earth . . . were still fresh in people's memory. Nature hit you in the eye so plainly and grabbed you so fiercely and so tangibly by the scruff of the neck that perhaps it really was still full of gods. Those were the first pages of the chronicle of manind, it was only just beginning.

"This ancient ended with Rome, because of overpopulation. There were more people in the world than there have ever been since, all crammed into the passages of the Coliseum, and all wretched.

"And then, into this tasteless heap of gold and marble, He came, light and clothed in an aura, emphatically human, deliberately provincial, Galilean, and at that moment gods and nations ceased to be and man came into being . . ."

Yes, our eyes and minds have been opened to the extent that we can see that the Master of men came, lived and gave His life that man might achieve his

rightful place, that he might become reconciled to God. He came that the darkness and evil which is resident within man might be amended and taken from us. We can see in His life the promise that evil can pass away, and in His death we see the promise of life.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53:4-5).

There is a beautiful and symbolic novel entitled Barabbas that pertains to us each. It tells the story of the murderer, Barabbas, who was released from prison and whose place on the cross was taken by Christ. The remainder of his life was spent in trying to find out about this One who died in his place. In reality it was our place He took; it was our sins which make necessary His sacrifice. And we, like Barabbas, are compelled to find Him, to understand Him, and to see that His death was not in vain.

These are some of our thoughts as we consider the Easter story, but above all, we see in Easter the promise of life. I read that Congress issued a special edition of Thomas Jefferson's Bible. It was a copy of the King James Version, but it had all references to the supernatural eliminated. Jefferson, in making selections from the Scriptures, confined himself entirely to the moral teachings of Jesus. The closing words in his Bible read: "There they laid Jesus, and rolled a great stone to the mouth of the sepulchre and departed."

Thanks goodness our Bible does not end here. Indeed, if the Bible story had ended here I am convinced that we would have no Bible at all. But we can read on of marvelous things that happened to change the lives of men and women in all ages. The very existence of this sacred Book is evidence that something magnificent and miraculous happened to these followers of the Master who, in fear and despair had deserted Him and lost themselves in the streets of Jerusalem.

For within a few days after the death of Christ the streets of Jerusalem rang with the cries of these fearful followers of Jesus, but now they stood before the very accusers of Christ and proclaimed to them His gospel. Cowards were changed into courageous ministers, unlettered fishermen taught the lawyers and philosophers with authority, men who had hidden themselves in despair now proclaimed hope and life eternal. All who heard them had to acknowledge that something had transformed their lives. But what?

We have their consistent and unanimous testimonies that this transformation had its beginning in the words of an angel, "He is not here, for he is risen . . ." He has risen! All the promises their doubting and fearful minds could not accept were a reality. The Carpenter they had followed for three long years was indeed the Christ and His presence was the transforming power within them.

He is risen and His power is alive today, available to you and me. Its presence within us requires faith on our part. But as we exercise a particle of faith, it grows; grows 'til it reaches full bloom; grows until it blossoms into knowledge.

When the great scientist, Michael Faraday, was dying, he was questioned by a journalist as to his speculations about life after death. "Speculations!" he said, "I know nothing about speculations. I'm resting on certainties. I know my Redeemer liveth; and because He lives, I shall live also."

This is the promise of Easter. Let us each pray and strive for that transforming revelation that allows us to say, with the Apostle Paul, ". . . I live, yet not I, but Christ liveth in me. . ."

From the Hand of Fellowship.

Pastoral

The Ministers' Conference of 1966 has appointed me to have the watch care and missionary supervision of the work in the State of Texas, and the Southeastern States of Kentucky, Tennessee, Mississippi, Georgia, Alabama, Virginia, North and South Carolina, and Florida; I therefore, take this opportunity of greeting each of the membership and friends of the Church of Christ in that area.

Also, to urge that if there is a possibility of making openings in your localities for missionary work that you will contact me as soon as possible so that I can make provision for the same in my itinerary for the coming conference year. It is also my desire to contact each and every member and their families in this area that we may minister to your spiritual needs.

We also hope to arrange for a Reunion at Puryear as has been the custom for several years. May the Lord bless each of you, and may our services in Christ be fruitful of spiritual things.

Your brother and fellow-servant in the Lord Jesus Christ,

Clarence L. Wheaton
204 West Sea Avenue
Independence, Missouri
64050

I wish also to extend the appreciation and thanks of Sister Wheaton and I to the good folks of our former field of appointment, for their cooperation and assistance in times past in our endeavors to promote the Lord's work in that part of his vineyard, and at the same time recommend and commend Apostle William A. Sheldon to you, as he has been appointed to have the watch care of the work in parts of that field.

Sister Wheaton is progressing nicely with surgery on her foot, and will be able to accompany me in a few weeks into my new field of labor. Remembering us in your prayers. We will always remember you also.

Most sincerely in Christ,

The Wheatons

Baptism

By
B. C. Flint

Text: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

Among religious teachers and churches, the subject of Baptism has held a prominent place during the entire course of the Christian era. That it still occupies a place in any study of the Christian religion is very evident from the fact that, generally speaking, no unanimity of understanding has yet been reached.

This condition can arise from only two causes: First; it could be that present day Christianity does not properly represent Christ (or being without authority to do so). Second; the Bible is not sufficiently clear on the subject to make a unanimity of understanding possible.

In this endeavor we will assert boldly that baptism in water is a principle of the gospel, and that the Bible teaches that compliance with it is essential to salvation.

Paul, in Hebrews 6:1-2, classes baptism as one of six fundamental principles of the gospel of Christ. I Peter 3:21 says, "The like figure whereunto even baptism doth also now save us."

These texts warrant us in affirming that baptism is such a principle and so is essential to salvation. It also occupies a large part of the last commission that Christ gave to His disciples just prior to His ascension into heaven. Further, it is a fact that He has not returned since then to revoke it.

So, in view of that fact, it fully commits Jesus Christ, the Savior, on the side of baptism being a saving ordinance. Hear him: "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20). He introduces this statement with this: "All power is given unto me in heaven and earth." (Matt. 28:18). So, that power is still being reserved in His hands, and baptism being one of the "all things" taught by Christ, and in turn enjoined upon the disciples as a part of their teaching after He ascended, and that "He" and His teaching were to be for all men "even unto the end of the world."

So if I fail to include baptism in my teaching today, I not only do not properly represent Christ, but I will also be misrepresenting Him. In Revelation we are told of the punishment that is to be meted out to those who do that.

That present day Christianity might be guilty of just this kind of neglect and to show that they are not authorized to represent Christ, we call attention to Christ's own warning in Matt. 24:4-5 where speaking of His second coming and of the end of the world He says;

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." So we fearlessly assert that any man or church that teaches that baptism is not essential to salvation (we care not how loudly they may assert that Jesus is the Christ), does just that thing. And if anyone seeks in any way to set aside any of the "all things" that Jesus commanded to be a part of the plan of salvation, they are misrepresenting Christ.

A striking example of this came to us while working as a missionary among the Iroquois Indians in Canada. We found groups representing various Christian denominations, and we also found adherents of the primitive religion of the Indians. With considerable logic, these last came to their brethren who had espoused the white man's creeds and said: "The white man comes to us with many churches. Which one is right. Don't the white man know? It is better for us to stay as we are, because we are one."

Now having committed Christ to the principle of baptism, we will proceed to commit others, whose authority no one will question. Matt. 3:13-17 tells of Christ's own baptism at the hands of John the Baptist. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting on him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

So Jesus himself, the immaculate Son of God, said He could not fulfill "all righteousness" without being baptized. What presumption for ministers to tell folks that they can.

So now we have three more witnesses to the necessity of baptism as a saving ordinance. They are: God the Father, the Holy Ghost, and John the Baptist. Later we will commit John further. In Mark 1:4: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

Our next witnesses will be the original apostles whom Jesus chose to be His representatives in all the world: Acts 2:38. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The 14th verse tells us that Peter spoke as a representative of the apostles and it was all indited by the out-pouring of the Spirit of God on the day of Pentecost.

The next witness is the Apostle Paul. He was not one of the original Twelve but later was made an apostle to fill a vacancy (the apostolic office being a perpetual office). Paul was once a bitter opponent of the Christ, but he was converted by that wonderful experience on the road to Damascus as told in Acts 9:19. In this he was told to go into the city of

Damascus and there he would be told what he must do. And it was Ananias, another of Christ's witnesses, who told him what it was that he must do and here it is; "And now why tarriest thou? arise, and be baptized, and wash away thy sins . . ." (Acts 22:16).

Here we have a few of the scriptural witnesses supporting the principle of baptism as a saving ordinance. Let us sum up and see who we have so far.

For baptism as a saving ordinance: God the Father, Jesus the Son, the Holy Ghost, John the Baptist, the original apostles, Paul a subsequent apostle, Ananias the baptizer of Paul.

To these may be added Phillip, Apollos, Cornelius, and many others; but this shows those who do testify of the value of baptism as a saving ordinance.

On the other hand, against baptism as a saving ordinance, we have only the modern sectarian ministry of today.

Now what baptism? It is the third principle of the gospel as we have shown, and will continue to show. It was for the remission or forgiveness of our sins, and the only scriptural means for such remission. However, the scriptures give two very important pre-requisites necessary to prepare us for baptism. The first is faith: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." (Heb. 11:6).

Faith is the groundwork of all activity. It is one of the first impulses that swells our bosoms and continues with us until death. The next moment is ours only on the principle of faith. The farmer plants the seed and by faith sees the subsequent harvest. Not a single activity of the human race is done but what it is predicated on the faith that results will follow. Faith is engendered by mankind having heard of God and by having learned something concerning Him, because ". . . faith cometh by hearing, . . ." (Rom. 10:17).

Having had faith we learn that we came from God and so should be like Him; but we soon learn that we are not in rapport with Him. This gives us sorrow and brings us to the next pre-requisite—the principle of repentance, which is defined in scripture as a godly sorrow and a desire to forsake such and make restitution. Nothing else is true repentance. So having had faith in God and having truly repented, the next natural step will be a desire to find a way to have our sins remitted. Baptism as a washing of regeneration is provided and, as we have already seen, Christ himself complied with it. In fact, had He not done so He would have violated His own law. And He is the only divine example for the remission of our sins.

Now the question: How can water wash away sins? Is there a scriptural answer. We think there is. One answer given to us by our sectarian friends is that found in I John 1:7, where we are told, ". . . the blood of Jesus Christ his Son cleanseth us from all sin." In this we agree if we take all that is said in that text. It says, "If we walk in the light, as he is in the light,"

then the blood of Christ cleanses us from all sin. How did He walk in the light? He did it by complying with His own law and going to John the Baptist demanding baptism at his hand. So we too must walk in the light the same as He did. And by following Him into the waters of baptism we thus apply the blood of Christ and there is no other way to do that. It is the act of obedience to Christ that brings the remission.

So when we go down into the waters of baptism, the blood of Christ meets us there in the water and our sins are washed away. And since the Gospel of Christ is for all mankind, Christ's death on the cross made atonement for the entire race. There is a story in II Kings 5, where a Syrian nobleman was afflicted with leprosy. He was advised by his servant that there was a prophet of God, by the name of Elisha, who could help him in his affliction. The prophet told him to go and dip himself in the Jordan River seven times and he would be healed, and it wasn't until he had gone down the seventh time and come up that he was healed. Now, what did it? Was it being washed away gradually, by each dipping? No, it was only by complying entirely with what was told him. In other words, it was obedience. So it is with baptism.

Sometimes we hear about modes of baptism. This is another evidence that modern ministers are not servants of God, because there is no such thing as modes of baptism. Every instance in the whole New Testament shows that baptism is going down into the water, and coming up out of the water. Hence, it means to be buried with Christ in baptism as we learn in Romans 6. The word baptism is not a translation of any word, but is just transferred from the Greek to the English, and always means immerse or dip. Supposing, I desire to be baptized and I go to a minister and ask him to baptize me and he should ask, "By what mode do you desire to be baptized?" and I say, "I want to be baptized like Jesus." What would that minister have to do? The answer is simple.

Another human innovation is what is called "infant baptism," or the sprinkling of babies, because they tell us that baptism is for Adamic sin. This is unscriptural because Paul tells us; "For in Adam all die even so in Christ shall all be made alive." (I Cor. 15:22). So it is Christ's death on the cross that atones for the Adamic sin. Baptism is for our personal sins, and one must reach the age that enables them to sin before baptism could possibly apply.

Who has the authority to baptize? We might simply answer this, by quoting Paul in Heb. 5:4, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." However, we also find in John 3:34 these words, "For he whom God hath sent speaketh the words of God . . ." What folly then to apply to some minister who will tell you that baptism is not essential to salvation. Could such a one possibly be called of God? Paul, in his day, found ministers who were not called of God as we read in the

Directory

April 6, 1966 — April 6, 1967

OFFICERS AND COMMITTEES OF THE CHURCH OF CHRIST (Temple Lot)

Council of Apostles:

William F. Anderson—Placed in the office as the General Church Representative. 619 South Crysler, Independence, Missouri 64052.

Thomas E. Barton—Missionary in charge of Utah. Hayden, Colorado 81639.

Archie F. Bell—Secretary. Placed in the office for the year and missionary in charge of Missouri. 802 South McCoy, Independence, Missouri 64050.

Marvin E. Ely—Missionary in charge of Colorado. Route 4, 236 32nd Rd., Grand Junction, Colorado 81501.

Leon A. Gould—In retirement as per conference action of 1961.

Don W. Housknecht—Missionary in charge of Illinois, Ohio, Indiana, Maine, New Hampshire, Vermont, Connecticut, West Virginia, New York, Massachusetts, Delaware, Maryland, Pennsylvania, New Jersey, Rhode Island, Eastern Canada east of a line between Manitoba and Ontario, Newfoundland, New Brunswick and Nova Scotia. 205 East Shiawasse, Fenton, Michigan 48430.

Robert H. Jensen—Missionary in charge of Nebraska, Iowa, Minnesota, North Dakota, South Dakota and Wyoming. 2230 Clay, Bellevue, Nebraska 68005.

Thomas J. Jordan—Missionary in charge of Western Canada, Alaska, Montana and Idaho. 142 Pioneer Village, Regina, Saskatchewan, Canada.

William A. Sheldon—Missionary in charge of Oklahoma, Louisiana, Arkansas, Kansas, Wisconsin and Michigan. 1011 South Cottage, Independence, Missouri 64050.

Clarence L. Wheaton—Missionary in charge of North Carolina, South Carolina, Georgia, Alabama, Florida, Virginia, Kentucky, Tennessee, Texas and Mississippi. 204 West Sea, Independence, Missouri 64050.

E. Leon Yates—Missionary in charge of New Mexico, Arizona, California, Nevada, Oregon, Washington, and the Republic of Mexico. Route 2, Box 119, Mack's Creek, Missouri 65057.

Council of Bishops:

D. Ray Bryant—Route 2, Cowgill, Missouri 64637.

Oren Caviness—Route 1, Box 67, Preston, Missouri 65732.

Nicholas F. Denham, Secretary—4116 South Cottage, Independence, Missouri 64050.

Vance H. Harris—1920 South Osage, Independence, Missouri 64050.

Edward H. Podhola—3021 Chandler, Lincoln Park, Michigan 48146.

John A. Sweem—Hamilton, Missouri 64644.

C. LeRoy Wheaton, Business Manager—412 South Hocker, Independence, Missouri 64050.

Officers and Committees:

Numbers in parentheses () indicate the number of years to serve from the 1966 conference.

General Church Representative:

William F. Anderson, 619 South Crysler, Independence, Missouri 64052.

General Church Secretary:

James A. Hedrick, 103 North 22nd, Blue Springs, Missouri 64015.

General Church Recorder:

Lois Harris, 1920 South Osage, Independence, Missouri 64050.

General Church Chorister:

June Sarratt, 4305 South Main, Independence, Missouri 64050.

Editor of Zion's Advocate:

Archie F. Bell, 802 South McCoy, Independence, Missouri 64050.

Associate Editors:

James A. Hedrick, 103 North 22nd, Blue Springs, Missouri 64015.

Rolland Sarratt, 4305 South Main, Independence, Missouri 64050.

Dining Hall Committee:

Irene Shaw (3), Route 1, Box 202, Louisburg, Missouri 65685.

Minnie Smith (2), Route 5, Ava, Missouri 65608.

Louise McIndoo (1), Route 1, Box 67, Preston, Missouri 65732.

Reception and Housing Committee:

Marvin M. Case, 16613 Woods Chapel Road, Lee's Summit, Missouri 64063.

Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64050.

Kenneth J. Smith, 209 South Crysler, Independence, Missouri 64050.

Auditing Committee:

Leslie P. Case (3), Route 3, Old Lee's Summit Road, Kansas City, Missouri 64139.

Denver G. Chapman (2), 1231 West Ruby, Independence, Missouri 64052.

M. Harvey Seibel (1), General Delivery, Chambersburg, Pennsylvania 17201.

Referendum Committee:

Frank Fann (3), 4117 South River Blvd., Independence, Missouri 64050.

Nicholas F. Denham (2), 4116 South Cottage, Independence, Missouri 64050.

Rolland Sarratt (1), 4305 South Main, Independence, Missouri 64050.

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Robert H. Jensen (2), 2230 Clay, Bellevue, Nebraska 68005.

E. Leon Yates (1), Route 2, Box 119, Mack's Creek, Missouri 65057.

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Associate Historians:

M. Harvey Seibel (1), General Delivery, Chambersburg, Pennsylvania 17201.

Clarence L. Wheaton (1), 204 West Sea, Independence, Missouri 64050.

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Denver G. Chapman (2), 1231 West Ruby, Independence, Missouri 64052.

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Nicholas F. Denham, bishop (3), 4116 South Cottage, Independence, Missouri 64050.

M. Harvey Seibel (2), General Delivery, Chambersburg, Pennsylvania 17201.

Curtis Yates (2), 10617 East 53rd, Raytown, Missouri 64133.

Kenneth J. Smith (1), 209 South Chrysler, Independence, Missouri 64050.

Committee to Study Priesthood Duties:

Marvin M. Case, 16613 Woods Chapel Road, Lee's Summit, Missouri 64063.

Marvin E. Ely, Route 4, 236 32 Road, Grand Junction, Colorado 81501.

Forest Maley, 1844 South Norton, Independence, Missouri 64052.

M. Harvey Seibel, General Delivery, Chambersburg, Pennsylvania 17201.

GENERAL SUNDAY SCHOOL ASSOCIATION:

Superintendent: James A. Hedrick, 103 North 22nd, Blue Springs, Missouri 64015.

Assistant Superintendent and Treasurer: Leslie P. Case, Route 3, Old Lee's Summit Road, Kansas City, Missouri 64139.

Secretary: Caroline Hedrick, 103 North 22nd, Blue Springs, Missouri 64015.

Quarterly Committee:

Donald E. McIndoo (3), 4606 West Mitchell Drive, Phoenix, Arizona 85031.

John E. Bell (3), Route 1, Box 341, Palisade, Colorado 81526.

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Louise McIndoo (2), Route 1, Box 67, Preston, Missouri 65732.

John Gill (1), Route 1, Box 199, South Saint Paul, Minnesota 55075.

Auditing Committee:

Richard A. Wheaton (3), 704 South Elizabeth, Independence, Missouri 64050.

Harold Gill (2), Phoenix, Arizona.

Harvey E. Seibel (1), 1914 South Osage, Independence, Missouri 64050.

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Fernando Chan (3), Ticul, Yucatan, Mexico.

Evalena Sills (2), 1708 West Devonshire, Phoenix, Arizona 85015.

Annie Spargo (1), Route 1, Bemidji Minnesota 56601.

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Assistant Chairman: Irene Maley, 1844 South Norton, Independence, Missouri 64052.

Secretary: Irene Case, Route 3, Old Lee's Summit Road, Kansas City, Missouri 64139.

Treasurer: Patricia Shaw, 2909 South Englewood Terrace, Independence, Missouri 64052.

Member-at-Large: Angela Wheaton, 204 West Sea, Independence, Missouri 64050.

Faith In Long Trousers

By Melvin Munn

There was once a time in our society when a boy's first pair of long trousers marked a significant step toward maturity. Boys were known to spend sleepless nights from excitement over the shopping trip the next morning to buy the first long trousered suit.

Most of us felt we were no longer a child, and that manhood was but a leap away. And, so it was. The remaining years sped by with breath-taking speed, and suddenly, while still far from twenty-one years of age, we took on adult obligations. With hard work, thrift, sweat and not a few tears, many discovered there was pain in growing up. But, there was also reward and compensation. It merely meant adjusting our sense of duty, values, and challenge to the broader horizons of manhood.

So it is with faith in an Almighty God. Belief in God, at first flush, is often elaborate, imaginative and not a little frightening. If boys and girls are turned to matters of God in early years they almost inevitably relate Him to their world. They see God as a supernatural, overwhelming, and paternal spirit, dead set on punishing them for the slightest wrong. When we reach womanhood or manhood, that image is still present, but filled with counter-balances of knowledge of God's love, patience, understanding, and forgiveness.

When man can truly believe that this magnificent, terrifying, constantly changing world is really and only from God, and of God, his faith grows. When man sees that all things work together for the good of them that love and serve the Lord, faith spreads. And when we understand that this old world—for all its faults, failures and sins—still provides the proving ground for men of good will, our faith rises.

And then when the good and the bad of the world are all lumped together, and God's faithful still richly believe that His hand and will are in charge of their lives, then that is faith in long trousers.

History

Many of the membership of the Church of Christ have been gravely concerned about an organization, called Share, which moved into Independence, Missouri, the forepart of this year, 1966. Many have made this a matter of prayer and some have fasted and prayed over it. We are attempting to show some of the beliefs and ideals of this organization by quoting from Crier, which appears to be the official paper of this organization, and from some of the daily papers here in Independence.

From Crier, January 16, 1966:

"Flash. A new organization in town called SHARE has appealed to both the R.L.D.S. church in Independence, and the L.D.S. Church in Utah, to provide land, homes, food, clothing, and bedding for the influx of its people to Independence.

"These people are coming from all over the U.S.A., and from as far away as South America, with anticipation of founding Zion, as prophesied of long ago by the Mormon leader, Joseph Smith.

"They are praying that at least one of the big Mormon churches will volunteer some of their surpluses and emergency accommodations."

From Crier, January 16, 1966:

"For 120 years have the Mormon prophets warned this people! And yet the people have not brought forth Zion! Therefore this people's time is up, as of April 6, 1966 (1830-1844, plus 16 years without a prophet to warn them, plus 1860-1966). Therefore God will take His prophets unto Himself, but this people will He curse, for they have not repented.

"Therefore, O ye people, hear me when I proclaim this word: This land is mine by right of inheritance through my great grandfather, Parley P. Pratt. I am also the seed of Joseph Smith, in that I do the works of Joseph Smith, even as he who does the works of Abraham is the seed of Abraham. Therefore I claim mine own, and I claim even all this land, in the name of Zion, that I might present it unto the Lord, a Holy Land without blemish.

"Yea, I claim it for myself, and for the ten thousand who are with me, to whom I have taught the law of consecration, and of tithing, and of the storehouse, and of the gathering in this place. And they are gathering, and shall come speedily as destructions come upon the wicked, and as the money system fails.

"Therefore, O ye wicked generation, who set your hearts upon your fine homes, and upon your dead and lifeless images of the things of beauty and life which God hath created—Come! Cast your treasures at our feet, or else cast your souls into hell and depart from this holy land as it begins to be purified from the curses which thou hast brought upon it. Yea, ye must live the Celestial law, or ye must die. Do ye desire a

sign? Ye shall have a sign, but it shall be unto your damnation.

"Bring therefore your surpluses. Consecrate your lands. Offer yourselves a living sacrifice unto the Lord. There shall be no more prophets. God shall take the last one unto Himself, and there shall be no more prophets . . . then to whom shalt thou look?

"Come! Meet with us each Sunday at 10:00 a. m. under the Big Tree of the Temple Lot, and there proclaim thine allegiance to God, and consecrate thy riches to the welfare of the remnant of Jacob.

"Yea, do this thing quickly, lest thou be smitten by the Lord, even as was Ananias. For this land will be made holy and pure and undefiled. And thy corruption must be made incorruption, lest ye perish as a dog in the streets of this city.

"Therefore, be it known that after April 6th, 1966, we, a new people, and those of you who will repent and join us, shall plant our authority upon this place and upon this people, that Zion might come; yea, and also that the Lord God of Israel might also come, lest the earth might be smitten with a curse by reason of being no man of great faith by which he might come.

"For without faith shall no one come, but only desolation upon the wicked. For by the faith that is in men, doth the Lord do his work. Have faith therefore, and Christ shall surely come. Rise up and be men, O ye sons of Jacob! Gird thy loins about ye, and spring forth unto the salvation of Israel, and the glory of thy God!"

January 23, 1966. From Crier:

3 Threats

"One: LeRoy Wheaton, Hedrickite Church, Temple Lot, warns Gatherers to Zion: Gather not! Threatens action: Don't stand under Big Tree! Now we ask, who owns this land, God or the Hedrickites? Take your stand! Do you dare stand under the big tree on the Temple Lot?

"Two: Chief of Police threatens SHARE with Grand Jury investigations. We asked him if we could help his prisoners, by paying their fines and giving them honest work to do. What is this world coming to, when benevolent organizations are threatened with Grand Jury investigation for promoting charity? Nonetheless, we would welcome such an investigation. In fact, we intend to insist that either such an investigation be conducted, or that our good name cease to be smeared.

"Three: Eviction Notice: The Central Development Association, Real Estate Dept. of the R.L.D.S. Church has served eviction notice to us, from the office space, we rent from them in the Battery Block, saying, 'We desire the space'."

Judgment

"Shall begin upon the Temple Lot; yea even among the Hedrickites, who have lifted up their hands against those who have gathered to Zion. Woe be unto them, and cursed be their house. For the Lord God shall smite them, as dogs in a manger who neither bring forth Zion nor permit Zion to be brought forth.

"God will remove their house and will purify the land by fire. Let, therefore, the wind carry away its ashes, and the rain wash away their dust. For this land is holy, but this people is wicked. Repent! Lest God smite every soul."

From February 13 Crier:

Decree

"Effective April 6, 1966, all graven images must be brought to the Temple Lot to be burned. This includes all pictures, paintings, statues, and art objects; all books with pictures on them; all TV sets that project images; all newspapers and advertising material that contain pictures; all plastic, plaster, metal, and wooden carvings of things that God has created, all stuffed, dried, mummified, or otherwise preserved creations of God; all postage stamp collections with pictures of God's creations; all coin collections elevating men above the Lord; all photographs and all cameras and other equipment designed for the multiplication of images; and any other thing in the likeness of, or containing a likeness of something that God has made.

"All these things must be burned and made dust, to the honor and glory of Jesus Christ the Eternal God. And let no man seek to excuse himself because of love for his graven images, or because of the law of Moses having been fulfilled, or because of their great worth to the world, or because of his livelihood, or because of his hobby, or because of his shame, or pride, or because of any other thing.

"Rather, let all men learn to fear God, and cast all things into the fire, lest God smite this people, and there be no Zion, nor any King, nor any salvation for this generation. Amen."

From Crier, February 13:

"Citizens of the government of Zion shall, beginning April 6, 1966, be registered as having sworn allegiance to Jesus Christ, and having forfeited, broken and undone all ties, oaths, covenants, contracts, allegiances with all other governments.

"The oath of allegiance to Zion shall be administered only at the Temple Lot, and only by an authorized agent of the new government. The agent shall raise both hands to heaven and shall say: Swear thine allegiance to Jesus Christ, The Eternal God!

"And that man or woman desiring citizenship in Zion shall lift both hands to heaven and shall swear his or her allegiance, as the Holy Spirit gives utterance.

"And if that agent is not satisfied that allegiance has been sworn by the Spirit of Truth, that man or woman shall be denied citizenship in the Kingdom.

"But if the citizenship is awarded to him or her, the agent shall write the man or woman's name in the register, also his age, his race, and his address . . ."

From the February 20, 1966, Crier:

"7 Police cars protected us last Sunday at the Temple Lot as we passed out Criers at the Stone Church and stood under the big tree claiming our right to gather to Zion."

From the Independence Examiner, January 24, 1966, Page 1:

"Independence Police Chief, Orson F. Myers, said today he will investigate an organization called 'Share' which has recently moved into the city."

From the Independence Examiner, January 25, 1966, page 1:

"An organization called SHARE which recently opened offices in Independence 'has absolutely no connection at all with the R.L.D.S. Church', President W. Wallace Smith said today.

"Smith said representatives of the organization have been passing out literature around the Stone Church on Sundays, and because of this a statement was published in the Center Stake bulletins."

From the Kansas City Times, January 31, 1966:

"After a talk with the police and a walk around the area of a church yesterday, four members of an organization called SHARE left the Church of Christ, River Boulevard and Lexington Avenue, Independence, said C. LeRoy Wheaton, Bishop of the church.

"The religious group had announced that meetings would be held on the 3½ acre tract where the church is located, Bishop Wheaton said. . . .

"The group gathered on the church property, called the Temple Lot, about 10 o'clock, Mr. Wheaton said.

"I talked with Mr. Pratt two weeks ago and asked him not to hold the meetings on the Temple Lot without authority from the church', he said.

"Pratt was not with his following yesterday, Mr. Wheaton said. They were carrying long shepherd staffs with white flags on them."

From the Independence Examiner, February 11, 1966:

"No action has been taken against an organization known as SHARE for trespassing on property of the Church of Jesus Christ, Temple Lot, Police Chief, Orson F. Myers, said today."

From the Kansas City Times, March 19, 1966. Headlines:

"Find Five Aliens Illegally In City. Had Worked For Share. All From Colombia. They Had Visas For Mexico."

From the Kansas City Times, April 9, 1966, page 4a:

"Colombians Are Held. Share Associate In Custody—Still Seeking A Third Man."

This article names two men associated with SHARE who are being held in the Jackson County jail after failing to post \$1000 bond each. It also tells that they were taken into custody by the request of federal marshals who had "Warrants for the men issued on the federal grand jury indictments."

On January 16, 1966, Brother C. LeRoy Wheaton requested the SHARE group not to meet on the Temple Lot again until they had permission from those in authority in the Church of Christ, to do so. This request was ignored. Brother Wheaton had told them that regular meetings were held in the church on the Temple Lot and all were invited to attend as long as

they were orderly. No request was ever received by any in authority, from the SHARE group, asking permission to hold meetings.

On February 6, 1966, the following was handed to the leader of the SHARE group:

February 5, 1966

Mr. Noel Pratt
Independence, Missouri
Dear Sir:

This is to notify you and your organization that the General Bishopric of the Church of Christ, which is the board of trustees of the Temple Lot property, cannot permit you to continue to assemble on the Temple Lot for the purpose of holding meetings, demonstrations, or passing out literature. You and your organization have been asked by the Business Manager on two different occasions not to hold meetings on the Temple Lot.

Please be advised that further attempts to hold meetings on the Temple Lot property, without permission to do so by the General Church officers, will make it necessary to proceed through legal channels to restrain you from doing so.

Please be further advised that the pastor of the local church, which meets on the Temple Lot, has issued you an invitation as individuals to attend our regular services so long as you conduct yourselves in a peaceable manner. Visitors on the Temple Lot and at our regular services have always been welcome.

We trust that you as Christian people will respectfully abide by this decision of the trustees of the Temple Lot property.

Very sincerely,
/s/ Nicholas F. Denham, Secretary
General Bishopric

We invite the reader to compare the above letter by Brother Denham to the following published in the Crier, purported to be a copy of Brother Denham's letter:

"Dear Sir: This is to notify you and your organization that the General Bishopric of the Church of Christ, which is the board of trustees of the Temple Lot property, cannot permit you to continue to assemble on the Temple Lot . . . further attempts to hold meetings on the Temple Lot property . . . will make it necessary to proceed through legal channels to restrain you from doing so.

Nicholas F. Denham, Secretary"

The Council of Apostles met in their pre-Conference meetings, March 30. One of the first matters to come before that body, was the question on SHARE. The following statement was drafted and approved by the Council and was published in The Examiner as a paid ad:

A Correction Necessary Regarding "Share"

Our attention has been called to the fact that Mr. Noel Pratt and his organization, called SHARE, have moved out of their previous office, 31 Battery Block, Independence, Missouri, in recent days and left notice

on the door that they, "Share Moved to Temple Lot." We therefore, take this opportunity of telling the public and all others concerned, that this statement is misleading and needs correcting.

This organization and its leader are now located on a piece of ground a short distance from the Temple Lot. We wish therefore, to correctly inform the public and all others concerned, that Mr. Noel Pratt and his following are not located upon that tract of land designated as the Temple Lot; that he does not have an office or place of meeting upon any part of the Temple Lot; and that the owners, the Church of Christ, with headquarters on the Temple Lot, corner of Lexington and River Boulevard, are in no way whatsoever a party to Mr. Noel Pratt's activities, neither do they condone, encourage nor in any manner support his cause.

We refrain from indulging in controversy with him and his followers and have given him official notice that any activities engaged in by "Share" upon the Temple Lot without permission from the proper authority of the Church of Christ, shall be considered as an act of trespass.

Archie F. Bell, Secretary
Council of Apostles
Church of Christ
Headquarters
Temple Lot, Independence, Missouri

A letter was sent, signed by the Secretary of the Council of Apostles and the Secretary of the General Bishopric, to the Chief of Police of Independence, asking that the police keep the Temple Lot under surveillance during the time of our Conference, that there might not be a disturbance from outside sources.

We were not disturbed as had been thought we might. The SHARE group did not hold any burnings of images as they had declared they would, neither did they organize a new government as they had announced was their intentions.

Our Conference was one of the most peaceful we have had for years. Not all were satisfied with all the resolutions adopted by the Conference, but it was not taken personal.

It is believed by many that the prayers offered up to our Lord before and during the Conference, asking for the spirit of peace to prevail, were answered.

Editor

BAPTISM

(continued from page 71)

19th chapter of Acts. Here he says that he found some at Ephesus who claimed that they had been baptized by John's baptism, and doubtless they really believed that they had been. But when Paul asked them the question if they had received the Holy Ghost since they had been baptized, they said they had not so much as heard that there was such a thing as the Holy Ghost. Then the story tells us that Paul baptized them. He did not rebaptize them because they had never been baptized by someone having authority to do it. So

it is today. Any man really sent from God will speak the words of God.

Baptism is a new birth in Christ. The young ruler that came to Jesus by night and asked what he must do to be saved, was answered by Christ: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." That this birth into the kingdom is the door to that kingdom we learn in John 10:1, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

The continued reading shows plainly that Christ himself went through that door, and John the Baptist was the porter who opened that door, by baptizing the Master, who then became the door of the sheepfold as stated in the 7th and 8th verses. The 9th verse says: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The manner of going through this door, Christ, is the same as that of applying the blood of Christ, as already shown, because in Galatians 3:27 we read: "For as many of you as have been baptized into Christ have put on Christ."

In Ephesians 4:5, we are told, "One Lord, one faith, one baptism." As noted in Christ's conversation with Nicodemus this spiritual birth is an exact counterpart of the physical birth. It naturally follows that once a proper spiritual birth as taken place, that there can no more be a duplication of it than there could be a duplication of the natural birth. To undertake it would be a solemn mockery before God, because it would set aside the power of the blood of Christ to cleanse, once that blood has been applied through baptism.

In I Peter 3:18 the language is, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. . . ." According to this we can only apply the blood (be baptized) once, because Christ only suffered once for us. Furthermore, after having been baptized into Christ and put on Christ, He becomes our advocate with the Father. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:7). So once having been born into the kingdom of God through obedience to the principles of the Gospel that Christ gave His life on the cross to make effective, we become citizens of that kingdom. Oh, we may be very poor citizens. We may be very disobedient citizens by not coming to Him through repentance. True, we may sin to the point that we lose our citizenship and set aside the saving blood of Christ, but when we do that we have no more claim upon Christ at all because He only suffered for sin once.

When we do that we have committed the unpardonable sin, the sin against the Holy Ghost, and crucify to ourselves Christ afresh. Of such it is written; "For

it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6). The language here plainly shows that there could never be a second new birth. Ten thousand baptisms would be unavailing. So we hear Paul say: "One Lord, one faith, one baptism."

In Acts 8, we read about the work of the evangelist Philip. Here we are told that Philip went down to Samaria and preached Christ to the people there. Preaching Christ in New Testament times seemed always to bring about a request for baptism. In the 12th verse of the 8th chapter, we read, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Later we find Philip contacting the eunuch riding in his chariot and reading the book of Isaiah. Philip was invited into the chariot and he asked the eunuch if he understood what he was reading. The eunuch asked Philip who the prophet was speaking about, himself or some other man? "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:35). Then the record says that as they journeyed along the eunuch said, "See, here is water, what doth hinder me to be baptized? and Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more. . . ." (Acts 8:36-39).

After all that has been said in this discourse, will anyone still prattle about modes of baptism? Or will anyone say that the Bible is not clear on the subject of baptism and its purpose?

"And Jesus came and spake unto them, saying. All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:15-18).

The foregoing article was taken from a tape recording made by Bro. B. C. Flint and sent to the saints in Wales.

Gleanings by the Way

By

Clarence L. Wheaton

Do you remember the columns of the Advocate in which we have, under this title, recounted the missionary experiences we have had in the many years that we have served the Church of Christ in this capacity.

Well, at the request of our new Editor, Brother Archie F. Bell, I am again going to write under this title, as we find that missionary work is always a most interesting and thrilling experience. For instance, several years ago, when Sister Wheaton and I had returned from an extensive trip in the Central America area which took us as far south as El Salvador and Guatamala in our search for historical and archaeological evidences of the Book of Mormon, which we constantly use in our volume, *A Voice from the Dust*, which we are writing and have about ready to submit for publication, we made a stop at Albuquerque, New Mexico, on our way home.

While there we gave a lecture, with colored slides, in the home of Brother and Sister Brand Hening. Among those present was a friend of theirs whom they had invited to hear our story. At the conclusion of our discourse, this man told us of some inscriptions found in a remote canyon in that area, and was very obliging to draw us a pen sketch of the location and a map to direct us to it.

Consequently, we made a trip to that area, and took a number of color pictures of these inscriptions as well as the surroundings. And as is our usual course, this experience led to one investigation after the other, with a return to the area for more pictures. Now we have a nice selection of slides, and a whole sheaf of valuable information concerning them. Our investigation led us to submit a picture of these inscriptions to a friend in Israel, who submitted them in turn to the Department of Antiquities there, and we have had a fine correspondence with them. From this correspondence, we have learned that these inscriptions were inscribed on these rocks from the ancient Phoenician or Punic letters of the alphabet of that era of time. A transliteration of these characters indicate that the author of these inscriptions, though acquainted with the ancient Phoenician language, from which the Hebrew is derived, had carved in the rock an altered version of the text, which proved to be the Ten Commandments, and the Department of Antiquities noted several "Scribal Errors" which from our viewpoint would coincide with the statement in the Book of Mormon, i.e., "the Hebrew hath been altered by us also," etc., (Mormon 4:99). As of the present time we have not been able to fully evaluate the information we have received from the Holy Land, therefore, until this is done, we will wait 'til another day to write more upon this subject.

In passing, we wish to say, that the Church of Christ can look forward with a considerable degree of

hope and encouragement for progress in the days ahead, for we have had one of the most happy experiences in our recent conference to be recalled for many years. There was a greater degree of peace and good will manifested among those present. The sessions were all very well attended from the beginning and a number of very important measures were taken for the advancement of our work. Among others, one of our younger brethren of the ministry, Elder Marvin E. Ely of Grand Junction, Colo., who was called and set apart to fill one of the vacancies in the Council of Apostles. This brother has been known to the writer since childhood, as a fine, moral Christian brother of integrity and spirituality. He will go far in his ministry for Christ, and will be chosen of the Lord to carry this gospel to the nations of the earth.

Another interesting action taken by the conference was to provide for a Centennial Commemoration, marking the period of one hundred years since the return of this remnant of the Restoration, which had been preserved in Illinois and vicinity after the death of the Prophet Joseph Smith. In 1864 a revelation was given to this small group, through Granville Hedrick, that the way would be opened up for our return to Missouri in 1867. True to this promise the way was opened, and the membership from the area of Bloomington, Illinois, began the trek to Missouri, in the winter of 1866-1867, and arrived in Independence the forepart of March 1867. They were the first members of the early church to thus return after the expulsion from Jackson County in November of 1833. So we will celebrate our return to Missouri, by a suitable program depicting the event so as to coincide with our conference of 1967, as you will note in the minutes of the 1966 conference.

Another action of interest to all the membership, and for that matter to all believers of the Restoration, was the provision for a suitable marker to be placed on the site of the Temple on the property purchased and owned by the Church of Christ, with headquarters on the Temple Lot, Independence, Missouri. Provision was made for a limestone marker with proper bronze plaques to mark this historical spot which was designated by revelation to the early elders of the Church of Christ and dedicated by Joseph Smith and six elders on August 3, 1831. To this enterprise we solicit donations from the whole church and from our many friends of the Restoration, that such a long past-due marker might be placed here to designate this historical spot in the State of Missouri. We would therefore appreciate very much your liberality to be sent in to Brother Archie F. Bell, one of the committee, who will be located in Missouri for this coming year.

It would be a great pleasure to anticipate the placing of this marker at the time of the Missouri Reunion to be held the latter part of July here at Independence, Missouri, and also the time when the priesthood of the church are to meet in fasting and prayer relative to doctrinal questions of the church. Therefore it would be appropriate to place this marker in its place on August 3, 1966, just 135 years after its original dedication by the early church.

Message of Reconciliation

By

Clarence L. Wheaton

Text: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." (Psalm 133).

Note: Steel that is rigid will not bend—but it will snap.

The common needle is an example. It has a sharp point to pierce material; but it requires intense heat to bend it.

So it is with a person with a stubborn will, who refuses to yield an extreme position to gentle persuasion without the pressure of extreme discipline or correction. When two stubborn people join issue, it is as two irresistible forms which collide; there is catastrophe.

The result is, that when two or more stubborn people with extreme opposite views clash, it brings strife, contention and division, snap or separation.

This kind of situation does not promote the climate of unity. But it does promote discord, contention and strife.

A broken needle loses its usefulness and becomes a discard. A contentious person, if he does not mend his ways, may become a castaway. Where do we stand?

The prophet Samuel told king Saul: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. . ." (I Samuel 15:23).

Do we make an idol or a fetish of our stubbornness and self will? If we do, then we worship self instead of God.

This Is What Reconciliation Requires:

To be capable of reconciliation, we must be reconcilable. We must be disposed to be appeased, placated, and forgiven. Also we must be disposed to be reconciled. We must be disposed to appease others, to placate, and to forgive those who we feel trespass against us, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Colossians 3:13).

Thus we are disposed toward unity, to bring together opposing forces, to restore friendships, to bring an end to estrangements. Thus to unite and work harmoniously for the advancement of the kingdom of God. Harmony is the grouping of forces, sometimes antagonistic, together in such manner that they make a perfect blending.

An Example of Reconciliation:

When Abraham and his wife, Sarah, left Egypt, his brother's son, Lot, went with him. They each had large

herds and many herdsmen. This required that they find good range and grazing land for their vast holdings.

As a result, bickering and quarrelling ensued, between the herdsmen of Abraham and Lot "and there was strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle." (Genesis 13:7).

What did they do to settle the dispute? Did they declare a range war? Did Abraham, to whom the promise was made, assert his ascendancy over Lot and threaten him? Did he uncompromising allow to Lot the less favored grazing land?

No!

This is what he did: "And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren". (Gen. 13:8).

This is the secret of reconciliation: "We be brethren," Yes, we too are brethren.

And with that thought in mind, as a position of strength, knowing that right would prevail, Abraham offered this solution to Lot: "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or thou depart to the right hand, then I will go to the left." (Gen. 13:9).

Thus a choice was given. But not an ultimatum. No arbitrary, uncompromising stand was taken by Abraham, for he showed his greatness, his faith in God, his courage, by giving to Lot the first choice or chance to have what he desired and which seemed best in his sight for his cattle and herdmen, as Paul taught the Romans, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." (Romans 12:10).

The Results of Abraham Thus Preferring Lot:

Lot made a choice of the plains of Jordan and pitched his tents towards Sodom.

To Abraham was left the land of Canaan, and the Lord said to him, ". . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." (Genesis 13:14-15).

Note: Israel, who is returning from the Diaspora to their homeland, has all the rich, fertile lands west of the Jordan River, which includes the coastal plains from Metula on the north to the Negev and Eilat on the Red Sea to the south. This heritage of Israel produces three crops a year and is a land of marvelous climate and variety of products.

The portion that Lot chose is desolate desert areas of the mountains of Moab and the Dead Sea. And Sodom has long sunk into the sea of oblivion.

I say again, "We are brethren". We are bound together by a common bond; the bond of baptism and the consecration of our lives and talents in Christ.

Why We Should Be Reconciled Together:

1st. Because it is the purpose and determination of Satan, the enemy of God, and the enemy of the souls of men to divide and conquer, and thus frustrate the purposes of God and thus destroy our hope of salvation. For Christ has said, ". . . Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matthew 12:25).

2nd. Because we are commanded, ". . . there should be no contention one with another, but that they (we) should look forward with one eye, having one faith and one baptism; having their (our) hearts knit together in unity and in love, one toward another." (Mosiah 9:54).

3rd. Because, ". . . every man should love his neighbor as himself; that there should be no contention among them." (Mosiah 11:16).

4th. Because Jesus said, ". . . He that hath the spirit of contention, is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one against another; behold, this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away." (III Nephi 5:30-31).

Note: Regardless of whether we be apostles, elders, bishops, priests, or laymen, this rule applies equally to all alike.

Therefore let us heed the admonition: "And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been." (III Nephi 5:29).

For the Prophet Isaiah gives us a better way: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord has spoken it." (Isaiah 1:18-20).

Note: Reason means: The gift or exercise of thought. An appeal to intelligence, but not to passion (anger).

"Reason clears and plants the wilderness of the imagination to harvest the wheat of art." (Austin O'Malley).

"A cobbler of Leyden, who used to attend the public disputations held at the academy, was once asked if he understood Latin. 'No', replied the mechanic, 'but I know who is in the wrong in the argument by seeing who is angry first.'" (J. H. Jowett, Leaves of Gold, page 122).

How We May Become Reconciled Together:

"We are told that William Penn, clad in simple garb, stood in the center of a company of Indian chieftains and said, 'My friends, we are all one flesh and blood. Being brethren, no advantage shall be taken either side. Between us there shall be nothing but

openness and love.' Jumping to their feet these Indian chiefs replied, 'While the rivers run and the sun shines we shall live in peace with the children of William Penn.' Although no record of this treaty was made on parchment, yet the war whoop of the Indian was not heard again in Pennsylvania for more than seventy years." (Selected, Leaves of Gold).

This brings us to the conclusion of our discourse at this time, and it is our fervent prayer that each of us will carry the spirit of these thoughts with us into the conference, as the key that will unlock the dams of doubt and despair which beset all and hindered the progress of this wonderful church and kingdom of God on earth: that we can thus comply with the purpose of Christ on the Cross, "Oh, be ye reconciled to God." And then leaving the conference, let us take this message with us to our homes in the distant parts of God's vineyard, and there in the quiet of our surroundings pray to Him to help us lay aside our disputations and for the unity of His People, that we may be one, even as Christ and our heavenly Father are one, that we may truly implement the Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

We will now close with this beautiful thought on the subject of Unity:

Unity

"In a mighty auditorium are four men. They really desire to come together, but neither will come to another's corner. In the center of the room is a beautiful fountain. Finally some one proposes that they all meet at the fountain. They start for the common center. They come on—forty—fifty—one hundred feet. The nearer they come to the fountain, the nearer they come to each other, each making concessions of location and space. At last they reach their destination, and clasp hands around the sparkling waters of the fountain. Jesus Christ, the great fountain of life, liberty and love, is set in the center of the world. The nearer God's children come to Christ, the nearer they will come to each other. Let us help hasten the day when we can all clasp hands and sing, 'Blest Be the Tie That Binds Our Hearts in Christian Love.' Let the Christian world strike hands in the spirit of those of old who said, 'We are Brethren.'" (Hall, Leaves of Gold).

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:20-21).

Note: This is a synopsis of a sermon delivered at the Church of Christ on the Temple Lot, the evening of Palm Sunday, April 3, 1966. C.L.W.