

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift of power of the Holy Ghost." — 1 Nephi 3:187.

Vol. 52

Independence, Missouri, January, 1975

No. 1

## A New Years Greeting

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"What shall I wish you for the coming year?  
Twelve months of dreamlike ease? no care? no pain?  
Bright spring, calm summer, autumn without rain  
Of bitter tears? Wouldst have it thus, my friend?  
What lesson, then, were learned at the year's end?

What shall I wish thee, then? God knoweth well,  
If I could have my way, no shade or woe  
Should ever dim thy sunshine; but I know  
Strong courage is not learned in happy sleep,  
Nor patience sweet by eyes that never weep.

"Ah would my wishes were of more avail  
To keep from thee the many jars of life!  
Still let me wish thee courage for the strife,  
The happiness that comes of work well done,  
And afterward the peace of victory won!"

(selected)

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# Zion's Advocate

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## EDITORIAL

### Hope For The New Year

1974 is gone and 1975 is upon us. We are embarking on a journey of a new task, new challenges, new opportunities, and new trails to test our faith and characters. We have many attitudes which help to form our character. Of all the attitudes that we have the best one we can take with us on our journey is hope — new hope for happiness, new hope for new health, new hope for new success and new hope for renewed faith. Yes we must have new hope for the New Year.

We have embarked on a journey that will take 12 months which will test every fiber that we have. We will come in contact with many others on this journey. Some are good, some are bad. Some have faith some have fear. Some have love, others hate, some believe in God, others do not. If we are to succeed in our travels through 1975 we must have hope. Hope is mankind's common factor. "Wherefore man must hope, or he cannot receive an inheritance in the place which thou hast prepared." (Ether 5:32)

Hope is free; it cannot be bought. "Hope is one of the first urges in the new born and it is the last to die in man." "Hope is eternal it aids in judgement, quickens energy, attracts wisdom, sharpens intellect, balances perspectives, and enhances our sense of values." Hope can not be bought, but it can be given. We have been admonished in the scriptures to be able to give any man the reason for hope. "But sanctify the Lord God in your hearts, and be ready to every man that asketh of you a reason for the hope that is in you." (1 Peter 3:15)

Through our hope we exercise our faith in God. A spark of hope lights the candle of faith. We can overcome despair, eliminate fear, and offset obstacles through hope. Hope encourages, builds up, and inspires. "It enables us to walk with faith into the darkness of the unknown and emerge into the light of accomplishment with triumph."

All during 1975 remember every day to have hope. "Wherefore, whoso believeth in God, might with surer hope for a better world, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God." (Ether 5:4) In 1975 we will be on a journey but we can hope for a better world, for the second coming of Christ, and for the establishment of Zion to glorify our Heavenly Father.

L. D. B.

## NEWS FROM THE COLLINS BRANCH

An interesting summer is over and winter is here in earnest. The Rhondal Shaws were away during most of the summer, spending most of their time in Colorado. We missed them and are glad to have them home again.

In November, Larry Kelley came from Phoenix to visit his wife and family here. Sharon is teaching school here and Larry, who will retire in January, is arranging to be in Missouri permanently soon. Victor and Jody Housknecht, and the Gregg Kelleys have moved here recently from Phoenix. The Bruce Cobbs have come from Tucson, and Dennis Yates and family have located near here. We are happy to have these families and welcome each one. These, added to our faithful folk already here, make a wonderful addition to our church family in the Collins area.

A new member also, is the infant son, Clint Kodell, born to Gregg and Elana Kelley. On October 27, the baby was blessed by Elder Oren Caviness, assisted by Elder Joe Yates.

Our pastor, Brother Ed McIndoo and Sister Louise, are spending time in Phoenix this winter. Ed will help his son Don, in the building of their new home there.

Apostle Leon Yates and Frances are in Yucatan.

We are happy to have Brother and Sister Archie Bell visit us this summer. Apostle Bell spoke for us twice. Brother Roland and Sister June Sarratt and their sons, Eric and Steve, were here also. Elder Sarratt was our speaker on November 17.

On Sunday, December 1, icy roads kept us from church so the sacrament service was held the next Sunday.

Prayer meetings are held in the various homes and a good spirit which attends, gives us encouragement and comfort.

On Thanksgiving Eve, the Church of Christ was invited, with the other churches in Collins, to a community Thanksgiving service held in the Baptist church there. Each church provided part of the program and Elder Joe Yates was invited to be the speaker. It was a cordial service with our neighbors.

The sands of time for 1974 are running out. For our blessings, we say a prayer of thankfulness. We look toward the new year, with hope and with supplication; "Dear Lord, keep our hand in Thine."

Ruth Willard, Reporter

## OBITUARY

### Joye Shaw Karlin

On July 18, 1974, Joye Shaw Karlin passed from this life into the Paradise of her God. Joye left her husband and her three month old son, Jeffrey Hubert.

Joye's many problems over the last few years had caused many of her brothers and sisters in Christ to offer many prayers in her behalf. Joye well knew the power of prayer and had much help from those prayers.

May we ask that you continue to remember John and little Jeffrey in your prayers. We thank you all.

## PRAYER FOR EVENING

Oh Lord, you have created all things,  
The greatest of which is the human being.  
You have graced me, oh Lord, to be a man.  
Let me live up to your grace, if I can  
Let me see your steadfast wonderful power,  
Let me walk with you to Heaven's tower.  
Take my hand, let me walk with you,  
Clasp it hard, oh Lord, Don't let go whatever I do.  
And then someday I'll know;

I HAVE WALKED WITH GOD.  
I HAVE TALKED WITH GOD.  
AND MY SOUL IS DOCKED WITH GOD.

Joye Shaw Karlin

## GOSPEL MUSIC

Vic, Jody and Gary Housknecht have another tape available, in both 8-track cartridge and cassette. Songs include "Others," "Reach Out to Jesus," "Why me, Lord," and "I Believe." Musical accompaniment ranges from guitar to the 101 Strings Orchestra. Keep in mind that this is not the three of us together as the "Christianaires," but we feel you will be just as happy with what you hear.

"Christianaires" tapes are still available, but all tapes are now \$4.00 donations. Please designate either "Gospel Music," which is the name of the new tape, or "Christianaire," and also whether you want 8-track or cassette. All proceeds go to help build our new church here in Phoenix, so any donations above \$4.00 will gladly be accepted. Please mail all correspondence to me at either of the two addresses below.

Our prayer is that we might touch the heart of someone, somewhere with the spreading of this beautiful Gospel story through the avenue of song. We thank God for this gift of some and wish to show our gratitude by using this gift in a manner we hope to be pleasing unto the Lord.

Our love and prayers go out to each of you.

In Gospel bonds,  
Gary Housknecht

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## HISTORY

By

Archie F. Bell

Zion's Advocate for November, 1974, page 169 there is an article called 'History'. It is a reprint of an article in the Searchlight for March 2, 1896. We feel there is a mistake in the original article which, in our opinion, needs to be corrected. We will quote the paragraph in the article, then give, what we believe, is the correct interpretation of the history referred to. The paragraph referred to is as follows:

"Accordingly, in 1863, or almost 33 years later, the following members of the 1830 Church of Christ joined themselves together as a local organization, a part of the Church of Christ as organized on April 6, 1830."

We will try to show the difference between a local church and a general church, and show from history that the action referred to was not the establishing of a local church organization, but rather, the attempt to establish a general church organization. We will use the Crow Creek Record and subsequent Church Minutes to try to bring forth our point.

We will quote from the Crow Creek Record, page 1, paragraphs, 1 and part of 2, "Crow Creek Branch of the Church of Jesus Christ (Of Latter Day Saints), which was organized on the 6th day of April A. D. 1830. The first meeting was held at the home of Granville Hedrick on Half Moon Prairie in the winter of A. D. 1852 . . ."

This plainly states that their first meeting was held in the winter of 1852. There was quite a bit of discussion concerning the different innovations which were being taught and practiced by some of groups other than theirs. We will follow this with their meeting of the spring of 1853:

"In the spring of A. D. 1853, several of the brethren and members of Christ's Church met at Bloomington, at the house of Brother Adna C. Haldeman's and in council there, declaring themselves free from all wicked factions and

united upon the pure principles of the Church of Christ (Of Latter Day Saints), the minutes of said meeting was ordered to be kept."

This shows that they were an organized local church. They declare themselves to be in harmony with the principles of the Church of Jesus Christ (Of Latter Day Saints).

The minutes of April 1857 show that they had a business meeting in which the following took place:

" . . . In the month of April A. D. 1857, a meeting of the saints was held at Brother John Hedricks. After the arrangement of all necessary business, the meetings were blessed by

prayer of the humble saints, at which time Granville Hedrick was set apart to preside over this Branch as Presiding Elder."

This again, shows that they were a local organization, being presided over by a presiding Elder or Pastor.

John E. Page was not a member of the Crow Creek Branch up till a few months later as we shall see by the minutes:

"In June following (1857 AFB), a meeting was held at Brother David Judy's, at which time Sister Mary Judy was Re-baptized. Brother John E. Page and William Blair were at this meeting and much time was employed by investigation of the church."

John E. Page did not unite with this Branch at this time, which we will see by further investigation of the minutes.

"In this conference (November 8, 1862 AFB), Brother John E. Page, Apostle of the first quorum, came forward and united with the Church."

The appearance is that John E. Page had ambition to bring into being, a general church organization. As chairman, he spoke at length on the need of a general organization, as we shall see in the following quotation from the minutes:

"Conference held at the house of Brother William Eaton's on the 17th day of May, A. D. 1863. Brother John E. Page was chosen president of the conference; and Brother C. Reynolds, Clerk. Meeting was opened by prayer, in the forenoon. Brother Page spoke at some length on church ordinances and the importance of having the primitive order of Apostles and Elders as necessary offices in the church. Some remarks were made by Brother David Judy and others on the same subject. After sufficient arrangements were fully made in council, by consent and advise of the Church, Brother J. E. Page proceeded to ordain Granville Hedrick, David Judy, Jedediah Owens, and Adna C. Haldeman, to the offices of Apostles of the Church of Jesus Christ (Of Latter Day Saints), and thus forming a quorum of five Apostles in the Church of Christ . . ."

Two months later there was more business on the line of general church organization:

"Conference was held at the house of Brother William Eaton's on the 19th of July. Conference opened with prayer and was conducted after the usual order, with a president and clerk.

After some remarks relative to church officers, as necessary to the work of the ministry, that the Church might be fully conducted after the order in which it was first organized, it was then proposed that one should be chosen to the office of President of the Church, to be appointed and ordained to that office to preside over the High Priesthood. Brother J. E. Page then nominated Granville Hedrick to that office. It was then put to vote; agreed by all present . . . Brother John E. Page then proceeded and layed hands upon Granville Hedrick in company with the rest and ordained him to the office of the First Presidency and to be a Prophet, Seer, Revelator, and Translator to the Church of Christ."

We can see that these officials of general church capacity, were placed in office by nomination rather than by a call from God. We do not want to leave this as a correction in date only, but believe we should see that these actions of 1863 were not in harmony with the will of God. But He did seem to overlook their mistakes and permitted them to continue their work in a local church organization capacity. If a thing be of God, He will bless it and it will grow. Let us notice first, the growth of the office of President.

Granville Hedrick passed away August 22, 1881. In the meantime, the group had moved to Missouri and had their meeting place in Independence. After the death of Granville Hedrick, the following took place:

"Resolved that Brother David Judy be selected to succeed Brother Granville Hedrick to the office of President and trustee in trust of the Church of Christ at Independence. On motion of Brother Haldeman a vote was taken on the above resolution. Carried unanimously." This took place in Conference, October 2, 1881.

#### October 4, 1886.

"The office of president of the church at Independence and trustee in trust in the title to the Temple Lots having been vacated by the death of our dearly beloved David Judy, Brother Richard Hill was chosen and put in to fill said vacancy by a unanimous vote of all the members present.

The next we find, the church has returned to the use of the office of Presiding Elder, the same as was practiced before the days of John E. Page.

#### Sunday, February 25, 1894.

"The church assembled on the Temple Lot and proceeded to the election of a presiding Elder . . . Upon the meeting being called to order the name of Alma Owen was placed in nomination as Presiding Elder. Upon the vote being taken,

the Church was unanimously in favor of Brother Alma Owen filling the office and he was there upon declared elected."

#### October 8, 1925, 10:00 a. m.

"The previous question was ordered and carried. The amendment to the motion was put to vote and carried.

The motion as amended abolishing the office of Presiding Elder was carried.

Now let us follow the story on the Apostles. We have noticed that the first four were ordained May 17, 1863

Walter McDaniels was ordained November 4, 1869.

John E. Page was not among those listed at this ordination. Walter McDaniels is the last one listed in the minutes as being ordained until those of 1926. Let us take a look at the method used beginning in 1925.

#### October 8, 1925.

"Whereas the Conference has by its vote expressed its determination to further perfect the organization of the Church in harmony with the teachings of the Bible and the Book of Mormon, and whereas, the Bible and the Book of Mormon both provide apostles shall be in the Church, Therefore, be it resolved, that we petition the Lord for direction as to the choosing of the Apostles, and such other matters as He may see fit to impart to us. On being put to vote this motion carried."

A season of prayer was engaged in and direction was received from the Lord. The Conference worked under what they believed to be, direction from the Lord with the following results:

H. E. Moler, was ordained an Apostle, April 10, 1926.

F. F. Wipper was ordained an Apostle, April 11, 1926.

D. McGreggor was ordained an Apostle, April 10, 1926.

C. L. Wheaton was ordained an Apostle, April 10, 1926.

S. Wood was ordained an Apostle, April 10, 1926.

O. Fetting was ordained an Apostle April 11, 1926:

This made a total of Six Apostles. It requires seven to make a majority or a quorum of Twelve. The Church was one short of the right number of Apostles to form a Quorum.

F. F. Wipper resigned from his Apostleship in September, 1926, leaving five. His resignation was accepted April 6, 1927.

T. Sheldon was ordained an Apostle, April 9, 1927.

W. Gates was ordained an Apostle, April 10, 1927.  
A. M. Smith was ordained an Apostle, April 10,  
1927.

These brethren were all called to the office of Apostle. There were now eight Apostles in the Church of Christ. One more than the required seven to make a Quorum.

We notice that the latest date of an ordination in the year 1927, was April 10. The ordaining of Apostles in the Church of Christ made quite a stir in Independence. Many testified later about taking the matter to the Lord in prayer. One of those was a man who had been a successful missionary for a number of years. His name was James E. Yates. Just 19 days from the time the last named Apostle was ordained, May 1, 1927, a revelation was received by Brother Yates. He was not a member of the Church of Christ at that time. We will quote from a part of his revelation:

"Verily out of the broken fragments of My Spiritual Kingdom of The Last Days I have preserved unto Myself a remnant for the carrying forward of My work unto its final completeness. The people of this remnant of My Church on the Temple Land which has been consecrated to Me, have not been wholly in accord with My will, neither do they at this day, fashion all their work perfectly in Me, your Lord and your Redeemer, I have held them in the hollow of my hand.

"Their priesthood and their ministry hath been preserved in Me, and their ministrations among men I will continue to bless; for they are an instrument of mine own choosing.

"Ye of My people and of My ministry have questioned the Spiritual call of those men of the ministry chosen to be Apostles in this remnant of mine heritage. Verily, if ye will hear My word today, I declare unto you, these are My chosen Apostles of this present day dispensation, and through their ministry, if they continue humble and faithful, and through this chosen remnant of My broken heritage, I will from this day, forward and quicken their Spiritual ministrations among the people, and will continue to use these servants of Mine, and this remnant, to bear the message of life and salvation to the souls of men."

There are few points in this revelation that we wish to call attention to. They carry a meaning deeper than most people notice when they read it. Many times when we read a statement, we pay close attention to only part of it. This, no doubt, is the case in this revelation. This is one reason we quoted the revelation in part.

1. We notice that the revelation states that the Lord has preserved unto Himself a Remnant. Man

had not preserved it by himself, but rather the Lord, looking down through the years, saw that there would be a need of a people to take the lead under His guidance. It would be far more difficult to gather out the offenses (Matt. 13:41) from a large group than it would from a small one. It seems that a poor and a small and afflicted people are more apt to trust in the Lord than a rich and numerous people. (Zephannah 3:12)

A Remnant is a small remaining part, quantity, or number. Isaiah spoke of this (Isaiah 1:9) "Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

2. The Lord has preserved unto Himself "out of the broken fragments of My Spiritual Kingdom of the Last Days" . . . , showing that His intention is to gather out of all the Restoration, those who will follow Him. This is to take place in the "Last Days." And He is going to use this Remnant as a nucleus around which they will be gathered. This Remnant of the early Church is what the Lord has determined to use "For the carrying forward of My work unto its final completeness. (B. M. p. 187:140-145)

3. The Lord states, "I have held them in the hollow of Mine hand." We might find fault with some of the things done by this people, but the Lord sees the heart and judges by it, whereas man judges by what he sees another do.

4. The Priesthood of this Remnant, at the time the revelation was given were acceptable to the Lord for He states, "Their Priesthood and their ministry hath been preserved in Me, and their ministrations among men will I continue to bless; for they are an instrument of Mine own choosing."

5. The Apostles chosen at the time of this revelation, were for "this present day dispensation" (Latter Day). There has never been a time since May 1, 1927 till the present day, December 1, 1974, that there has not been a working Quorum of the Apostles in the Church of Christ with headquarters on the Temple Lot. Neither does the writer believe there will ever be a time when there is not a working Quorum. There have been times when the Council of Apostles was full Twelve. There have been other times when the Council did not have Twelve, but never has there been a time that there was not a working Quorum of seven or more.

The time is under way now for the proving of the Apostles to be with Christ in the Last Days. Those who will be working with Him will be "Called, and chosen, and faithful." (Rev. 17:14)

Let us compare the movement of 1863 with the movement of 1925:

The movement of 1863 was started by men that, no doubt, felt they were doing a work for the Lord. If it had of been the Lord's will they were doing, then no place would have been found for the movement of

1925-1928. The movement started in 1863 died out. It did not take root. The movement of 1925 took root and began to grow, and is still very active in work for the Lord.

There is a transition period now between the Last Days and the Latter Days, when the faith of all will be severely tried. Some, no doubt, are losing hope

because they believed that the Church of Christ should be spreading over all the world at this time. There must be the proper preparation before this work is undertaken. We are in the closing days of the Lord's preparation now. (Nahum 2:3-5) Some of the Lord's word has been received, telling us what to do. This word will be fulfilled. (Isaiah 55:10-11)

## WHAT ABOUT THOSE TEMPLE ORDINANCES?

### Baptism For The Dead

by Apostle William A. Sheldon

In all matters of doctrine pertaining to the Kingdom of God, it is important to determine if it actually originated with God, or if it is of human production. If it is God, it is of vital importance, for it is manifestly calculated to improve and perfect man's relationship with Him, or to reveal something of the scope of the divine plan of salvation. On the other hand, if the doctrine is an imposition of man, it can only serve human interests at the expense of the divine. This is not to say that God's plans are frustrated by false doctrines, whether instigated by men or the devil. Man is deceived, and he suffers the consequence, while God's purposes are fulfilled in those, whether many or few, who give heed to the voice of the "good Shepherd."

Let us, then, analyze the doctrine of baptism for the dead from the standpoint of determining its validity as an essential part of the plan of salvation. To do so, we will not be amiss in giving some thought to the principle of baptism, for whether it applies to the living or dead, there must be a common conception for both. This treatise assumes that the reader acknowledges the principle of baptism as a divine requirement, and hence, a fundamental to the plan of salvation. The Scriptures are clear on this point, with some Protestant churches to the contrary, notwithstanding. Reference is made to another tract, entitled, "**Baptism.**"

Jesus said:

"Except a man be born again, he cannot see the kingdom of God."

And again, by the way of elaboration:

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."  
(John 3:3, 5)

It is, apparently, because of such positive declarations by the Master, that some feel assured of the divinity of baptism for the dead. Conclusion is reached that, without baptism, it is impossible to be saved. Admittedly, if these statements of Christ stand alone, if there are no equally admissible Scriptures which shed light upon the subject, they stand as an inde-

structible verity. It is not intended to suggest conflict in the word of God for God does not change. However, human conception of truth is subject to error but, by the Spirit of truth, related Scriptures can be made to harmonize, which from a surface appraisal, could otherwise appear at variance. This is the reason for so many doctrines, professedly the doctrine of Christ, and the reason for the multitude of churches of men. Some will accept one Scripture (or their understanding of it), and reject another; while others profess the opposite. The answer is not in placing one Scripture against another, but the harmonizing of the two, unless it can be shown that the inspired writer's intent was to point up a concept of man at plain variance with the word of God. Such is the case with the doctrine of baptism for the dead, as we expect to develop.

Let us consider that first statement of Christ: "Except a man be born again, he cannot see the Kingdom of God."

It is generally conceded that because of Adam's transgression, mankind fell; death was pronounced upon him, and this death was both physical and spiritual (see 2 Nephi 6:11-27 and Helaman 5:69, 70); the spiritual death being that man was cut off from the presence of God. He became unclean, unrighteous, and unable to endure the holy fire of God's presence; it would consume him. This rejection by God was an act of mercy until the plan of redemption should be consummated by the sacrifice, the infinite atonement, of the Son of God. This single act of infinite love ensured the resurrection of all mankind, satisfying the demands of divine justice imposed because of the transgression of Adam; man was made alive again, though death was the door. However, through personal transgression, the seed of spiritual death is again implanted. The resurrection of Christ does not suffice for this but obedience to the Gospel plan (faith, repentance, baptism), in which the word of God takes root in the human breast, will destroy the "seed" of sin if continually nourished until the end.

The words of Christ are pointed and plain:

"And it shall come to pass, that whoso repenteth

and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he hath given unto the children of man." (3 Nephi 12:29, 30)

Again, we have the words of the Apostle Paul:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:3-6)

We have quoted extensively to show that the Scriptures teach plainly that baptism is applicable to this mortal existence; it requires a conscious choice of each person for himself, not only in the initial act of baptism, but as evidence of the new birth, he should not henceforth serve sin. The act of baptism, alone, nor yet having hands laid upon the head to bestow the gift of the Holy Ghost, cannot ensure this new birth, but it is evidenced by continuance in the word of God and struggle against sin until the end.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7)

This then, is God's plan. He never changes His plan, and has empowered men to implement that plan, so far as they were able and inspired to do so. God's plan is infinite, but man, His tool, is finite (limited). It should be a self-evident fact that the totality of the master plan is only partially fulfilled by man; it requires nothing less than the infinite power, love, and accomplishment embodied by the Son of God. If He were to depend entirely upon man's volition and ability, how pitifully inadequate would be the result!

The primitive church of the first apostles **may have** effected eternal life for tens of thousands, but what of the millions within the stretch of perhaps five hundred years of that church's reach? And of the staggering multitudes before this time? What of the untold millions of modern times who have not been reached with the fullness of the Gospel of Christ?

We are asked to believe that through geneological work, all these countless millions of the human race,

from Adam to the present, are to be numbered, and baptism be performed for them, vicariously. This is utterly impossible! The research alone, is an impossible job, for complete records simply do not exist. Even Biblical or Book of Mormon geneology is woefully inadequate for the task. Take any New Testament character you please, in the church or outside, and try to follow the line to the present; the same with the Book of Mormon. This shows the folly of such a doctrine.

It is asserted that when one has been baptized for another who is dead, the dead person will then determine if he wishes to accept of the baptism. Our previous reasoning from Scripture, relative to being "born again," refutes this thought, which is only the result of human speculation.

Now, let us examine the only Scripture to be found in either Bible or Book of Mormon which even hints at the idea of baptism for the dead. This is found in I Corinthians 15:29, thus:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Paul continues on, verse 30:

"And why stand we in jeopardy every hour."

It appears that he makes a distinct line of cleavage, here, between "they" who are baptized for the dead, and "we." The whole chapter is a dissertation on the question of the resurrection, but Paul, incidentally refers to some who are baptized for the dead.

It is important to notice, at this juncture, that there had been conversions to Christ from a number of ideological strains, and some of these people had, no doubt, clung to certain beliefs which had characterized their former persuasion, though accepting the person of Jesus as the Christ. The Pharisees accepted the principle of the resurrection, independent of an acceptance of Christ, while the Sadducees denied the resurrection. At times, Paul used this division between these sects for the benefit of the Kingdom of God. Another dispute within the church was over the question of circumcision. This was argued heatedly because it had been a fixed doctrine of the Jews from Abraham's time. It had been given of God, but superimposed upon the Gospel law as a type, or shadow, of the circumcision of heart which would be required after all things had become new, with the passing of the old covenant. (II Corinthians 5:17) As a consequence of the influx of such matter, the apostles were hard pressed to maintain the purity of the Gospel stream from the muddying interjections of human doctrine. Small wonder, then that the Apostle Paul exclaimed:

"I marvel that ye are so soon removed from him



that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:6-9)

Paul was possessed of a godly jealousy for the saints, ever striving to protect them from false teachers and their doctrines. The very paucity of Scripture upon such an important issue as baptism for the dead casts a large shadow of doubt upon its divinity. Paul was not affirming this concept, but states that "they" who accept it are foolish in the practice unless they also believe in the resurrection.

We are not alone in this conclusion of the apostle's intent, for the following support comes from Meyer's Commentary on the New Testament - I and II Corinthians, page 364, relative to the text in question, and in which the author critically examines the Greek rendition:

"Every such baptism will be without any meaning if the deniers of the resurrection are in the right. But that a baptism of such a kind effected anything, was assuredly a thought foreign to the apostle. He wished to point out the subjective absurdity of the procedure in the case assumed."

The author points out that some in the church practiced baptism for the dead (but not according to the apostle's doctrine), believing that such baptism would be effective for believers who had died without baptism, and then said:

"This custom propagated and maintained itself afterwards only among heretical sects."

A footnote says:

"It is to be noted that Paul does not speak at all in a self-inclusive way, as if of something common to all, but as of third persons. He designates only those who did it."

Smith's Bible Dictionary refers to this practice, thus:

"Tertullian tells us of a custom of vicarious baptism as existing among the Marcionites; and St. Chrysostom relates of the same heretics, that, when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized; the living man answered that he did, they then baptized him in place of the departed."

By these things, we affirm that baptism for the dead is of human imposition, and not at all sustained by the Scriptures of the Bible and Book of Mormon;

that baptism properly requires personal acceptance and obedience, and this, too, during mortal existence.

We further affirm that baptism is a two-fold experience, consisting of the visible sign of obedience through immersion by one having authority from God, and secondly, by the laying on of hands of authority to bestow the gift of the Holy Ghost. By the Latter, comes the immersion of the Spirit, according to the candidate's development of oneness with God. This is not always immediately evident; it may take years, and in some, may never be fully consummated.

Eusebius, called "the father of church historians," wrote concerning aspersion, or sprinkling, as applied to baptism. A man named Novatus, about A. D. 263, was diseased and at the point of death, and this aspersion was performed. He recovered from the disease, but did not "partake of other things, which the rules of the church prescribe as duty, nor was he sealed (in confirmation) by the bishop. But as he did not obtain this, how could he obtain the Holy Spirit?" (Ecclees. History, page 366)

Thus, it has ever been recognized that baptism without the sealing of the Holy Spirit by the laying on of hands was ineffectual.

While it is true that adherents to the doctrine of baptism for the dead practice, in this connection, he laying of hands upon one as proxy, or in behalf of one who has died, the fact can only add to the astonishment of those with spiritual discernment of the divine law. Proxy baptism and laying on of hands would effectively place man in a similar mediatorial role as Jesus Christ, who laid down His life as a substitutionary sacrifice for all. Such a thought approaches blasphemy and is repugnant to the divine plan requiring an infinite atonement.

Justification for the practice of baptism for the dead is evidently based upon the statement of Christ's quoted originally in this treatise. It is assumed that since but comparatively few hear and obey the Gospel covenant, something **must** be done by man for the countless millions who have not been thus secured to the Kingdom of God. We repeat the previous comment: if God were required to place total dependence upon human instrumentality in the accomplishment of the divine purpose, how woefully lacking would be the results!

We are not left, however, to wishful thinking. The Scriptures reveal sufficient light to warrant us in the hope and understanding that provision is made, through infinite compassion, for the multitudes of those who are ignorant of the divine plan. It is not our purpose to exhaust these Scriptural resources, but to give sufficient to establish a reason for allaying anxious desires regarding such.

The compassion of God, through Jesus Christ, is foreshadowed, or typified, by the provision under Moses that:

" . . . If any soul sin through ignorance, then he

shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him." (Numbers 15:27, 28)

Paul speaks of the righteous of the law adhered to by Gentiles (which is not to be confused with the adherence to the Gospel covenant through baptism), that they "are a law unto themselves;" they are justified as "doers of the law." (See Romans 2) Again, he speaks of Israel as being "ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3) Taken together, we can see that the ignorant are justified through personal righteousness, but are not sanctified by the Gospel law.

The Book of Mormon clarifies our understanding more fully upon this important consideration. Mormon, in writing to his son, Moroni (Moroni 8), clearly shows who are accountable before God, and are subjects for baptism, but that "little children are alive in Christ" (verse 13), and will be saved without baptism (verse 14). The principle is enlarged in verses 25 to 27:

"For behold that all little children are alive in Christ, and **also all they that are without the law.** For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such **baptism availeth nothing.** But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and **putting trust in dead works.**"

Dead works, indeed, have entered also into the restored church of the latter days!

Lest this is insufficient, we quote also from Mosiah 1:107:

"For behold, and also his blood (of Christ) atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned."

Also, this:

"And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord." (Mosiah 8:58, 59)

By these Scriptures, we can see that baptism is not required for such as are "without the law," and to assume otherwise is to trust in dead works and to set at naught the atoning blood of Christ; it is, in fact, a "mockery before God;" it is not the doctrine of Christ.

Latter day revelation from God will not conflict with what He has revealed in the Bible and Book of Mormon:

"To the law (Bible) and to the Testimony (Book of Mormon): if they speak not according to this word, it is because **there is no light in them.**" (Isaiah 8:20)

## CHOICE SEER

### 2 Nephi, Chapter 2

by Mary Hunter

And now, Joseph, my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, **for thy seed shall not utterly be destroyed.** (2 Nephi 2:4)

The seed which was "not utterly destroyed" is the Lamonite or Indians they are known today.

"For behold, thou are the fruit of my loins and **I am a descendant of Joseph,** who was carried captive into Egypt.

"And great were the covenants of the Lord, which he made unto Joseph; wherefore Joseph truly saw our day.

"And he obtained a promise of the Lord, that **out of the fruit of his loins, the Lord God would**

**raise up a righteous branch unto the house of Israel;**

"Not the Messiah, **but a branch which was to be broken off;** nevertheless to be remembered in the covenants of the Lord." (2 Nephi 2:5-8)

It is easy to be seen here that Lehi is speaking to his youngest son Joseph, and Lehi is a descendant of Joseph who was carried into Egypt. Joseph "of Egypt" received a promise of the Lord, "that out of the fruit of his loins" (Joseph's) "the Lord would raise up a righteous branch unto the house of Israel; a branch which was to be broken off." The branch which was broken off is Lehi and his family who left their homeland and was directed by the Lord to cross the ocean and come to the American continent.

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a **choice seer unto the fruit of my loins.**

"Yea, Joseph truly said, Thus saith the Lord, unto me: A choice seer will I raise up **out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.** And **unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethern** which shall be a great worth unto them, **even to the bringing them to the knowledge of the covenants which I have made with thy fathers."** (2 Nephi 2:10, 11, 12)

The choice Seer will be given a commandment of the Lord that he will do a work for, "the fruit of thy loins, his brethern" (This is the Lamanite or Indian), even to the bringing of them to the knowledge of the covenants which I have made with thy fathers."

The Lord is speaking to Joseph (of Egypt) telling him that this Choice Seer will bring the Lamanites to the knowledge of the covenants that God made with Abraham, Isaac and Jacob, and Jacob is the father of Joseph.

"And I will give unto him a commandment, that **he shall do none other work save the work which I shall command him.** And I will make him great in mine eyes: **for he shall do my work."** (2 Nephi 2:13, 14)

This Choice Seer is going to do according to what he is commanded.

"And he shall be great like unto Moses, whom I have said, I would raise up unto you, to deliver my people, O house of Israel.

"And Moses will I raise up, to deliver thy people out of the land of Egypt." (2 Nephi 2:15, 16)

In verses 15 and 16 the Lord is saying that this Choice Seer will be great like unto Moses. He is also telling Joseph that He, the Lord, is raising up Moses to deliver the children of Israel out of the land of Egypt.

"But a Seer will I raise up **out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins;**

"And not to the bringing forth my word only, saith the Lord, but to the **convincing** them of my word, **which shall have already gone forth among them."** (2 Nephi 2:17, 18)

We are to remember that "out of the fruit of thy loins" and "the seed of thy loins," is of the branch which was to be broken off. This Choice Seer is to convince the Lamanites of His, God's, word. "Which shall have already gone forth among them." We know that the Book of Mormon has gone amongst the Lamanites as a nation of people have not yet accepted it. This Choice Seer in person will convince them that it is true and then they will accept it. Is this not the same as with the Jews? There are some Jews that have accepted the New Testament and Jesus as the Messiah but these are only individuals and as a

nation the Jews have not accepted Christ; they still have to be convinced.

"Wherefore, **the fruit of thy loins shall write; and the fruit of the loins of Judah shall write;** and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow to-gether, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days;" (2 Nephi 2:19-22)

The fruit of the loins of Joseph that shall write are the Nephites and from the records of the Nephites we have the Book of Mormon. From the fruit of the loins of Judah we have the Bible. That which shall be written by these two peoples shall "grow to-gether." That is just what the Bible and Book of Mormon have done and they are as one in the teachings of the Gospel.

"And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

"And thus prophesied Joseph, saying: Behold, that Seer will the Lord bless; **and they that seek to destroy him shall be confounded:** For this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise." (2 Nephi 2:24-28)

There will be attempts made to destroy this Choice Seer and those that try to do so will be confounded.

The definition of "seek" is to look for; to try to find or reach; to strive after; to ask for. It appears a person can seek for some but not necessarily accomplish what he is trying for.

"**And his name shall be called after me; and it shall be after the name of his father.** And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; Yea thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. (2 Nephi 2:29-31)

Joseph in prophesying says that this Choice Seer's name will be Joseph; also his father's name will be Joseph.

"And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; And I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking.

"But I will write unto him my law **by the finger of mine own hand;** and I will make a spokesman for him." (2 Nephi 2:32-35)

The Choice Seer will not be a good speaker. The Lord will write unto him "**by the finger of mine own hand.**" This Choice Seer is extra special that God is

going to write by the finger of God's own hand. Does this not remind us of Moses and the ten commandments? And what of the Brother of Jared whose faith in God was so strong that when God put forth His finger he could not hide it from the Brother of Jared.

"And after the Brother of Jared had beheld the finger of the Lord, because of the promise which the Brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he shewed him all things, for he could no longer be kept without the veil." (Ether 5:21)

I am not saying it will be the same concerning the Choice Seer who is yet to come as it was with the Brother of Jared, but it does cause me to wonder.

"And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

"And the words which he shall write, shall be the words, which are expedient in my wisdom should go forth unto the fruit of thy loins; And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.

"And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them.

"And it shall come to pass that their cry shall go, even according to the simpleness of their words.

"Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; And the weakness of their words will I make strong in their faith; unto the remembering of my covenant which I made unto thy fathers." (2 Nephi 2:37-43)

The Lord will give unto this Choice Seer that he shall write (translate) the writing of the "fruit of thy loins" (descendants of Joseph) unto the fruit of "thy loins," and the spokesman of thy loins shall declare it." The spokesman for the Choice Seer will also be a Lamanite and he, the spokesman, will declare it.

These words that are to be written or translated will they be the sealed plates that are yet to come forth? At the first of the chapter we see that (verse 18) the Book of Mormon has already gone forth among them.

"And now behold, my son Joseph, after this manner did my father of old prophecy; wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

"And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith.

"To work mighty wonders, and do that thing which is great in the sight of God, unto the bringing

to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

"And now, blessed art thou, Joseph. Behold thou art little; wherefore, hearken unto the words of thy brother Nephi, and it shall be done unto thee, even according to the words which I have spoken. Remember the words of thy dying father. Amen." (2 Nephi 2:44-50)

It is so very plain to see how great this Choice Seer will be. There some of the Restoration that believe Joseph Smith was the Choice Seer. This is impossible and I will give reason why I say this.

1. Joseph Smith is not of the seed that shall not utterly be destroyed.

2. Joseph Smith is not of the branch which was to be broken off.

3. This Choice Seer is to do exactly as God commands him. Joseph Smith many times was rebuked or chastised by the Lord because of transgression. One example is the lost manuscript. After he became sufficiently humble the gift to translate was restored unto him.

4. The Book of Mormon was presented to the Indians but Joseph Smith never convinced them of the truth of this record. The Indians still have to be convinced.

5. Joseph Smith's enemies were confounded but Joseph Smith was also destroyed (murdered).

6. The only thing Joseph Smith has in common in the description of the Choice Seer is the name Joseph and his father's name is Joseph.

7. The Choice Seer's tongue is not to be loosed. Joseph Smith was a good speaker and impressed nearly everyone he met. He had no need for a spokesman.

The following quoted from Isaiah describes Joseph Smith:

Wherefore, at that day when the book shall be delivered unto the man whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered." (2 Nephi 11:133)

The person of whom the Lord spoke of is Joseph Smith. The three witnesses that saw the plates besides Joseph Smith were Oliver Cowdery, David Whitmer, and Martin Harris. The testimony of the three witnesses is in writing and can be found at the front of the Book of Mormon.

"And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men: for the Lord God hath said, that the words of the faithful should speak as if from the dead.

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish

his word; and wo be unto him that rejecteth the word of God." (2 Nephi 11:134, 135)

There is also the written testimony of eight witnesses: Christian Whitmer, Jacob Whitmer, Peter Whitmer Jr., John Whitmer, Hiram Page, Joseph Smith Sr., Hyrum Smith, Samuel H. Smith.

"But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee.

"And the learned shall say, Bring hither the book, and I will read them:

"And now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God.

"And the man shall say, I cannot bring the book, for it is sealed.

"Then shall the learned say, I cannot read it.

"Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof, to him that is not learned; the man that is not learned, shall say, I am not learned.

"Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee." (2 Nephi 11:136-142)

The book was delivered to Joseph Smith and the Lord told Joseph to take the words which are not sealed and deliver them to another, to be delivered to the learned. Joseph gave Martin Harris the words or characters of the book and Martin Harris delivered them to a Professor Anthon.

Professor Anthon asked for the book and Martin Harris said he could not bring the book for it was sealed. Professor Anthon said he could not read it.

When the book was delivered again to Joseph Smith, Joseph said he was unlearned. The Lord gave Joseph Smith the gift to translate the records through the use of the Urim and Thummin.

"Touch not the things which are sealed, for I will bring them forth in my own due time; for I will show unto the children of men, that I am able to do mine own work.

"Wherefore, when thou has read the words I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I see fit in mine own wisdom, to reveal all things unto the children of men.

"For behold I am God; and I am a God of miracles; and I will shew unto the world that I am the same yesterday, today, and forever; and I work not among the children of men, save it be according to their faith." (2 Nephi 11:143-145)

Joseph Smith was told not to touch that which is sealed or which was not to be translated at that time. He was commanded that after he had read the words or Book of Mormon as it has been named and the witnesses that were promised were obtained (there are the three witnesses and the eight witnesses already named), Joseph is told to hide the records or words, which he did so. The words that he was not allowed to read will be the sealed plates yet to come forth when God shall see fit in His Own wisdom to reveal them unto the children of men.

Going back to verses 125 to 132 we read, "And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

"And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

"Wherefore, because of the things which are sealed up, the things which are sealed, **shall not be delivered in the day of the wickedness and abominations of the people.**

"Wherefore the book shall be kept from them." (Verses 125 to 128)

These records spoken of in the above verses are the sealed plates which are yet to come forth. They are not the record we have today that we know as the Book of Mormon. For the records of the Book of Mormon came at a time when there was wickedness of the people and church clamouring to get gain. These records that are sealed will not be delivered "in the day of wickedness and abominations of the people."

"But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed, he shall not deliver, neither shall he deliver the book."

"For the book shall be sealed by the power of God, and the revelation which was sealed, shall be kept in the book until the own due time of the Lord, that they may come forth: for, behold, they reveal all things from the foundation of the world unto the end thereof." (Verses 129-130)

These two verses refer to the plates that Joseph Smith translated and to the sealed plates yet to come forth. The plates that are sealed by the power of God are the plates that contain revelations that are to reveal all things from the beginning of the world to the end.

The plates that Joseph Smith translated is the history of the ancient Americans and the doctrine of Christ or the fullness of the Gospel.

"And the day cometh that the words of the book which were sealed, shall be read upon the housetops; and they shall be read by the power of Christ;

"And all things shall be revealed unto the children of men which ever have been among the children of

men, and which ever will be, even unto the end of the earth." (2 Nephi 11:131-132)

I will finish this by quoting from 2 Nephi 12:71-73.

"And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews:

"And the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes

of Israel shall have the records of the Nephites and the Jews.

"And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one.

"And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed for ever."

## IF JESUS CAME TO YOUR HOUSE

By Lois Kendall Blanchard

Submitted by Grace Eddy

If Jesus came to your house to spend a day or two —  
If He came unexpectedly, I wonder what you'd do.  
Oh, I know you'd give your nicest room to such an honored Guest,  
And all the food you'd serve to Him would be the very best,  
And you would keep assuring Him you're glad to have Him there —  
That serving Him in your own home is joy beyond compare.

But — when you saw Him coming, would you meet Him at the door  
With arms outstretched in welcome to your heavenly Visitor?  
Or would you have to change your clothes before you let Him in?  
Or hide some magazines and put the Bible where they'd been?  
Would you turn off the radio and hope He hadn't heard?  
And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn books out?  
Could you let Jesus walk right in, or would you rush about?  
And I wonder — if the Saviour spent a day or two with you,

Would you go right on doing the things you always do?  
Would you go right on saying the things you always say?  
Would life for you continue as it does from day to day?

Would your friendly conversation keep up its usual pace?  
And would you find it hard each meal to say a table grace?  
Would you sing the songs you always sing, and read the books you read,  
And let Him know the things on which your mind and spirit feed?  
Would you take Jesus with you everywhere you'd planned to go?  
Or would you, maybe, change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends?  
Or would you hope they'd stay away until His visit ends?  
Would you be glad to have Him stay forever on and on?  
Or would you sigh with great relief when He at last was gone?  
It might be interesting to know the things that you would do  
If Jesus Christ in person came to spend some time with you.

## HOLIDAYS - 74, 75

Man is violent with his brother.  
Children cry for food and die.  
Land, air, water wear foul cov'ring.  
Killer winds come from the sky.  
Solid ground convulses, opens.  
Corn fields drown - - grow scorched and dry.  
Is Someone trying to tell us something?

Are man and Maker to be partners?  
Together, will we find the way?  
Can earth be clean again, know peace?  
From Heaven's vast and glorious day  
A Child came into Behl'em's night,  
Lived and died . . . and lives today!  
Is Someone trying to tell us something?

Donna Moser

## BAPTISMS

**James Dawson Johnston** of Princeton, Illinois was baptized and received the laying on of hands by Elder Thomas S. Maley assisted by Elder Arlo Gould at Bemidji, Minnesota July 7, 1974. Brother Johnston was received as a member of the Minneapolis, Minn. Local Church September 25, 1974.

**James Eric Smith**, the son of J. E. and Delores Smith of Raymondville, Mo., was baptized by his grandfather, Apostle Archie F. Bell August 8, 1974 at Ava, Mo. He received the laying on of hands by Apostle **Bell** assisted by **Elder Marvin Case**.

**Sandra May Calvarese** of Lorain, Ohio was baptized August 20, 1974 by Apostle C. L. Wheaton, Sr. at Lorain, Ohio. She received the laying on of hands by Elder George Brantner assisted by Apostle C. L. Wheaton.

**Doris Elaine Brockelbank** and her son, **Timothy Mitchell Brockelbank** both of Houston, Missouri were baptized August 25, 1974 by Elder Oren A. Caviness at Houston, Missouri. Elders Oren Caviness and Joseph Yates officiated in the confirmations. The new members were received by the Houston, Missouri Local Church.

On August 25, 1974 at Flint, Michigan, three new members entered in covenant with their Lord through baptism. **Grace Jennie Eddy** of Mt. Morris, Michigan was baptized by Priest Orville Vincent Eddy; **Laura Darlene Bostwick** and **Betty Jane Eddy** both of Flint were baptized by Apostle Clarence L. Wheaton, Sr. Apostle C. L. Wheaton and Elders Harold Polack and George Brantner officiated in the confirmations. The new members were received by the Flint, Michigan Local Church.

**Rita Ann Bostwick** of Flint, Michigan was baptized by Elder George Brantner September 1, 1974. Apostle C. L. Wheaton, Sr. officiated the laying on of hands with Elder George Brantner assisting. Sister Bostwick was received by the Flint, Michigan Local Church.

**Elizabeth Ann Overcast** and her son **Timothy Erwin Overcast** both of Buchanan, Tenn., **James Harwood Grooms** and his daughter, **Teresa Pearl Grooms** both of Puryear, Tenn., and **Patricia Carol Tyler** of Paris, Tenn. all entered the waters of baptism September 15, 1974 at Paris, Tenn. with Apostle Joseph W. Kidd officiating. Elder Glin Gill and Apostle Kidd officiated in the confirmations. The new members were received by the Puryear, Tenn. Local Church.

**Mary Ellen Briggs** of Greenriver, Wyoming was baptized and received the laying on of hands by Apostle Marvin E. Ely at Malad City, Idaho October 6, 1974.

**Jeanne Janelle Dieker**, the daughter of Max and Elsie Rousseau of Salem, Oregon, was baptized and received the laying on of hands by Apostle Marvin E. Ely November 18, 1974 at Salem, Oregon.

## BLESSINGS

**Jeffrey Hubert Karlin**, the son of John and Joye Karlin, was blessed June 23, 1974 by Elders A. James Shaw and Donald E. McIndoo at Grand Junction, Colorado.

**Joy Chantel McCutchen**, the daughter of James Ray and DeLonna McCutchen, was blessed by Elder Joseph E. Yates July 28, 1974 at Flemington, Missouri.

**Paula Kay Bostwick** and **Pamela Sue Bostwick**, the daughters of Richard and Rita Bostwick, and **Charles Lloyd Bostwick**, the son of Charles and Laura Bostwick, were blessed by Elders George Brantner and Harold Polack August 25, 1974 at Flint, Michigan. **Kelley June**, **Kristin Faye**, and **Mark Lewis Bostwick**, the daughters and son of Charles and Laura Bostwick, were also blessed September 1, 1974 at Flint, Michigan by Apostle Clarence L. Wheaton and Elders George Brantner and Harold Polack.

**Cynthia Joy Magnuson**, the daughter of Don Lee and Vicki Magnuson, was blessed September 1, 1974 by Elders Ray W. Hunholz and Harry Hutchison at Racine, Wisconsin.

**Clint Kodell Kelley**, the son of Gregory Lawrence and Elana Sheree Kelley, was blessed October 27, 1974 by Elders Oren A. Caviness and Joseph E. Yates at Collins, Missouri.

**Elizabeth Dawn Stanley**, the daughter of Edsel Dale and Betty Jane Stanley, was blessed by Apostle Joseph W. Kidd November 10, 1974 at Roanoke, Virginia.

**Brian Matthew Dieker**, the son of Gary Harold and Jeanne Janelle Dieker, was blessed by Apostle Marvin E. Ely November 18, 1974 at Salem, Oregon.

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## MY THOUGHTS ON THANKSGIVING

Why I am thankful today  
 Is because I could be here to say  
 That my joy is overflowing,  
 With God's love each day growing  
 Stronger for each one of you.  
 Isn't it wonderful what prayer for each other can do?  
 When I really needed your prayers,  
 To me you freely gave your share.  
 My faith is stronger in Him now.  
 With joy of thanksgiving my knees I humbly bow.  
 I see with new eyes the wonders of Christ's teachings.  
 With His help, I see His marvelous work increasing.  
 Satan's power is always near,  
 Tempting and leading away those who are most dear.  
 May God give me stronger determination,  
 To follow in Christ's footsteps without hesitation.  
 I lift my voice in thanksgiving each day.  
 May I be worthy of these blessings, I pray.

Norma Cook, Nov. 1974

## NEW HYMNAL NOTICE

There has been a need and desire, of long standing within the Church of Christ, for our own hymnal. The need has become acute in recent years as our supply has dwindled to nothing. The book in common use has been "The Saints Hymnal," compiled by the Reorganized Church of Jesus Christ of Latter Day Saints. This is no longer available. In some of the branches, we use the "Saints Hymnal," compiled by the Church of Jesus Christ (Bickertonite). Also available, has been "Songs of the Restoration and Zion's Praises," published privately and in cheap inadequate binding. This latter book contains many older hymns no longer in general use within the Restoration Movement. It is available in limited quantity.

Because of our need, a New Hymn Book Committee has been appointed with instructions to compile a hymnal, using songs primarily from the three books mentioned above. However, it is intended to use a limited number of other hymns, including some originals by Church members, past and present. We have adopted the policy, as a general guideline, that the hymns would be those in common usage at present from the three books mentioned, and suitable for congregational singing, with but few used which are more suited to specialized rendition. It was felt that this last type can be obtained elsewhere. We propose to entitle the book: "ZION'S HYMNAL." It will have a good stitch binding, and hard covers.

Obtaining the use of currently copyrighted songs is time consuming, and may require a royalty payment. We do not anticipate much need for such songs, as most of the songs to be used are beyond copyright requirements. New songs will require plates to be made so that the hymn will be "photoready." One estimate on this is, \$10 per page.

Your committee is rather "green" for the task assigned, and so has had to proceed slowly. An initial cost survey included art work in placing songs titles, re-numbering of songs, subject index and number index, etc. This quotation was approximately \$10 per book based on production of 1000 volumes. Because it is felt that this is beyond desirable financial limits, we are attempting much of the art work ourselves; possibly all of it. As a result, it should not be expected to be of professional quality, but we hope the over-all savings in cost will be considerable.

A recent submission for bid to provide 1000 copies of a 400 page volume, with all material being "photoready," produced a figure of nearly \$3 per copy. This assumes there will be no significant change in economic factors before a contract has been let. The additional cost of new plates, of which we have no present estimate as to the number required, will increase the total.

All of this is to present the situation as it now stands, as fairly as possible, hoping a desire and willingness

may be generated to obtain this hymnal. The Church needs your help, financially. We are asking you to subscribe \$5 per copy for as many as are desired, so that there may be sufficient funding for a substantial portion of the total cost, thus limiting the dependence upon the general church funds. We are asking you to possibly sacrifice for the common good, though it is conceivable the final cost per book would be greater. Will you make this project a matter of personal concern for the glorifying of God in song? Where branches of the Church are organized, will you take action to subscribe to a quantity of books to be used in the congregation?

A Hymn Book Fund has been established for which subscriptions are invited. If desired, any amount sub-

### ZION'S ADVOCATE

Post Office Box 472      Second Class Postage Paid  
Independence, Missouri 64051      at Independence, Mo. 64050

scribed above the finally determined cost will be refunded to subscribers. However, you may decide, will you please direct the Business Manager as to your desires regarding that which may be above the final cost for your book(s)? Send all monies to:

Hymn Book Fund,  
Church of Christ (Temple Lot)  
P. O. Box 472  
Independence, Missouri 64051

Subscriptions are open to non-members in limited quantities on the same basis.

We are hopeful this hymnal may be produced by the first part of next year (that is, ready for the printer), but trust we may enjoy your indulgence as the circumstances may develop in delaying this goal. Hoping this appeal may meet the enthusiastic and prayerful support of many, if not all, we are thus striving to serve the Lord and the interests of His Church.

Hymn Book Committee  
William A. Sheldon  
Chairman