

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.

Volume 21

Independence, Missouri, February, 1944

Number 2

A Morning Prayer

Let me today do something that will take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meager be my worldly wealth,
Let me give something that shall aid my kind—
A word of courage or a thought of health
Dropped as I pass, for troubled hearts to find.

Let me tonight look back across the span
"Twixt dawn and dark and to my conscience say,
"Because of some good act to beast or man,
The world is better that I lived today."

—Ella Wheeler Wilcox.

CONTENTS

Editorial	Page 18	A Letter to a Friend	Page 28
Independence News	Page 19	Take No Thought for the Morrow	Page 31
In the Image of God	Page 20	Obituary	Page 32
The Standard Bearers	Page 24	Notice	Page 32
The Fruit of the Spirit	Page 27	Don't Whine	Page 32

ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Mo.

EDITOR IN CHIEF, B. C. Flint, 209 S. Crysler, Independence, Missouri.

ASSOCIATE EDITORS, Margaret Wheaton, 1101 W. Orchard, Independence, Mo.; Marion Denham Sprague, 424 E. Walnut, Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST.

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

Editorial

"HARDEN NOT YOUR HEARTS"

"And thus, if the people of this generation HARDEN NOT THEIR HEARTS, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and STRIFES, and IDOLATRIES, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples IN DAYS OF OLD." (Emphasis mine B. C. F.) Book of Commandments chapter 4, paragraph 5.

The above is a purported revelation given to Joseph Smith in March, 1829. We wish to call especial attention to the wonderful promises made to the saints even before the Church of Christ was fully organized, and which had practically everything to do with the restoration coming forth in these latter days, not only with divine sanction and control through angelic ministry, but also with the added idea of God directly instructing as to its organization and activity, and we notice that it is ALL predicated upon the advice from the DIVINE source, NOT TO HARDEN THEIR HEARTS.

In this connection, is it therefore to be considered a strange thing that our history shows that when those early leaders DID undertake the organization of the church, and DID introduce into it strange and human officers and orders, that realizing the fact that they had done so, they consistently deleted this particular paragraph from this revelation, and it does not appear in subsequent publications of this revelation?

Evidently then, the first mistake that was made, was in the saints HARDENING THEIR HEARTS. And having done that they, in large measure, forfeited their claim on God, to the fulfilling of His promise to "put down all lyings and deceivings, and priestcrafts, and envyings, and STRIFES, and IDOLATRIES, etc.;" with the natural result that they were left largely to themselves, and so "strifes" and "idolatries" together with

the other evil things mentioned, have been the bane of the efforts of the restoration from the very beginning.

And, speaking of "Idolatries," every pet hobby and philosophy of man that has arisen to trouble us has been an "idol" in the heart of the individual who has advanced it, and it may not be going very far afield to affirm that had the early day saints, and all other saints from that day to this, not **hardened their hearts**, and been willing for God to have done as He said He would, e. g., "Establish my church like unto the church which was taught by my disciples of old," that the history of division, factionalism, and strifes never would have had to be written.

Let us just consider the thought for a moment; The gospel restored in these latter days by angelic ministry was a DIVINE thing. It could be self-perpetuating, and according to the promise we have cited, God proposed JUST THAT THING. BUT, the sad fact remains that every evil thing that God promised to "put down," has plagued us all along our history. Should the reason be far to seek? We don't debate and argue about the principles of the gospel, the gifts and blessings of the gospel, the scriptural order of the priesthood, the divinity of the Book of Mormon, nor any other scriptural or spiritual fundamental thing. But we do debate; and there is strife over an unscriptural order of the priesthood, such as presidencies, high priests, officers in temporal matters, and temporalities themselves. Also stewardships, financial laws, and the hundred and one things that have been what we called "moot" questions. Why should there be any "moot" questions? Did not God say that HE would take care of that part of it if we "hardened not our hearts?"

So much for that. We will now bring in another purported revelation to the saints of latter days, that is in full agreement with what we have said, and incidentally we will fearlessly affirm that THESE revelations are strictly in harmony with the church as "taught by my disciples in days of old," and found in the Bible and Book of Mormon. Again in May, 1829, the Lord said: "Behold this is my doctrine: whosoever repenteth, and cometh unto me, the same is my church: whosoever declareth MORE OR LESS than this, the same IS NOT OF ME, but is against me: therefore, HE IS NOT OF MY CHURCH. And now, behold whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them." (Emphasis mine. B. C. F.) Book of Commandments 9:17, 18.

This whole chapter in the Book of Commandments deals specifically with the work of the restoration of the gospel, and indicates that its object is nothing but spiritual, and for the salvation of souls. It also condemns contention over the "points of my doctrine," indicating clearly that God wanted a hand in the organization of His church in these latter days, in order that his promises concerning the evils above mentioned might be verified.

A short time ago there came into our hands a circular that delineated "Two Paths," the first path which was endorsed by the author, contained not a single thing included in what we have outlined so far in this article. It proposed a plan, human and temporal in all

of its parts, and that was backed by conflicting human revelations and conference enactments, etc. This thing grieves us because it shows how easy it is for human "idols" to cause us to "harden our hearts," and so go further into that condition of confusion as outlined in the splendid article in this issue by Apostle Wm. F. Anderson, and to which we invite your attention.

It seems that this idea of individuals "hardening their hearts" is one that has been characteristic of human contacts with divinity from the beginning. Every instance of suffering of the people of God as recorded anywhere in scripture is based upon the fact that they hardened their hearts. No wonder scripture is filled with warnings to cling close to the teachings of the Master. "If any come unto you and bring not this gospel, bid him not into your house neither bid them God speed, etc." "Though we or an angel from heaven preach any other gospel unto you than that we have preached unto you let him be accursed." "To the law and to the testimony, if they speak not according to this word it is because there is no light in them;" "Every plant which my heavenly Father hath not planted shall be rooted up;" are all familiar texts of scripture, yet how little heed is sometimes given them, and yet in the face of our text, how rich are the promises of God when we DO give heed to His word.

"But if they will repent and hearken unto my words, and HARDEN NOT THEIR hearts, I will establish my church among them," etc. 3 Nephi 10:1. This is the prophecy in the Book of Mormon that promises the establishment of the church among us, in our day. Do you notice how well the Lord remembered what He had said to the ancient Nephites, when He spoke to Joseph Smith at the time of its fulfillment?

So we see that the only thing we need fear for the future of the church is that we "harden not our hearts" against what God has so freely promised to do in our behalf. Also that we do not, as others have done, that which made it necessary for them to seek to justify their human traditions, and even to delete from the revelations of God that which would condemn them if it had been permitted to remain therein.

"And now behold, my beloved brethren, this is the way; and there is NONE OTHER way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the ONLY AND TRUE doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen." Second Nephi 13:31, 32. (Emphasis mine. B. C. F.)

We invite a careful reading of the above entire 13th chapter of Third Nephi, and there you will learn WHAT this ONLY TRUE doctrine of Christ really is, and then compare it with the hobbies and philosophies of men that have plagued us from our beginning and you will see that because they "hardened their hearts," God was not able to "put down" the things that He said He would, and so division, factionalism, and human innovations have plagued us and will continue to do so until we fully repent, and "harden not our hearts."

B. C. FLINT.

INDEPENDENCE NEWS

No doubt there are some who would like to hear from the center place, so the following items are submitted.

Our Sunday School had a Christmas tree and program Christmas Eve with treats for all. The occasion was much enjoyed by all who were in attendance. The attendance would have been greater except for the prevalence of the flu, that has been raging in our midst.

The Social Committee planned a New Year's Watch party for New Year's eve at the church. The pastor, Brother Wm. Anderson gave a very inspiring talk. However, the evening being very cold and some snow on the ground, and the prevalence of the flu, the attendance was light.

During the fall months, we have had with us, of the missionary force, Apostles James E. Yates, R. M. Maloney and B. C. Flint together with the pastor, Apostle Wm. F. Anderson, who have given us good admonition from the word of God. Brother Anderson gave us a very timely sermon based on Ephesians 4, and Book of Commandments 23:38, 39, the topic being the duties and obligations of the officers and members.

Added to the above, we have had some very good sermons by the local brethren, particularly Brethren Sprague, LeRoy Wheaton, J. M. Case, and A. A. Yates.

On Thursday evening, January 13, about sixteen of our members gave a surprise to Brother and Sister William O. Closson, the occasion being Brother Closson's 90th birthday. A number of hymns were sung. Brother Anderson read a paper of congratulations to our aged brother on his having attained this great age, and still enjoying the blessings of God, and remaining faithful to his gospel covenant. Sister Anderson had written a beautiful poem, addressed to Brother Closson, which was read. Brother B. C. Flint gave a talk reminiscent of his association with the Clossons over forty-six years ago up in Northern Wisconsin. Refreshments were served and a purse of fifteen dollars was presented to the old couple. Sister Anderson had made a beautiful birthday cake. Altogether a very enjoyable evening was had.

EXTRACTS FROM LETTERS

In renewing her subscription to the Advocate, our dear old Sister Daer of 1532 Benton St., Rockford, Ill., says: "I hope these few lines finds you both well and able to carry on this fight. I have been intending sending you a few lines for some time, as my Advocate will be run out by now, and I don't want to miss a copy of it. It is still a comfort to get the Advocate. . . ."

"I do hope and pray that our Father in heaven will bless you both and your families wherever they are."

Thank you, Sister Daer. We think of you often, and pray that God will richly bless you in your isolation, and that you will always find comfort in the things pertaining to the Gospel, in your declining years. May God bless you and yours.—The Editor.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

IN THE IMAGE OF GOD

By B. L. McKim

Is it possible for us to get a partial glimpse of what was in the mind of God in the creation of man?

God being supreme, all sufficient, all powerful, all knowing, and all perfection, the existence of man could not add anything to God. Man could neither add to nor take away anything from God in His perfection.

According to the nature and character of God, as He has been revealed to us, there could have been but one motive in the creation; that motive was love. The nature of God being love, it seems that in order for Him to enjoy all these attributes of perfection in supreme pleasure and happiness, it became necessary for Him to create others who were to become "like him," upon whom He could bestow that love. Love demands expression. It finds its pleasure and satisfaction in pouring out of self, in kindness, mercy, goodness and righteousness, and is replenished as it sees the peace and happiness that comes to those upon whom its favors are given.

"For thy pleasure they are and were created." Revelation 4:11.

Since love in its nature is mercy, kindness and justice, it can not rest short of desiring others to be on an equality with itself. The exercising of love can be nothing else than toward equality. This was shown in the life of Christ. And it is always well to remember that he was the perfect revelation of God to man. There is no other perfect revelation, or full revelation, of God to man only as we have it in Jesus Christ. "The fullness of the Godhead bodily" he was, said Paul. And to Phillip Jesus said: "He that hath seen me hath seen the Father."

To know Christ is to know God, and in no other way can we know God. In Christ the Infinite has become finite and the Divine human. God is brought into a position or condition within the reach of the understanding of man. In explaining this, Jesus says: The "works" I do I do not of myself "but the Father that dwelleth in me, He does the works." Then from his life, his character, and his nature, we can know God and what His intentions are toward man.

In reflecting the nature of God to us the teachings and actions of Jesus pointed the mind of man in one direction. That direction was toward the Fatherhood of God, and the Brotherhood of man. This teaching carried out, as was practiced and revealed by our Lord, can result in nothing less than equality among men.

In Jesus living what he taught he seemed more than anxious to give to his disciples what the Father had given him. He wanted to deal and live with them upon the grounds of friends and equals. What my

Father has given me I want to share with you. I do not want to call you servants but friends, for a servant does not know what his master doeth, but friends reveal their secrets to each other. "Friends," in the true sense, are equals.

In revealing God to us neither by word or action did Jesus reveal that God was a dictator, or austere, or autocratic in nature. But he revealed Him as a friend ever trying to lift man up to be on an equality with Himself. Let us repeat: Love, which God is, can do none other than work toward equality with those who were created in His image.

Christ being the manifestation of God, and revealing the feelings of God toward His creation, in condescending to live and labor among the lowliest of men, that he might lift them up to be an equal with himself, since he is the pattern to follow it is only by such love that men can build up the kingdom of God upon the earth. The spirit of equality must be active among the children of God for it is the spirit of love.

There can be no class distinction among men. No privileged class, for love has no place for a privileged class, it knows no other end but equality. "Love your neighbor as yourself." In all the teachings and acts of Jesus they were toward the end that his disciples were to share equally with him in the good things of God. "Heirs of God and joint heirs with Jesus Christ."

What an exalted state, then, God must have had in mind for man when He created him. Can we not say children of God, associates of God, and companions of God, is to be man's exalted state?

When He said, "Let us make man in our image," God's nature being love, He must have had in view the thought that man was to become His companion, His friend, and to share equally with Him in the good things of this earth. (Not heavens, for man was created to live upon this earth, this is man's home both now and during the millennium. Here is where we are to be "Heirs of God and joint heirs with Jesus Christ. Here is where we are clothed with immortality.") Companionship in its fullest meaning is only made possible between equals, those having a like understanding. It is our privilege to understand and know God by being like Him. Such a view the Apostle Paul must have had in mind when he said concerning Christ, "That he thought it no robbery to be equal with God."

Love being the motive back of the creation of man, then, it must ever be the motive of God in all His help and aid in the growth and development of man to become a friend and companion of His.

This being the purpose of God in the beginning in His creation of man. Then since the purposes of God are not subject to change, it must be the same till the

end of time, or till man has reached that high and exalted state, an "heir of God and joint heir with Jesus Christ," or when we become like Him."

Sin entering into the world, called for a program to meet the situation, but not to change the purpose of man's creation. It did not alter the necessity for man to grow and develop the character necessary to know God and to be able to enjoy the exalted state as intended in his creation. Neither did it alter or change certain fundamental laws by which he was to make that growth. It altered, for a time, man's condition and relationship to his creator very much. It made for a condition that "where sin abounds the grace of God much more abounds."

Whether God could have created man in the beginning, with all the understanding, wisdom and knowledge, necessary to be "like Him" need not be discussed. That He did not do so is a self-evident fact. That man was to reach that condition was a matter of his own choosing. Whatever it was that he was asked to believe, accept, or do, that he might develop toward the end intended in his creation, it must be done by the exercising of his will, in freedom of choice; and we must further believe that it could not be done in any other way. The responsibility of choosing the course he would take rested with man entirely.

Sin entering into the world, making necessary an atonement and redemption for man, does not change the fundamental law, that for man to become an "heir of God and joint heir with Jesus Christ," or "like Him," that he must develop and grow because he freely chooses that course.

Atonement and redemption being outside forces can only place man in a neutral state, the state he was in before he sinned. They do not automatically change man's nature or make him a God-like man independent of his will. Adam in the innocent state was not the creature perfected as he was intended to become when created. Had he been, then there could have been no purpose in placing before him good and evil. Innocency does not make "unto a perfect man, unto the measure of the stature of the fulness of Christ," any more than Adam was so created.

Atonement, redemption, and forgiveness of sins wipes the slate clean in man's standing before God. By those acts upon the part of God, man is again placed in a position that, by the exercising of his will, in freedom of choice, in accepting the plan of God, he can become what he was intended to become when he was created: "an heir of God."

According to the Scriptures man is to become an immortal being, when he is raised from the grave. But that man was not created immortal is a fact of history proven to us every day, for had he been, then he would not have died. When sin entered the world death was the result, and as far as man was concerned his end was reached, and had not God stepped in, because of His love for His creation, man's doom was forever sealed. The choice he made was in its nature death, and being mortal he died.

But it not being the will of God that man should remain in the state of death, then it only seems reasonable that had sin never entered, by which came death,

that since man was created a mortal being, had he exercised his will in accordance with the will of God, as Jesus the second Adam did, whose body did not see corruption and would not have died had He not so willed, then there would have come a time after answering the purpose of his creation, in that mortal state, when man too would have been changed to a state of immortality. We have the accounts of Enoch and Elijah to ponder over, as well as Jesus, our example.

Jesus came not only to reveal God to man, but to present or offer to God the perfect man. In him we see both the Father and the Son. In him was the pleasure of God fulfilled. Jesus was the kind of person God intended that man should be when He created Adam. He is the pattern by which our lives must be molded to answer the end of our creation, or to become an "heir of God." He grew in grace and in the knowledge of the Lord. So must we. He learned obedience by suffering. So must we. "In all things it behooved him to be made like unto his brethren," that eventually his brethren may be like him. Can we say He became human that we might become divine?

Since sin and death have entered into the world, however, "life and immortality are brought to light through the gospel." And by the way of the grave and the resurrection comes immortality to those who die before the coming of Christ and the resurrection. Without the resurrection of the body man could not be clothed with immortality according to the teaching of the Apostle Paul. He said: "For the trumpet shall sound and the dead shall be raised incorruptible."

"For this corruptible must put on incorruption, and this mortal must put on immortality."

"So when this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

The purpose of God not being changed in His creating man, that man is to become "unto the measure of the stature of Christ," sin undoubtedly changed the program in some ways of accomplishing that purpose and we have now before us a comprehensive plan by which that purpose is to be carried out. The Apostle Paul stated that plan as follows:

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Yes the gospel of Christ is the plan. Because of sin the appeal is made to man in the good news.

That plan starts out with the position that since the fall of man his nature has been in opposition to the nature of God, and before man can reach the goal intended he should reach in his creation there will have to be a new man, a new creation, to come forth with a changed nature.

It was by the exercising of his will in freedom of choice that man brought upon the human race the tendency or nature that now governs the activities of man, so will it only be by freedom of choice that man can take on the new nature, or nature of God. The agency of man still remains paramount, God will not take that away.

Redeeming man from death and the grave is en-

tirely different than changing man's nature. Man has no power over death and the grave whatsoever. As far as his power is concerned, he perishes, as Paul says if it was not for the resurrection of Christ. It was only by the grace of God man is redeemed from death and the grave to stand in the presence of God.

In this redemption we see the wonderful love of God. Even though man chose death, went as it were against God, God's love did not become less. He still had the same love toward man as when He created him. He still yearned for the one he created, and loved him so much that He followed him in death, and to the grave, and brought him back to love him all the more. God can do no more than what He has done for man. He went the full limit, He gave Himself, He gave his all, And going the full limit there can be made no greater offering for sin than what has been made. Not but what God still is love and has a very compassionate feeling for man, but He can do no more than give His life, which He has done, as a loving sacrifice for the saving of His creation.

He who sees this great love manifested by God and remains cold and indifferent, thus treating in disdain that love, are coming very close to being in spirit with those who crucified the Christ. Are they not, in turning aside that love, "crucifying Him afresh?" and putting Him to shame? For love freely offered, as it is by the Master, spurned and rejected, is verily crucifying to the one offering the love.

Sin always has been and ever will be death, then in the atonement and redemption made for sin the sacrifice has to be extensive enough to cover all the sins committed by the human race from the beginning of time to its end. So we read that Christ "was a lamb slain from the foundation of the world." And will be a lamb slain to the end of time or till sin is destroyed.

Atonement and redemption for personal sins, seemingly, are only made available by our obedience to the Gospel of Christ. It is by obedience thereto that we become free from what is called the second death, which we bring upon ourselves by our own sins.

As stated before, according to the gospel plan there will need to be a new creation, a new man must come forth. This seemingly is made possible so that out of the old creation the new comes, by way of being "born again." Jesus being the voice of God upon earth said: "Ye must be born again." Man must be born again with a new nature, a completely changed nature before he can become an heir of God.

How can this nature be changed and man be born a new creature? When man becomes conscious of his own limitations and powers, that as far as he is concerned death ends all, and that he is utterly helpless about it, then it is that he becomes conscious of the fact that he must look outside of self for the answer. Based upon the testimony of faithful witnesses for Christ who being with the message the spirit of the love of God there he sees a gleam of hope, and cries out "men and brethren what shall I do to be saved." Seeing the love of God in thus offering to man the opportunity of becoming what God had in mind in creating him in asking "what can I do" it emphasizes the fact, that since man is master of his own destiny, in freedom of choice that it is only by following the plan of God

that he can become Godlike. "Jesus did it all" when it comes to the matter of opportunity. But Jesus can not make you into the image of God. He only gives you the plan, which he has, and only by your own choosing, accepting, and applying that plan to your life can you GROW in grace and in the knowledge of God, and become "like Him."

By thus exercising his will in freedom of choice man opens the door by which the help can come. Man only can open the door to his heart and soul. Thus he sees that in the plan of God he must submit his will to the will of God. In submitting to the will of God it becomes possible for the new birth by which man has a new nature, and becomes a new man in Christ Jesus.

In submitting our will to the will of God we humbly surrender ourselves to Him. That is the first step. We are making the soul ready for a new birth. We are now ready to die the old man of sin that there can come forth the new man of God. In this Jesus led the way. He took our nature and has led the way for us and said, "follow in his steps."

He answered the question to all that cry out: "What can I do to be saved?" His answer was, "Ye must be born again." How? "Born of the water and of the Spirit."

Just why our loving Father used the method of baptism of water and of the Spirit by which the birth of the new man is to come about we do not know. But since we believe that His way is the only way we can become what He wants us to be then only by doing what He has asked us to do in this matter are we submitting our will to His will, and without doing that it would be impossible to have the new birth.

To refuse to be "buried with Christ in baptism," or "born of the water," we show that we have not surrendered our will to His will, and our end will be the loss of God.

In refusing baptism of water as part of the new birth are we not displaying the same spirit the Pharisees and lawyers did in not being baptized by John? Jesus said, "They rejected the counsel of God in not being baptized of John."

If we believe in the wisdom of God we must believe that in baptism of water it is more than just a matter of getting wet. We must believe that in that act, that in that ordinance, when properly understood and believed, and submitting to it in the proper way, and in the right state of mind, that there will come to the one being baptized, a cleansing or purifying effect upon the heart and soul as no other act will have, thereby causing a condition of heart and soul by which the new birth can be accomplished. And further, that nothing else answers in its place in making ready the soul for the baptism of the Holy Spirit. To believe otherwise we question the wisdom of God. He was the one that gave the plan.

Since water is the greatest cleansing agent that is used by man, what could be used more appropriately as a symbolic agent, since God uses material things to teach us lessons, of cleansing the soul than the applying of water? If bread is used as a type of the flesh of Christ, which it is, and in the eating of it at the Lord's table we are in soul eating the body of Christ, then he who says that we do not need appropriate types to im-

press spiritual lessons upon the heart and mind let him discontinue the partaking of the bread and wine and teach its use as being non-essential. Then let those who do not believe in water baptism bring forth some other way that will better cleanse the soul for the baptism of the Holy Spirit. What symbol do they offer us?

What better symbol can be used to represent the burial of the man of sin, as we all must die to sin to become alive in Christ, than being buried in baptism? Since sprinkling or pouring neither represent a burial nor a resurrection, neither can it be considered baptism.

In the man being raised up after being laid in the watery grave what better symbol could we have that the man of sin has been buried and that he comes forth a resurrected new man to walk in newness of life? Can those who ignore and make light of water baptism suggest a better symbol? Let them show that their wisdom excels the wisdom of God. If they cannot do this then may they speedily repent, for by ignoring the baptism of water they are neither entering the kingdom of God nor allowing others to go in thereto. May they submit their will to the will of God. For it is the will of God that all mankind be "born again," "born of the water and of the Spirit." By such a birth our nature becomes changed, and we become the children of God and can reach that high exalted state, "heirs of God and joint heirs with Jesus Christ."

Since we cannot grow into the image and likeness of God without first being born sons of God it becomes very apparent why the teachings of Jesus and his apostles, as recorded, continually point to man being "born again." And they said that baptism was the method by which that birth could be accomplished.

God created us then for His pleasure. And His pleasure is fulfilled in bestowing His love upon His creation upon this earth in manifold ways. But He cannot bestow his blessings in their fulness only as our nature becomes like His nature so we can become "like Him." Only as we grow in grace and in the knowledge of God as Jesus grew and become like Him, can we understand Him. And to understand Him is to know Him. This is the end for which we were created, in the image of God. This is "eternal life" the greatest gift of God.

WHY SEPARATE?

By Apostle Wm. F. Anderson

"There is a way that seemeth right."—Proverbs 14:12.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:22, 23.

Jesus Christ came into the world to bring the plan of salvation, and to develop a people through whom he might be reflected to the world, and his anxiety was that those who professed to be his followers might be united.

During the years following 1925, there has been efforts put forth to bring about a better understanding of the purpose of the Restoration, and for a short time fol-

lowing that tragic period, a number of those who were hurt found refuge with the group located on what is known as the Temple Lot; and there seemed to be an effort put forth to bring about good will and peace, coupled with a righteous unity, and there was some progress made. Satan saw that that would not be in keeping with his program, so he set about it to thwart such a move, and during the years 1927, 1928, there came that which purported to be a "messenger," who called himself "John," who gave that which, supposedly, was instructions for the building of the Temple on the allotted land, and many of the people of the Church of Christ, as well as others accepted the instructions as from God. Plans were developed for the turning of the sod for the commencement of that work at the April conference of 1929; and it was done, but at that very conference the seeds of dissolution were not only sewn, but grew apace, and there was a marked dissension at that conference, and at that time there was a marked division within the conference, which was not overcome; and from the conference it spread until the whole church was divided.

Just a short time following that conference, a twelfth "message" was given by this purported "Messenger," John, and in that message the doctrine of rebaptism was introduced, the purpose of which baptism was for the "sins and traditions" of those of the past, while in a former revelation from this same source we were told that the Lord would not hold us accountable for the sins of others. Yet, now in 1929, ALL were accountable and must be rebaptized to rid themselves of the transgressions of others.

Dear reader, where in the Bible or Book of Mormon do we find that the Lord held anyone responsible for another's wrong doing?

I am not accountable for what my father or mother did, and surely that is just. I am not responsible for what Joseph Smith or those of earlier days did, or did not do. If they did wrong I was not a party to that wrong. I accepted the gospel in good faith, as a boy fifteen years of age. I believed the Gospel as taught in the Bible. I was baptized (born again) with the understanding that MY sins, (not those of my father) were to be remitted, and that I would receive the Holy Ghost through the laying on of hands. I believed that, and in sincerity went forth and was baptized on a cold day in January, fifty-eight years ago. I did receive the assurance that I was accepted of the Lord, and that my baptism was valid. I was told at that time that I would one day preach the gospel, and many other promises were given that have been literally fulfilled. I did not always live as I should. I wandered away and got into things I should not have partaken of. Yet, the Spirit of God and my love for the gospel did not completely leave me, and that same spirit led me back, and I was healed, not of a physical sickness but of a spiritual ailment. I did not have to be baptized even for my own failure to live up to the teachings of CHRIST. There is nothing to contradict this in the plan as presented by the Master of men. "One Lord, one faith, one baptism, One God and Father of all," "There is one body, and one spirit." "And he gave some apostles; and some prophets; and some, evangelists; and

(Continued on page 25)

The Standard Bearers

STORIES OF THE RESTORATION

The Plates Are Obtained

In our last story we told about why the young boy Joseph Smith was given to understand by the angel who visited him in his room, that there was a record hid in a hill near his home which told of the ancient inhabitants of America, and who they were, and it was because those ancient inhabitants were of the seed of Israel through Joseph his best beloved son, and how the jealousy of his brethren caused them to sell him into Egyptian slavery. We gave the Bible story surrounding the life of that wonderful man who looms up as one of the finest characters of Bible history.

In this story we will tell about the experience of the young prophet of our day, Joseph Smith, and the difficulties that surrounded him when he undertook to get the contents of those plates before the public.

Going back in our story, we are told that he first was permitted to view the plates in September, 1823, and we have given you his story of how they were found in a stone box near the top of the hill that he called the hill Cumorah, or the hill wherein they had been deposited by the servant of the Lord, Moroni, many centuries ago.

Joseph Smith tells us, however, that he was not permitted at that time to take them out of the receptacle in which they were deposited, but that if he remained humble that the time would come when he might; and he was instructed to visit this place at the same time each year until everything was in readiness for this wonderful work to come forth to the people of the world.

He did as he was told, and on September 22, 1827, he was told that the time had arrived for him to obtain the plates.

In the meantime Joseph had married a young lady by the name of Emma Hale, with whom he had become acquainted while working for a man in that neighborhood. This was in Harmony, Susquehanna County, in the State of Pennsylvania. The man's name by whom he was employed was Josiah Stool, and this man had heard a fantastic story about an old silver mine that had been opened by the Spaniards. It was to help him find this mine that he had hired Joseph Smith, with some others, to help dig for this mine. I insert this into my story here because it throws a side light on the wild stories that were soon afloat, after Joseph obtained the plates, to the effect that Joseph Smith was a money digger, and his finding of the gold plates of the record of the ancient Americans was made to be a part of his wild money digging schemes. It would have been fortunate for the story of the Restoration had Joseph Smith never been in any way connected with Josiah Stool's silver mine adventures. But, who was to foresee the effects of this simple bit of employment in a questionable enterprise, that Joseph himself had no interest in whatever, except as being the hired servant of this man Stool? Furthermore, Joseph was not alone at this work. A number of others had been hired by Stool, but

they never again appear in the story, because they made no claims to having been visited by a divine messenger with the news of a sacred record for the blessing of humanity, particularly the house of Israel.

Added to the above Joseph had become married and had assumed the responsibility of a home of his own, and so must work at whatever profitable work was offered. He was also in disfavor with his wife's parents, who were willing to give ear to the wild rumors that were set afloat at the news of Joseph having been intrusted by the Lord with a sacred record. This prejudice, however, wore away after a time, and they were willing to give the young folks some assistance in their work.

From here we will let Joseph Smith tell the story himself as it is recorded in the "Times and Seasons," the official church publication of the church in Joseph's day. This story is republished in the Searchlight for the years 1898 and 1899.

"Owing to my still continuing to assert that I had seen a vision, persecution still followed me, and my wife's family were very much opposed to our being married. I, therefore, was under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango County, New York. Immediately after my marriage I left Mr. Stool and went to my father's and farmed with him that season. At length the time arrived for obtaining the plates, the Urim and Thummim and the Breastplate; on the twenty-second day of September, 1827, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them: that if I should let them go carelessly or through neglect of mine I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected. I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I was done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than ever, and multitudes were on the alert continually to get them from me if possible, but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, 1838.

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family and about myself. If I were to relate a thousandth part of them it would fill volumes. The persecution,

however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county in the state of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township, Wayne county, in the state of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates.

"I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Sometime in this month of February the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows: "I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthon, a gentleman celebrated for his literary attainments; Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto me.

He then said to me, let me see that certificate. I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchel who sanctioned what Professor Anthon had said respecting both the characters and the translation."

The above account is a very interesting story, and a careful study of it reveals several outstanding points. First; why should so much attention attach to so simple a story as that which Joseph Smith had told relative the plates and their contents? If it were the fraud that the enemies of the work insisted that it was, it certainly would not require such relentless persecution and frantic effort to overthrow it. Frauds, then, as now, were rising and falling daily and attracting very little attention, and so would this have done, IF it were a

fraud. No, this was from God, and was the beginning anew of a special work of God in this day and dispensation of time, and the forces of evil knew it and so it must be destroyed if possible.

Second, Joseph speaks of the peculiar instrument the "Urim and Thummim" being found with the plates. I do not presume that Joseph with his limited knowledge of the contents of scriptures, which he himself acknowledges, even knew that such an instrument was mentioned in scripture; or if he did, that it was no longer known to the Jews on the eastern continent, nor still further that the last mention of it in the Bible was at a date that would agree with the story of the ancient Americans of whom the record is a history, and the time they were to leave Jerusalem, which was during the reign of Zedekiah 600 years before Christ, and so recorded on the plates. In our next we will continue this interesting phase of our history.

WHY SEPARATE?

(Continued from page 23)

some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith." Ephesians 4.

In considering the above instructions, they have been ignored, and instead of making an effort to come to an understanding, we find that there have been some of those who held office as above referred to that pulled away because things were not done just as they thought they should have been. Thus the division became more and more acute to the satisfaction of the Satanic forces, and to the hindering of the work delivered or intrusted to the church. I ask in all seriousness, would it not have been better to have sought the Lord together and ask for enlightenment? Oh, there were those who will say, "I did seek the Lord and received instructions to the effect that I should withdraw from the Church of Christ, located on the Temple Lot." Yes, we will agree that perhaps such purported revelations were received by some. Yet, is it not possibly true that a person MAY receive revelations according to their desires? Not from God, but from a deceptive source? We surely have not forgotten that Satan can "transform himself into an angel of light." In fact, is there any man of our time that is above the possibility of being deceived? Personally, I would dislike very much to conclude otherwise. I am reminded of a statement made by the Apostle Paul, "Let he that thinketh he standeth take heed lest he fall." It is not wise for us to think ourselves above being victims of the evil forces. Hence, does the Spirit of God tend to divide His people, or does it tend to unite?

We now have three divisions that have gone directly or indirectly from the Church of Christ, (Temple Lot), all of which have accepted the re-baptism doctrine, yet these three divisions are far from unity. Three distinct churches or organizations have developed. Then, how much has the so-called Fetting revelations brought about unity? All three of these groups claim to believe all of the "messages," yet are not agreed. There is something said in the scriptures about the shepherds that scatter the flock. Just, then, who is it

that is guilty of dividing or scattering the flock? Surely such a charge cannot be laid at the door of the people on the Temple Lot, because at NO TIME has that people driven any out for other than transgressions of their own.

It is true that the members of the Church of Christ have not always seen eye to eye. Sure, there have been differences of opinion, and bitter feelings resulted, dissatisfaction on the part of some, and yet does any of this destroy the truth as revealed in the teachings of Christ on two continents? The church has taken the wise position that any purported revelation that does not harmonize with the Bible or Book of Mormon will not be accepted. I ask, to what extent does the two books teach that I or anyone else must be baptized to rid ourselves of the sins and traditions of those who have preceded me?

When trouble arises, is it an evidence that apostasy has resulted? Apostasy is a complete and full departure from the tenets of the gospel and not something outside of those teachings. Because I may refuse to believe a so-called revelation, or regard it as unreliable, does not necessarily imply that I am in apostasy.

Much stress is laid upon the Fetting messages, yet we have not found anyone who has had actual testimony on all of them. Yet many have accepted them without question. Added to this, the arbitrament of time has proven most, if not all, of them to be unreliable. If the first were right, then the twelfth is wrong, for it is a contradiction of the others, and in a still later one it is claimed that the Lord established the church anew in 1929. That surely is out of harmony with all that preceded it, and it also destroys the entire restoration and shows conclusively that Satan has more power over some than the Lord has. Scripture has told us that the Lord would set his hand again to gather his people, and the restoration movement fills the bill there according to prophecy, and the setting up of a new church would destroy the force of the first.

Following the crucifixion of Christ the seeds of apostasy were evident, and the apostles refer to it in various ways, yet we are told that many years passed before the entire church was rejected. And now there are some who would have us believe that the Church of Christ now, went into apostasy almost over night. My observations show me that, in the main, the ministry of the Church of Christ teach the gospel of Christ, as it is contained in the two standard books of the church. The Fetting messages NEVER did become a standard. They were received on their merits and left to the arbitrament of time, and the arbitrament of time has NOT vindicated them. On the other hand they HAVE spread confusion, distrust, and contention throughout the church, and separations have resulted.

If the Fetting revelations were, or are, true then why three separate churches believing the same messages? Why not just **one** church?

The claim is made that the church was established anew in 1929. If we examine carefully that claim we will find it out of harmony with facts, as there was no church established during 1929. The separation took place in October of that year, but there was no new church established. True there were some baptisms

in the Kansas Street Church, and those who participated in that move were in rebellion against the majority of the church, but the claim that a new church was set up at that time will not hold water. Re-baptism had been practiced before that time, even though Otto Fetting and others had called a conference for the purpose of getting church sanction to their interpretation of the re-baptism matter, yet without waiting for such sanction, they went ahead and practiced the doctrine, thus being in opposition to their own decision.

The doctrine of rebaptism is false, and is a complete contradiction against the teachings of Christ and his apostles. Referring again to Paul in Ephesians 4, where he says, "ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL." If Paul spoke the truth then the introduction of re-baptism is wrong, and no kind of reasoning can make it right. If the re-baptism under Fetting was correct, then where does the re-baptism of Nerren and Long come in? Surely brethren we ought to be able to see that there is something materially wrong, and that the forces of evil have wrought havoc among us.

Did God authorize all of this separation, or have the forces of deception been at work? Men HAVE been deceived all along the line, hence, why condemn now if some are deceived? Should there not rather be an effort made to bring about the uniting of the forces, rather than to continue to separate and scatter?

Many years ago there was much contention within the ranks of the Reorganized Church in a certain district, and the Lord spoke and among other things said, "Tear not down another's structure, hoping thus to build thine own." Those who accepted the doctrine of re-baptism did seek to tear down, and did succeed to a large degree. Then later, others withdrew, because the majority at a conference resolved that the Fetting Messages were unreliable, and it was because, taken as a whole, they are VERY unreliable. They have brought contention, and separation, and now MORE separation. All of those who have followed the Fetting idea, are now separated into different groups. I ask, which are the apostates? Nerren re-baptized himself before he began his group of separatists. Again I ask who are in apostasy? Dear reader, can we not see the confusion and disruption that has and is resulting?

Internal strifes in a church are not a sign of apostasy. During the days of the early apostles there was strife within the church. Yes, even while Christ lived there were dissensions, and some left off following him. Peter denied that he even knew the Christ. The apostles all went back to their nets, and had to have the personal contacts with the resurrected Christ to revive them, yet they were not considered apostates. The rejection of the "Fetting Messages" does not constitute apostasy. Apostasy would have to be a departure from the original tenets of the gospel, or that which was adopted as standard in the church. This has not been done by the Church of Christ (Temple Lot.) The introduction of that which is foreign to the teachings as contained in the Bible and the Book of Mormon would constitute apostasy, and I ask, Who was it that did that? It will be for each one to answer for him or herself, and as we give answer today, so will we meet it in the day of judgment.

Satan has sought the destruction of the restoration, since the boyhood of Joseph Smith. He is still working at the same job, and the Church of Christ, (Temple Lot) has been torn and tossed, and is still being torn. False revelations are still being foisted upon the church, and as a result, more confusion and heartaches. When men become ambitious and want their own way, and present what they claim to be revelation for the purpose of bolstering their ideas, confusion and distrust is sure to follow.

Is it possible that we are going to continue in the same course, or are we ready to consider the wish of the Master, "That they all may be one"?

The Lord has said to call a SOLEMN ASSEMBLY. Oh, but says one, that has been done. I take the position that there can be no solemn assembly where ill-will and hardness exists. Where lightness of speech or manner exists. There must be unity in love and righteousness. A complete separation from all frivolous or excessive laughter. Solemn means just what it implies. It means fasting, not feasting, and fasting means more than just going without meals. In fact, a person may fast, and not refrain altogether from food. There is much to refrain from in fasting.

May God help us to learn more fully His way and walk therein, and not try to follow the paths mapped out by men. "How oft would I have gathered you as a hen doth gather her brood," said the Master.

Oh, that we would seek to gather instead of scatter. The hope of the Restoration lies on the Temple Lot. There the gathering is to be, or there is the place of the gathering. I close with the appeal to all who really love truth to pray, and that without an idol in your heart that God will manifest Himself in no uncertain terms. Pray that He will give us more of His Spirit, that we may be drawn together.

THE FRUIT OF THE SPIRIT

Through the Advocate we have tried to consistently convey to our readers the idea that the great angel's message of these latter days was in reality all that the Bible indicates would be included in that message. That it was in reality a full and complete restoration of the gospel of Jesus Christ, which gospel, Paul says "is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek, for therein is the righteousness of God revealed, etc." Which thing being a fact, and all the scriptural texts making reference to it as being a return of that gospel in all that the term would imply, it naturally follows that it is a divine thing, a spiritual thing; and its object being the salvation of the souls of men, it cannot, in itself, have any mission that might be called temporal or material.

However, we wish to be understood as realizing that since we are living in a world of humanity, that we constantly contact material things, both for our own well being, and also for that of our fellow man, and hence while under any and all circumstances this very fact shows that temporal things are merely "helps" or adjuncts to be used for the furthering on of the cause of Christ, they are the incidents necessary to human existence and experiences, yet form no part of our real

mission to our fellow man, for the salvation of souls. Our proper use of them marks the standard of our Christian conduct.

Christ admonished his disciples to take no thought on temporal things, because he indicated that when they faithfully carried out his instructions as to their ministry their temporal needs would be forthcoming. We hear him saying, "Seek ye first the kingdom of God and His righteousness and all these things will be added unto you." Another translation reads, "Seek first to build up the kingdom of God and to establish His righteousness," etc.

Under the above proposition we have little need to go into past ages to find evidence of the realization of the fulfillment of these promises. Every missionary of the great restoration of these latter days, who has taken God at His word and gone out faithfully knows that he can trust God for his temporal needs. To this day the missionary experiences of our frontiersmen in gospel service are the most interesting of topics. And the MOMENT an individual accepts Christ and is baptized into Christ, HE IS A STEWARD, and no amount of organizing under various schemes of Utopian ideals of men will ever make him any more a steward. This then being true, our study along this line merely brings us to the question of what NORMAL Christian conduct is.

Paul gives the idea in his letter to the Galatians as follows, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Galatians 5:22, 26.

The above makes it very clear what a Christian character should be like, and the moment I have been baptized into Christ, and have put on Christ, the fruit of the Spirit should begin to manifest itself, and I should begin to grow as a child in Christ Jesus. I then AM HIS STEWARD, and MY ALL is then consecrated to him, so that in my association with my fellowmen, I shall manifest to them the kind of character Christ himself would do. Hence, since I am still human and still in need of temporal things, and my brother is also so in need, the only way I can manifest the fruit of the Spirit, is to love my brother as myself, and I will cease to be earthbound, such as I would be if I was operating under some fixed law of temporalities as a part of the gospel economy. I presume that when the city of Enoch was translated it did that because the inhabitants had reached that condition of righteousness that they gave absolutely NO thought to their temporal means, because the moment they did, their condition of equality would cease. In short, as in their case, equality is the natural result of a consecrated heart. It is the result of spirituality having reached its perfect work in the human heart. Just as the missionary who goes out with no other object than to win souls to Christ need give no thought to his temporal needs, because we all know they will be cared for, and that does not mean that he need not make sacrifice, because Christ himself did that, and so, because this is not our per-

manent abiding place until cleansed and made new, we will seek for the city whose maker and builder is God. And, on the other hand, with the Psalmist we can say, "yet have I not seen the righteous forsaken, nor his seed begging bread."

Righteousness is the key that unlocks the flood-gates of God's goodness, and makes a temporal Zion a reality, and man may organize and institutionalize to the end of eternity, yet he will never find Zion until he has become "pure in heart." One of the brethren in coming to the Church of Christ from one of the other groups was informed of the Lord that He, the Lord, had rejected that particular group because of their sins and their follies and their "system-making."

There is a beautiful story told about two Judean brethren. One of them went out in the eventide and looking into his brother's fields was disappointed at what he thought was the meagerness of the harvest, and so he thought he would increase it by sheaves from his own. He was not thinking of self impoverishment. He was thinking of his brother's need. He was under no fixed law of temporalities, he merely sensed, in his heart his stewardship. It so happened that the other brother did the same thing and one evening they met, each laden with sheaves for his neighbor, and the narrator tells us that when those two met on their mission of love, that God was there. Yes, and Zion was there. Zion is the natural and logical consequence of godly living. It is not the cause of righteousness, but the result.

In the Book of Mormon we are also told that they that labor in Zion shall labor for Zion, for if they labor for money they shall perish. What can this mean except that our only motive in temporal things must be the upbuilding of the spiritual kingdom of God for the salvation of souls, and not as a part of our divine mission. And if that be true, we need give it little or no thought.

Ananias and Sapphira were not destroyed because they kept a part of their property, but because they lied; and that too, as Peter told them, they had lied to the Holy Ghost.

When the Church of Christ reaches that condition of righteousness that they will forget about temporalities only as a means to further on the cause of Christ, because we still live in a world of temporal things, and will realize and know that the gospel has indeed been restored to the earth, and Christ made present again on earth, then will scism, division, and factionalism fade away and be forgotten, and love and peace will reign and Zion will not be far distant.

We accept the philosophy of "all things common" as outlined and mentioned in the Bible and Book of Mormon, and as relating to temporal things as being in full accord with what we have said here.

LETTER TO A FRIEND

October 10, 1943.

Dear Sister: This being the Day of Rest, I am relieving myself of life's toils, and make reply to our letter of recent date. I can think of no way to approach the question of Christian Faith only to refer to that which I find written in The Book. That has been my guide and monitor for a lifetime. It seems mentally impossible for me to give but little credit to ideas, theories, beliefs, or doubts which do not harmonize with what is "written." That was the weapon of security and safe protection which our Master used when He was confronted and attacked by Satan as recorded in Matthew 4: In the three attempts that the devil made to tempt Jesus, he defended himself with the words "It is written." I was very solemnly impressed with that manner of defense fully 50 years ago when listening to a sermon by Joseph Luff. The sacredness and security of that defense has never left me. Also, the Foundation of every valid argument advanced by men of the Restoration has rested upon and been vindicated by the idea and fact that every point of our Faith and Doctrine was (is) in harmony with what is written in the Book.

As men in support and defense of the Restoration of the Primitive Church of Christ, there was no other possible line of reasoning that should support our claims—which of course will apply to every point of faith and doctrine. In the church established by the Christ it is safe to conclude that every needful idea, every true point of doctrine, was recorded and "written" in the gospel plan. Surely nothing was taught in the primitive church that was untrue, and not a valid part of the divine chain of gospel principles was left out. It would seem equally fatal to remove one link from the chain as another—since it is logically true that one link (each link) holds the chain together as well as another.

The six principles mentioned by Paul in Hebrews 6 has been vigorously defended and insisted that each principle be included today in our restoration philosophy as a component and essential part of the saving plan of salvation.

Ministers of the Restoration have had a continual tussle with other churches for leaving out and refusing to believe each and all these "six principles." The item or idea of the virgin birth of Jesus, begotten by the Holy Ghost, is a matter of record, it is thus "written."

And I freely record my opinion that it should be as fatal and critical to leave out baptism, laying on of hands, resurrection of the dead, or any one of the links in the gospel chain as to challenge what Luke has written about the divine conception and birth of Jesus.

In our human effort to measure any and all of these divine questions from the standpoint of human reason, there may be much difficult in arriving at correct conclusions. A great many worldly philosophers have had that trouble. By reading the 8th chapter of Romans we find rather clear statements as to who is entitled to this divine guidance, and by what means; and also by reading 1 Cor. 2 chapter. These explanations seem correct and true.

The facts justify the statement "That there are two

worlds, or two realms, one the physical realm, the other the spiritual." We must be guided by the spiritual realm or flounder in human failure.

So many things are recorded that are really hard to believe I do not see how human reasoning alone can solve the problems. If our faith is not influenced by divine power, it must be a fact that we do not have divine guidance.

The promises recorded in the Bible, and especially in the New Testament, many of them are looked upon today with much doubt and question. It would be a long list to refer to them all. My ministry in defense of the Restoration commenced in 1893. There was much strong opposition then to the promises recorded by Mark 16: "These signs shall follow them that believe." To accept these promises with the aid and skill of human reason would be very difficult. Can we accept human reason alone to explain how Peter and John healed the impotent man at the beautiful gate? Will human reason clear the mystery of how Lazarus was raised from the dead by the words of Jesus when he said "Lazarus come forth"? Oh, there are so many references, too many to record in this letter, but, my dear brother, I want you to **believe**—not in unreasonable things, but to believe in the **power of God**. You should not question or doubt **his power**. When God sent the angel to Mary the great clock on the dial of time was pointing the hour when according to the divine drama a miracle was to be performed—a virgin was to conceive and bear a son—and it was so.

People's manner of thinking becomes a habit—a habit fixed in the mind; after it becomes fixed, we are guided and controlled largely by that habit. So after all, we do need a good supply of human reason to guide in the right way, whatever is or has been our manner of thinking, that becomes the guide to our conscience. Our conscience becomes then subservient to our fixed manner of thinking; so that we educate our conscience instead of allowing our conscience to educate us—our mind. Conscience, therefore, is not and cannot be a safe and true guide.

I have much confidence in the "written word"; without which we should be left with the conflicting vacillating opinions of the "living oracles." In such condition there would be no value nor safety in what is "written."

Now I have written this letter with good feeling and keen desire for a unity of understanding. By long years of labor and study I am fixed firmly in favor of spiritual direction, rather than by human reason alone, and a misguided conscience.

In the sacred bonds of friendship,
RICHARD M. MALONEY.

November 28, 1943.

Dear Brother:

Your letter of October 28 in reply to mine of October 10, was at my home when I returned from a two or three week labor to northern Oklahoma and southern Kansas November 8, one day in advance of the day of celebrating my 82 birthday. That was a real day of joy, of course it was a few days before Thanksgiving Day, but I was just as thankful on that

birthday as any other day. My three daughters of this city ganged up and furnished a lovely surprise dinner, including several cards of greeting and some choice presents, one a beautiful tie, same color of the shamrock, and a first class hat, same color. I feel dressed up. That was on November 9; then the next Saturday we met Mrs. Maloney at the depot to welcome her on her return from Washington, D. C., where she spent 18 days visiting our children, and sightseeing the grandeur of our National Capitol. My good health, hope, and joys of life continue to this day, and that furnishes a good supply for which to be thankful.

Now referring to your letter, I must assure you of my sincere appreciation of the kind, gentle, friendly attitude and spirit of the composition. You furnish splendid evidence of your kindly agreeable nature, and that has a high value wherever it is located—I hope I may never forget that.

Well there are a few things in your letter that should be DOCTORED—perhaps some oversights, or forgotten ideas:

On the first page of your letter and the first part (10½ lines) you refer to two fishermen: One who said: "I saw a lobster that weighed five hundred pounds." The other man said, "That was unreasonable." They made a bet of "five dollars" he could prove it. A certain day was set to make the test. The man who claimed he saw the lobster secured four affidavits that his story was true, but the other fellow said, "Produce the lobster; affidavits are not lobsters, no affirmation is proof." The idea and demand to "produce the lobster" belongs to a certain kind and class of thinking and reasoning. The "demand" may seem convincing and conclusive to the one who makes it.

About 45 years ago I was faced with just such a "demand," I had heard of a pair of men (brothers) who were noted as "atheist." I had never talked with such men. I wanted to hear what they would say. They told me plainly they did not believe there was any such thing as a God: I replied in support of my faith "That there is a God." And like your fishermen, he demanded that I "**Produce Him—Produce Him.**" He would not give credit or respect to affidavits—"Produce your God." In my opinion, such demands are outside the circle of sensible or valid reasoning. Not long ago I heard a report of a preacher who met with such a man, who did not believe in a God. The preacher retaliated and declared, "You have not got any mind to think or reason." "Oh yes I **have.**" The preacher demanded, "Well **produce it**, let me see it."

The value of affidavits—which is supposed to be classed as testimony—is valuable in all courts of justice. Even circumstantial evidence has been regarded as reliable and convincing when agreeing with itself. That was the opinion and conclusion of the great English lawyer, Blackstone. "False affirmations" and conflicting testimonies coming from the coran or other unbelieving nations cannot impeach or destroy the testimony of valid witnesses who walked and talked face to face with the Christ. The value of proof is in the person or jury who hears the testimony.

Paragraph 2 of your letter is of minor importance and is partly answered in the lines above.

Paragraph 3 makes reference to strong testimony in favor of the virgin birth coming from the Catholics. Well, yes; but that does not invalidate the testimony coming from others. For many years I have heard: "That truth is truth wherever found, on Christian or on heathen ground." So I should conclude that the testimony coming from the Catholics does not damage the case.

Paragraph 4 of six lines can only be considered as a plea or excuse for changing your mind on some things you believed in the past. That cannot effect the truth of any question on either side.

On page 2, paragraph 3 lines: "All things possible with God"—"I neither affirm or deny because I do not know. I believe in God." Well, so far, so good, but these are good words of Jesus: "Ye believe in God, believe also in me." To believe in God surely means more than to "believe that He is," but also a rewarder of them who "diligently seek him."

On page 2, paragraph 2, refers to my reference to Joseph Luff. Your comment is that "what he believes and what he says, are no positive proof." Then you inquire, "Just when is an argument valid." I like that inquiry, it is valuable. I reply with firm conviction: Argument is always valuable, it is always valid. When you wrote the word "argument" you might have been thinking of controversy, contention, or loud oratory, fierce discussion and debate. All that might be raging like a prairie on fire, with no line of argument in it. My understanding of the word argument, and "whwen it is valid," is every time it is used as argument. The best scholar and authority I know of in our nation has furnished us with the true meaning of words in the English language. The **Mr. Noah Webster**. He says, "argument: the explanation of a fact." If our talk or words does not explain "a fact" it cannot be classed as argument. It might be a fascinating sound or oratory or rhetoric; or a mess of contradiction or subterfuge, but none of that can truthfully pass for argument. When any one backs away and refuses to engage in argumemnt, he may be entering the cane breaks or the swamps of delusion.

The next paragraph on page 2 (6 lines), refers to the primitive church, and the "Church Restored." Yes, there was some conflicts and mistakes in the **Church Restored**, but those mistakes did not abrogate the divine authority by which the Restoration was founded. Therefore "My Baptism" in the Reorganized Church was valid in spite of mistakes. That idea speaks in favor of the mercy and justice of God not to reject the whole works because of some blunders of individuals.

Referring again to page one, paragraph 4, on the bottom line you say: "The fact that I believed things in the past is no reason that I must continue to believe them now." I must congratulate you for that statement—it cannot be improved. And surely you will permit me to declare, that that is what I thought in 1924, and 1925, when I was awakened to the fact—according to the New Testament pattern—that there was no mention of a First Presidency **anywhere in the book**. During the past years I had spent over 30 years in supporting the Doctrine of the Restoration; had often wondered where that First Presidency idea was born. I never made any effort to knock the idea out of the

church. I had a full right to learn and discover my mistake. The New Testament does not support or mention such an office in the primitive church tas a First Presidency.

Now let us refer to page 2, paragraph 8, it says something about "A chain." Refers to the writings of James. Well, I said something in my letter to you about a chain—but surely our ideas or comparisons to the "chain" do not harmonize—and then you have charged James wrongfully. **This day** I have read every line, slowly and carefully, in "James general epistle" and nowhere could I see the wording you furnish in your letter. You—referring to James: "He refers to the commandments as a chain that if you break one link, then you are guilty of breaking all of them." I cannot help but regret that you made that mistake, because it does not correctly represent what James said. "Breaking **all of them**," surely refers to the links in the chain, or all the commandments in the law. I must agree with you again; to accept the wording i your letter, as you say: "That is not consistent and neither is it just." Your conclusion there is correct. I think James intended to say "That if we should break **one** commandment, we would be guilty of breaking the law." Your comment is right and correct—"in our courts we would not hold a man guilty of murder and of all the crimes in the book if he is charged with theft." I hope you will cling to your good "respect for James" and not charge him unjustly.

On page 2, paragraph 9, next to the last, I very kindly request that I pass that by; let Matthew, Luke, and all the others solve that question of genealogy to suit themselves. I am firmly convinced of the value and divinity of the Christ, born of the virgin Mary as the **Only Begotten Son of God**.

In the closing paragraph of your letter you use these words: "No use to pursuing this subject any further"—"We are friends and if I have my way about it we will remain friends." That expresses good thinking and good words. I promise to help in that line all I can. Again you say: "God must be just and cannot condemn any one for being honest." That statement is carefully worded—there is something needed there to decide as to whether or not God will save a person merely because he is HONEST—no matter what his ideas or belief or conduct may be. There is a long list of promises recorded to those who will believe.

Truth is the motive power to release us and free us from all manner of entanglements of sin and bondage. It will require more than **honesty** to put us in possession of the facts and enable us to KNOW the truth from falsehood. The condition of the world's people, divided as they are, is strong evidence of that fact.

I have one more line of doctrine that I should love to submit, just to make a valuable and sacred donation to what I call a BASIC OR FUNDAMENTAL principle of the divine system of salvation, namely, **The Law of Choice**. The bill of rights in God's constitutional law. It is the law or provision that grants to every man "His own free moral agency." In plain words, permits him to do his own thinking from his own conclusions, and **believe** as he **pleases**. God gives him his choice: to believe or not believe—to obey or not to obey, and in the light of that law no man nor

any power, is permitted to ???!!!! or force us to obey. As far as **time** or **date** is concerned, that is the first and oldest law referred to in our sacred record.

In the third chapter of Genesis, 1, 2, 3 and 4th verses, we find these words (Inspired Translation): "And I, the Lord God, spake unto Moses, saying that Satan whom thou hast commanded in the name of Mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold, I send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me: Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I the Lord God had given him; and also that I should give unto him mine own power; by the power of mine only begotten I caused that he should be cast down and he became Satan." That primitive law is extremely sacred—for that same reason and purpose has the National Government and the States provided in their constitutional law the Bill of Right. That law is like a stone wall against dictatorship—or "Supreme Control" in the hands of **One Man**. But sometimes men climb over the wall, and usurps that authority and power—same as what Satan tried to do in the quotation above. I could not possibly submit and be willing to indorse the program of "Supreme Directional Control." That was adopted by the Reorganized Church in 1925. It is too much in conflict with all laws God has given for our guidance.

There is a poem which says in part, referring to God and his manner of dealing with man: "He will call, persuade, direct him right—in nameless ways be good and kind, but never force the human mind." That makes no provision for a dictator or boss.

I feel willing and contented to leave you to think, believe and decide all questions according to your "own free moral agency."

I hope to continue as your friend.

Sincerely,

RICHARD M. MALONEY.

1518 NW 44. Oklahoma City, Okla.

TAKE NO THOUGHT FOR THE MORROW

If strict compliance with the Savior's injunction was had today, three-fourths of our physicians would find themselves idle; one half of our jails would stand empty, nearly all of our lawyers would be clientless, and the sum of human happiness would be much increased. This statement may appear strong, yet it is

no stronger than is justifiable if one takes the trouble to study out and attempt to picture the conditions that would ensue from a practice of this precept. Some have thought that this command was applicable to the apostles only, but a consideration of the benefits likely to ensue to mankind, would militate against the idea that the Christ had reserved for the apostles this precept which would prove beneficial to all humanity. In the midst of our troubles and worriments of life, with the jarrings and clashings that go to form a part of our daily existence, in the midst of our efforts to change the current of events, and shape their courses to meet our needs, do we stop to consider that it is a sin in the sight of God to put out of our minds and from our hearts that trust in God, and his ability to care for us, which, if rightly considered, would render useless many of our plans for the future. How much of avarice would remain in us, if we were willing to take God at his word, and "take no thought for the morrow." To go farther: what would be the use of people skimping, scraping, and hoarding day by day, if they really believe that God would care for them, and that they have no real need of "taking thought for the morrow." Can we not say that avarice, stinginess, and all the different phases of miserliness, may well be defined as "taking thought for the morrow" that has prevented many a good man from being a faithful minister of Christ. It is a fear that men allow to enter their hearts, of what the morrow will bring forth, that prevents them from starting out in the world and preaching the gospel of Jesus Christ. If men could see the real purpose that the Savior had in view in issuing this command, they would be more willing to obey it; for he chooses to keep this commandment, in the place of "taking thought for the morrow," and making provision for the same, would exercise his faith in God, and look to him to supply all his wants and thus men's faith in God would grow. They would be more willing to trust him than they are today. It is an easy matter for us to trust God in spiritual things, but hard to trust him when it comes to temporal affairs. We are willing to trust the destiny of our souls, and our hope of eternal happiness in the care of God, yet, we commence to fear when our daily bread is under consideration, and find ourselves "taking thought," for bread, and "wherewithal we may be clothed." Is it not inconsistent for us to so willingly trust the Master with the more precious things, and fear to trust him in the minor matters.

Many a tired head and aching heart finds no rest through the long and weary night, because they allow the phantom of "tomorrow" to rise above them, and drive slumber from their eyes, and rest from their forms. Would it not be better for us at the beginning of each day of our lives, to ask the Master to help us bear the

difficulties of the coming day and leave the morrow to the disposition of his providence, having that trust that the God who supported us this day, will not be absent when we are in the midst of the trials on the morrow. Many a life has been shortened, and many an early grave has been filled because people have vitally injured themselves through worry and "taking thought for the morrow." Many sweet tempers and sunny dispositions have been spoiled, many a lovely companion has been marred, many a happy home has been blasted through the results of people "taking thought for the morrow."

The mad pursuit of wealth with all its attendant heart-breakings and disappointments, is but a phase of "taking thought for the morrow." Even the thief may be said to be "taking thought for the morrow" when he appropriates the goods of others to supply anticipated necessities. "Sufficient unto the day is the evil thereof." Let us take less thought of the morrow and rely for help on that great Father who has ever befriended us; who has comforted our hearts in afflictions, and lightened the burdens when our strength was unequal to the task. Let us remember that we are the objects of his creation: that his hand is over all the works, and that our ways are shaped for us by that over-ruling providence which proceedeth forth from the bosom of eternity.

This is not meant as a lesson in thriftlessness and idle abandon to chance, nor to relieve us from the responsibility imposed upon each one of us to be properly provident, but it is designed to be an appeal to our spiritual trust, and an urge to base all of our planning on a deeper and more sincere faith in God. It is so easy, and the world is drifting constantly farther into that spirit of self-sufficiency, to crowd our faith and trust in God completely out of the picture.

—○— DON'T WHINE

How many people in this world make themselves miserable, as well as those around them, with their never ceasing plaint or grievance, oftentimes fancied, sometimes real. It is right for people to object to that which needs correcting, and is possible of being mended, but many persons whine about the weather, the times, humanity's failings and scores of other things, which all the whining in the world will not alter.

Some housekeepers keep up a continual cry during the raining and muddy weather, because some dirt will get tracked into the house and yet it keeps on raining whenever it feels like it, notwithstanding the oft repeated whine. If a thing we dislike can not be changed to our liking, let us study how we may best endure it. Many people fall into the common error of imagining that their peculiar path in life is more thickly

bestrewed with hardships than that of others, and yet if we were able to know all things connected with the lives of our friends, we perhaps would discover that the burdens of life are more equally distributed than we had thought.

Let us believe that the over-ruling hand of Providence shapes all our ends, and if, in the distribution of burdens, we appear to have more than our neighbors, believe we have received the greater portion, because we have greater strength and ability to bear than has he.

How often in prayer and testimony meeting does the whine make itself heard. Christians should not complain of their lot, but should do their best, from day to day, and trust the great and all-seeing Father to so order their ways for good, and though our paths may be thorny, let us, like the saints of old, rejoice in tribulations, feeling to praise God that we have been thought worthy to endure for Christ's sake.

By all means keep the whine out of prayer and testimony meetings. Who is that cannot tell of some blessing received? And how much more strengthened we feel when we hear of the goodness of God than we do when a whine is emitted.

THE SEARCHLIGHT.

—○— OBITUARY

Lena May Macomber

Lena May Pratt was born at Miservia, Iowa, December 19, 1887. She was the daughter of George W. and Amanda Jane Pratt.

She died at the home of her daughter in Grand Rapids, Michigan, November 14, 1943. She was married January 4, 1904, to Mr. Frank G. Macomber, at Jamestown, North Dakota.

To this union was born fourteen children, ten sons and four daughters. Three sons preceded her in death, and there is left to mourn her departing, her devoted husband and seven sons, and three daughters, thirty-three grandchildren and a host of friends.

Sister Macomber accepted the restored gospel in 1937, being baptized by Elder L. E. Welch, and remained a faithful member of the Church of Christ to the day of her death.

Funeral services were held November 17, 1943, at the Edgerton Community Church, with Elder C. W. Morgan in charge. Interment in Elmwood Cemetery, Cedar Springs, Michigan.

—○— NOTICE

To the Michigan Members of the Church of Christ:

As a result of my prolonged illness, which has kept me out of my mission field, I hereby announce that I am asking Elder Wm. Postma, of 407 Tonia Avenue N. W., Grand Rapids, Michigan, to act as my representative in Michigan, as his circumstances will permit, until I can again be with you, which I trust will not be later than the early Springtime.

J. E. BOZARTH,

Missionary in General Charge of Michigan and Eastern States.