

Zion's Advocate

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

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At Nightfall

If I have planted hope today
In any Christless heart;
If someone's load has lighter grown
Because I did my part;
If, haply, I have caused a laugh
That chased some tears away;
And if tonight my name be named,
When someone kneels to pray;
I claim my day has been well spent,
Not lived in vain, and I'm content.

If cup, or crust, or covering
Has been dispensed by me;
If I have helped the weak to stand,
Or warmly clasped some tired hand
In friendship it may be;
Or if some lonely little child
Has known my comradeship and smiled;
Though humble I may be, I know
I have been helping Christ and so,
Serene, I lay me down to rest,
Just glad that I have done my best.

—Selected.

CONTENTS

Editorial	Page 50	The Kingdom of God	Page 58
* Letters	Page 52	A Letter to the Saints in Wales	Page 63
All Things Common	Page 54	Obituaries	Page 64
The Standard Bearers	Page 56		

ZION'S ADVOCATE

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Editorial

CHARITY

"Though I speak with the tongues of men and of angels, and have not charity, I am become **as** sounding brass, or a tinkling cymbal, and though I have **the gift of prophecy**, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed **the poor**, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether **there be** prophecies they shall fail; whether **there be** tongues, they shall cease; whether **there be** knowledge, it shall vanish away.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

"For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Corinthians 13.

Thus far in our editorials we have discussed Faith, and Hope, and now we will examine this wonderful chapter on Charity. Webster defines CHARITY to mean, "The good affection, love, or tenderness which men should feel toward their fellows, and which should induce them to do good to, and to think favorably of others: benevolence: liberality in thinking or judging: liberality in giving to the poor: whatever is

bestowed gratuitously on the poor for their relief: alms: any act of kindness or benevolence: a charitable institution: an hospital."

We have given Webster in full, yet by a careful comparison with his definition, and the definition given us by Paul in the Corinthian letter, we are led to see that Paul went even deeper, and makes charity to mean the "Pure love of God in the heart."

From the viewpoint that the Apostle Paul evidently wants us to have, of the principle of charity, little is left to be imagined, as to what a genuine, true Christian character really is. The generally accepted idea of charity as extant in the world today is the giving of alms, or helping the needy; but Paul discounts that idea by mentioning it, and saying that if we did all of this and had NOT charity, it "profiteth nothing." And, this could also be done with the best of intentions, and yet fall short of Paul's idea of charity. It is possible that a charitable person might himself be destitute and so have nothing to give; and just here it might be observed that if all property were held in common, NO ONE could exercise charity in that regard according to Webster. Furthermore, there is nothing in Paul's statement that is designed to show disapproval of the giving of alms, but he reasons that such alms-giving MUST be because there is the pure love of God in the heart.

Some of our religious contemporaries, who do not believe in present day prophecy nor present day miracles, have made big capital out of the statement that, "whether there be prophecies, they shall fail; whether there be tongues, they shall cease"; claiming that this scripture provides against any enjoyment of such things **now**. But, this thought is refuted by the further statement that, "whether there be knowledge, it shall vanish away." It would therefore be logical to conclude that if the statement that "prophecies" should fail, and "tongues" should cease, means that they were not for this dispensation, then it would also throw "knowledge" into the same category. Besides, we are also told that, "though I had all faith so that I could remove mountains, and have not charity, I am nothing." Could we by any stretch of the imagination believe that Paul was discounting the principle of faith?

No, in all of this wonderful chapter, Paul is simply reasoning with reference to man's incapacity when left to himself, to even be a Christian. We are Christians WHEN we have the "pure love of God in our hearts," when we have real charity. This is proven by the statement that, now, we "prophesy in part." And he says we only "know in part," but there is a time coming when that "which is in part," shall be superceded by that which is perfect. That perfect conception of all things has not yet been given to man. It was not given in Paul's day, because he says so. Yet in those days they had the gifts of prophecy and tongues; so may we, when we live the gospel life as we should. God does not change, nor is he a respecter of persons. And if He is no respecter of persons neither could He be a respecter of dispensations, because if He were that, He **would be** a respecter of persons, according to the age in which they lived.

One very striking feature of Paul's analysis of **charity** is the characteristics that he ascribes to the principle of charity. Listen to this, "Charity suffereth long

and is kind: charity envieth not: charity vaunteth not itself, is not puffed up, doth not behave its unseemly, seeketh not her own, is not easily provoked, thinking no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Then the whole thing is summed up that "charity NEVER faileth."

Now, how can charity manifest all of these wonderful attributes? Charity is a principle, not an individual, who can act and be acted upon. No, but the individual who possesses charity of the kind Paul speaks about WILL manifest ALL of these attributes. Now what are they? First "envy." What is envy? Again we appeal to Webster, and he tells us that "envy," means "Pain, uneasiness, mortification, or discontent, excited by the sight of another's superiority or success; a feeling that makes a person begrudge another his good fortune; malice."

Well, we think we see what Paul is referring to here. He lived and ministered among weak erring humanity the same as we are doing today, and well did he appreciate what envy would do in the disruption of any organized body, including the Church of Christ. Going over our history from the beginning of the restoration, we find that there has been no more potent agent of evil than this thing called envy. In enumerating the perils that should be in the latter day, and in his letter to Timothy, Paul mentions the fact, "that men shall be lovers of their own selves," as being first in his list of perils, and envy is the very soil in which the seeds of selfishness will find root. Today, envy has done more to scatter the saints of God into warring factions than any other one thing. "The work is growing; peace is being developed, but I have a hobby, and I cannot see my peace-loving brother enjoy peace and tranquillity, so I insist that my brother MUST agree to my hobby, or we cannot work together. I envy him his love of peace and so I get uneasy, and malice begins to sprout and I will soon make him and myself both unhappy." There may be times when it is wrong to let "well enough alone," but that is not true when the saints are making spiritual progress, and the church is at peace. The only time that the peace can be justly disturbed is when a real error has found its way into the fold, and the membership becomes innured to it. To constantly agitate and try to start something new and untried, has ever been the bane of the people of God in every age. And selfishness and envy has ever been at the bottom of it.

"Charity vaunteth not itself." Again Webster tells us that to "vaunt" means "To boast; to talk with ostentation; to brag; to glory; to exult; to display or put forward boastfully." Well! well! Are there any folks among us doing that now? If not we should be at peace and tranquillity, and the church should be moving forward. BUT, "my hobby is the panacea for all of our ills. Just let the church try it and they will learn that this is so," we boastfully proclaim. But charity has no such characteristic.

Oh, what a wonderful lesson there is for us all in

this sermon of Paul's on charity. Not being "puffed up," not "behaving unseemly." What could that mean? It means according to Webster again, "indecorous; indecent." Well then how many of us really have genuine charity?

"Seeketh not her own, is not easily provoked." Seeketh not her own. Does this mean to imply that we should be shiftless, and not care for our own? Hardly, but it could mean that we should not be arrogant in our assumption of ownership, and that could be of anything, even an idea. If we love our brother as ourselves, we will not seek to surpass him in possessions, but will give freely of OUR substance. And then there would be no need of discussing the idea of being "provoked." True charity could not be easily provoked, but would be longsuffering and kind to all.

"Thinketh no evil." Well, as a man thinketh, so is he. We are the sum total of our thoughts, that is why Paul in his Philippian letter admonishes to think upon virtue, honor, beauty, truth, and holiness; because what we think, we ARE. Thought, crystalized, becomes action; action, crystalized becomes habit; and habit is us. So if we think no evil, we will not be evil; and my thoughts are my thoughts, when I make them so. Transient ideas may flit through my mind, and they may be of every kind; but unless I welcome the thoughts which are evil, they ARE NOT my thoughts, until I harbor them and make them my thoughts. Is this charity? Yea, verily!

"Rejoiceth not in iniquity." In this world of today we see war, bloodshed, vice of every kind, and a condition where "men's hearts fail them for fear." And ALL of it is the result of iniquity; and none of it NEED be. But, evil men revel in iniquity. They make war, and in making it they use every instrument of cruelty and barbarism that the ingenuity of man has been successful in inventing; and when a group of ministers of the gospel, in England and the United States, protests the slaughter of babes and the helpless in the name of lawful warfare, other ministers cry them down as interferers with "our war effort." Where should the church of the living God stand on this question?

"Rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." Rejoiceth in the truth! Well, while it seems to be fleeting in this old wicked world of ours, truth still IS, and we may find it and cherish it if we will; and then it will become the pearl of great price, the brightest gem, in the diadem of our spiritual experience. True happiness cannot be attained either here or hereafter without it. "Bearing" and "enduring" seem to merge into the same idea, but "hope" becomes the bright star just ahead beckoning us on to higher and better things, when the world shall have been chastened into a recognition of God.

Then can we truly say that "Charity never faileth." It is the love that never dies, even though the whole world perish." Faith, Hope, Charity, these three; but the greatest of these is Charity."

B. C. FLINT.

EASTER

Easter Sunday in Independence dawned cloudy and threatening after a night of storm and rain. However, it soon cleared away and a beautiful day was the result. It was spent by the saints on the Temple Lot in a manner well fitted to a celebration of the sacred event it commemorates. The morning service was a commingling of sacred Easter music and a very consistent appeal to the proper exercise of faith, delivered in a sermon by our aged brother, Gomer T. Griffith, who, while still connected with the Reorganized Church, has shown a friendly spirit to our people, and his effort was a fine old type gospel message, and there was a large attendance out to the service. The evening sermon was by Apostle James E. Yates.

So much by way of matters of local and general interest. We feel that a little treatise on the subject of Easter observance itself might be of interest to our readers. It is a festival that is observed by all Christian people, yet does not always fall on the same date each year.

On the subject of Easter the Universal Encyclopedia has this to say:

"Easter, the annual festival observed throughout Christendom in commemoration of the resurrection of our Lord Jesus Christ. The word EASTER—Anglo-Saxon, EASTRE, EOOSTER; German, OSTERN—like the names of the days of the week, is a survival from old Teutonic mythology. According to Bede it is derived from EOSTRE, or OSTR, the Anglo-Saxon goddess of spring, to whom the fourth month, answering to our April—thence called **Eostur-monath**—is dedicated. This month Bede informs us, was the same as the "Mensis-Paschalis," when "the old festival was observed with the gladness of a new solemnity." There is no trace of the celebration of Easter as a Christian festival either in the New Testament or in the writings of the apostolic fathers."

That it has, therefore, developed to the beautiful service that it has among all Christian peoples is to the credit of the so-called Christian churches of the last several hundred years.

Letters

The following very interesting letter was written by Apostle A. M. Smith to his niece, Sister Inez Davis, of Independence, Missouri.

It is such an interesting account of conditions under which Uncle Sam's employees are laboring up there in that far flung army base, that we feel that the readers will appreciate it. It reads like the early accounts of the breaking open of our own western frontier when it was known as "the wild and woolly west."—The Editor.

February 25, 1944.

Dear Inez: Well, the birthday seems to have been quite a day for me, (and Uncle Sam but they say the Air Mail is a losing game for him), so I guess I am the only one that came out on top. I don't know how many cards found their way up here, but there were a lot of them and they are still coming—received two today. It was pretty fine. Heard from a few I never have heard

from before; even Nettie sent me one and most all of them had a few lines of news with them. It is not necessary to say they were quite welcome and served to break this endless grind of seven days a week, ten hours a day (for a while before it got so cold it was eleven hours). One can scarcely understand just what a grind that is till they have tried it for a month or so and I have now been at it over four months with only one day, Christmas, off. Especially is this true when there is absolutely nothing to break the routine. I have not sat down in a chair for over four months—there are none here.

This is an isolated spot here where the camp is, one hundred and nineteen miles from any town, so there are not many who go to town after work. It is only ninety-six miles by dog team, but none of us have any dogs, still some of the men lay off and go to the bright lights, and this northern city really has the glamour all right. Most anything anyone can ask for. It is a wild town, lots of money and they sure expect you to furnish your share. A hair cut and a shave costs you four dollars. And an ordinary dinner will cost you two dollars at the cheapest eating joint in town. It is still quite a frontier town, with gold and fur and fish as its chief employment.

I don't like the winter weather at all; gets pretty snappy when it suddenly drops to 62 below, and when it goes that low it takes a long time for it to get back up even near the zero mark. And it can drop so fast. It went down over 40 degrees in three hours one day. The result: you always go to work prepared to see it hit the bottom.

But I sure am glad I came up here. The trip was a real experience. It is not necessary for me to tell you that I naturally enjoy a trip of most any kind and especially if it takes me through new or strange places. And this one sure did both. You have been as far north as Winnipeg, so from there on it would be new to you. I know you, too, would enjoy it only perhaps some of the rough spots might have jolted you some. I would like to take it all over again some time in my own car, so I could stop and **see** when I wanted to.

From Winnipeg to Edmonton, we rode through a vast prairie country, with strips of timber along the streams. As we passed along the farms gradually grew bigger and the buildings and towns fewer. But as we approached this city the population increased and so did the signs of prosperity. At Edmonton where we stopped several days, we were housed in regular Army barracks and ate at the company's mess hall. Here they sure treated us to the very best. The bunks were clean and the eats the best I ever had in a public place. Yet there they gave us the first real idea of what we might expect up here, and the law of the Yukon was before us almost everywhere we went, "Only the strong may live." But even at that, only a very few became a bit frightened and turned back.

Here we received our special equipment (sleeping bags, felt shoes, overshoes, extra heavy pants) with instructions what to purchase in the way of clothing, so we spent one day shopping in the city. I found Edmonton a splendid place to buy what we needed and so far it has proven to be a very reasonable place. I like

Edmonton fine, and the surrounding country as well. And while it was late October their wheat and oats were just coming out, and they sure grow fine grain up there, and lots of it.

When we left Edmonton, the train was packed, and to accommodate our bunch they hooked on an old coach forty years behind times. The seats were the old style non-reclining type, and the lights were coal oil lamps. The coaches ahead were modern and they had a first class diner for which I was quite grateful before they reached Dawson Creek which was the end of the railroad. This trip took us through more fine country up along the shores of Lesser Slave Lake, and through Peace River which I have longed to see for so many years. You remember I started for this land once, and if I were a few years younger I sure would land up there somewhere. Of course I saw plenty of signs of wild game and that would help some with me. Twenty-six hours on this trip. Dawson Creek was our next stop. This was a hustling little spot. It had been just a wide spot in the highway, (no, I should say trail), till the highway hit it. Three construction companies that I know of used this end of the railroad as a base and starting point. When I reached there it was quite cold already, although it was only the middle of October. One whole block had burned some few months before and every available man was working to rebuild it. (Canadians only.) The opposite side of the road (or street) had also been rebuilt and the old log buildings pushed back in the rear. Here I tried to get my shoes repaired a bit. They gave me a card with a large number on it and was told I could call for them in two weeks. Well, I did not leave them when they said the bill would be \$3.00 for a pair of rubber heels. I just went to a store and bought another pair. Dawson Creek is really on the border of the wild and wooly. Mining (gold) and trapping is about all they had ever done for a living. Some farming, but the land here is poor and the weather is generally tough. Good drinking water is hard to find since it was shipped in and sold by the jug. Here I made the acquaintance of a taxidermist who had a collection of the finest furs I ever saw.

We stayed here a few days. Then one evening, (14th of Oct.) in a Northwest Command Bus, all night we traveled on hard wooden seats, and at times when we went up some of those high hills, up where the timber ceased and the snow began, we were sure cold. We were not bothered by stops at small towns, for there are no such things, but about every fifty miles or so we would have to stop at the Army Control Post. We had two drivers and they were relieved and another pair took over about every one hundred miles. All day Friday we continued to travel up and down the mountains and across mountain streams. One can scarcely realize the size and scope of this country till they take a trip in an Army Transport bus. No stops except to get a bite to eat and coffee, and that at Army Posts. Friday and Saturday nights, the same, timber (Spruce and Poplar), mountains and streams. Most of us were now too tired to enjoy the scenery much, besides we had grown used to it by now. Over nine hundred miles of this.

Saturday afternoon we stopped at an Army Post for two or three hours while they worked on the motor. It was the most desolate place I ever saw, high up on the side of the mountain near the timber line, but the tops of the mountains towered high above us. Mountains of blue shale as barren as an ash heap, but the barracks and mess hall were on the banks of a small lake and stream; as pretty a lake as one could ask—the water clear and cold, and not a fish in the whole lake. Even the Spruce trees along the shores looked ashamed of themselves.

I was struck by the vast amount of fine spruce timber, and could not help but think of the vast amount of pulp, paper and what not, lay up in those Canadian Rockies, and wonder if this highway would bring about as big a change here as it had in the States. Should it ever be open to traffic, what a place to spend a vacation. This is a paradise to the hunter and fisherman.

Sunday we reached Whitehorse. Like Dawson Creek, this place boasted a railroad. It, too, was the interior end of a railroad, a narrow gauge road that ran through the hills (and that is really a fact; one tunnel over a mile long), around curves, and places where they have actually built the track and fastened it to the sheer side of the mountain, but it is an outlet to the Pacific Ocean. Shagway being at the other end of the road.

Whitehorse is a very small place but really important. Here we saw quite a display of Canadian troops. Whitehorse is situated on Lewis River, swift and deep. It empties into the Yukon a short distance from town, they say, but in fact it is many miles. Whitehorse saw some wild days during the gold rush. Here is where Soapèy Smith lived and was killed. They are proud of such stories as are told of him and his days. Whitehorse is over nine hundred miles from Dawson Creek, through the mountains and across muskeg swamps, a rough unfinished highway.

At Whitehorse we again find great activities, big construction companies, but it would be a dead hole if it was not for subduing the wilds, but I am not soldier enough to see the advantage. Of course they form connecting links in the chain of air bases from the States to Alaska. But this is not only the end of a railroad, but nearly the end of the highway.

So after eight days here we were loaded into a plane and flew the rest of the way to Fairbanks, over the mountains this time. Hundreds of miles of wilds; it really was quite an experience. This trip can be made by bus or transport only during the winter while the swamps and rivers are frozen over. Plenty of log cabins here too.

Many nationalities seem to be here, including some Indians and Eskimos. The Indians look like they might have Jap blood in them, nothing like the southern Indians. The Eskimos are too dirty and greasy to tell what they look like, but after talking to the missionary to the Eskimos who has lived with them for twenty years I am convinced the Christian faith is working a

(Continued on page 63.)

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.

ALL THINGS COMMON

During the past few years much has been written and said about the above subject, with a view of putting it into operation in the church; and all being supplied from a designated place, called a storehouse.

The church has not adopted or taken kindly to such a move, and so we are as yet following the usual course. The main cause, no doubt, is that very few, if any, of the church folks have anything more than for their own actual needs, and nothing to lay on the so-called altar.

The advocates of "all things common" refer us to a period just following the ascension of the Christ. We are told the people sold all their possessions and had "all things common" and none said aught about their possessions. It might be well to examine the conditions that existed among the people of that day. Let us turn to Acts 4:31, 32, "And when they had prayed, the place was shaken where they were assembled together; and they were ALL FILLED WITH THE HOLY GHOST" (Emphasis mine—W. F. A.) "And the multitude of them that believed were of one heart and of one soul." There is no group of the Restoration at the present time that can measure up to the above; we see the very opposite, and men are bent on getting their ideas across no matter what the majority may say.

But let us read a little farther. "Those who were possessors of **lands** or **houses** sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." A question just here, Do we find any place where the people were commanded to "sell their lands or houses," or any other possession, or was it a spontaneous move on their part?

Let us glance at the next chapter and the first few verses, where we have the account of a couple that sold their possessions and came to the apostles to lay the price at their feet, but they had kept back a part of their holdings, and thought to deceive the apostles; but Peter was able to detect their lie. And Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and keep back part of the price of the land? While it remained was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." Reading further you learn the results. That couple had a right to their possessions; no one had told them to sell or give, they were pretending to follow the other folks, they were not condemned for the keeping of the portion but because they had lied. No one had asked them to sell and lay all at the apostles' feet.

We find by reading in the 6th chapter that "all things common" was not a lasting condition, for we read that the Grecians murmured against the Hebrews, because their widows were neglected in the daily ministrations. The apostles suggested the choosing out of seven men to look after the temporal needs of the needy.

That which we have been considering seems to have been somewhat of a general church matter, at any rate the apostles were somewhat in the lead, or at least they were considered, and they were seemingly made custodians of the possessions, and not by their request, but rather it was forced on them. It was not done by a "special conference" of one or more local churches, or individuals endeavoring to force it on the people. As the writer views it, the apostles accepted the move by the people because of the earnestness of their hearts. Sure, God blessed them, the church grew in numbers, and "all things common" began to fade away. In the beginning they were all of "one heart and soul." They were carried away with a sentiment, sold all they had, and leaving themselves no visible means of support, in other words impoverished themselves. It might have been possible that those who were made custodians did not have the necessary business ability to make it a success, thus failure.

If such a move is to be made in our day, we will necessarily have to get into the condition the people of Peter's day were in, we must be of "one heart and soul" (mind) that being the first qualification; Love our neighbor as ourself. Equality cannot succeed without it. We do not measure up to the standard set, so the foundation for "all things common" has not yet been laid. We must not get the cart before the horse.

There is not much unity or oneness of heart in the Church of Christ today. Rather the opposite. Special groups endeavor to put into operation movements before the entire church has reached the standard set.

The church adopted the advice offered by the apostles of the day or time in which the people "sold their lands and houses" that they should "choose out seven men." That has been done by the church, and the temporal or financial arm of the church has been placed with them; yet we find they have not had any part in the introducing of such a move. Let us make haste by going slow. Be not disturbed by any matter that might find its way into your home that is not sponsored by the apostles as a whole and the bishops. Let us first aim for the standard of "one heart and soul" and "love thy neighbor as thyself." Equality or "all things common" will never be a success unless such a condition prevails.

Going now to the Book of Mormon, I would like you to read Alma 1:28, 37 very carefully. Here we have

a very fine example of generosity. They who had, imparted to those who had not. Some we gather had more of this world's goods than others, and those who had, imparted to those who had less, or not sufficient, for their needs, not through some central place or special individual, but each gave as he was able to those who were not so favorably situated.

Book of Commandments 44:34, "Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborer." Also read Doctrine and Covenants 75.

As we scan the pages of history we find there has always been rich and poor, and in the church when righteousness prevailed, those who had helped those who had not, whether "bond or free" (in the church or out) each imparted of his substance according to that which he had to the poor and needy, the sick or the afflicted, not through some organized group as it suited them, but every man had the right and privilege to give when and to whom he pleased, as he was able. A free will contribution from one to another. "And because of the STEADFASTNESS of the church they began to be exceeding rich, having abundance of all things whatsoever they stood in need." Alma 1:43, 45. "And thus in their prosperous circumstances they did not send away those who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished;" you might read on through the 47th verse.

Did it apply only to those who were within a certain group, or did it apply to those on the outside also?

The writer does not object to the procedure just referred to in Alma or in Acts 4 and 5, but contends that the conditions that prevailed among the people of those days must prevail today, or we cannot realize what they did. We must be of "one heart and soul," (mind). Loving our neighbor (brother) as ourself. We do not have that condition today, rather the opposite prevails. Hate kills, love makes alive. Contention is the order of the day in the Church of Christ. It must be overcome ere we can realize any semblance of "equality."

There are very few of the members of the "Church of Christ" who have a great deal more than sufficient for themselves, and God does not expect us to give our all and depend on some organized group to get sufficient for our needs. We are a long way from even having laid the foundation by which to establish the "Cause of Zion," "One heart and mind."

Let us rather strive to purify our lives in accordance with the teachings of Christ, be a "peculiar people" "peculiar" in our standards and ideals of life, discernable from all other people because of our righteousness. A sincere, earnest, God fearing people, shunning as the Master has said "the very appearance of evil," not given to lightness of speech or the telling of obscene or light stories, or even give credence to them from others. Keeping our thoughts, our words and our acts on a higher plane than those who do not make such stupendous claims as we do.

Let us go a little farther. We turn to Mosiah 11:153, 154, "And there was a command throughout all the churches, that there should be no persecutions among them, that there should be an equality among ALL

MEN; that they should let no pride nor haughtiness disturb their peace; laboring with their own hands for their support."

We do not find anything in the above to indicate that there should be a central place of distribution, and that all must pool their resources. "Equality" can exist without some particular organized group to direct it.

If all were laboring for their own support having their needs supplied by self, why the need of so much agitation for a condition called "All things common." Surely if we were sufficiently converted, if one of our number were in need, the rest of us would come to the rescue, and would not covet that which another had.

We turn now and consider another period. We call your attention to 4th Nephi 1:1-19. I will not attempt to write all the verses, but touch a few of the high points. You, dear reader, may read and consider carefully the verses referred to. You will note that there was PEACE among them. Contention was not known; no rich, no poor, in other words there was "equality" existing among them, not a special organized group. They were living the gospel law, they were of "one heart and soul," "each loving his neighbor as himself." "They waxed strong" became "an exceeding fair and delightsome people." "They walked after the commandments which they had received from their Lord and their God, continuing in FASTING AND PRAYER, and in meeting together oft, both to pray and to hear the word of the Lord."

"And it came to pass there was no contention among all the people in all the land, but there were mighty miracles wrought among the disciples of Jesus." Verses 11, 14.

"And it came to pass that there was no contention in all the land, because of the LOVE OF GOD WHICH DID DWELL IN THE HEARTS OF THE PEOPLE," "and there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness"; verses 17, 18. "And surely there could not be a happier people among all the people who had been created by the hand of God"; verse 19. This does not fit the church of today.

Thus we gather from our examination of the histories of the past that in each case where equality prevailed that the prerequisites in each instance was the same, implicit obedience to all the commands of the Master.

If you will now turn to the Doctrine and Covenants you will find that the doctrine of "lay all on the altar" had rather a bad taste. The debts of the Presidency had to be paid, a house for them to dwell in; and thus we see the perverting of the system to the providing for a certain group. Read it and get the full force of the thought. "All things common" through any organized group carries with it danger of just that thing. We first must become fully converted before we are ready or worthy to establish such a condition.

In the face of that which we have considered, let me ask: just how close do we as a church come to measuring up to the standard needed to establish equality or "all things common?"

A people must be prepared for the coming of

(Continued on page 58)

The Standard Bearers

STORIES OF THE RESTORATION

The Witnesses

It seems that the Lord did not intend that the wonderful story of the ancient Israelites who inhabited the western continent and were called, in the Book of Mormon, the Nephites and Lamanites, who were descendants of Manasseh the older son of Joseph, be given to the world without bringing to the support of the Prophet Joseph Smith, a number of witnesses to bear witness to the truthfulness and divinity of this most marvelous work and a wonder. So three men were permitted to see both the plates from which the Book of Mormon was translated, and the angel who had charge of them, as well; also eight others were permitted to view and handle the plates. The experience of these men becomes a very interesting part of the restoration story.

After the plates were translated and the manuscript was in the hands of those whom God had designated should have part in bringing the published record to the world, as told in our last story, it seems that Joseph Smith had been promised that God would not leave him alone with a sole testimony of the truthfulness of the work. He therefore remained at the home of the Whitmer's near Fayette, Seneca County, New York, and there invited three of those whom he had been so intimately associated with in the work of translation, viz: Oliver Cowdery, David Whitmer, and Martin Harris, to accompany him to a place he had selected for the purpose of entreating God to give the promised blessing. Here we will let him tell the story: "Not many days after the above commandment, (this was the command with reference to the above desired blessing. Doctrine and Covenants, Sec. 17.—B. C. F.) was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery, and myself tried to obtain by fervent and humble prayer, the fulfillment of the promises in the above revelation that they should have a view of the plates. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired; and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises.

"According to previous arrangements, I commenced by vocal prayer to my heavenly Father, and was followed by each of the others in succession. We did not at the first trial, however, obtain any answer or a manifestation of divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before.

"Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold an angel stood be-

fore us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps his commandments"; when immediately afterwards, we heard a voice from out of the bright light above us, saying: "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

"I now left David and Oliver and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not prevailed with the Lord, and earnestly requested me to join him in prayer, that he might realize the same blessing which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again opened to me, and I once more beheld and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in an ecstasy of joy, "'Tis enough; 'tis enough; mine eyes have beheld; mine eyes have beheld," and jumping up, he shouted, "Hosanna," blessing God, and otherwise rejoicing exceedingly.

"Having thus, through the mercy of God, obtained these glorious manifestations, it now remained for these three individuals to fulfill the commandment which they had received, viz., to bear record of these things; in order to accomplish which, they drew up and subscribed the following document."

The Testimony of Three Witnesses

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come that we through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; where-

fore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

"Oliver Cowdery, David Whitmer, Martin Harris."

"The following day we returned, a cheerful, happy company. In a few days we were followed by Joseph, Oliver and the Whitmers, who came to make us a visit, and make some arrangements for getting the book printed. Soon after they came, all the male part of the company, with my husband, Samuel, and Hyrum, retired to a place where the family were in the habit of offering up their secret devotions to God. They went to this place, because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was, that those eight witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them. Of which they bear record in the following words:

The Testimony of Eight Witnesses

"Be it known unto all nations, kindreds, tongues, and peoples, unto whom this work shall come, that Joseph Smith, Jun, the translator of this work has shown unto us the plates of which hath been spoken which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which have the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken, and we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

"Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, Samuel H. Smith."

In view of the care the Lord here manifested, that his work, in bringing forth this wonderful record, should be well attested by so many witnesses, one of the outstanding evidences of man's doubting nature, and inconsistent attitudes comes to the fore. He will give credence to the most wonderful happenings of ancient times. Many of the Bible stories being as marvelous as this story of latter day revelations, yet those ancient stories are believed by all Christian people, and that too without any outside witnesses, as in the case of John the Revelator, on the Isle of Patmos. This wonderful apocalypse of St. John is received and credited on the lone testimony of the revelator himself. Why? Was it because, as one writer aptly has put it, "The human race is so fickle that they will believe a thing that happened so long ago that no one can prove that it did not happen, but when the same thing happens today the weird awfulness of it becomes apparent."

So, no sooner was it noised abroad that this wonderful work was in progress, than rumor with her thousand tongues, and fantastic imaginings began to work,

and mobs began to gather with a view to destroying the work. If the work was a fraud, it would soon have fallen of its own absurdity; so by their zeal to destroy, the enemies become mute witness of its divinity.

One amusing incident of this kind is told by the mother of the prophet. Joseph had made some affidavits, certifying to his right to a copyright in obtaining a publisher for the book and started to Palmyra to have them executed legally, when a neighbor, a Doctor McIntyre came in and informed the Smiths that a mob had formed and were waylaying Joseph on his journey. The doctor had himself been solicited by this mob to act as its leader, but feeling friendly to the Smiths declined to do so, hence his knowledge of their intentions. A Mr. Huzzy of Palmyra agreed to act as their leader. On the way from the Smith home to Palmyra, there was a strip of heavy timber about a half mile in extent, and beyond it was a field belonging to a Mr. Jackaway, and along this field was a fence, and the mob were perched on the fence posts, Mr. Huzzy in the lead. Coming to him Joseph took off his hat and good naturedly said, "Good morning, Mr. Huzzy," passed on to the next and did the same thing, and so passed the entire group. His nonchalance and lack of fear so confused the mob that they did not gather their wits and go into action until Joseph had passed well on his way unmolested, and left them perched on the fence like so many roosters gone to roost.

In our ministry, we encountered a more recent witness to the existence of the plates of the Book of Mormon. A very intelligent lady of our boyhood acquaintance accepted the gospel and remained a faithful saint to the end of her life. She had read the Book of Mormon and found it good, but the wonder about the existence of the plates troubled her as it had done so many others. One day while sitting in her home reading the Book of Mormon, there came over her an intense longing to know about the plates, and she prayed a silent prayer to God to make known to her, if it was his will, that the plates really existed. On dropping her eyes to her lap where the book had lain, she found in its stead the full set of plates, the same as seen by the three and the eight witnesses told of in this story. Tears came to her eyes and she lifted them in thankfulness to God, and like Martin Harris exclaimed, "It is enough, Lord; I am satisfied." The book then resumed its natural state, but she HAD SEEN the plates, and bore her testimony faithfully to that fact. And we feel that we may be safe in saying that doubtless she is not alone in having had this encouraging experience.

DON'T QUIT

When things go wrong as they sometimes will;
When the road you are trudging seems all uphill;
When the funds are low and the debts are high,
And you want to smile but you have to sigh;
When care is pressing you down a bit,
Rest if you must—but don't you quit.

—Nola Burr.

ALL THINGS COMMON

(Continued from page 55)

Christ. Are we making that preparation? Will we be that people? "Study to show thyself approved unto God, a workman that needeth not be ashamed."—Paul. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no case ENTER the kingdom of heaven."—Jesus.

We have the opportunity to prepare for the coming of Christ, but we will never accomplish it if we continue to contend or quarrel among ourselves. "Be wise servants, and harmless as doves."

May God help us to learn the need of seeing eye to eye, ceasing to contend over anything, but rather seek or strive for unity in righteousness.

Your brother in Christ,

Wm. F. ANDERSON.

(All emphasis in above article are mine.—Wm. F. A.)

THE KINGDOM OF GOD

By Orson Pratt

This one body into which all the members are baptized, is quickened and animated in all its parts by one spirit. The operations of the spirit in different parts of the body are various. "To one," says Paul, "is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (Verses 8, 9, 10, 11.) Paul has here, so clearly described the church of Christ, that none need be at a loss when they have found it. Every faithful member of the body of Christ possesses some gift of the Spirit. Every church now on the earth can compare themselves with this scriptural pattern; if they do not resemble the pattern, they may know at once that they are not the body or church of Christ. If they have no apostles nor prophets—no officers that can receive the word of wisdom, and the word of knowledge by the inspiration of the Spirit—if they have no member possessing the gift of healing—no worker of miracles—no beholder of visions or discernor of spirits—no speaker in tongues—no interpreter of tongues—if they have none of these members of the body of Christ, then they have nothing that resembles the pattern, and, therefore, they cannot possibly be the Church of Christ.

The body of Christ is wholly made up or constituted of the above named members. To do away with the least member there mentioned would produce a schism in the body, and it would be imperfect like the human body, with one of its members lacking. The body, or church, like the human body, would become more and more imperfect and mutilated in proportion to the usefulness and number of the above members that are done away. And when all the members or parts of the body vanish, it ceases to exist on the earth. It is an admitted fact that the greater part, if not all of the members described by Paul are done away, and considered unnecessary at the present day. And as the body or the church is nothing, separate and apart

from its members; therefore, where they cease, the body must cease also.

There are many parts of the human body that are essential to its existence, and without which, the body must inevitably perish, such for examples, as the mouth, the heart, the lungs, the stomach, the liver, the bowels, and many others too numerous to mention. Deprive the body of either of these essential parts, and all other parts will perish also. Two of the most prominent parts or members of the body of Christ are, "First, **apostles**; secondly, prophets." These may be considered the eyes and mouth-piece of the body. Take these away, and the body is left in total darkness without eyes to see with, or a mouth through which to receive the nourishment essential to its existence. If, therefore, only these two members were to cease, all the other members would speedily perish, and the church of Christ would cease to exist among men. The apostate churches have had neither of these members for upwards of seventeen centuries, therefore, during that time, they have had no eyes nor mouth through which they could receive light and nourishment.

If the mouth and eyes of the human body were to be destroyed, the human spirit would take its flight, and the body would soon become a mass of putrid corruption, sending forth a most offensive stench, engendering pestilence and disease, and affecting the health of all who should come within its nauseous influence. Such would be the fatal consequences attending the church should they so far depart from God as to lose inspired apostles and prophets, the first two essential and most important members which God placed in the body. If these members were taken away, the Holy Spirit, which is the life of the church, would take its flight, even as the human spirit flees from the mortal body, when its essential parts are destroyed. When the Holy Spirit takes its departure, the body, or church, is left in a lifeless state; all the miraculous operations of the Spirit cease.

In ancient times, after apostles and prophets ceased, the other members of the body began immediately to die for want of nourishment; the member possessing the gift of healing, the worker of miracles, the speaker with tongues, the interpreter of tongues, and all other members, withered away and died, leaving a mass of putrid corruption whose nauseous stench and abominable filthiness have spread forth a deadly malaria among all nations.

It is in vain for the apostate churches to endeavor to prove themselves to be the body of Christ, by pretending that they have one or two of the members still in existence; for Paul inquires, "**If they were all one member, where were the body?**" (Verse 19.) If every part of our bodies were destroyed, except hands and feet, they could in no wise constitute a living body; so, likewise, if every member of the church were done away, except professed teachers, and some two or three other pretended members of different functions, these could no more constitute a living church, than hands, and arms, and feet, and legs, could constitute a living man. The Holy Spirit would no more dwell in these pretended fragments of the church, which are

falsely said to still remain, than the human spirit would dwell in the hands, feet, or legs, after the rest of the body was gone.

Reader, would it not be marvelously strange to behold hands, feet, and legs moving, acting, and performing their accustomed functions after all the rest of the body was destroyed? Yet this would not be any more strange, than it is to see teachers and some few other pretended members, endeavoring to move, and act, and perform certain other functions, after nine-tenths of the most important and vital members of the church have been done away for centuries. As well might you undertake to retain life in an isolated human hand, as to retain life in teachers for centuries after apostles, prophets, workers of miracles, etc., have ceased.

Paul says, "The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you." (Verse 21.) But in direct opposition to this instruction, the apostate teachers of modern times say to the worker of miracles, I have no need of thee. And their **pastors** say to the speaker with tongues, and the interpreter of tongues, we have no need of you in the body. It matters not how feeble, or how much inferior in use some members are, when compared with others, yet none can be dispensed with. "Nay," says Paul, "much more, those members of the body, which seems to be more feeble, are necessary." (Verse 22.) If the speaker with tongues, or the interpreter of tongues, is considered a more feeble member, and not as useful as the prophets or apostles; yet Paul says expressly, that such **"are necessary."** Therefore, for a teacher or pastor to say that they are not necessary, is to come out in direct opposition to the scriptures.

How superlatively ridiculous it would be for the hands and feet to rise up in rebellion against the eyes, the mouth, the heart, the lungs, the bowels, the breast, the neck, and say, we have no need of you: we can get along without your assistance; you are all useless appendages to us, hands and feet: we can feel and walk without your help. And yet as a parallel to this, the teachers and pastors of our day have arisen up in rebellion to Paul's words, and have said to apostles, prophets, the healer of the sick, the worker of miracles, the beholder or discernor of spirits, the speaker with tongues, we have no need of you: we can get along without your assistance, you are all unnecessary parts of the body: you are perfectly useless to us pastors and teachers: we can perform all the functions of our office without your aid. Such has been the state of the apostate churches for the last seventeen hundred years. And such is the awful darkness that now reigns in their midst.

It is in and through the body or church of Christ that the Spirit manifests itself: "The manifestation of the Spirit is given to every man to profit withal." (Verse 7.) It is, therefore, by these manifestations that every man in the church is profited. There is as much necessity for these various manifestations now as anciently. Paul mentions in this chapter nine different gifts or manifestations of the Spirit. All churches which have not these miraculous manifestations have not the Holy Spirit; and without the Spirit they are none of Christ's.

The distinguishing characteristics between true

and false churches are so evident that none need be mistaken. The one enjoys the Holy Spirit with all its gifts, as set forth in the word of God; the others profess to enjoy the Spirit, but have none of the gifts and operations ascribed to it. The only way by which we discover that the human body is animated by the human spirit, is by its operations; so likewise, the method by which we determine that a church enjoys the Holy Spirit is by its diversity of operations or manifestations. If these cease, we have every reason to believe, that the Holy Spirit has departed also.

Among all nations, and in all ages of the world, whenever the Holy Spirit has been given, it has exhibited itself in supernatural gifts. These gifts were given, not only for the benefit of the church in this life, but to prepare them for still greater blessings in the world to come. It is altogether a mistaken idea to suppose that these gifts were merely given for the convincing of unbelievers. Paul says expressly, that the gifts which were given by our Lord after his ascension were intended for other purposes. "When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men." (Ephesians IV:8.) "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." (Verse 11.) These, together with numerous other gifts, were given, not merely to establish the truth of Christianity, but as Paul says, "For the perfecting of the Saints for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." (Verses 12, 13, 14, 15, 16.) By these declarations we discover the objects which the Lord has in view, by giving gifts unto men. One object is declared to be **"for the perfecting of the Saints."** It is very evident from the whole tenor of scripture, that unless the Saints are perfected they can never enjoy a perfect salvation. The only plan which Jesus has devised for the accomplishment of this great object, is through the medium of the spiritual gifts. When the supernatural gifts of the Spirit cease, the Saints cease to be perfected, therefore they can have no hopes of obtaining a perfect salvation. To do away from the church, apostles, prophets, and other gifts, is to do away the great plan which heaven has devised for the perfection and final salvation of the righteous.

The author of the epistle to the Hebrews urges upon the Saints the necessity of **"going on unto perfection."** (See chapter 6), but this would be impossible for those churches who have no apostles, prophets, and other gifts which Jesus gave after his ascension. Such churches could not "go on unto perfection," for they have lost, and continue to do away the very gifts which were intended to accomplish that object.

Has Jesus anywhere in his word told us that his plan of perfecting the Saints should cease, and that mankind would introduce a better one? If not, why then should we not prefer our Savior's plan in preference to all others? Why do away the powers and gifts of the Holy Ghost, which were intended, not merely for the convincing of unbelievers, but for the perfecting of believers? In every nation and age, where believers exist, there the gifts must exist to perfect them, otherwise they would be altogether unprepared for the reception of the still greater powers and glories of the eternal world. If there were no unbelievers on the earth, still there would be the same necessity for the miraculous gifts that there was among early Christians; for if the whole world were believers in Christ they could not possibly be perfected without these gifts, and hence they could not enter into the fulness of his glory.

It is, therefore, directly in opposition to the word of God for the apostate churches to declare that "the object of miraculous gifts was merely to establish the Christian religion, and that after that object was accomplished they were no longer necessary, and therefore ceased." The word of God declares they were **"for the perfecting of the saints"**; and, therefore, wherever there are saints, there the gifts are needed, not merely to establish the truth by supernatural evidence, but to perfect those who already believe.

Another great object which the Lord has in view, in sending gifts unto men, is "the work of the ministry." Without these gifts the "work of the ministry" never could be carried on; without inspired apostles and prophets the gifts of revelation and prophecy cease, and where these cease the work of the ministry ceases. The apostate churches have no more authority for taking away the gifts of apostles and prophets, than they have for taking away the gifts of pastors and teachers. There is precisely the same evidence for doing away the whole of the gifts, as there is for doing away a part and pretending to retain the others. "The work of the ministry" is clearly manifested in the scriptures. It is required to preach the gospel to all nations in the different tongues and languages of the earth. The ministry is required to receive revelations for the benefit of themselves and all the saints, reproving by revelation those who need reproof; comforting those who need comfort; forewarning the church of approaching judgments; pointing out by the spirit of revelation a way of escape; revealing doctrine and principle in relation to things both temporal and spiritual, and unfolding all things necessary for the perfection and eternal exaltation of the righteous. Besides this, the ministry are to lay on hands for the gift of the Holy Ghost, and for the healing of the sick, and administer all other ordinances of the church. Therefore, without the supernatural powers and gifts of the Holy Spirit the "work of the ministry" would cease, and when that ceases men cease to be saved.

Paul declares, as we have already quoted, that the gifts were given **"for the edifying of the body of Christ."** But the various bodies or apostate churches declare boldly, that the gifts are no longer necessary in this

age of learning and refinement. Now, say they, we can be edified by learned divines who have become eminently qualified by a long course of study in our great theological institutions. Now, they exclaim, we have a glorious substitute in the stead of the inspiration of the Holy Spirit. In the first age of Christianity, in the days of ignorance and darkness, the gifts of the Spirit were given to edify the church; but now, we have become so learned and enlightened, we need some better plan than the one devised in that day of ignorance; then they knew no better than to be edified through the gifts of the Spirit, but now we have sought out a plan far superior; then they had nothing but knowledge and certainty, and were all of one mind, but now we are blessed with the opinions and commentaries of uninspired men, all differing and contradicting one another, dividing us in our sentiments and doctrines. Oh, how great is the wisdom of our modern divines! How immensely superior are opinion and guess work to certainty and knowledge! Then they had nothing but direct revelation, the spirit of prophecy, visions, and the ministry of angels to guide them into the truth, but now we have advanced to the high and exalted privilege of being taught by men who despise new revelation and the gifts of the Spirit, and favor us with their superior opinions, and creeds, and articles of religion. Great is the plan devised by human wisdom, for the edifying of the church; God's plan can be dispensed with now as unnecessary. This is the language of modern Christendom if we are to judge from their opposition to the gifts which Paul says were given for the **"edifying of the body of Christ."**

That no one need be mistaken, and suppose the gifts in the future ages of the church to be unnecessary, Paul says expressly, that they shall continue for the purposes which he specifies, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This puts the subject beyond all doubt, and controversy; all can see that the gifts were intended as long as there was a church of the saints that needed perfecting and edifying. If the modern churches of Christendom have not attained to the unity of the faith and knowledge, to all the perfection and fulness of Christ, they certainly need the gifts until they shall arrive at that state. The period when the saints shall attain to the perfection and fulness of Christ is very clearly and definitely unfolded by the apostle in his first epistle to the Corinthians. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (XIII:8, 9, 10.) "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known." Verse 12.

Thus it will be seen that the gifts were not to cease until "that which is perfect is come," until we see the Lord face to face, until we know as we are known. Then tongues will cease, and the heavenly glorified throng will all speak the same language. Then prophesying in part will be done away; for the knowledge of

the future will be fully understood. Then knowledge in part shall vanish away, and the saints will know in full. Then the day of perfection will come, and all the saints shall enjoy the fulness of Christ, and see him no longer through a glass darkly, but face to face. Until that day of glory and perfection shall arrive all the spiritual gifts will be indispensably necessary, without which the saints can never attain to that great salvation promised.

Another object for which the miraculous gifts are given unto men, is to keep them from delusion. They are given that the saints "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The very reason the doctrines, creeds, and traditions of uninspired men who have craftily deceived them, is because they lacked the gifts which Paul says were given as an effectual preventative against such winds of doctrine. All churches which have not the gifts, are already deceived and deluded. If it were possible, these popular and learned impostors would deceive the very elect; but this is impossible, for the elect enjoy the gifts which will detect with the most unerring certainty every imposition, however plausible and popular it may be.

The Papist and Protestant churches of modern times, notwithstanding the greatness of their exceedingly great popularity, are impositions, under the pious name of Christianity, of the most glaring and dangerous kind.

Their cunning, learned, arch-impostors, have multiplied their followers to millions, and flooded all Europe and America with their pernicious doctrines. Thousands of the honest and unwary are annually led away by these fatal delusions under the false and vain suppositions that they are embracing Christianity. Instead, however, of embracing the Christian religion of the New Testament, they have only embraced some traditional forms that bear but a faint resemblance to it, while its miraculous powers, gifts, and blessings are entirely unknown among them, and, indeed, are considered as altogether unnecessary. Oh, apostate Christianity! Oh, modern Christendom! Thou, that corruptest all nations with thine abominations, and makest merchandise of the souls of men! Oh, that thou didst but know the day of thy visitation, the hour of God's judgments, and wouldst awake from the awful slumber of ages! But alas, thine eyes are closed, no more to be opened, until they are lifted up in torment, in the midst of lamentations, and woes, and miseries, and hopeless despair.

Seventh.—The rights, privileges, and blessings, promised to the faithful obedient subjects in a future life.

Eternal life is the greatest of all the gifts of God. It is a blessing promised to all the faithful subjects of his kingdom. The hopes of a future life of happiness that will never end, serve to comfort and cheer them through all the sorrows and tribulations of the present life. We shall endeavor to point out the nature of that eternal life, promised to the children of the kingdom. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3.) It is not enough merely to have a knowl-

edge of the existence of the Father and Son; but to know them aright is to understand their character, their attributes, their glory, and the nature of the laws which they have ordained for the government of all happy, glorified, and intelligent beings. Such knowledge, when once obtained, is eternal life. Eternal life is not merely to believe on the testimony of others in the existence and attributes of God, but it is to obtain something more than a belief; it is to obtain a certain **knowledge**. Such knowledge can only be obtained by direct and immediate revelation. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matthew 11:27.) All men can believe in the existence of God on the testimony of others; but no man can know God only by revelation.

Hear this, ye that deny new revelation, and fear and tremble for yourselves; for you can in nowise inherit eternal life, without knowing "the only true God, and Jesus Christ whom he hath sent"; and you can in nowise know them without you receive a new revelation. Peter did not obtain his knowledge that Jesus was the Christ, only by a new revelation. Jesus said to Peter, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee but my Father which is in heaven." (Matthew 16:17.) No man can know God unless "the Son REVEAL him." Hence, we can perceive that eternal life can only be enjoyed by a people who believe in, and receive new revelation. All others are in uncertainty and doubt, like the apostate churches, who do not believe in any later revelations than the New Testament, which plainly proves, that they have not attained to the **knowledge** of God, and therefore, eternal life is not among them.

But the children of the kingdom have a knowledge of both the Father and the Son through the medium of new revelation; therefore, eternal life is with them. Their happiness and joy in eternal life will increase as their knowledge of the glory, power, wisdom, and goodness of God increases; and this knowledge will increase only through the medium of new revelation. Hence the whole system of salvation and eternal life, and the increase of knowledge and happiness, are founded upon continued revelation to the children of the kingdom throughout all ages in this world, and in all worlds to come.

We have in this treatise briefly touched upon some of the most important subjects connected with the kingdom of God. We shall now proceed to give a summary statement of some of the leading arguments contained in the foregoing.

1.—We have endeavored to point out the nature and character of the great Supreme governing power of the universe, consisting of the Father, the Son and the Holy Ghost. The person of the Father consisting of a most glorious substance, called Spirit, which we have shown must have extension and parts, and consequently must be material. Without these qualities no substance could exist.

The Son is in the express image of the Father, and is also a material being. The same material body that was crucified and laid in the tomb, arose again. The

same flesh, the same bones were reunited by the same material spirit. This glorious compound of flesh, and bones, and spirit—all material ascended into heaven to dwell in the presence of the glorious personage of the Father, of whose express image and likeness he was the most perfect pattern. Therefore, from the description given of Jesus we are irresistibly led to the conclusion, that both he and the Father must appear, so far as it relates to form and size, very much like man. If then, both of these glorious personages are about the size of man, they must, like man, occupy a finite space of but a few cubic feet in dimension; and, according to the admitted truths of philosophy, no substance can be in two or more places at the same time, therefore neither the Father nor Son can, consistently with those truths, be in two places at once. Revealed truths never will contradict any other truths. The revealed truths contained in the Bible, inform us that God is everywhere, sustaining and upholding all things, and that in him we live, and move, and have our being. How can these important truths of divine revelation be reconciled with other admitted truth of philosophy which are equally certain? They can be reconciled in no way only by admitting the omnipresence of the Holy Spirit. This all-powerful substance extends throughout the material universe, uniting and mingling with all other matter in a greater or less degree, not absolutely filling all space, for then there would be no room for other matter, but like the rays of light or heat, existing in different degrees of density in different parts of space. By it all things are governed in the most perfect order and wisdom, according to the will of the Father and the Son. This view of the subject does not necessarily do away a personal spirit, acting in conjunction with the other two persons of the Godhead; for myriads of personal spirits could be organized out of the inexhaustible quantities which exist, and still an abundance would be left to govern and control the various departments of the universe where those personages could not always be present.

2.—We have clearly shown that apostles, prophets, and all other officers of the kingdom of God, must be called and ordained by the inspiration of the Holy Ghost; and that without new revelation these officers never could be qualified to perform the various duties of their calling. We have also proved that the officers of the kingdom have the authority to administer the word, the water, and the Spirit, according to certain conditions, and through certain conditions, and through certain ordinances in the name of Jesus.

3.—We have pointed out the great scriptural plan of salvation, and the conditions to be complied with on the part of man. These conditions are, faith, a humble repentance, an immersion in water for the remission of sins, the gift of the Holy Spirit through the laying on of hands and a strict observance of every other requirement of heaven, even unto the end.

4.—We have proved from the dealings of God with his people in all ages, that continued revelation is absolutely necessary for the well-being of the church, and for its existence among men; that new circumstances are constantly requiring new information from heaven, adopted to these circumstances; and that the church in

one age never could learn its whole duty from revelations given to the church in a former age.

5.—We have urged the Saints to cultivate such a disposition and character as would best correspond with the word and Spirit of Christ.

6.—We have clearly shown from the word of God that all the supernatural gifts of the Spirit, the miraculous signs promised to believers, and every blessing promised under the gospel dispensation, are all necessary in the church now, and should be earnestly sought after by all the faithful Saints; and that no church has any reason or scripture by which they can possibly suppose themselves to be the church of Christ, unless they believe in and enjoy these miraculous powers.

7.—The word of God, promises to all who faithfully adhere to the laws and ordinances of the kingdom, a paradise of rest, a glorious resurrection, an eternal life of happiness, and an everlasting inheritance upon the new earth, where they shall reign as kings and priests for ever and ever. These are the subjects which we have endeavored to elucidate in this small treatise. They are subjects with which every man throughout the world should be well acquainted, however imperfect they may have been set forth in the foregoing pages, they are none the less important.

The Almighty has decreed to rend and break in pieces all earthly governments, to cast down their thrones, to turn and overturn, and break up the nation; to send forth his messengers, and make a way for the establishment of the everlasting kingdom to which all others must yield, or be prostrated never more to rise. Awake, then, O ye nations, for with you, the Lord hath a controversy! His kingdom is now for the last time organized upon the earth; all nations are invited to become citizens; it is the only government of safety or refuge upon all the earth; it hath its seat in the everlasting mountains; its dreadful majesty shall strike terror to the hearts of kings in the day of his power! Awake, for troublous times are at hand! Nations shall no longer sit at ease! The troubled elements shall foment, and rage, and dash with tremendous fury! A voice is heard unto the ends of the earth. A sound of terror and dismay! A sound of nations rushing to battle, fierce and dreadful is the contest, mighty kingdoms and empires melt away! The destroyer has gone forth, the pestilence that walketh in darkness. The plagues of the last day are at hand, and who shall be able to escape? None but the righteous, none but the upright in heart; none but the children of the kingdom. They shall be gathered out from among the nations; they shall stand in holy places, and not be moved! But among the wicked, men shall lift up their voices, and curse God because of his sore judgments, and die. And there shall be a voice of mourning and lamentation unto the ends of the earth; for the cup of the indignation of the Almighty shall be poured out without mixture of mercy, because they would not receive his messengers, but hardened their hearts against the warning proclamation, against the gospel of the kingdom, and against the great preparatory work for the universal reign of the King of kings and Lord of lords.

SISTER FLINT WRITES AN OPEN LETTER TO THE SAINTS IN WALES

Dear Saints in Wales:

My mind often turns to you people, and we long to hear from you. I am sure there are many faithful ones over there. We often sing the hymns we all sang together, and in my mind's eye I can still see you and hear your wonderful voices raised in song, both in Welsh and English.

How we long to see you. I often think of Brother and Sister Beacham and their kindness to us, and can see ourselves sitting beside their fireside in the kitchen. And also our Sunday dinners usually at Brother and Sister David Jenkins, at Garden Village, after our morning service in the little chapel in Gilfach Goch. Also our weekly trips over the mountains to Trealaw, to Brother and Sister Edwards and Thomases.

We also remember with love the saints in Skewen, Pontyates, and Pontrydefen. We wonder how Brother Crouch got along in building their church building at Pontrydefen?

These and many more come to my mind while I write, and I think of you all and pray that God will deal kindly with you.

It will soon be eight years since we left you, and we well remember the parting at the station in Tonyrefail. The whole group were there from Gilfach to see us off and, Sisters Jenny Beacham and Louisa Jenkins went with us on the train as far as Cardiff; and before the train pulled out for South Hampton, to our surprise and joy our dear old Bro. John G. Jenkins boarded the train and wished us God speed. We also remember the grief manifested by our young Brother Cledwyn Israel when he bade us goodby at the Tonyrefail station. We wonder where he is today?

So many things have happened since then. This awful war has come upon us all, and Brother Flint and I have had our own troubles and sorrow, but we are still busy in the work of the Lord. It is perhaps for this reason I have never taken the time to write you; but this afternoon being Sunday my thoughts keep wandering to you saints over there and I just must write, and feel that I can better reach you all by committing my thoughts to the columns of the Advocate.

Our hope in the gospel becomes stronger with the passing of the years. All of the prophecies are being fulfilled concerning our time and that few would remain faithful, or as Christ said, "Will I find faith on the earth when I come?"

When I think of those who were just children over there when we left, I realize that in eight years they will have grown into manhood and womanhood. I hope and pray that they will retain their faith in the gospel. We greet them all and wish them well and would like to hear from them.

We sent Christmas cards to each local over there. Did you get them? The one we sent to Brother John Dingle came back to us. We wonder where he is.

So we often sit and think about you, and talk about the many pleasant hours we spent in your homes and in our services at chapel. Remember us in your prayers, and may God bless you all is our prayer.

SISTER B. C. FLINT.

LETTERS

(Continued from page 53)

great change with them. Of course, those in Fairbanks scarcely represent the rank and file of the natives.

Well we finally arrived here. Now Nez, I thank you for the birthday shower. Give my love to Vida and my best wishes to all.

As ever,

UNCLE ART.

100 Pallister Ave., Detroit, Mich.

Dear Saints and Friends:

This beautiful Sunday morning with the sun peeping through the window and the whole city aglow with snow and frost shining like so many diamonds, seems to give a setting of purity, freshness, hope and courage to my soul. True, never in history has this planet experienced such chaos as exists today, but it is also true God's promises will not fail. He will not forsake his people. As I gaze outside and see the beautiful sun getting brighter and brighter in the rose-tinted eastern sky I know God is in his heaven. Oh, if mankind would realize this and appreciate the many blessings that are for us to enjoy, this terrible war and loss of life would soon end. God our Father stands for peace, love, harmony and unity for all. The great "I Am" who led the people of Israel out of Egypt is waiting to lead us out of war and bondage. How much longer will He have to wait? What is wrong, dear ones? Who is to blame? There is only one answer and a very condemning one, We are to blame! Yes, you and I. Let us sit in meditation for a few minutes and think over all the little hurts and criticisms we have held in our hearts for so long against a brother or sister. Yes, and some have partaken of the holy sacrament feeling this way. Remember dear ones, God knows all about us and in his loving perseverance is waiting for us to cleanse ourselves and go on to perfection. Did not Jesus say the "kingdom of heaven is within you!" If we have this great "I Am" presence in our hearts we cannot fail! God did not say "I was" or "I will be" but "I Am," present tense! Jesus said "I am the light." "I am the resurrection." "I am the open door," and "Lo I am with you always." What promises, what assurance we have to buoy us up and assist us in reaching this goal of perfection. My dear brother in Christ, Ernie Premoe, and myself are striving for this perfection and as each day passes we feel happier, healthier and more blessed in Christ. If Christ be for us who can be against us?

Now precious ones if we have the kingdom of heaven within us we will carry it into our homes, into our world and into our affairs. We immediately destroy all destructive thoughts, feelings, and actions, and replace them with constructive thoughts, feelings and actions. When we pray our actions will harmonize with our prayers and hence our prayers will be answered. No problem will be too great for us, no cross too heavy, no temptation too great for us with the presence of God in us. Oh, dear Saints, think this over very carefully and prayerfully for therein lies our salvation and success as members of the true and living Church

of Christ on earth. We have obeyed the principles of the gospel, now let us, as Paul said, "Go on to perfection." Oh what a happy people we can be with the kingdom of heaven within us, what dynamic power can be ours united in prayer. It all rests, dear reader, with YOU. Are you ready and willing to go on to perfection, cleansing your hearts forever, of everything that is of a destructive nature? Will you join my brother and I in this great crusade for perfection among God's Saints? If you will, and I know you will, the Church of Christ will grow. Our missionaries will be able to travel and spread the gospel to suffering humanity and their loved ones will have sufficient funds as all of us will want to pay our tithing so that we might have that life and more abundantly. This can become a living reality if each one of us from the apostles to the lay member will start from this very day to live a life full of purity, love, honesty and godliness. In Psalm 37:37 it says, "Mark the perfect man and behold the upright for the end of that man is peace."

In conclusion, precious ones, may I ask you to hunt up your Bibles and read Ephesians 4, starting at the 11th verse and continue on to the end of the chapter. May God bless you all in my prayer.

Lovingly,
BERT COOPER.

OBITUARY Alvin Lee Stark

Alvin Lee Stark, youngest son of Virgil I. Stark and Sister Emma Pearl Stark, was injured in a railway accident while being transferred from one army camp to another, and died five days later from his injuries, at Moses Lake Navy Hospital, Moses Lake, Washington. He was born near Houston, Missouri, January 13, 1925, thus being at the time of his death 18 years, 6 months and 26 days old.

He leaves to mourn his untimely departure, his devoted parents, Mr. and Mrs. Virgil Stark of Houston, Missouri; two brothers, Private Kenneth A. Stark, Army Air Base, Bushnell, Florida, and Norvin Stark, of Houston, Missouri; two sisters, Mrs. Mabel Stricklin, and Mrs. Myrtle Bressie both of Houston, Missouri, and other relatives and many friends.

Alvin Lee Stark was a very popular young man. He was a second year student in the Houston High School, and esteemed by all who knew him.

He volunteered for service in the Navy, and was inducted May 12, 1943. After completing his basic training at Farragut, Idaho, he returned for a short furlough; and it was upon his return to Farragut, and his being transferred to another camp, that he met with the accident that caused his death.

One of the largest crowds ever assembled at Oak Hill Church, north of Houston, assembled for the funeral. The service was in charge of Elder Robert McClain of Ferguson, Missouri. Song service was led by the Oak Hill choir, with Sister Elmer Kirkwood at the piano. A special duet was sung by Mrs. Joseph Schoonmaker and Mrs. W. S. Adams. Pallbearers were soldiers from Fort Leonard Wood.

Alvin Lee has given his life in his country's service, the same as if he had died on the field of battle,

and his memory will be honored by his comrades in years to come.

Notice.—The above obituary is unavoidably late in appearing due to the fact that we were just furnished with the items in time for this issue of Zion's Advocate.
—The Editor.

Mrs. J. T. Froyd Passes Away

Sister Maud Froyd passed away early Saturday morning at Mercy Hospital in St. Joseph, where she had been for several days, being treated for severe burns suffered when she fell into a vat of scalding water while assisting her husband with butchering. Sister Froyd suffered from heart trouble and was unable to throw off the infection from her burns which covered about two-thirds of her body.

The body was brought to the Bram Funeral Home where services were held Monday afternoon at 2 o'clock, conducted by Elder J. A. Sweem, assisted by Elder D. Ray Bryant, of Georgeville. Interment was in Highland Cemetery.

The following obituary of Sister Froyd was read at the service:

Maude Ethel Froyd, daughter of the late Mr. and Mrs. James E. Winslow, was born July 25, 1892, near Neola, Iowa, and departed this life January 29, 1944, at the Mercy Hospital in St. Joseph, at the age of 51 years, 6 months and 4 days.

She was united in marriage to James T. Froyd, on May 2, 1915, and to this union five children were born: three sons and two daughters, James W., and Ronald B., both of Las Vegas, Nevada; Mary Ethel, of Kansas City; and Ruth Alice, and Billie Dale of the home.

She spent the greatest part of her life in Nodaway County, near Maryville, before coming to Caldwell County, where her last years were spent in and around Hamilton. She accepted Christ as her Savior in early life, and has been a loyal and faithful member of the Church of Christ for many years, and was a firm believer in the Restored Gospel to the end.

Her father, mother, and two brothers, Dale E., and Fred, preceded her in death. She leaves to mourn her departure, besides her husband and children: two brothers, Ralph Winslow, of Ravenwood, Missouri; and Darl Winslow, of Hamilton; a devoted sister-in-law, Mary Ellen Froyd, who has been so faithful in caring for her, and a host of other relatives, friends, and neighbors. Sister Froyd was a devoted wife and mother and will be sadly missed by all who knew her.

He sees when our footsteps falter,
When our hearts grow weak and faint.
He wakes when our strength is failing
And listens to each complaint.
He bids us rest for a season
When our pathway has grown too steep—
And folded in His green pastures
He giveth His loved ones sleep.

—Author Unknown.