

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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A Thought

You can never tell when you think a thought
How far it's intent may reach.
The very best things in our lives are wrought
By thought that did not find speech.

You can never tell when you kindly do
Some deed that will helpful be,
How far its effects may go,
Through lives that you never see.

You surely can know that unyielding law
Runs through the affairs of man,
And renders to each (and without a flaw)
Results that are in the plan.

JOHN WILLIS RING.

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ZION'S ADVOCATE

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Editorial

WHAT WE BELIEVE

What we believe, or what anyone believes, is unimportant unless that which is believed is true; because truth is eternal, and if ten thousand good, honest, sincere people believed in a gross error, their sincerity, their goodness, their honesty, would not convert that error into truth; yet we are expected to be able to "give a reason for the hope that is within us," according to the scriptures. This being true there must be somewhere a standard where we can go for a basis upon which to predicate our faith in God and religion.

As a church we have announced to the world that we have no creed, but that our creed is ALL TRUTH. Yet again we are confronted with the proposition that truth being as wide in its expanse as the universe itself, there must be some limits by which religious truth may be segregated into such form that humans may be able to become united upon certain given principles of truth that will enable them to form a brotherhood of the children of God among men, and that too without formulating a creed. For instance, when the question, "What must I do to be saved," was asked in Bible times, a very definite and explicit answer was given. This shows that there were certain divine elements in the gospel of Christ that could be applied and adhered to. The same is true of the physical formation of the work of God among men. Jesus said, "Upon this rock I will build my church," etc. And the Bible account is very clear and definite that Christ did just that thing. He fashioned his church after a certain manner. Then again, not only were there certain definite requirements that humanity must comply with to become the children of God, not only was there a definite type of physical organization, but there were also certain definite living evidences of God's pleasure concerning obedience to the gospel principles in which he manifested himself in spiritual blessings to follow acceptance of and obedience to the principles of the gospel plan for the salvation of mankind. And, finally, there were certain definite requirements concerning the per-

sonal conduct of the citizens in the fellowship of the gospel.

All of these various constituent parts of the work of God as mentioned above are, we believe, so clearly outlined in the scriptures that a statement of "what we believe" can readily be formulated by simply making our appeal to the written word and from that evolve such a statement.

And, because we believe that all we have said so far is demonstrable, we have published to the world what we have called, "Articles of Faith and Practice," which we herewith append with brief analysis, using the scriptures as a basis for each principle enunciated, and with no thought that this set of principles is exclusive or exhaustive in the realm of truth, but merely an outline of fundamentals in scriptural teaching and practice. They are as follows:

(1) We believe in God the Eternal Father, who only is Supreme; Creator of the Universe; Ruler and Judge of all; Unchangeable and without respect of persons.

(2) We believe in Jesus Christ the manifestation of God in the flesh, who lived, suffered and died for all mankind; whom we own as our only Leader, Witness and Commander.

(3) We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

(4) We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he is not condemned, for he that is under no condemnation, cannot repent; and unto such baptism availeth nothing." Note: (On this point the old Epitome of Faith, given by Joseph Smith is the beginning of the restoration movement, is more simple and easier to analyze from a scriptural standpoint.—B. C. F.) It reads: "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel."

(5) We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel; viz: Faith in God and in the Lord Jesus Christ; Repentance, and Baptism by immersion for the remission of sins; Laying on of hands for: (a) Confirmation and the Gift of the Holy Ghost; (b) Ordination to the ministry; (c) Blessing of Little Children; (d) Healing of the Sick.

(6) We believe in the literal second coming and millennial reign of Jesus Christ; in the Resurrection of the Dead; and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

(7) We believe in the powers and gifts of the Everlasting Gospel; viz: The word of Wisdom, the word of Knowledge; the gift of Faith, the gift of Healing; the working of Miracles; Prophecy; Discerning of Spirits; Divers kinds of Tongues; Interpretation of Tongues.

(8) We believe the fruits of the Spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

(9) We believe that in the Bible is contained the word of God; that the Book of Mormon is an added witness for Christ, and that these contain the "fullness of the Gospel."

(10) We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where and through whom He may choose.

(11) We believe that where there are six or more regularly baptized members, one of whom is an elder, there the Church exists with full power of church extension when acting in harmony with the law of God.

(12) We believe that a man must be called of God by revelation and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof.

(13) We believe in the same church organization as existed in the time of Christ and his apostles. The highest office in the church is that of an apostle, of whom there are Twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all the churches.

(14) The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the Kingdom of God in all the world.

(15) We believe that local churches should govern their own affairs, and that the general church officials should not dominate or interfere therewith. On invitation such officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of Faith and Practice, and must be governed thereby.

(16) We believe the Church of Christ comprehends the true brotherhood of man where each esteems his brother as himself and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality.

(17) We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all.

(18) We believe that men should labor for their own support and that of their dependants. Ministers of the gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or script for their journey, but go trusting in God and the people, is applicable.

(19) We believe that the temporal affairs of the general church are to be administered by the general bishopric under the supervision and direction of the general conferences of the church. The temporal affairs of the local churches shall be administered by local bishops under the supervision and direction of the local congregations.

(20) We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant the innocent one may marry.

(21) We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

(22) We believe in the literal gathering of Israel, and the restoration of the ten lost tribes.

(23) We believe a temple will be built in this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world and to every kindred, tongue and people, that the promises of God to Israel may be fulfilled.

(24) We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph," which city shall be built beginning at the Temple Lot.

(25) We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths or covenants in conflict with the law of God, or which interferes with their duties as free men and citizens.

By the above outline of principles, it will readily be seen that the course and purpose of the Church of Christ and as we claim it has been restored to earth by a divine messenger, is to revive through restoration, the gospel, the church, and the Christian conduct of all who may become associated with it. It makes clear that we aim to teach as a saving means, nothing but that which may be proven to be the teachings of Christ the divine law giver. It also makes clear a definite program, suited to the times in which the gospel may be had among men, as to personal conduct and activity. This of course, may not be exactly alike in every age, as the conditions of men and society change. On the other hand, Christ died to save mankind, and there can be no change or alteration in the plan of salvation, regardless of what age of man it may be operating in. In other words, God being an unchangeable being, his designs for man's salvation through the saving grace of his dear Son, in giving his life on the cross, must ever remain the same; because, "there is no other name given in heaven or among men, whereby we can be saved but in and through the name of Jesus Christ."

In the light of the above we will now take a brief glance at, at least, some of the specific articles above given.

First, it will be noted that the first fundamental truth that the Christian must believe is to "Believe in God." What kind of a God? We say we believe in ONE God triune in nature, viz: Father, Son, and Holy Ghost. The Father of spiritual substance; the Son of both spiritual

and physical substance; and the Holy Ghost, also of spiritual substance. This in contradistinction to the idea held by some that God, Christ, and the Holy Ghost are absolutely infinite in substance and being, and no trinity. On this we simply cite Paul's letter to the Hebrews, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the EXPRESS IMAGE OF HIS PERSON, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 1:1, 3. (Emphasis mine.—B. C. F.)

Anyone can see at a glance that it would be sheer nonsense to talk about Christ being in the "express image," of his father's "PERSON," if absolute infinity existed and there was nothing to be an "image" of. The whole text given proves a trinity.

The next articles we wish to notice are the 4th and 6th, as they deal with similar matters. Here, we have reference to the Scriptural teaching that Christ both lived, and died for the entire race, because we are told in the annunciation of the angels to the shepherds that Christ's birth was to be a message of joy to ALL people. Hence sometime, somewhere, ALL people must come in contact with the message of Christ, and because further, Paul in 1 Corinthians, the fifteenth chapter gives a complete analysis of the resurrection, and among his statements we find this, "For as in Adam ALL die, even so in Christ shall ALL be made alive." (Emphasis mine.—B. C. F.) In order that ALL may stand equal before God, in this matter we read in 1 Peter 4:6, "For, for this cause was the gospel preached ALSO to them that are dead, that they might be judged ACCORDING TO MEN IN THE FLESH, but live according to God in the spirit." (Emphasis mine.—B. C. F.)

There are also to be two resurrections prior to the Judgment, as see, the 20th chapter of Revelations, and many others. Also at this judgment ALL mankind will be judged and rewarded ACCORDING TO THEIR WORKS. Revelations 20:12, 13. According to this chapter the righteous will be resurrected first, and then after a period of one thousand years and a little season there will be the resurrection of the wicked out of hell and wherever they then may be, and then will be the just judgment of the great Judge, every man according to his works.

In the 5th article we enumerate the principles of the doctrine of Christ as given by Paul in the 6th chapter of Hebrews, viz: Faith, Repentance, Baptism, Laying on of Hands, Resurrection from the dead, and eternal judgment. The first four are initiatory in character. Faith being the first and interpreted as being, "the substance of things hoped for, the evidence of things not seen." Hebrews 11:1. And "without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Hebrews 11:6. Then Repentance, a godly sorrow and forsaking of sin. Then Baptism in water for the remission of sins, as in Acts 2:38, and Mark 1:4. Then the Laying on of Hands for the reception of the Holy Ghost, as in Acts 8:14, 19, and Acts

19:1, 6. By this simple course of obedience to Christ we become members of his church and kingdom.

Article seven refers to the spiritual gifts that were in the church of Christ in New Testament times, and promised by Christ in his farewell address to his apostles as recorded in the last chapters of Matthew and Mark, and as enumerated in the 12th chapter of 1 Corinthians as being the reward of obedience and as a manifestation of God's recognition of such obedience. Then, since God is unchangeable, if there has been a complete restoration of the gospel and church of the New Testament times, the major evidence of such a restoration would be that God recognizes it by bestowing upon it anew the spiritual gifts mentioned.

In articles 9 and 10 we speak of the place that God's revelation by causing scripture to be written, is given. In this we give the Bible first place as such a revelation, and the Book of Mormon which was produced in the same way as the Bible, by God visiting the ancient inhabitants of America and there revealing his mind and will to his obedient children there, second place; and it will be noted that in these TWO is to be found the **fullness** of the gospel. Peter tells us that, "no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21. But God's revelations are not limited, nor can they be confined even between the lids of the Bible, because God can, and will, speak when, where, and through whom he may choose. However, since he has outlined the plan of salvation so specifically in the two books mentioned, and in which both implicitly agree, no further revelation can add to nor take from the plan of salvation intimated therein, but would be purely explanatory thereof, or for personal instruction just as much of the scripture in both the Bible and the Book of Mormon are found to be. Or to put it in other words; God having ONCE given the gospel plan, and sealed it by the shedding of the blood of his beloved Son, all further scripture would necessarily be merely that which would illuminate the divine plan, and could NEVER, in any way, alter that plan.

We next deal with the physical organization of the Church of Christ as outlined in scripture, and here we simply call attention to the fact that we believe in the SAME organization of the church as established by Christ himself. All Christian Bible readers can very readily ascertain the meaning of this. In the Bible and also in the Book of Mormon, Christ built his church by first choosing a ministry. That ministry was headed by Twelve disciples or apostles, and as to the reason for this we simply cite the reader to the 12th chapter of 1 Corinthians where we are told that God had set the members in the body of Christ as IT PLEASED HIM, and when we go to the statement as to how it was done to please him, we find that the first officer Christ placed in his church was apostles. The whole New Testament is an outline of the ministry of this twelve and their associate ministers. So a church without apostles in it, as the first group of ministry, could scarcely be identified as the true Church of Christ. Added to this in the 4th chapter of Ephesians, Paul again enumerates the official force in the Church of Christ, and again he

heads it with Twelve apostles and tells what their ministry should consist of. And so we read, "And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, 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 by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Ephesians 4:11, 14.

The above should need no analysis. A definite organization is indicated and its scope and limit of duration is plainly set forth. How could any church evade the very explicit form of organization and its purpose and duration, as given us in the above? So in order to NOT be carried about by every wind of doctrine, we MUST believe in the above God-given rule. Christendom of today is a striking example of man's failure to comply, and the existant confusion and jangle of ideas is the natural result.

We cannot conclude the complete analysis of our articles of faith in this editorial, but will refer to it again and further analyze "what we believe" in some future editorial.

B. C. FLINT.

EXTRACTS FROM LETTERS

Sister Edwin McNaughton, writing from Marion, Michigan, January 22, 1945.

Dear Brother and Sister Flint:

I will try and write a few lines, as it has been some time since I wrote or sent in any money for my dear little Advocate, which brings me joy and happiness. It is real life to my isolated soul.

It has been nearly two years since I have had the privilege of hearing a gospel sermon from any of our brethren. You can imagine how spiritually hungry I am. But, by that blessed faith I have in my Lord and Savior I am still holding fast with a firm grip to the rod of iron. . . . I am now alone here as Glenn and family now live in Flint, also my daughter and family.

Brother Welch has gone to Illinois so he does not visit us any more. Brother Orton's live near Farwell. . . . How I've longed to have you all come here again. I think of the good visits we had, and you helped us so much. So sorry to hear of Sister Vida passing. She has gone to her great reward. When they were with us at Flint that winter, so many of us were transferred. Oh, if we could enjoy the sweet spirit as we all did then. All are separated far apart, and so many gone to their reward, and now this terrible war upon us. It behooves us all of the household of faith to be more humble than ever before, if we by our prayers and good works in faith be able to see peace again on the earth, and that our dear boys will be spared and protected from the snares of their enemies. I've longed for a chance to meet in the house of the Lord in a real spiritual prayer and testimony meeting where the power of God is being manifested, that I might be lifted up again where I can feel the touch of God's embracing arms about me. It sure will be a divine feast to my

lonely soul. No one around here is interested in the true gospel of Christ. I pray the day will come when all will see eye to eye and all be common in faith and duty.

We also received a very fine letter from Sister David Edwards of 140 Cemetery Road, Trealar, near Tonypandy, Wales, in which she tells of the renewed interest in the work there. She says that Brethren Samuel Beacham, and Dave Jenkins are preparing to get another place of worship. They have been without one for a number of years. She also tells of having on hand nearly twenty pounds, part of it as a temple fund. This is wonderful for those few who have been so stricken with war and its consequences.

Seventy James Evans of 1 Waunganol St., Caerphilly, near Cardiff writes:

Dear Brother and Sister Flint:

Since writing you I have visited Sister Edwards and Bishop Samuel Beacham, and they are determined to stand by the Church of Christ, and also David Jenkins and all of his family. . . . I was very pleased with your letter. I will do my best. Sam and David (Sam Beacham and David Jenkins,—B. C. F.) are looking for a little room to hold meetings in. I hope they will soon succeed, then I shall be able to help them. I have been thinking about writing some of the incidents which have occurred since I have been associated with this work. I think it would be interesting to the readers of the Advocate. I have always shunned publicity, but I feel it would be a pity to leave this life without making it known how God has manifested himself to me, so now I must close this letter hoping it will be satisfactory to you.

I remain your brother in Christ,

ELDER JAMES EVANS.

Editor's Note: Thank you, Brother Evans for your fine letter, and you may rest assured that we will deeply appreciate an account from you for the Advocate. Sister Flint and I certainly enjoyed our sojourn with you while in Wales, and hope that some day we may meet you all again. If not in this life, we know we shall meet all of you dear Welsh saints in the sweet bye and bye.

In another letter Brother Evans told about bombs falling so close to his home that it shattered windows. May God protect them all is our prayer.—B. C. F.

Houston, Missouri, January 18, 1945.

Dear Advocate:

As I read the last two issues of the Advocate I wondered where all of the letter writers have gone. I enjoy so much the good letters from the saints of different places.

I turn to them the first thing. One never knows just how much good a good letter might mean to some weaker brother or sister, whose spiritual outlook may not be quite as bright as it should be, caused by environment or by little disappointments and trials along the way. Letters to let them know that just around the corner or over yonder horizon here are other brothers and sisters who are laboring and praying for them, and

(Continued on Page 47)

The Standard Bearers

STORIES OF THE RESTORATION In Missouri

In our stories thus far we have seen that the early ministers of the restoration, under the leadership of the Prophet Joseph Smith, had been instructed that the western part of the state of Missouri was indeed the center place for the beginning of Zion. That it was in this region that the city the New Jerusalem, with the temple of the Lord in Joseph's land, was to be reared.

We have also seen that the spot for the temple had been dedicated with fitting ceremony, and that the work was thus given its proper beginning.

In this story we will try to tell about the reception that was given to the saints of that day by the citizens of Missouri. In order for us to fully understand what happened it will be necessary to take a look at the Missouri of that day. It was then a border state; in fact, it was on the very rim of civilization, as it existed between the thickly settled east, and the plains of the great west. It was THE Frontier, in all that that term has come to be known to every boy and girl in America.

Here had migrated the restless, adventurous spirits of the rapidly developing east. Here had come those who were pioneers by nature. Every American boy and girl has read the story of Daniel Boone, and how he had said when he crossed the Cumberland mountains into Kentucky, that he had to get where he had "elbow room." It seemed that the wild life shared with the Indians appealed to these early pioneers. The dangers involved seemed to merely add zest to the lives they lived.

Another thing, before the great Civil war between the states, Missouri was classed as a "slave" state. All of this background will furnish something of a key to the subsequent history that was made. Across the Kaw and Missouri rivers lay the great plains of Kansas and Nebraska, and still farther west the foothills of the mighty Rockies. In all of this territory the Indian still held dominion, and the white man was by them regarded as an intruder. All of these things tended to whet the adventurous spirit of the early Missourians, and it was among this type of human beings that the early saints expected to build the city of Zion.

And it is also this fact that has been fastened upon by the apologists for the mobs that drove and slaughtered the saints, as being the principal cause for such persecution. We are very ready to grant that it might be difficult to find two elements more widely separated from each other in ideals and convictions than the two that clashed so bitterly and with such tragic results as did the saints and the Missourians.

The saints were eastern folks, and have been nurtured in the atmosphere of religious zeal and spiritual development. They thought principally in terms of religious fervor, and hope of eternal life. The ideals and environment in which they found themselves was the very opposite from that in which they had been reared. Further than that they were very zealous in the idea that the new land into which they had come

was to be the Zion of the Lord. Their spiritual experiences in the gifts of the gospel had emboldened them with the idea that God would clear the way, remove every obstacle, and there would be little for them to do except to announce their faith and ambitions and that there would be nothing to stop them. They were absolutely sure that theirs was the true work of God; and we of today know that it was; but the thing they had not reckoned with was that God never intended that they should take too much for granted, because he did not intend to change the natures of men against their will and convictions, and while we cannot look upon the conduct of the mobs with anything but abhorrence, we neither can overlook the fact that the Missourians were also, in the main, honest in their convictions that the saints were a starry-eyed group of religious fanatics. In short, the two elements who met were so diametrically opposite to each other that a clash was inevitable.

Another thing that may have entered into the matter was that while the saints had been persecuted from the very day that Joseph Smith had claimed that an angel from God had visited him, until they were directed to build a Zion in Missouri, yet their work had been among an entirely different element of society, and they HAD made remarkable progress in converting the people. In the comparatively short time from the beginning of the work and the organizing of the church on April 6, 1830 until they began to migrate to Missouri, they had converted and baptized whole communities, such as Waterloo, Colesville, and others. It therefore doubtless occurred to them that the same thing might be their experience among the Missourians.

The first group of ministers, led by Joseph Smith, arrived in Independence, Missouri, in July, 1831, and they began to lay the foundation stones for the gathering they had contemplated. On August 3, 1831 the spot for the temple was dedicated, and the marker stone laid. By June, 1832 they had sufficiently become established to have taken part in the business life of Independence. A printing establishment was set up and the first issue of the Evening and The Morning Star, a monthly paper, appeared. This paper is still in existence, so we can see some of the things that were occupying their minds at the time. The Evening and The Morning Star was the first publication of the church of the restoration, and its high literary and spiritual character is very evident, and under most circumstances would have made a wholesome influence among its readers. In short, it compares favorably with any other high class religious journal of that day. It also contained the early revelations that had been given to the church, and it may have been these and the interpretation that was placed upon them both by members and outsiders, which caused them to become their bitter enemies.

An outside slant may be gleaned from an extract from one of the current Missouri periodicals, The Western Monitor, for August 2, 1833. It speaks of the efforts

of the mobbers "to rid themselves of the sect of fanatics, called Mormons"; "this singular sect of pretended Christians"; "they now number twelve hundred souls in this (Jackson) county." "Elevated, as they mostly are, but little above the condition of our blacks, either in regard to property and education, they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves." "We are daily told, and not by the ignorant alone, but by all classes of them, that we (the Gentiles) of this county, are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves." "They openly blaspheme the Most High God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven; by pretending to speak unknown tongues by direct inspiration; and by divers pretences derogatory to God and religion, and to the utter subversion of human reason." "What would be the fate of our lives and property in the hands of jurors and witnesses, who do not blush to declare, and would not upon any occasion hesitate to swear, that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, and have conversed with God and His angels, and possess and exercise the gifts of divination, and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described."

"One of the means resorted to by them in order to drive us to emigrate, is an indirect invitation to the free brethren in Illinois, to come up like the rest, to the land of Zion. True they said this was not intended to invite, but to prevent their migration; but this weak attempt to quiet our apprehensions, is but a poor compliment to our understandings."

As against this estimate of the early day saints, and given by their enemies, we offer the following from the United States History called Columbus and Columbia, by J. W. Buell, under the article "Mormons." "To this period in our country's history belongs the rise of the Mormons. This sect, under the leadership of their prophet, Joseph Smith, made their first important settlements in Jackson County, Missouri. Here their numbers increased to fifteen hundred. They were a peaceable people, and others flocked to the community. Elated with their success, the Mormons began to say that the Great West was destined to be their inheritance. The anti-Mormon population round about became excited, and determined to rid themselves of their prosperous neighbors. The militia was called out and the Mormons were driven from the State. In the spring of 1839 they crossed the Mississippi into Illinois, and on a high plateau overlooking the river laid out a new city, to which they gave the name of Nauvoo, meaning THE BEAUTIFUL. Here they proceeded to build a splendid temple, for the idea of the community were those of the Orient. There was to be a governing priesthood, and the Mormon people, like ancient Israel, were to have their life-centre in the temple.

The Latter Day Saints—for by that name the Mor-

mons would be called—rapidly increased. Immigrants and converts came from many parts of the United States and from Europe. The settlement soon reached a population of ten thousand. This extraordinary growth and the peculiar manners and doctrines of the Saints roused the hatred of the people round about, who in abilities, refinements and culture were by no means the equal of the Mormons."

Here we have two sources of testimony, and both from anti-restoration sources, yet we find them directly contradicting each other. From which it is easy to conclude that the work of God which was to be done in Missouri, was not to be done in the strength of man, without the help of God and that the first vital requirement was for the saints to have FIRST lived their religion, so as to have robbed the opposition of much of their cause for persecution. True we are told in scripture, that "They who live godly in Christ Jesus shall suffer persecution," and we believe this fact to have largely been true of our brothers and sisters who were driven out of Missouri, because the statement from the Western Monitor referred to above plainly shows that the principal objection was the claims made by the saints to spiritual direction; which, of course, would not accord with the commonly accepted religious theories of that day, and even today.

This occupies our space for this issue and we will continue the story in the next.

WAR HAS NOT HELPED CHRISTIANITY

All swords that have ever flashed from scabbards have not aided Christ a single grain. Mohammedans' religion might be sustained by scimeters, but Christians' religion must be sustained by love. The great crime of war never can promote the religion of peace. The battle and the garment rolled in blood are not a fitting prelude to "peace on earth; good will to men." And I do firmly hold that the slaughter of men—that bayonets, swords and guns—have never yet been, and never can be, promoters of the Gospel. The Gospel will proceed without them, but never through them. "Not by might." Now, do not be befooled again if you hear of the English conquering China. Do not go down on your knees and thank God for it, and say it is such a heavenly thing for the spread of the Gospel—it just is not. Experience teaches you that; and if you look upon the map you will find I have stated the truth, that where our arms have been victorious, the Gospel has been hindered rather than not; so that where South Sea Islanders have bowed their knees and cast their idols to the bats, British Hindoos have kept their idols; and where Bechuanas and Bushmen have turned to the Lord, British Caffirs have not been converted; not perhaps because they were British, but because the very fact of the missionary being a Briton, put him above them, and weakened their influence.

Hush thy trump, O war; put away thy gaudy trappings and thy bloodstained drapery; if thou thinkest that the cannon with the cross upon it is really sanctified, and if thou imaginest that thy banner hath become holy, thou dreamest a lie. God wanteth not thee to help His cause. "It is not by armies, nor by power, but by my Spirit saith the Lord." Zech. 4:6.

SPURGEON.

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.

AUTHORITY-BAPTISM AND THE NEW BIRTH

The gospel of Jesus Christ, and the plan of salvation, having the same set of principles, cannot be changed and the saving results be expected or realized. Having spent fifty years in preaching the gospel of Christ, it has been a frequent experience meeting ministers of various churches who contend that some gospel points of doctrine were not (are not) essential and necessary to secure salvation. At first glance we might inquire, **Why** was it mentioned or taught, if not necessary or essential to our salvation. Jesus said: "My word shall judge you at the last day." We have his **"Word" written.**

In St. John 12:47-50 we read: "And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, and I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

It should be considered extremely dangerous for any man or people to discredit these words of our Lord, and pretend to "get by" without strict obedience.

In the first place we should know that when Christ commenced and performed his sacred duty as our savior he had direct **authority** from God: "He that sent me gave me a commandment what I should say, and what I should speak." No better words could be used to prove that Christ had divine authority. Surely no one then can deny the fact that Christ had divine authority. He said to his ministry: "As my Father hath sent me, **so send I you.**" That included divine authority. There is no mention or record in the New Testament of any Christian minister engaging in preaching the gospel or performing any sacred duties in the church, without a divine call, and obtaining divine authority. It is very likely that some did try it.

In the 19th chapter of Acts, reference is made to just such a preacher, or performer. This person had performed baptism. "Twelve disciples" had been dipped in water by a man who, no doubt, was ambitious for honor as a gospel preacher. But a true servant of Christ appeared on the scene, and inquired: "Have ye received the Holy Ghost since ye believed?" Their reply was: "We have not so much as heard whether there be any Holy Ghost." Paul the true servant of Christ said unto them, "Unto what then were ye baptized?" And they said: "Unto John's baptism." That was "water baptism." And that expressed the

limit of that preacher's knowledge, and his lack of divine authority. For when the matter was explained by Paul, these "twelve disciples" were baptized by Paul, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." That was the logical result and divine favor in obeying **the gospel**, when administered by a true servant of God who had divine authority. Another case in the same chapter is very much in evidence: Acts 19:13. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them and prevailed against them, so that they fled out of that house naked and wounded." Here was a tragedy! A man without **authority** trying to cast the devil out of a man! It certainly should be an honor for any man to have authority from God to preach the gospel of Jesus Christ, and perform other duties in his church. There was something in the church of Christ known as **priesthood**. When a man had **that** he had **authority**. There was no possible way for any man to secure priesthood or authority, only from God. We are not left to guess, or stumble in the dark about such vital questions—we can read: And it is **"written," "No man taketh** this honor unto himself" as stated by Paul, Hebrews 5:1-4. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them who are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron." It is not difficult to know how Aaron was called. Please read the story in the writings of Moses: Exodus 4:10-15, Exodus 7:1, 2, Exodus 28:1. These texts will explain how Aaron was called. So in like manner will **God call** those whom he chooses. "No man taketh this honor unto himself" without a call from God.

The question of **authority** is not confined to the consideration of gospel or church affairs; it is observed in nearly every department of human life. We have men as **official** in every line of business; they could not be officials without authority; they could not receive that authority unless it was bestowed by some one who had authority. No man could create that authority in spiritual, state, or national affairs of his own accord—by his own free will. It is not obtained that way.

Jesus Christ said to his chosen ministry: "You have not chosen me, but I have chosen you, and **ordained** you. That was granting them authority. It is a very vital and sacred consideration when Jesus said: "I will build my church." The church was to be **built**—he says: "I will build it." That was part of his divine mission—he came for that purpose—he did not propose to leave that sacred and divine duty to a man or group of men who were not on speaking terms with God; and who (like many men today) do not believe that God speaks to his servants by angels or by the Holy Ghost. There must be mental and spiritual contact with God, before men can worship God intelligently. Otherwise how could it avoid being like the "woman at the well"—Jesus said to her: "Ye worship ye know not what." People without divine inspiration would be like the people on "Mars Hill."—Acts 17. "In all things ye are too superstitious." Like some others Paul referred to: "Having a zeal toward God, but not according to knowledge." If men have no authority from God, how can they expect to be guided and inspired by him; and if men do have authority from God, they should be able and free to relate how and where they got it. "No man taketh this honor unto himself, but he that is called of God as was Aaron." Aaron was called by revelation from God. That was, and **is** his historical method of calling men to his ministry.

We read where he says: "I am God, I change not." In the writing of James, he says: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," James 1:17. It is also written: "Jesus Christ the same yesterday, today and forever."

These statements leave no suggestion for any change with God, Christ, or his gospel.

Baptism

In the third chapter of St. John we read a very plain, positive statement by Jesus the Christ. Surely no words could be spoken with more authority: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It would seem useless for any man to doubt or challenge these words of the Divine Law Giver. "Born of water" surely refers to water baptism, or we can find no meaning in words. Buried with him in baptism can only mean immersion. We can not find a complete line of language in one chapter, or in one book in the New Testament to explain our full duty to God, and requirements of the gospel of Christ. Such commandments are distributed all through the book. Jesus gave a correct reply when effort was made to tempt him; "It is **written**, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus said: "My word shall judge you at the last day."

Baptism includes part of "The **new birth**." "Ye must be born again." It does not require so much **time** just to be born, as it does to make the required growth afterward. In this physical life hundreds and thousands of newly born babies die in infancy and early childhood; so also in the spiritual realm. In either case it is a distressing experience. This idea of "**being saved**" is better determined at the "**end of the way**."

We may be on board the good old ship of salva-

tion but it requires a safe landing to make the journey complete, the happy promise is: "He that shall endure to the **end** the same shall be saved." It is nothing but a wicked delusion to suppose that we can not sin, lose our standing with God and become a "castaway."

There is a very valuable lesson recorded in 2 Peter, chapter 1. This language was addressed to the disciples—members of the Church of Christ, it applied to **them**: "Simon Peter, a servant and an apostle of Jesus Christ, to **them** that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust. And besides this giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for **if ye do these things, ye shall never fall.**"

But suppose they do not do these things. It is very evident that there is a possibility of "falling." Therefore, it is not only required that we be **born again**, but also to **grow** and "**make** our calling and election sure."

This new birth, in the Christian philosophy must be performed strictly in harmony with divine law—could not be otherwise. Birth in **this life** must be according to law. The law of marriage is vital and must be honored. Unfortunately we hear of some being born "out of wedlock." There may be **many** who have been born out of wedlock in the spiritual realm—but that is not correct—they have supposed themselves reborn. They overlooked their legal parentage; their parent body failed to secure a marriage license; they had no **authority**.

In late years it has become necessary for men and women who work on public jobs to secure a "**birth certificate**." A foreigner, or one born out of wedlock would not be accepted. In this gospel birth it seems evident that each one will be required to produce evidence of a legal Christian birth. If they have only been sprinkled, and have supposed they had been legally baptized, they will surely have difficulty in securing a birth certificate.

It will require divine authority in the process of action; and that cannot be without a divine call. It is a sad picture to see hundreds and thousands of church members, striving for salvation in a church without divine authority.

According to that which is "**written**" the church is the "**Body of Christ**." There is only **one** Christ; how

many bodies should he have? "It is written" in Eph. 4:4 "there is one body and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

No one need to come to this writer, and start an argument: I didn't write the scripture. Instead of having ONE FAITH this country has hundreds of conflicting faiths one group arrayed against another. That does not represent Bible doctrine. In the first place these conflicting churches commenced in a cloud of conflict and contention. The membership have not much concern or consideration as to the legality of their parent body that conducted them into the Christian family. The division and conflict in faith and doctrine is evidence of their waywardness and blindness. Those who may suppose that this division and conflict is divinely accepted, please read 17th chapter of St. John. The membership of the Church of Christ are commanded to be "ONE"; one in mind, faith—having "no divisions among them." That condition does not prevail today. Perhaps it is because they have not been "born again."

When the new birth takes place, we see an infant child—a babe in Christ, not able to have strong food, but **milk**. But in the philosophy of the Christian life they are expected to grow, and go on to perfection.

This human race have supposed that they can bring about this new birth without any direct contact with God—no present day revelation, visitation of angels to assist and direct in the work. Their chief consolation and security is they have the Bible—a history of what God did two thousand years ago; and conclude that they can receive full authority by what is written in this history of long ago. Well, that we say, might be very easy and cheap—but how can one man think to claim the authority given to another man two thousand years in the past. Could it be possible for that authority to be continued and received by another by him reading about it? Why not receive and obtain an ordination in like manner—why a modern **ordination**?

That reminds us of a noted modern reformer, one who started and organized a new or separate church in 1827 by the name of Alexander Campbell. For a while he was a Baptist preacher, but soon became entangled in controversy, because he contended that "Baptism was for the remission of sins." Several of his brethren continued to preach as they found it recorded in Acts 2:38—same as Peter preached on the day of Pentecost. Therefore Mr. Campbell continued to preach. This new effort of Mr. Campbell and his aids soon had a following; their baptism had been by the Baptists—they were now working on a new line: "**Baptism for the Remission of Sins**," was the new find in doctrine idea; they decided that must be complied with. Therefore WHO should do the baptizing? They had not obtained nor discovered any new authority from any source—so the question was, who shall do the baptizing? Who has the authority? Mr. Campbell came to the rescue with the deciding vote and decision. "IF WE HAVE AUTHORITY TO PREACH, WE HAVE AUTHORITY TO BAPTIZE."

It should be understood that this band of men, A. Campbell, Barton W. Stone, and others at that time started a new plant in the garden of Christian Church

building. That only points to the time and birth of this movement now numbering thousands in our land and country. Churches like children are born out of wedlock, without authority or license. I have before me a book written by a noted and prominent minister of the Campbell Church, and a debater of considerable note, under the title:

"**Campbellism—What is it?**" By J. W. Chism. On page 46 of Mr. Chism's book we find this statement: "We have already learned that the Church was established on the day of Pentecost, and that the kingdom also was set up on the same day; hence, from that day to this, we must find the kingdom standing. But since the church is composed of holy people, and since, if the holy people were destroyed, the church would of necessity be destroyed, and since Daniel said that the holy people should be destroyed by that "little horn" it follows, to a demonstration: That the church was destroyed." We are inclined to accept Mr. Chism's conclusion that the "church was destroyed." As a matter of fact, this refers to the "Primitive Church." And by reason of that church being "destroyed" it did not continue to exist. This of course furnished opportunity for a flock of Reformers to start a church of their own.

About 35 years ago I met a stranger at a depot, waiting for a train. We had about two hours to wait and visit. After about one hour I noticed him take from his pocket a little booklet, which I recognized as a clergy credential granting reduced rates on railroad trains. I had supposed that the man was a Drummer, a traveling salesman. Well, having him now located as a preacher, I thought it a favorable time for me to "find out" something. After some pause thinking how I should commence, I inquired, "What kind of goods are you selling, stranger?" He replied: "I am a missionary." "A missionary—whats that," I inquired. He said, "A missionary Baptist." Do you mean you are a "preacher?" "Yes, sir" he replied. "Well," said I, "I didn't know I had been talking to a preacher all this time. So you are a Missionary Baptist preacher—well I have heard of the Baptists, different kinds of Baptists, yes, I have heard of the Missionary Baptists, Free Will Baptists, Hardshell or Primitive Baptists. Well, sir, you being a Baptist preacher you could explain the difference between these Baptist churches."

"Oh, yes, sir, I could." "Well," said I, "What is the difference between the Missionary Baptists and the Free Will Baptists?" "Well," he said, "the Free Will Baptists will receive members into their church from other denominations on their original baptism." "Yes," said I, "well don't you do that?" "No, sir, we do not." I asked, "Why?" "Well, because we have the authority. These other churches do not have authority; we will not accept their baptism."

I replied, "Oh, I see. Well, is there any other difference?" "Yes, sir," he said, "The Free Will Baptists will permit members of other churches to commune with them by taking the Sacrament and they commune with others." "Well," said I, "Don't you do that?" "No, sir, we do not," I asked WHY? His reply was, "We believe that we are the children of God, and others are not, therefore we will not commune with them." I said, "Oh; I see."

"Now what about the Primitive Baptist, wherein do you differ from them?" "Well, sir," he said, "we believe in missionary work, the Primitives believe in just two classes of people, the elect and the non-elect. The elect are preordained to be saved and the non-elect to be lost. God has made that decree." "Instead of believing that, we believe in missionary work, preaching the gospel to induce any and all to believe and obey and be saved." "Well, my dear sir, I believe you have the best of that proposition. I could not believe in that 'Election of Grace doctrine.' It does not sound reasonable."

"Now, will you please explain to me just how you got started as a church, you Missionary Baptists, Primitive—Primitive, that means **first** does it not?—who existed **first**, the Missionary Baptists or the Primitive Baptists?" "Oh," he replied, "the Primitive Baptists were first." "Well," I said, "Where do you come in? Did the Primitive Church want your brethren 'away back yonder' to withdraw from them and start a new and separate church?" "No, sir, I don't think they did." "Well," I said, "Did they call a meeting and divide their authority with your brethren so you could go out and start a new church?" "No, sir," he said, "they did not." "Well, indeed," said I, "Where **did** you get your authority to start a new church?" "Oh sir, we got it out of the Bible." "Out of the Bible!" I responded, "Out of the Bible? Well, please tell me how much more authority can you and your brethren get out of the Bible than can the Methodist brethren, Presbyterians and any of these other churches. You told me you would not accept their baptisms, because you had authority and they did not."

I have made reference to the commencement of two prominent churches of our day. Others had a similar starting—protested against their former church—started a new one. If they can prove the visitation of an angel of the voice of God giving orders and instructions to start a church they will have solid foundation for their claims for authority and divine acceptance. Otherwise bungling failures from a divine standpoint. It can only be a bold assumption for a group of men to start a church, and call it God's church, with his call or direction.

The church is "The Body of Christ." In other words, "The Bride of Christ." And according to Revelation 19:7 this "Bride" is to meet the Bridegroom, and a marriage be performed. How many brides will this Bridegroom select and lead to the marriage? Will it be one, or more? And who or what will constitute that Bride? Will it be a mass of people who have worked and started churches without any direct call from God, without divine authority? If any one thinks they have divine authority they should be able and willing to explain where and how they got it.

Baptism must be performed by one having authority; otherwise it would only be a wetting. Baptism is a divine ordinance, and without authority it could not be baptism.

The new birth promised and required can only be obtained by obedience to divine law, by operation of the Holy Ghost.

To secure that new birth means salvation in God's kingdom. Not to obtain the new birth, grow, and de-

velop into the Christ character is failure to enter the spiritual life, and be shut out from God's kingdom. It is left optional with each person to make their own choice, and select their own destiny.

It is plainly written that "every man shall be rewarded according to his own works." His works will include his faith, "For without faith it is impossible to please him." Surely God is not going to give a saving reward to the man that does not please him." It is also written, "Faith without works is dead."

Repentance is of equal value with any and all other divine commands. It requires strenuous effort to repent. Repentance is like a perpetual job, it requires continual attention and is the hardest task of all to perform. The reason is, it is so natural for people to suppose they can "get by" without it. They will think it safe to depend on the loving nature of God. That he will pass them along because they act sorrowfully. The man was sorry. Why yes, sorry like the man who stole the fine pair of mules, new harness and wagon, made his get-away. And about one hundred miles' travel the officers caught up with him. At his trial some of his friends asked him if he was sorry that he stole the team and wagon. His human nature answered the question, "No, I am not sorry I stole them, but I am sorry I got caught." His sorrow did not last long, or was not strong enough to induce him to repent. Members of the church may recall an item in Lucy Smith's history where the prophet of God, with Oliver Cowdery, his scribe, had gone to his daily task translating the ancient record. But it was dark—no lines appeared to be translated. It was soon observed that something was wrong—some mistake, or offense had been committed. They sought the Lord in prayer. Their prayers were answered; they were made to know the cause and reason for the darkness—Joseph had spoken cross and unkind to his wife, he was made to remember it. He returned to his home—met his wife, offered apology, asked forgiveness, reestablished peace in the home, returned to his task and received the light of inspiration in his work.

It is a blessed idea to preach a sermon on the theme: "Believe on the Lord Jesus Christ and thou shalt be Saved." That is good and will lead on to the joys of the new birth. This text is just as good. "He that shall endure unto the end the same shall be saved."

This gospel plan that I am trying to describe has a beginning and an ending—two ends, and many divine requirements, all the way between. The plan is divine—divinely constructed, and specified to meet the necessities of humanity.

It should be considered reckless and wicked for any one to attempt to ignore or leave out one commandment and expect divine approval. The words of our Lord should be considered and respected. Here are the words of our Lord Jesus Christ, Matthew 7:13, 14: "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Therefore this divine plan provides that the officers or ministers who have part in its administration must

have divine authority, and give some evidences to prove it.

Baptism can only be administered by one having authority, otherwise the candidate only receives a wetting.

The new birth can only be received or made possible by the receiving and operation of the Holy Ghost. That was the promise for those who should be baptized. We are then new born babies in Christ. "No more strangers and foreigners but fellow citizens with the saints and of the household of God, and joint heirs with Jesus Christ.

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INTOLERANCE

By Elder K. J. Smith

Book of Mormon, page 173, 2nd chapter of Jacob, verse 51. "But woe, woe, unto you that are not pure in heart; for except ye repent, the land is cursed for your sakes." Second book of Nephi, page 147, verse 106: "He commandeth that there shall be no priestcrafts; for behold, priestcrafts are that men preach and **set themselves** up for a light unto the world, that they might get gain, **and praise of the world;** but they seek not the welfare of Zion."

We believe the time has come when a true realization of the actual position and condition of our people should be considered. Not from the viewpoint of the critic or the faultfinder which permeates the modern trend of thought not only of individuals but of nations. But from the viewpoint of the lowly shepherd of Nazareth, as he looks over his "little flock" of today.

The church cannot, will not, and shall not develop and progress in righteousness as long as we are determined to live and govern ourselves in the church of yesterday! In the multitude of mistakes, and yes, in sins of omission as well as some of commission. But we must determine here and now to live the part of the "body of Christ" (the church) TODAY! For even as a child we were taught the impossibility of turning time back and reliving the yesterday; to our childish sorrow, because of fond memories and pleasant association and circumstances surrounding our lives in those days of fond remembrance, of loved ones, and their united cherished hopes for the immediate future at that time. Even so with the church today, if we continue in our self accusing denials of the **power of the gospel of Jesus Christ**, preaching the history of the Restoration of Latter Days **in the light of its failures** (defeatism) as we have heard from some in authority, we are of all people most miserable and cannot hope to progress and develop as a righteous people. But the defeats, the mistakes, the sins of a former day are not ours, for we can not live in the church of the past but must live as a part of the body today.

True also perhaps the victory of the yesterdays (righteousness attained) not ours except as the guiding star of example, as we view the struggle of development and attainment as well as the defeat and mistakes of that bygone day. This not alone is true of consideration of the church that has passed on into history of the dead, but of ourselves within our own life's

span we find we are continually reminded of our failures of the yesterdays. Sometimes by those who would attempt to show us the lesson but who too often fail to portray the other side of the lesson, that of victory, through the HOPE of the gospel of Jesus Christ and the attainment of righteousness by our acts and living together within the "Body of Christ" (the church) **today**.

This of course would and does whether we recognize it as individuals or not, give rise to many complicated and varied problems of adjustment and settlement between the spirit of INTOLERANCE and TOLERANCE and the **difficult re-establishment of faith and confidence** among brethren. This CANNOT BE ACCOMPLISHED if we are DETERMINED TO LIVE AND CONDUCT OURSELVES in the DEFEAT'S and MISTAKES of YESTERDAY within the body. And the spirit of INTOLERANCE will continue to flourish and develop, as the monster of sinister destruction shown in the dream of a brother at one of our general conferences, and related by him at that time at one of the services. And to our mind at this time comes the remembrance of that part where the sinister thing or monster was expelled from among the people and lay outside and yet **was not dead**. And again to our mind comes the indelible impression made upon us by the Cole Vision particularly with reference to that part where he beheld the stump and the recognition of the people he saw upon the face of it, and how they ran to and fro and some would come to the edge where still existed evidence of the blight that had destroyed the trunk and branches of the tree, and they would raise up as if to strike it out and yet were restrained. And in my mystified wondering as to why the lesson taught by the Savior himself came to me, "let he who is without sin cast the first stone." And that found in the Book of Mormon as our first text herein, "But Wo, Wo, unto you that are not pure in heart; for except ye repent, the land is cursed for your sakes." Then my answer was apparent. We as a church had not reached the heights of righteousness and development as his people that we ought, and that is made possible by a practical application of the gospel, therefore were not worthy as yet as the "pure in heart" and the time had not yet arrived for that small part of the blight to be removed from the stump because of this condition.

Therefore it becomes of vital importance for us to cease to live in the yesterdays. And to break down the human prejudices, strife, jealousies, malice, etc., that are attributes of the SPIRIT OF INTOLERANCE. And to make that MOST DIFFICULT RE-ESTABLISHMENT of FAITH and **CONFIDENCE** among brethren! This is what will be regarded as a "Middle of the Road" policy and laughed at as impossible and criticised as being "unstable." Yet we beg you to remember we make no allowances for dishonesty, we do admonish yet as the scriptures indicate we should, to "contend earnestly for the faith," but do it **today**, instead of in the yesterday's defeats, that progress might obtain development in righteousness. There is a vast difference between the words contend and contention as used in scripture. That teaching against contention does not intend that we become as "yesmen," as some would have us believe, for we are expected to "contend," strive earnestly

for understanding, yet not with the spirit of INTOLERANCE but the spirit of **Desire for Righteousness.**

In conclusion we pray our people will see fit to allay the fears of the Shepherd for his sheep by arising and throwing off the bonds that bind us of the precepts of man and lift up their heads in victory of a righteous people in the hope of the gospel of Jesus Christ which is still **bright!** And the power thereof not diminished in this our TODAY. Not yielding to the temptations of "being unequally yoked with unbelievers," or in modern understanding, affiliated with the world today in its many organizations for self-aggrandizement. The words of the poem are striking in their application, a fitting ending for our train of thought.

ENVY

My boy, when malice starts to sneer -
And envy would your worth defame,
Look back upon that earlier year
When there was none to praise or blame.

Be not discouraged or dismayed
Because at you some shaft's are thrown—
The critic never draws his blade
Against the toiler who is unknown.

The bitter tongues have naught to say
Against the man who never tries,
They keep their ridicule to slay
The form that has begun to rise.

When men you never heard of start
Belittling what you've tried to do,
Be not discouraged, but take heart!
At least you know they've heard of you.

Look back upon the silent years,
Then hear the scoffings with a smile:
None draws the malice and the sneers
Except the man who is worthwhile.

So when the voice of envy shrieks
And malice cries your faults aloud,
Remember that the man who speaks
Has seen your head above the crowd.

AS THE TWIG IS BENT

What a beautiful thing is prayer. And what sweetness there is in the prayer of a little child. "For of such is the kingdom of heaven." What great joy is being missed by those parents who neglect to teach their little children to pray.

How may this be done? Shall they memorize, "Now I lay me down to sleep—," or, "Our Father which art in heaven—," etc., to be repeated over and over three hundred sixty-five times each year, and year after year, until suddenly and somehow they awake to what prayer really is—if they ever do? Or shall they be taught to ask for things they **want?** For miracles?

What is prayer? It should be a song of praise from the heart toward God; a plea for his love and mercy and forgiveness, a supplication for needed

blessings, thanksgiving for past blessings. May a little child be taught to pray so? Yes, indeed.

Point out to him God's blessings, and teach him simply to say "thank you" to the giver. He will learn to look for new things to thank God for. Point out others' needs and suggest praying for them, thus losing his own covetousness in thinking of others. Tell him of the great gift of forgiveness and teach him sorrow for naughtiness, thus laying the groundwork for repentance. He will come to recognize his own mistakes and early face the responsibility for his own deeds. Point out God's power to protect, and fortify his confidence in God by reminding of His watchcare through the long hours of night. He will then remember to ask for it, and will notice that he receives it.

Recently our children prayed that their father might be relieved of a headache from which he was suffering when they went to bed. Next morning their first question was "How was Daddy feeling?" When I told them his headache was gone, they pointed out to me, "God answered our prayers." When our little son fell, cutting his leg, he said "thank you for doctors to sew up our cut legs," and later, "Help my leg get well so I can run again." God answered his prayers. A miracle? No, a blessing. He needed no miracle.

Recently a very close relative was reported missing in action over enemy territory. Our sorrow was shared by our two children and the anxious waiting for more word stretched over many weeks, and constant prayer was our only hope. The children joined us in their simple, sincere way, asking that he "be all right, and come home safe."

Eventually word was joyfully received that the boy was a prisoner of war, and was indeed "all right." The children's faith in the power of prayer was greatly fortified. They, with us, continued to pray that he be helped to "come home safe, soon."

Eventually, the country, wherein he was held prisoner, surprised the whole world by withdrawing from the Axis and joining forces with the Allies. Our loved one was released and sent home, a living testimony to our little ones that God hears and answers prayers.

There are no words to describe the joy that fills my soul as I hear the sincere earnest words of prayer from lips too young to take the bread and wine of sacrament, but not too young to pray. Simple words, but spontaneous, extemporaneous, the real, true spirit of prayer. I have no fear that their feet will ever stray very far from the pathway, if I continue faithful in my duty toward them. For as the twig is bent, so the tree inclines.

MARION SPRAGUE.

THE SECOND COMING OF THE SAVIOUR

(From Reprint Copy of The Evening and Morning Star September, 1832.) Vol 12 January, 1912, Number 9.

One of the first duties of man is, to assist his fellow beings in all things appertaining to their happiness, and, for this purpose, we have a desire, not only to labor for the benefit of the saints, but that the world may know, that the second coming of our Saviour is near. Notwithstanding there exists and that too, among those who profess to have a form of godliness, a great difference of opinion when and how the Lord will come,

yet we shall endeavor to bring such passages of sacred writ, as will make this subject clear to them that look for him the second time without sin unto salvation, and remind them that doubt, that the time is at hand. Firstly, Peter, who had the keys of the kingdom, wrote thus: "This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying. Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation."

It is a good thing to be reminded of the words which were spoken before by the holy prophets, for without them the world would be a wilderness; men could not tell from whence they sprang, or to where they would go after death. But to the subject, according to Jude, Enoch said, "Behold the Lord cometh with ten thousand of his saints;" and by reading the extract of his prophecy, in the Star, it will be seen that Enoch was shown all things from the beginning to the end, and he thus inquires about the sabbath of creation and second coming of the Lord: When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: And he called unto the Lord saying, Wilt thou not come again upon the earth, for inasmuch as thou art God, and I know thee, and thou hast sworn unto me and commanded me that I should ask in the name of thine only begotten, thou hast made me, and given unto me a right to thy throne, and not of myself but through thine own grace: wherefore, I ask thee, if thou wilt not come again on the earth?" And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send out of heaven; and truth will I send forth out of the earth to bear testimony of mine only begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem.

David seems to have understood this prophecy when he composed the 85th Psalm; for besides saying, that the Lord had brought back the captivity of Jacob, (meaning the twelve tribes, and ten of them have been lost ever since the reign of Hoshea) he said, Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give good,

and our land shall yield her increase. Passing the promises to Abraham, Isaac, and Jacob, we next observe that the Lord said, by Moses, I will raise them up a Prophet from among their brethren, like unto thee, which Peter, while preaching thus adds to his own words on the same subject: Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you for your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. We will remark here that notwithstanding many prophecies have been fulfilled, yet the time when every soul was destroyed, who refused to hear a prophet, from Moses till this day, has not come to pass, but there can be no doubt, it will be so when Malachi's words are fulfilled: For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Job, who is supposed to have lived while the children of Israel sojourned in Egypt, said, he knew his Redeemer lived, and that he should stand at the latter day, (not the meridian of time) upon the earth, at which time the stone that Daniel saw cut out of the mountain, will fill the whole earth: Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. It is said, that the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. Paul while speaking of the salvation of Israel, in the 11th chapter of Romans, says, "There shall come out of Sion (Zion) a Deliverer, and shall turn away ungodliness from Jacob. And again Isaiah said, O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong power, and his arm shall rule for him: behold his reward is with him, and his work before him. And Zechariah says when the day of the Lord cometh, his feet shall stand in that day upon the mount of Olives; and the Lord my God shall come, and all his saints with him. But to remove all doubt, let us take the Savior's own word, when he was asked by his disciples when and what should be the sign of his coming? Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of

the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall all see these things, know that it is near, even at the doors.—Verily I say unto you, This generation (in the which these things shall be hewn forth,) shall not pass, till all these things be fulfilled. Again it is written, he said, Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled. We need not quote every passage that alludes to the second coming of the Savior, for it is so plainly foretold by almost all the prophets, that a child can not mistake, even the generation when the Lord may be looked for. For as it is written: Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven: So also, when you hear of wars and rumors of wars; when pestilence begins to spread over the whole earth: when famine and other troubles try men's souls, and when, as the Book of Mormon says, the fullness of the gospel goes to the Gentiles, and the remnants of Joseph begin to know that they are the covenant people of the Lord, watch, for the hour is near, when Jesus will drink of the fruit of the vine, new with his disciples in his Father's kingdom.

The only caution we give on this subject, is, be careful and blend not the Day of Judgement which comes at least more than a thousand years after the Son of man comes in the clouds of heaven, with the first resurrection! When the earthquake begins to shake this broken globe, and the mountains begin to flow down at his presence, and every valley is exalted, all them that have escaped the desolation, will soon see the Son of man coming in his glory with Zion, or the general assembly and church of the first-born, with him, to reign on earth while satan is bound: then peace and righteousness, like the moon-sun, will enlighten the world.

EXTRACTS FROM LETTERS

(Continued from Page 37)

the one great cause, "the cause of Christ."

As I look out this dark, gloomy, rainy morning, it makes one think how much it is like the outlook of the world today from the human point of view. But, knowing the faith and hope we have in Christ is the one bright day of sunshine that shines through the dark clouds that hang over the world.

If we will only look we will surely know that the sun is still shining and on some, not far distant day, the clouds will be rolled away and the sun will shine again in all of its splendor and glory.

As we listen to the murmurings of the people, about this and that, so like the children of Israel in the wilderness, forgetting to look for the blessings that God

bestowed upon them each day, we wonder; Will He be any more pleased with our murmurings than he was with theirs?

In closing I want to just say, Amen! to the editorial in the December number.

May we ever be found diligently searching the commandments of our Lord. Striving to enter into that rest which is prepared for all who keep his commandments faithful to the end.

Your brother in gospel bonds,
PAUL G. MERCER.

P. S. Come again and often, Brother McKim.—
P. G. M.

That's fine, Paul. You have set a fine example, and your letter is so good that we hope it will serve to arouse others to follow your example. We too, like to fill our pages with good live letters. Sister Keeney's plea should also bring results.—The Editor.

Brother Mercer also sent us this original poem by
Laura Vollmar:

Life's Brief Journey

'Tis a little journey—
This we walk.
Hardly time for murmurs,
Time for talk.
Yet we learn to quarrel and to hate;
Afterwards regret it when too late.
Now and then 'tis sunshine—
Sometimes dark:
Sometimes care and sorrow,
Leave their mark.
Often there is laughter—
Often tears;
Sometimes there are losses—
Felt for years;
Yet we walk the pathway—
Side by side,
Where so many others,
Lived and died.
We can see the moral—
Understand,
Yet we walk not always,
Hand in hand.
Why must there be friction—
And regret?
Words and deeds we after—
Must regret?
Why must there be hatred—
Greed and strife?
Do we need such shows—
Here in life?
'Tis a little journey—
Soon gone by.
Let's be friend together—
'Ere we die.

(Editor's Note:—By mistake a part of the following item was omitted in our last issue. We are sorry.)

KILLED IN ACTION

Pfc. Lyle Eddy, son of Brother and Sister Chas. Eddy of Black River Falls, Wisconsin, was killed in action in France July 27, 1944. His parents were notified of his death December 5, 1944.

Pfc. Eddy had been awarded the Bronze Star for his heroic action on D-Day in France, and on December 12, 1944, his parents received the Purple Heart that had been awarded him.

Lyle Eddy was born in Black River Falls, Wisconsin October 12, 1916, and attended school there. He had worked at Camp McCoy, near Sparta, Wisconsin prior to his entering the service. He went overseas a year ago last March and served with the 18th Infantry, 1st Army.

He is survived by his parents, three brothers and four sisters, all living in Black River Falls. They are: The parents, Brother and Sister Chas. and Edith Eddy, one brother Cecil, also at home; two brothers, Cpl. Donald Eddy, in England, at a station hospital; Cpl. Merlin Eddy, with the Marine Corps, somewhere in the South Pacific.

The sisters, Marjorie, Mrs. Jack Cain; Dorothy, Mrs. Jess Wilson; Verna, Mrs. John Jones, all of whose husbands are overseas in service. The youngest sister Beverly is still at home. Three of the girls are members of the Church of Christ. They are Dorothy, Verna and Beverly.

The Advocate joins the many friends and relatives of the Eddy family in extending to them our deepest sympathy and love in their time of bereavement. It may be added that this family were among the early missionary fruits of Ye Editor, and they are among our dearest friends. May God bless them.

THE EDITOR.

MICHIGAN NEWS

Flint Michigan:

On January 14, 1945, we had our monthly all-day meeting. There was a good number attended and a pot luck dinner was served at one o'clock. After dinner a business meeting was held. Because so many work on the second shift we thought this would be the best and most convenient time to have it. Results:

Pastor—Bro. C. W. MORGAN

Ass. Pastor—Bro. W. GRAVES

All other officers were retained. Bro. Morgan was the speaker for the evening service. Brother and Sister Housh, Marion Spurlin and Brother and Sister Peacock with their three children were here a month ago for the all-day services. Brother Morgan is also the Editor-in-Chief of the All Truth (Michigan State Paper.)

Sister Marion Spurlin is now visiting her husband, Ensign D. Spurlin in Pensacola, Fla.

We are very sorry to hear that Jack Surbrook of Wyandotte, Michigan, has been wounded. Best of luck to him.

STATE REPORTER.

THE MASTER'S CALL

Oh listen today for the Master's call
He is calling you with rumors of wars,
So obey his commands and you will stand,
If you will obey the Master's call.

He begs us each day to go his way,
If we don't we will surely fall,
If we don't there will be no way,
To hear the Master's call.

We must know that the Lord is near.
We must trust Him and have no fear
There will be a place, for one and all
If we heed the Master's call.

Each day to Him we must pray,
And read the Bible along the way,
We may stumble too, but will not fall,
If we obey the Master's call.

Oh Savior, hear my humble cry,
For I hear yours as the warriors fall,
And I want to have that home on high,
And be ready when the Master calls.

MYRTLE HART.

"FOLLOW ME"

A shepherd was leading his flock one day
To pastures he knew were fair;
But often the way was rugged and steep
And many dangers were there.

At last they refused to heed his call
To cross o'er the foaming spray;
So he turned and lifted a dear little lamb
And gently bore it away.

Then the mother, her heart so full of love,
Stepped bravely into the tide;
And soon in the pastures so green and fair
They were all on the other side.

So the Shepherd of all, who seeth all things,
As he looks from his throne above,
Stoops down and gathers our dear little lambs
And bears them away in his love.

Then softly, so softly, we hear His voice
"Though for tears we cannot see
And these are the words that float back to us;
"Fear not, but follow thou me."

MRS. NELLIE WILLIAMS.