

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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The Peace of Prayer

There is a place where I delight to go;
A place of peace where tranquil waters flow;
Where comes no fear, nor any shade of care;
Where all is rest—it is the place of prayer.

There is a place than all besides more sweet,
Where Heaven's balm and earth's deep sorrow meet;
Where healing streams flow fresh and full and fair;
Where longing hearts find Christ—the place of prayer.

There is a place where naught but joy is known,
Where Christ holds sweet communion with His own;
My burdens fall and lie forgotten there,
When I meet Jesus—in the place of prayer.

—E. Margaret Clarkson.

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ZION'S ADVOCATE

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Editorial

WHAT WE BELIEVE, Continued

In our last we published the Articles of Faith and Practice of the Church of Christ, together with a brief analysis of some of the articles.

We wish to make it clear that these so-called articles of faith are in no sense a creed, nor set form of doctrine. They are merely an outline of fundamental scriptural teachings, and are, by no means, ALL that we accept as truth. In fact we say that "OUR CREED is ALL TRUTH."

This being true, "what we believe" must conform in every particular with the written word of God as found in scripture. In short, we claim that there has been a complete restoration of the gospel, and in which restoration the Church of Christ fashioned after the pattern given in the New Testament is again extant upon the earth, and that it also came in conformity with the provisions made in the scriptures for such a restoration.

For instance, when Christ instructed his apostles as found in the 24th chapter of Matthew concerning the time of the end and his second coming, among other things, in the 14th verse he says, "And this gospel of the kingdom shall be preached in all the world for a witness and then shall the end come."

And since nowhere in the Bible is there a promise that the gospel of the kingdom then being preached would continue in an unbroken line from that time until now or the end of the world, it would require a complete restoration for that statement of Christ to have any meaning. In fact, the Bible plainly announces a complete apostasy or overthrow of the church as it was constructed by the Christ and his apostles. A concrete example of this fact may be found in the scriptures themselves. All will agree that the entire New Testament was a product of the gospel being preached and the church being established by the Christ. In short, had there been no Church of Christ there would have been no New Testament. Yet it is a fact that the

last book of the Bible was written only about one hundred years after Christ. So, according to that, something must have happened to the church built by the Christ, else there would have been a continuation of the scriptures that the church, when functioning as God intended, would produce. The only thing that could have happened would have been that the church no longer desired to have the divine direction of Almighty God, but would set up human teachers to take the place of divine direction, and that is precisely what the prophets of the New Testament foresaw and recorded as being the fate that would overtake the beautiful Church of Christ as fashioned by him and built upon the rock of divine knowledge of the divinity of Christ received by revelation from God (as indicated in Christ's statement in Matthew 16:13-18, when commending Peter for his declaration that Jesus was the Christ, the Son of the living God, He shows that the rock upon which he was about to build his church was the rock of the knowledge that he was the Christ, received by revelation from God, such as Peter then demonstrated.) In fact, that rock of revealed truth concerning Christ must ever be the rock upon which Christ's church is builded, and the New Testament scriptures, as a product of that church and gospel, proves this statement. And the only conclusion we could possibly arrive at when we see revelation from God cease, and the church no longer functioning as in New Testament times, is that the church itself has become apostate. As already stated, the New Testament prophets themselves so understood the matter, as witness this statement by the Apostle Paul in Acts 20:28-30, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also OF YOUR OWN SELVES, shall men arise, speaking perverse things to draw away disciples after them." (Emphasis mine B. C. F.) What could be plainer than this in support of what I have said?

No wonder God could no longer direct his church when it was so evident that from among its own ministry there would be departure. No wonder revelation from God to the church ceased so soon after its establishment. All of which makes very clear that if "this gospel of the kingdom shall be preached in all the world for a witness," before Christ should come again, it would require a complete restoration to bring about that state of affairs.

There is, however, even stronger scriptural evidence of this departure or falling away, than that given above. In 2 Thessalonians 2:1-4, Paul even gives details of the type of leadership that would be responsible for the falling away. He says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for **that day shall not come**, except there come a falling away first, and that man of sin

be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God."

Certainly such human-usurped leadership as indicated in the above scripture would cause the church to completely pass out from under the directing influence of Almighty God. And discontinued revelation and scripture such as had been had from the time that Christ built his church upon the rock of God's revealed truth that Jesus was the Christ, the Son of the living God, would be the outstanding evidence of such departure. The changed form in which we find the church, in organization and otherwise, subsequent to New Testament times proves this departure to have taken place.

On the other hand the statement of Christ that "THIS GOSPEL of the kingdom should be preached in all the world as witness unto all nations and then shall the end come," shows conclusively that there would be some provision made for THIS gospel to again be had among men. The great reformers such as Luther, Wesley, Knox, Calvin, Roger Williams and others, all acknowledge the great apostasy to have taken place both in their sermons and in their writings. They also looked for a complete restoration of the gospel in its primitive power and beauty, with all of the gifts and blessings that accompanied it before it went into apostasy. Just an example or two in sermon 71, John Wesley says this, "The times which we have reason to believe are at hand, (if they have not already begun,) are what many pious men have termed the '**latter day glory**' . . . And yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God! They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain his own cause, and **set up his kingdom over the earth.**" What did Wesley see but a complete restoration, when God would set up His kingdom anew? Was this what Christ also saw, when he said, "this gospel of the kingdom shall be preached," before the end?

But we will notice another. Roger Williams, founder of the Baptist church in America, goes even farther. Hear him, "In the poor span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches, in Old and New England and yet cannot, in the holy presence of God bring in the results of a satisfying discovery that either the begetting ministry of the apostles or messengers to the nations, or the feeding and nourishing ministry of pastors and teachers, according to the **first institution** of the Lord Jesus, is yet restored and extant . . . the apostasy of Antichrist hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new Apostles to plant churches anew." Prophetic Times, Vol 2, p. 144. (Emphasis mine B. C. F.)

Could anything be clearer than the vision these wise good men of God had of what was to be AFTER the apostasy or falling away? Roger Williams, by his

statements, very evidently KNEW what the FIRST institution of the Lord Jesus was like, because he divides it into the "begetting ministry of apostles and messengers," and the "feeding and nourishing ministry of pastors and teachers," which all must agree were characteristics of that "first" institution, and that "first" institution was spiritually alive and God spoke to it as witness the New Testament scriptures.

Very well, in view of all of the above, is there any scriptures that tells us how the night of dark ages of apostasy is to be broken, and how "THIS gospel of the kingdom" is to again be brought to earth?" Revelations 14:6-7 reads as follows: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Does this need elaborate analysis? The gospel and Church of Christ was on earth in New Testament times. The gospel and the church was to go into an apostasy, through departure and falling away as already noted, and now an angel is "to fly in the midst of heaven having the everlasting gospel," to preach to men on earth. Is anything lacking in the picture? But hold! Since this is the ONLY statement in the whole Bible that tells us how the gospel is to be returned to earth, what about the claims of those so-called preachers of the gospel today, who do not believe that angels make their appearance on the earth in this day? Is it any wonder that their man-made churches do not measure up to the New Testament standard? No, the angel-sent gospel will be identical to that which Christ preached, and the resultant church will also be identical, with apostles, prophets, etc., as marks of identification.

The great reformers are also on record with endorsement of this idea as witness the following from Sir Isaac Newton. He says, "About the time of the end, in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition." Totten's Our Race News Leaflet, No. 90, pp 325, 326.

Continuing he says: "There must be a stone cut out of a mountain without hands before it can fall upon the toes of the image and become a great mountain and fill the earth, (The image of Daniel 2, B. C. F.) **An angel must fly through the midst of heaven** with the everlasting gospel to preach to all nations before Babylon falls and the Son of Man reaps his harvest." Observations on the Prophecies, pp 250, 251.

Thus we see the demand for a complete restoration of the gospel and the reestablishment of the Church of Christ, both from the scriptures and from the work of the great reformers.

Here is further light on the interpretation of Revelation 14:6, 7, as given by Bible students, "It is evident that this does not refer to the first publication of the gospel by the apostles; because it immediately precedes the execution of judgment upon the kingdom of the beast. But it is a publication of the gospel preparatory to the fall of mystic Babylon. It must, therefore, signify some remarkable spreading of the knowl-

edge of the gospel at the latter end of the reign of Antichrist. It is called "the everlasting gospel" to signify that it is **a glorious revelation from the Eternal God.**" Langdon's Observations, pp 192, 193.

Again: "And this may perhaps be the event described in Revelations 14:6, 7, of an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth. Some such sensible renewal of divine interposition seems indeed to be wanting to revive real religious impressions in the world where, in general, religion is degenerated to a mere unimpressive name and form." Rev. James Brown, on Revelations, p. 95.

Hence in all of the above it seems clear that when we talk about "what we believe," the standard is already set for us, and we should do our utmost to be in full accord with the divine pattern; otherwise "what we believe" matters little.

B. C. FLINT.

IN THE FIELD

Most of the church realizes that our membership in the various fields are often found in small isolated groups here and there, and generally without regular pastors. This condition hinders these various groups from having regular services, and increases their feeling of loneliness. However, in spite of this fact, we often find them solidly sincere in their faith, and anxious for the final redemption of Zion.

Because of the above fact, and the further fact that under these conditions the only services that these faithful saints enjoy, are those made possible by the occasional visit of the missionary, we left home the early part of February and went into our field. We went by train, first to Milwaukee, Wisconsin where we have the two families of the Hunholz' and Hutchinsons, together with Sister Mager and Sister Arleala Johnson. Sister Amy Gould also lives in Milwaukee but we were unable to contact her.

We gave these good saints two Sundays of service, visiting adjacent localities in the interim. In this way we called on our two sisters, Sister Hazel Kovack and her son "Buddy," and Sister Wilma Youngs in Racine. These fine folks are firm in the faith, and Buddy has received a wonderful blessing through administration and the prayers of the saints, he being the young brother that was stricken last fall while we were in that part of the field, and prayers were asked through the Advocate for his recovery. Neither Sister Kovack nor Sister Youngs husbands are members of the church, but are fine upstanding gentlemen, and show the missionary every kindness and support, and our prayer is that they will ultimately be numbered with us.

While in that vicinity we attended the funeral of our little niece in Evansville, the daughter of Brother Richard Grasshoff, and mentioned in this issue in the obituary department. We also called on our children in the flesh at Madison, Wisconsin, and on our out into the western part of the state to Montfort, the home of the Matthews and Davies. We found these dear folks firm in the faith but they are in such a scattered condition that services were impracticable, especially with the whole state of Wisconsin blanketed with the heaviest

snowfall that has been experienced in years. As a result of which travel anywhere in the state is difficult.

From the southern part we went up into the cold frozen northern part of the state, and where the snow was the deepest we ever remember seeing it. At Black River Falls, we have the Tuckers, Bowens, Muths, Babcocks and Eddy's. We preached for them twice on Sunday, but the attendance was small because even while the service was in progress, there was a near blizzard outside, so we did not get to see all of our members, the weather preventing some from attending the services, and for the same reason we were unable to get to their homes. In all of these places our visit was truly welcomed, and we felt that the effort was well repaid by the encouragement we were able to give to all of our folks in these various localities.

From Black River Falls, we went to Sparta, where live the Brockmans and the Marquettes, and their young daughter Evangeline, who had recently become the proud mother of a fine little boy, whom we blessed while there, the father being overseas. His name is J. E. Smith, and we are sending him the Advocate. In Sparta we also visited our young Sister Dorothy Wilson, whose husband is also overseas, and who is employed in the Sidney Hotel in Sparta. We held one service there in the Marquette home.

This locality is so close to the Minnesota state line, we responded to the invitation of Elder Thos. S. Maley, the pastor of the Church of Christ in Minneapolis, to come over and preach a time or two for them. We enjoyed our visit with these fine saints very much. There are the Maleys, Spargos, Darbys, Hatchers, Greens, Schindlers, Nasts and others. Of course, we felt very much at home among that group having lived among them for a time prior to coming to Independence. Our attendance there was not large, but very responsive, and we feel that good was done.

By the above it will be seen that we covered a very large area on this trip, and in every place we feel that the beautiful fellowship of the gospel and the ties incident thereto, were strengthened by the association we enjoyed. In these trying times, we feel it doubly important that this fellowship be intensified against the time that we all realize is so shortly upon us, when the gospel will be the only refuge in the downfall of nations who have forgotten God. In all places visited we found homes with aching hearts because of loved ones on the fields of battle, and in one instance a casualty. God's protecting hand seems generally to be over the saints thus far.

B. C. FLINT.

A NEW TRACT OUT

The editor of the Advocate has had another tract published, entitled "What About Israel." The matter contained in this tract was published serially in the Advocate some years ago, and there has come a very persistent demand for it to appear in tract form, so we have complied, and now have it available. It is a discussion of the various nations of the earth, and their relationship to ancient Israel, which under present world conditions is of vital interest. This tract is of the same size as the other gospel tracts we have pub-

lished, but is longer, being fifty-two pages and six chapters.

Like all of the other tracts I have published, these may be had for the cost of printing; 10 cents each or \$1.00 per dozen.

B. C. FLINT.

LETTERS, AND EXTRACTS FROM LETTERS

From a letter to Sister Flint from Sister Anna Walker, of Newton, Iowa, after telling of her love for the work and the Advocate, and wishing soon to hear the gospel preached again, she tells of her daughter, Sister Henrietta Tucker falling and breaking her arm. We solicit the prayers of the saints for these two splendid sisters.

Sister Edith Muth of Black River Falls, Wisconsin, writes that her son who was home on furlough and left the following morning certainly enjoyed the sermon he heard at the home of his parents, Sunday evening, February 25. This is the first restoration sermon he ever heard, because last summer when his parents were baptized he was in service. Sister Muth asks the prayers of the saints in behalf of this boy because he has been assigned to very hazardous scout duty in the Pacific. These new saints are sincerely enjoying their new found joy in Christ.

1 Waunganol St. Caerphilly, Glam Wales.

Dear Brother and Sister Flint:

I am enclosing some incidents which you may publish in the Advocate if you think it wise to do so. I hope you had my letter which I wrote to you after visiting the folks at Tonyrefail.

They all intend to stand by the Church of Christ. . . . I received the two bundles of Advocates. I hope to hear from you soon. I remain,

Your brother,

ELDER JAMES EVANS.

Editor's Note:

This letter perhaps was not intended for publication, but we feel that the saints will be very glad to learn that Brother John G. Jenkins' defection has not materially hindered the work over there, so we ask your pardon, Brother Evans, for giving this nice letter to the saints.

BROTHER JAMES EVANS WRITES OF HIS EXPERIENCES

Throughout my life I have been religiously inclined, and always associated with a church. I was interested in the Bible, and two other books that interested me much was Bunyan's Pilgrims Progress, and the Life of Billy Bray.

I became a Sunday School teacher and I studied other subjects such as Phrenology, Telepathy, Music, and ultimately Spiritualism, and Psychology. Afterwards, I had a desire for a personal knowledge of God, but all of the books I read were dealing with the past and not of the present day. I wished to know what God was doing in my generation, but there seemed to be no answer to this question.

I got married and soon after came in contact with

two elders of the Reorganized church at Nantyglo, and right here my desire for a personal knowledge was obtained. Their doctrine and testimony was the best news I had ever heard. I read the Voice of Warning, which was a mine of information. I was delighted. I had found the "pearl of great price." I was baptized March 25, 1898.

I thought my friends would be glad to hear my story, but instead I received bitter hatred and opposition. The news went like a forest fire and before long I had an army of enemies. My wife was greatly stirred and our home became very unpleasant and I became very dejected, but here I had a wonderful manifestation. It seemed that I was standing in my garden feeling very downhearted, when the spirit of God came upon me in great power and suddenly I saw an incident in the life of Christ. I saw him coming towards me and a great crowd was following him. There was a terrible uproar. They were laughing and roaring and doing their best to shame him, but Jesus walked in front with a calm but sad countenance. I heard a voice saying: "Behold and see if there be any sorrow like unto His sorrow?" The vision passed away and I saw I was on my knees with tears flowing down my cheeks. I was greatly comforted. My next vision was in a prayer meeting at Nantyglo. While in the meeting I had another great blessing and I saw my little home and my wife putting the first baby we had in the cradle and I saw the spirit like a glow of fire hovering around her and tears were flowing down her cheeks. I looked at the clock and it was 3 a. m. After the meeting I went home and I saw that my wife had been weeping and she confessed to me that the vision was correct, and she was sorry for her behavior. That was the end of our troubles. She was baptized soon after.

At another time I had a vision in which I was permitted to see hell. There is a general impression that hell is a pit of fire. Others believe it is a place for reformation. But from what I saw I will allow you to draw your own conclusion. From what I saw, I cannot conceive the idea that any soul could endure for any great length of time without crying out for deliverance. I seemed to be walking with a companion in the church along a narrow path. I walked in front and it seemed a barren wilderness without any habitation and without trees, birds, or vegetation. There was a terrible loneliness and absence of noise. After walking a little while I discovered the sister, who was my companion, had deserted me and I looked backward and around me and then I saw the terrible pit, and this sister with her back turned towards the pit. I tried to draw her attention to her danger but all in vain. She stood there like a statue. I began to feel a terrifying influence coming over me and I began to tremble from head to foot. My teeth were gnashing each other, then I heard a voice in ringing tones, "Run for your life," and I did. The pit seemed to be about a mile in circumference. Some years later I had another vision in which I saw the pit. This time I was on the edge of it, looking down into the darkness and I heard the voice of a brother I had baptized. He had lived a dishonest life, and had died from an accident just a few weeks

(Continued on page 63)

The Standard Bearers

In lieu of the regular "Stories of the Restoration," for the Young People's Department we are substituting the following very splendid contribution submitted by Sister Bert Krause, of Vesta, Minnesota.

We certainly appreciate this beautiful presentation of gospel principles for the benefit of our young folks. Come again Sister Krause. You will always be welcome.

THE EDITOR.

SOME THOUGHTS ON CHRIST AND HIS TEACHINGS

Persecutions followed Christ from the time of his birth. Herod first sought his life to prevent his becoming king. For the safety of Jesus, Joseph took Jesus and his mother and fled into Egypt, there to remain until the death of Herod.

On the return from Egypt, after Herod's death, Joseph settled in Nazareth, where Jesus spent his early years.

Now John, a cousin of Jesus, came preaching repentance and baptizing in Jordan they, the baptized, received a remission of their sins.

At this time John rebuked the high officers of the church, Sadducees and Pharisees, because they evidently were not in accord with the gospel teachings. He called them a generation of Vipers.

John announced that he baptized with water when they repented, but said that he who would follow him, meaning Jesus, would baptize with the Holy Ghost and with fire.

Now what did "baptize" mean in those times? The Greek word Baptize meant to dip, immerse, bury or cover up. Why do we know this? Turn to Romans 6:3, 4 where it says: Therefore are we buried with him in baptism into death, and raised up by the glory of the father, and we should walk in newness of life. Also in Colossians 2:12 it says buried with Him in baptism, therefore we are risen with Him through the faith and operation of God.

To prove this is not a spiritual baptism only we must turn to John 3:23 where it says John was baptizing in Aenon near to Salem because there was much water there and (people) came and were baptized. John had not said he baptized with the Holy Ghost, but said that he that cometh after me, baptizeth with the Holy Ghost and with fire.

This was a new doctrine of the churches in those days as they had not practiced it and it was causing great concern among the divines of those days.

As Jesus grew older and began his ministry, he did many things which these learned people did not like, and they found fault with all of Jesus' acts and teachings. They caused his followers to be imprisoned and some were killed.

This was the beginning of the persecution of the church as all believers were affected. Jesus was not backward in telling people, especially those doctors

of law, Sadducees and Pharisees, who were the rulers in the government, of their faults and they therefore sought to kill him because their hearts were evil instead of good.

I think it would be the same way today if we find teachers who do not teach the sayings as Jesus taught, and try to tell them where they are wrong, that they would be very angry with us. This evil influence is always led by the Devil whether in Christ's time or before, or after.

Persecution at this time grew hotter and hotter until Christ and many of his followers faced death at the hands of their persecutors.

In Christ's organization of his church, he chose twelve of his disciples which he called apostles and sent them out to do a great work for him. He ordained them—that is, he laid his hands on them and in so doing prayed for them and gave them authority to do a work for him. He said, "Go you into all the world and preach my gospel to every creature. He who believes and is baptized shall be saved, who does not believe shall be damned."

We study this commission and we have "My gospel." We now ask what my gospel is? In Hebrews 6:1 we have the principles of this doctrine enumerated. They are repentance, faith toward God, baptisms (1 water, 2 Spirit) laying on of hands, resurrection of the dead and Eternal Judgment. Who should hear these principles—this doctrine? Why, every creature.

In the last chapter of Mark the seventeenth verse, it says: These signs will follow the believer—not may follow, but will follow. In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick and they shall recover.

Thus the power to do miracles Christ bestowed upon his disciples before he went into heaven. As long as his disciples were true to their calling, these blessings would follow. We have no case where they were taken away so long as they lived pure lives in Christ.

Persecutions followed, however greater than ever, because these "would be" servants of God, saw the new order gaining in numbers so rapidly that they wished to destroy it altogether.

Followers had to worship secretly in order to worship at all. Many were imprisoned and killed.

We have the life of Saul, before his conversion, how he went into houses and imprisoned so many. Now Saul was a learned man—high up in knowledge of the religion of the Jews and had great influence among the people. His course was very disastrous to the church of Christ, yet he believed he was doing God's will, because his learning was corrupt since the teaching of the church and state was evil.

When God appeared unto Saul, he showed him in such a manner that could not be disputed that he was

wrong in the action against the Christians. He appeared unto Saul in the road as Saul was on his way to Damascus. God said, "Saul, Saul, why persecutest thou me." Saul was blinded by the presence and was told what he must do. He at once repented of his evil deeds and did as he was commanded. After his baptism, Saul or Paul as he was afterwards known, began teaching this very doctrine he was trying to overthrow. Now he became the persecuted instead of the persecutor. He had to flee from city to city and province to province, yet he preached Christ and Christ's doctrine.

In one of Christ's sermons he said to his disciples: "In olden times people were told not to kill, but his doctrine was that who was even angry with his brother, without cause, was in danger of the judgment. We ought not to think evil toward any one—in other words we must love our neighbor as ourselves. We must always have love, faith and charity.

We were commanded not to kill. As an instance we cite David. David wanted to build a house to the Lord, but God said that David could not build the house as he had shed blood but his son Solomon should build the temple.

Our two great commandments are Love the Lord thy God with all thy might—and thy neighbor as thyself. If we love one another, we become as little children, as they are without sin. Christ said so many times unless we were pure as little children, we could not enter into God's home. Mat. 18:3. 19:14. 1 John 2:12.

He liked little children and said, "Let them come unto me." He took them in his arms and blessed them. Mat. 19:3, Mark 10:13, 16, Luke 18:15. Nowhere does it say that Jesus baptized them. They were pure and when he blest them he put his hands on them and prayed for them that God would watch over them and keep them from evil. When they were old enough to know good from evil they were then to be baptized.

THE CHRISTIAN ENSIGN ORGANIZATION

Last summer, we, of the Ava, Missouri, branch of the Church of Christ began holding Sunday evening meetings. We called it a young people's meeting although everyone present was welcome to take part.

A leader was chosen for each Sunday evening, and this leader arranged a program and appointed someone to take charge of the lesson as the latter part of the program.

Everyone enjoyed these meetings so much that we decided to organize. So on the last night of the old year we held a business meeting. This meeting was in charge of Elder Archie Bell, with Sister Myrl Lee Smith acting as secretary.

We formed an organization to which we gave the name: "The Christian Ensign Organization." The officers in this organization are as follows: A chairman to select the leaders for each Sunday evening exercises; an assistant chairman; a secretary; a treasurer; and a reporter to Zion's Advocate.

Business meetings are to be held twice a year, the last Sunday in June and the last Sunday in December.

The chorister, pianist, librarian and teacher are to be appointed by the leader who may be in charge at each Sunday's exercises. Time of meeting, 8 p. m.

The regular officers elected were: Elder Archie Bell, Chairman; Elder Eugene Gould, Assistant Chairman; Sister Myrl Lee Smith, Secretary and Treasurer; and Sister Alice Bell, Reporter.

There were twenty-three charter members. Anyone can qualify for membership by attending three meetings in succession. We hope that all church members will be able to attend as regularly as possible.

ALICE BELL, Reporter.

A THOUGHT AS TO ANGELS AND THEIR WINGS

By Mrs. Bert Krause

God created man in his own image. An image is a likeness. That is, man is built like God. Christ Jesus was a child of God. A child has all parts as a parent. When he was here upon earth he was man. When he died he still had the body of man. After his resurrection man's body was still with him. He ascended into heaven as he walked and talked with his disciples. He had no wings. He was taken into heaven without wings. We find no place in scripture where he ever grew wings, yet man today has conceived likeness, to be, with full grown wings. How can man's mind become so warped that he can conscientiously teach that Christ had wings.

Angels also have wings pictured. Now can we really believe angels have wings? Heb. 12:23. Angels are the spirits of just men made perfect. Now if angels are spirits of men, how can we presume that they should have grown wings when Christ himself ascended into heaven without wings? Dan. 8:16 says he saw one having the appearance of a man who proved to be the angel Gabriel. If they appeared as men then why the wings?

Sure we have it said that they flew through the midst of heaven. Can this idea of fly not mean—to go swiftly instead of go with wings?

We do have a place where the bible speaks of the seraphim having wings. Isaiah 6:2. They have six wings. These are above the throne of God. Two cover their face; two the feet, and the other two, they did fly.

Another place we find the cherubim had wings but what did they look-like in their faces? Exodus 25:18. They were placed on the mercy seat in the temple. Ezek. 41:18 says every cherub had two faces; face of man on one side and the face of a lion on the other.

In Ezekial's vision chapter ten, each cherub had four faces, a man and a lion on one side and on the other that of an ox and an eagle. These had four wings each. Should we associate man or angels with these creatures?

We find other instances of angels having image of man as when Jacob wrestled with one and thought he was wrestling with a man.

I find no place where it says Jesus or his angels ever had wings.

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.

SOCIAL SECURITY

By J. E. Bozarth

Reprinted by request, from Advocate of July, 1936

If there is one thing above another that people want today it is security, safety and freedom from fear. The world war and the great depression have thrown an awful fear in the world. Jitters is the most common disease, and it has caused hundreds of other ills in its train. At present Americans can feel the breeze of war again, and they are desperately afraid of economic catastrophe. From past experience they have reason to be. Rising out of this situation are cults offering a panacea for its ills. All agree that if we can insure against sickness, unemployment and old age, we can banish our fears. There is the Utopian Society hatched in sunny California, which gets its name from Sir Thomas More's visionary island with a perfect government and economic system. Utopia means no place. It may be just around the corner, but we fail to see its form. Their parable likens our present system to a hungry man on the outside looking in through the pane of a show window filled with foodstuffs. Inside is capital; outside is labor. The pane of glass is the profit system. Remove the pane, or I would say pain, and all will share alike. They promise no work and ten percent extra in wages to all persons over forty-five years old. To allay any suspicion of communism they recite the United States Constitution and flaunt Old Glory. They report 600,000 members in and about Los Angeles. Upton Sinclair's "E-P-I-C" plan which went the way of the grapevine twist, painted a picture of fifty dollars a month for the sick, aged and widows, idle land and factories put to work; lands and large incomes taxed heavily to support the less favored.

The "Townsend Plan" arranges for two hundred dollars a month pension to all persons over sixty. This is supposed to give jobs to ten million unemployed. This would raise buying power and create markets, raise wages, and go on gloriously. I would like to mention others with their plans but space will not permit. Any and all of these schemes, however, practical or impractical as they may look, are doomed to utter failure because they refuse to take into account the selfishness and greed of human nature.

It is all booked for a fall. There can be no social security until human hearts approach perfection as it is in our Lord Jesus Christ. So I state without fear of successful proof to the contrary, that unless God's plan of social security is adopted, there can be no economic safety. If all men, or I should say all people, would turn to God and pay a tenth of their income to the work of God on earth, and give offerings to help the needy and support the missionaries in the field, their families

in their homes and thus secure God's material blessing to the extent that "there shall not be room enough to receive it," all our financial woes would be at an end. And hundreds and thousands of God-fearing people would hear the glad message of salvation and all would be well provided for and have no fear of the future. They would be laying up treasures in heaven and get dividends here on earth.

Away back in the eighth chapter of Genesis, the last verse is one of God's first and blessed promises which he faithfully keeps as he does all others. It is this; "While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Isn't that a wonderful promise? How thankful we all ought to be as in the midst of another harvest season we shall be reaping and storing away ripened crops. Surely God is good and faithful and true and crowns the years with His goodness. He is the source of all good things, and every ripened fruit and grain, and every beautiful, fragrant flower reveals him to us. Blessed be our good, faithful Heavenly Father.

What shall we do with all the good things that God is giving us in this another summertime? Seems to me I hear the voice of Nehemiah still echoing across the centuries saying in his eighth chapter and tenth verse: "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared." Listen, brother and sister! When one leaves home and loved ones, cuts himself loose from all possibility of a livelihood, he is wholly on the mercies of God and the people. He tears himself from his wife and children, from all domestic bliss, to traverse mountain, plain and seas to bless his fellow man. Those who have not made this sacrifice scarce can tell the blessedness of home. But if your lot has thus been cast for God and truth and heaven, and you willingly forsake all to spread the truth, to build God's kingdom on the earth, and bless the race of men, keeping yourself from every strain, performing well your part, you've learned to know the real worth of home. He who looks with pitying eye upon his suffering ones will not forget the sacrifice made by his faithful sons, nor will his daughters he forget. A crown awaits them all in that blessed home of light and love. Yes, God would have us enjoy the best of all good things, and also to send portions to those unfortunate ones for whom nothing is prepared. And many such there are—while we have to enjoy and to spare. The sharing of a good thing is the best enjoyment of it.

I believe the best way to share is to bring good portions of the value of our crops and earnings and place them in the Lord's hands, and let Him transfer and use them as helps in breaking the bread of life to the

hungry who have never yet tasted, and whose hands that took the five small loaves and two fishes can also take our gifts and bless and break them to thousands, even millions. Such would be a Lake of Galilee life, ever receiving and giving and thereby always staying sweet and pure and beautiful, while down yonder the Dead Sea, which is always receiving and never giving, is, quite true to its name—DEAD.

"Freely ye have received, freely give," is another voice echoing down to us across the centuries. And thereby we are not only expressing thanksgiving but also in character become more like the giver of all good.

On the last page of the Old Testament is another precious promise shining like a precious nugget and waiting for many more to claim it. It is Malachi 3:10, "Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me herewith, saith Jehovah of host, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Wonderful are the promises of God. And one is just as true and sure as another when claimed.

In view of such most precious and sure promises we really ought to be just as regular in giving to God, who is the true owner, as we are to pay to the government the taxes on our property, and not to do so of necessity, but of over bubbling thankfulness and cheerfulness and liberality. And He still loves a cheerful giver and will ever faithfully bless.

May I say in conclusion with Edgar A. Guest:

Lord, help me to be patient with the small
Vexations and the cares of day;
Let me be willing when the shadows fall
To brave a little while the darkened way.

I will not spoil with words of discontent
The laughter of another, or in rage
Fly into passion's futile argument
And leave a blot of shame upon the page.

Perhaps I have not skill for greater things,
Nor are the heights of glory meant for me;
But with the countless little hurts and stings
Surely more patient I can learn to be.

I would be brave through all that I must meet,
With petty cares I'd do the best I can,
But whether mine the victory or defeat
Lord, let me know I've battled as a man.

JESUS' COMMISSION TO THE APOSTLES AND SEVENTIES

By Elder Willard Graves, in "All Truth."

FIRST, No Purse, No Scrip.

Matthew 10:8-11 "Freely ye have received, freely given. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves."

Mark 6:8, 9, "And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse, but be shod with sandals; and put not on two coats."

Luke 9:3, "And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece."

Luke 10:4, "Carry neither purse, nor scrip, nor shoes."

These passages of scripture have been quoted so many times by our members as evidence that our missionaries should not receive a salary for their labor in the gospel. The money that their families receive is NOT for THEIR support, but for the support of their families. Whatever the missionary receives from us in person is their allowance for their support. If this is true, then they are in harmony with the scripture that Christ gave to his apostles and seventies when he first sent them out. Nothing was given to them for the support of their families, if they had one; and if this be true, how are we to provide for their families pray tell me? I believe that the scripture tells us that: "He that will not provide for his family is worse than an infidel." Well, do we want infidels out representing the Church of Christ?

Let us awaken to our responsibilities in the church and do our part as found in scriptures; and I am sure we will see that our missionary's family is taken care of out of our financial blessings from God.

Some may think that it is no sacrifice for the missionary himself to leave home and loved ones to go out to tell the gospel story. If any of you think not, I suggest that you try leaving home and loved ones, and the comforts of these things and try (if for just one month) and see what will be the results.

To my mind, when we tell our brethren of the missionary force that we are ready and willing to see that their loved ones have the necessary things of this life, they will gladly go out, and this is only our reasonable service. Then we will be demonstrating the real spirit of Christ, and that we are willing to be our brother's keeper and to follow the commandments given to us by Christ and his apostles as found in the scriptures. I now wish to call your attention to something else.

Equality.

Luke 14:33, "So likewise, whosoever of you forsake not all that he hath, he cannot be my disciple."

Matthew 19:21. "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

Acts 2:44. "And all that **believed** were together, and had all things common."

Acts 4:32, "And the multitude of them that **believed** were of **one** heart and **one** soul; neither said any of them that caught of the things which **he possessed** was **his own**; but they had all things common."

Ibid, verse 34, "Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, (Verse 35) and laid them down at the Apostles feet; and distribution was made unto **every man** according as **he** had need."

2 Corinthians 8:3 "For to **their** power I bear record, yea, and beyond **their** power they were willing of **themselves**."

Verse 4, "Praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints."

Verse 5. "And this **they** did, not as we hoped, but **first** gave their **ownelves** to the Lord, and unto us by the will of God."

Verse 11. "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

Verse 12. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Verse 13, "For I mean not that other men be eased, and ye burdened.

Verse 14. "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality."

2 Corinthians 9:6. "But this I say, He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Verse 7. "Every man according as he purposeth in his heart, so let him give; not grudgingly; or of necessity; for God loveth a cheerful giver."

Matthew 10:10, "For the workman is worthy of his meat."

Luke 10:7, "And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire."

Luke 22:35, "And he said unto them, when I sent you without purse and script, and shoes, lacked ye anything? And they said, Nothing."

Verse 36, "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his script: and he that hath no sword, let him sell his garment, and buy one."

1 Timothy 5:18, "For the scriptures saith, Thou shalt not muzzle the ox that treadeth out the corn, And, the laborer is worthy of his reward."

In the light of these scriptures, if the brethren are worthy of these things, then how about their families at home? Why ask our missionary to leave home and family without our financial support? Or why ask them to exercise all the faith in us as to their just needs and wants being supplied by us without some means of security.

I don't think that any man engaged in missionary work fears God, or doubts His power, but he can be a little doubtful of man and his willingness to provide for his family's just needs and wants because of past experiences. Why ask them to exercise ALL of the faith in God and His promises while we stay at home and receive good pay, and have all of the comforts of home and loved ones, and bask in the sunlight of God's goodness, without any special effort on our part to share our brethren's burdens?

Don't you think it much more Christ-like to say to our brethren that we are willing to share their responsibilities by providing the financial needs of their loved ones and so lift from their minds those cares that they may feel free to let their minds and souls dwell on telling the gospel story?

GOD'S REVELMENTS

A Sermon by Elder Joseph Luff, in 1896.

The Book of Revelations, last chapter, eighteenth and nineteenth verses: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."

On last Sunday evening we sought by the help of scriptural references and of the spirit furnished, to make the impression upon the minds of the hearers that the church without the Divine Spirit within it was as useless for the Divine purpose outlined in the Book, as was the body of a man when separated from the spirit that gave it life. We further sought to strengthen the idea or thought that existence of this life, or the presence of this Spirit within the church was as easily discernible as that of the human spirit within the human body. In other words, that it had been as wisely ordained in the one case as in the other that in and through the body the existence of that Spirit and the evidence of its operation should be manifested. We made mention of some of the marks or signs by which life within the body might be determined and incidentally referred to the revealments or indications by which life within the so-called church might be recognized.

Tonight we ask you, in continuing the same thought to turn for a moment in your mind to the statement made by the Apostle Paul when writing to the Corinthian saints, the 12th chapter of his first letter, in which he bears witness (of course confining his remarks to those who were in fellowship with him in the church) that, "No man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost;" but he said, "The manifestation of the Spirit"—evidently referring to the Spirit of God or of Christ—"Is given to every man to profit withal." That in order that they might be able to understand or to appreciate this manifestation of the operative Spirit wherever they came in contact with it, he gives them certain marks or signs of identification; for he says, "Unto one (of the members of the body, whether that represented by the hand, or the eye, or the ear, or the foot, or whatever other representative of work or whatever other essential element in the body) is given by this Spirit (this life imparting agent) the word of wisdom; to another, the word of knowledge; to another, faith; to another, prophecy; to another, speaking in tongues; to another, the interpretation of tongues; to another, discerning of spirits; and to another, miracles; and to another, the gift of healing." He further declares that all of these gifts are not given to one individual, but that God hath distributed them among the members of the church as he himself had pleased; so that all were not apostles and all were not prophets; all would not speak in tongues, but the men to whom the gift of apostleship should be imparted should become an apostle and perform the functions of that office; and the man upon whom the gift of prophecy

should rest would be recognized as an essential member in the body by the revelation of this power through him; and so in regard to the speaker in tongues.

Now, while people will admit in a general way the correctness both of our premises and the conclusions based thereon, as set forth last Sunday evening; while they will admit that the spirit in this physical framework, called "man" is manifested by the power in him to see or hear, or the power to move his limbs or by the pulsation of the heart, they are unwilling to go into details in the investigation of the claim made by modern churches. They will admit that just as it is with the human body without the spirit (it is dead) so the church that is without the Spirit is also dead, and that being dead it cannot impart life to those becoming members of it, any more than this dead physical framework can transmit a life that it does not possess; but after agreeing thus far, they refuse to admit as a rule that the evidences of this Divine life within the church are as clearly manifested as are the evidences in the human body. They will admit that while fifty years ago, life, or the existence of the spirit in the human frame could only be determined by the same means that are employed to determine it now; while the same manifestations by which that life was then discerned are essential to discern the existence of life in that body today; yet they declare that while God did act as Paul said to the Corinthians—that he ordained certain manifestations by which the existence of the Spirit or the soul within the church, eighteen hundred years ago could be easily discerned, yet we can determine the existence of the Spirit within the church today without reference to any of these manifestations. That is, they virtually admit that life may exist, that the Spirit may be resident within the church, yet not one of these manifestations that we have named be discerned by the people—that there are other ways of determining its presence. We therefore, bring this testimony of the Apostle Paul again to bear, in the way in which he presented it. As the eye cannot say to the ear, I have no need of you, that is, being an eye and having power to see, it cannot say the need of the ear is no longer felt, for the body can comprehend everything through the medium of the eye, just as well as the body could comprehend things with the assistance of both the eye and the ear, consequently the ear is not needed; or the hand could not say to the foot, I have no need of you, for the hand has obtained the power by which it can do all of the work of the hand and the foot too, and the work of a man can be accomplished just as effectually and effectively without the feet as with them.

If the work of the feet could be done just as well without the feet, and the work of the ears in the human body could be done just as well without the ears, then God made a pitiable blunder when he put the feet or ears into it. The thought is that God distributed these gifts or organs in the body as it pleased him, and having once presented that body, giving it life thus perfected in the world, he intended that it should stand as a perfect expression of all the wisdom that he possessed at the time; therefore if God is unchangeable, his present wisdom and purpose is as fully reflected

therein, as was his wisdom then. In Ecclesiastes, 3rd chapter, 14th and 15th verses, we read, that "Whatever God doeth it shall be forever, nothing can be put to it nor anything taken from it; and God doeth it that men should fear before him. That which hath been is now, and that which is to be hath already been, and God requireth that which is past." The sense of it is simply this; That God knew the necessity of toil, the necessity of service in this life would be the same practically a thousand years after the work of the creation had been commenced as it was when the work did commence; that which then was, would be and that which was yet to be had already been, and God himself, in view of these changeless necessities in this world, put himself on record once for all in his effort to meet that necessity. Therefore, "What God has done, it shall be forever; nothing can be put to it nor anything taken from it." For God to say today that the human body can as well exist and perform the duties intended through it and by it without the use of the ear, would simply be to reflect upon the wisdom that he claimed as good when he first made it a part of the body, for him to say today that man can walk just as well without limbs and feet, would be to simply say that he didn't know as much when he put them in the body as he does now; hence like a man, he has learned by the experience he has gained and the mistakes he has made. Now, we cannot afford to believe that, and if so, then turn to the announcement made by the Apostle Paul in writing to the Romans (Chapter 1 Verse 20) wherein he says that the "Invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." There are some things that are spiritual and we cannot put the one beside the other and measure and determine in regard to them from actual sight, but when such is the case, God by the Divine Spirit that he promised to his followers, will so influence these five senses of ours that when they rest upon things they can see and understand, the visible things. We therefore have the church of God in its mystical existence as a body of Christ, and placed in it a Divine power to develop his pure purpose. It was an original creation of his own and as we could not comprehend fully the necessity of these things, they being invisible to a certain degree, he inspired the Apostle Paul to select a human body and set it forth in representation so that we can learn by that. By that figure we have learned that what God once did he hath done forever; nothing can be put to it nor anything taken from it. If God ordained certain things to meet a necessity that once was, he ordained it to meet that same necessity in the future, through the everlasting years. And therefore if I look upon the human body clothed with hands and eyes and ears and feet and other members, and I discover in them an expression of the wisdom that was with God when the work of creation of man begun, I look through that at the mystical creation of what was to be known as the body of Christ, and I conclude that if God put in that creation members to be known as apostles, prophets, evangelists, pastors and teachers, and these offices and others, and they were to speak in tongues, speak in prophecy, enjoy the gifts of healing for the

benefit of men in this world, in order to meet certain necessities, he did it forever, and wherever church work will be needed, these members will be necessary to do it. Thus I understand the invisible things of God relating to his church. The argument is, if apostles were necessary then they are necessary now, in the judgment of God, whatever man's opinion may be, if God has not changed. Man labors and every successive year or successive generation develops or evolves something that is an improvement upon what somebody else attempted before, and the difference between this and false work is that God starts right and what he once did need never be added to or taken from. He put the sun and moon and stars in their place in the firmament to do a specific work, and just as long as that work is necessary they must remain and do exactly the same work that they were to do at the commencement, because God's judgment was right at the start and he has never improved on it because of their failure to do that which he set them there to do.

Now then, that being true, it is our justification (or we use it as such) for the claim, that if the church of God exists today, in the church there are members; the intention of those members in that church should be the same as at the commencement, and as the intention of the members in my body. They ought not to be there merely for ornament; every member has a duty delegated to it, but in the absence of the power to perform that duty, there is the voicing of the fact that either the author of the design failed to fulfill his promise in regard to it, or else something in connection with the organism itself has been interfered with making it impossible for the accomplishment of that Divine purpose originally intended.

Now, we conclude in regard to this, when we read the statement regarding the church or the body of Christ that whatever was found in it and was testified of as an essential part of that organism eighteen hundred years ago, is an essential part of that organism now. If the membership is not identical with what we have the warrant of this word for believing it was in the years past, then we need not expect the manifestations of life that were granted unto the body and through the body through that membership that pleased him. If I find, for instance, a church today without apostles, without prophets, without pastors and teachers, and without certain manifestations of life within it, I may find in it an institution that pleases man, but if I decide that it pleases God, I must first conclude that God has changed, for it did not ONCE please him. God set these in the church AS IT PLEASED HIM. Nothing said about it pleasing anybody else, but it pleased him. Now the question to be decided is, do we desire to give him pleasure, or give pleasure to the manufacturers of churches since that day? Do we desire to pay respect and honor to obligations imposed by him upon us, or do we desire to cater to the peculiar and capricious appetites that are found in the world and expressed in the formulas of religion that do not harmonize with those things I have called your attention to? Do you know any better way of pleasing an unchangeable God now than by believing him, obeying him and following him in the way that he said was pleasing to

him in former time? The difference between Latter Day Saints and the majority of other religionists in the world, if not all of them, is this, at least in one respect, nearly all of them believe in testifying of the wonderful character of God as it WAS; they are free to bear witness that God was, and they are willing to skip a thousand years or two, if necessary, away from the past until they reach some period in the future, and free to witness that God will be a wonderful being again some time, but they are not ready to admit that God IS. You say "I never met a professed Bible believer that did not admit that God is." Well, let us see: In what sense do they mean that God WAS? In what sense do they expect that God will be? After they have told me that and referred to this Bible as a basis of their faith I will compare. They believe that God was manifested in a certain way, that he will be manifested in a certain way according to the testimony of this book. Now, do they believe that God IS manifested in that same certain way? That is the difference between them and Latter Day Saints. The testimony of Latter Day Saints is not only that God was, but that he will be, and is. Paul, in writing to certain ones known as Hebrews says, that without faith it is impossible to please God, for he that cometh to God must believe that he IS—not only that he was or that he will be—if he will please God. It is a mistake to think that we please God by believing that he was what he is unwilling to be now; take the thought of unwillingness and you have changed the character of God, and it makes no difference whether you say incapable or unwilling, admitting both or either, you have changed the character of God, if the Bible testimony regarding him be true. For this reason, when we preach and use this thought, we emphasize it, because it shows one of the marks, the peculiar marks of distinction by which we discriminate between what we have been contending for as the faith once delivered to the saints and those "forms of godliness" that are being advocated by men whom the modern years and people have "heaped to themselves, teachers having itching ears." It shows the difference.

Now note: Instantly an argument of this character is heard, the objector arises and says: "Don't you know that the words of your text stand as a rebuttal of what you have advocated?" Let us see. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book." In what sense does that condemn me? "Because, if you contend that there shall be the same manifestations of life within the church of Christ today as were found in years gone by, then every time there is a prophecy uttered, and that prophecy must be recorded, just as a prophecy that was delivered eighteen centuries ago, and it should be esteemed just as important as those were esteemed then, should be made a record of, and every time you make a record of it, you add to the word." This is the argument that is made. Let us consider this for all that it is worth and turn to the other quotation we have made which says, "I know that what God doeth it shall be forever,"—half of the old and none of the New Testament was written at that time.

"Nothing shall be added to it, and nothing taken from it, and what God doeth it shall be forever." Must we reject all the prophecies and all the New Testament? What does it mean? If I shall write out a document and ask you to take it (I having been commanded by some principal of an institution that has jurisdiction in this country), and charge you distinctly that nothing shall be added to this or taken from it, would you take it for granted that after you have delivered that message just as it was without any alteration of word or sentiment, that therefore the institution that gave me that document could never set forth another, or would you simply understand that the right had been reserved by that institution to make its own laws and that it was you that was restricted, and you that was forbidden to add to or take from? If the United States, for instance, the Senate and the Congress shall enact certain laws and at the end there should be a note appended that no man add to or take from those things, would any man, reading that, suppose that the Congress of the United States and the Senate had enacted something that was to make them powerless to enact another law? Would you so read it? That the Senate of the United States and the House of Representatives, if you will, can never make another law? You would not so understand it. Of course, you would not. You would simply understand that it meant that the law that had been there enacted and put into print for the government of the people must be executed as it read; that you must not change its sense; and that is just what the Apostle John meant, or the message that was delivered to him, rather, on the Isle of Patmos. The charge was delivered unto them: "I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and offspring of David and the bright and morning star. And the Spirit and bride say, Come; and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book." Now, here is the mistake that people have made, and one mistake has led them into another, and mistakes always multiply on a man's hands. The mistake I refer to is this: they have run away with the idea in the first place, that this has reference to the Bible. "Every man that heareth the words of the prophecy of this book," that "this book" means the Bible. A great many of them have followed this thought. Now, seriously, does it mean the Bible? Was there such a thing as the Bible known to men when these words were penned? You know there was not, and you know there wasn't for hundreds of years after that, if you know anything of history at all; consequently it did not or could not have reference to that which did not exist. What did it have reference to? Turn over to the first chapter of this very Book of Revelation and read. You have a statement here that the messenger appearing to John told him that he was about to show him things relating to the past and present, and things relating to the future, and that he should write these sayings in a book and send it unto the seven churches in Asia, and John began to write

this book containing the revelations that are being given to him at the time, and when the messenger had ceased revealing, he turned to him and pointing to that peculiar book said: "John, I testify unto every man that heareth the words of the prophecy of **this book.**" The Book of Revelation is referred to and no other book under the sun. And if it is necessary to pursue this thought farther we can strengthen the argument by calling your attention to the important fact that this Book of Revelations, according to the best history we have, was written before the epistles of John or the gospel according to St. John, and not after. If it meant that nothing was to be added to the Bible, how can there be any place found for John's gospel or epistles? How do you warrant this if you say that prophecy cannot obtain in the church today because wherever there is prophecy there is something revealed, there is addition to the word? Where is the sense? Who takes the greater risk in this connection? The statement made here is, "If any man shall add." We do not pretend to say that John added to this Book of Revelation when he wrote his epistles of gospel account, but that God gave other testimony. If any man shall add; if any man shall interfere with what I have given by striking out or adding to it, so as to make it mean something else than that which it now does mean as I give it to you—that man should be accursed. That is all that it means, evidently, or all that the language will justify us in concluding that it means. The only point is that God will add the plagues if man interferes with what he has done.

Now one other thought in the argument I present for the edification or comfort of those who take the opposite position I have referred to. I have already shown from the testimony of the word, that God set in the church, apostles, prophets, and those gifts, and that through them, as the members of the body, the manifestations of the Spirit residing in that body were to be made, just the same as the pulse and the sight and the hearing and the motion, etc., are to be manifested through physical organs ordained for that purpose. Now having taken this position we have, not in order to make the case good, turned to Matthew Henry's Commentary—I haven't asked the advices of Barnes who wrote notes on the New Testament; I haven't consulted Adam Clark, but I have simply consulted the Almighty himself. I have done just as the Savior did when combating the enemy on the mountain top or the pinnacle of the temple. I have taken the position that "It is written," that is all, and I didn't write it either. You know—I don't care if you are five years older than I am—if you know anything about this King James' translation of the Bible, that it was here before I was born, for I am just forty-one years old. So whatever is found in it, some one else must be responsible for it. If what I have presented is part of the Bible testimony and that Bible is put into my hands by the very people that now object to my making this argument upon it, what am I to do with these individuals? Shall I be cordial enough to turn around to them after they have admitted that God placed in the church apostles, prophets, teachers, etc., in order that through these might be granted the manifestation of

life or the evidence of the indwelling of the Spirit in tongues and prophecy and healing and miracles, etc? Shall I be as cordial as they have been to me and say to these men, you have been making creeds, and have built up churches and established them and left all of these things out, and God says I testify unto any man that heareth the words of the prophecy of this book, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City and from the things which are written in this book." If God put these things in the church, in the body, in the organization, in the Scriptures, and men are manufacturing creeds or formulating philosophies and have been doing it for years, leaving these things out, I want to know, are they under the condemnation of that testimony that says, "If any man shall take away," certain evils shall follow as a result? Shall I be gentlemanly enough, after reading this statement, to make the application of it to these individuals and tell them that they have put the saddle on the wrong quadruped, and tell them that it doesn't belong here where they have first placed it? I call attention to this tonight, because, first, I am interested in this matter. The religion of Jesus Christ is either worth all that God invested with eighteen hundred years ago, or it isn't worth a cent to me. I either want it as he gave it or I don't want it at all. Either Christ at par—either the Church of Christ at par, or no church or no Christ for me. If there is a warrant for believing that my relationship to God is not a means by which there shall accrue unto me benefits as large, under the same conditions, as accrued to those who lived eighteen hundred years ago, then Jesus Christ is put in a vacillating attitude before my eyes, and my respect for him diminishes proportionately. I cannot believe the statement on the one hand that he never changes, that He is no respecter of persons, the same yesterday (the past), today (the present), and forever (the future), and then with these statements before me, furnished through the medium of this word, take the statements of men around me everywhere that there is less for me through the mission of Jesus Christ in this life and the life to come than there was for those who believed in him in the years past, and for no other reason whatever than that they simply had the good fortune without any merit of their own, to live a few years earlier than I did. I stated to you that my hope was in religion in its entirety, Christ, not at a discount, but at par.

Peter said to inquirers, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins and you shall receive the gift of the Holy Ghost, For the promise is to you and to your children, and to all that are afar off, even as many as the Lord, our God, shall call." The fact that men profess today that the call is being extended, that it is saluting the ears of the people everywhere, is all the argument I need from their own lips in support of the fact that these signs should still follow them that believe, if the call is being continued, or being perpetuated rather, if the appeal is being made to men to come unto God and unto Christ in order that they may secure

salvation must mean all that it ever meant, and that relationship with God which they were to enter into must be as promising of the Divine virtue as was that approach unto God and to Christ in the earlier times. I make the confession frankly that if there is any other way of identifying the Church of Christ than by the marks that Christ furnished eighteen hundred years ago, I don't know of it; any other marks by which I can identify the church than those marks that were stamped upon its history, its experience eighteen hundred years ago. If you have any other marks you have had a new revelation, and if you have had a new revelation you ought not to deny me the right of one. The very fact that you claim it outside of what is recorded in this book is evidence that we have not been so far mistaken when we have claimed that it is possible for men to hear from God today. Men are actually walking blindly while light is streaming around them; they are actually without the ability to discern or recognize the privileges that lie all around them, and which they might easily utilize to their profit. Ah! you say, "Is it possible that this can be true? Smarter men than you restoration preachers are not able to see as you declare you see; they are not enjoying these peculiar privileges, they are not interpreting these promises as you do and are not reveling in the midst of these extreme delights." But don't you know that the Savior himself repeated or reiterated the sentiment of his Father and the prophets that wrote in the world before him when he said, men would have eyes and see not, ears and hear not, that he said to Nicodemus on a certain occasion, "Except a man be born again he cannot SEE the kingdom of God." Yet it might be right there in front of his eyes. How is that possible? It is quite possible for the church organization to have existed right there in the midst of those people, it was "among them," "within you," when He was addressing the Pharisees and scribes, and yet they had not discerned it, and though he himself was the central figure in that kingdom and government and all around him he was flinging out the evidences that humble people were seizing upon and by which they were building up a bulwark for their faith, behind which as a Divine rampart they felt safe, these wise ones around outside, were not able to discern anything of the kind.

It is said that certain ones came to him and testified of wonderful things that had happened unto them, they had witnessed the manifestations of Divine power, they had been co-workers with God, yoke-fellows with Jesus Christ and partakers of the Divine Spirit, the essence of life that was found in him and that he came to minister more abundantly unto man so that wonders were performed as readily through them as through the Savior himself. When they came and made report on this occasion they told him that even devils were subject to them, he says, "Rejoice not because of these things," but he says, "Rejoice that your name is written in heaven," but he further said, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes." These have been born again and they see; others have not been born again and they cannot see—that is all the difference. Spiritual sight is as much dependent upon a spiritual

birth as natural sight is dependent upon natural birth. It is as true in philosophy as in religion.

Now when we present this gospel of Jesus Christ to men in its original form and entirety, we do it for the sole reason that we want them to become possessors of the same kind of life as characterized the members of the church in earlier years; we want them to know that God is their Father, and to know that Jesus Christ is as closely related to them in the common brotherhood of man as he was to a Paul or a Peter, and that he stands in the same track, walks in the same path, labors in the same direction; moves with the same object in view as at first, and all that any man has to do in order to enjoy him is to go where Peter was, not geographically, but spiritually, morally, penitently, obediently, in a disciple sense, go where Peter was, and no sooner will your feet touch that sacred soil in the line of obedience and service, than instantly will the Divine inspiration come and make you a co-worker with God, a yoke-fellow with Christ, and through you will be manifest the evidence of his existence enabling you as a member, to perform the functions of membership in the body.

It seems to us this is reasonable, and we offer this gospel to the people because we are just as anxious as ever Peter was to have men come to Christ and understand him and enjoy his favor, and we deplore that condition that obtains in the world where men will chew on that which is not bread, where men are dulling their teeth and grinding them down in trying to masticate something that is not digestible. I have seen a little child when it has been set on the floor; mother has been busy at some work and that little child has been left without its nourishment, and when hunger made its claim upon the child, it gave evidence of it by a wail. Some of the children may come up there and they take a little stick, and drum and drum on the floor. It is to get the little one's attention and they get it for a time; and after a while the child tires of that and they take a tin dish and they rattle on that, and it quiets down a little while; after a while that gets monotonous and they get a big horn or a drum—anything to make a bigger noise than the last, and the little one stares at the strange thing and laughs for a while, but while they ATTRACT they do not FEED. All of this fails after a while and the mother knowing what is wanted, gives it the food and the child is satisfied. So the souls of men are crying out for truth—Divine food—they are actually starving for it—it is the only thing that was ordained for their nourishment and that they might grow up unto God and Christ their living head, and we have people trying to gorge them with painted candy and manufactured things and giving the people to understand that in this life they are to find only the forms that have no germs of developing life within them—forms of godliness, some of them painted to attract the eye; some of them to start an appetite only to corrupt it and some of them having associated with them a great deal of that noise that will attract and a great deal of that which excites the feelings and plays upon the emotional nature, and astonishes and bewilders for a time; but the time comes when they become monotonous, and wearying of this they ask the ques-

tion, If my Father provided food that would satisfy forever, drink that was to be like a well of water within springing up to everlasting life, where is the channel of that life now? Why don't he come and feed this longing soul, this spirit of mine? Weary of that which has become monotonous in the fancy features and forms of religion in this world, they ask for something different, and let me tell you that no matter where their eyes may turn, how far men may seek to lead them away from the strict detail of this word, God, who has ordained that this should be a satisfying portion, will not have the honest soul express complete and extreme satisfaction with a stone when the bread has been made possible. He will not do it. In this gospel of Jesus Christ there comes a promise as well adapted to your necessities today as was ever adapted to the necessities of mortals anywhere—you are no exception to those of the past. The people that will come a hundred or five hundred years from now will be no different so far as their spiritual needs are concerned from the people that live now or have lived; human necessity is the same forever, and therefore what God once did he did forever, it stands as a fixed unalterable revelation of the Divine wisdom that was in him at the time when he so ordained it; and we commend to you the gospel of Jesus Christ which requires of you, in order that you may partake of the Divine favor, that you shall believe in God, repent of sin and be baptized at the hands of one whom God has chosen as a minister of his own (and by revelation too), that you shall receive the imposition of hands of those who have been chosen to perform that rite that you may receive the Divine Spirit, that partaking of that Spirit you shall have the assurance that God will redeem you and take you up into his presence, and there may be added unto you reward in proportion to the service that you render unto him in this life. This confirms your hope in his wisdom and in his justice, and in his tender and generous fatherhood.

May He sanctify the feeble effort of tonight to your profit. May He give you grace so that you may see the way that you may enter in and live. Do not ask that word to accommodate itself to your preferences. If you stand there and say that word must come to you and adjust itself to your position, you may find other ministers ready to bring it down to your level. Ministers of the latter day restoration demand that you shall come up to it, and no sooner will you do that than you shall be found in close relationship with God, and the Divine Spirit will confirm the truth within you and redeem you at last. May he give you success in your efforts in this direction if you are honest in seeking Him, we humbly pray, in Jesus name, Amen.

BROTHER JAMES EVANS WRITES OF HIS EXPERIENCES

Continued From Page 53)

before I had this vision. I heard him saying in a loud voice, "Why am I here?" and I told him, "You are here for your dishonesty." Then I saw an angel by my side dressed in a black cloak that reached from his head to his feet, and having heard my answer to the man in the pit, he said, "You are quite right." I looked at the angel and wondered why he wore this black

cloak, and then he seemed to read my thoughts and he opened the cloak and I saw the white robe. He was the angel of death. I saw that he was tall with lovely features and a beautiful smile.

I have had quite a number of similar visions, and they have been a comfort to me and I write them for the benefit of the young of the Church of Christ and also as a witness to the world that God is unchangeable and gives visions and dreams and revelations the same as in olden times, and that we need not be dependent upon the testimony of Joseph Smith alone, nor any other one man. The officers and members of the Church of Christ are not building their faith upon man, but upon the witness of the Spirit of Christ.

Your brother,

ELDER JAMES EVANS.

1 Waunganol St., Caerphilly, Wales.

Army and Navy Hospital, Hot Springs, Ark.

February 15, 1945.

Dear Brother Flint:

Your kind letter received ages ago, but as I am still unable to write, it went unanswered.

Please ask your people to continue remembering me in their prayers. I most sincerely appreciate this and feel that it has helped in such recovery as I have made.

Although I sent you my new address I have not received the Advocate for either January or February. Will you please have this looked into.

Your brother in Christ,

PHILIP KARL EIDMANN,

(Signed by Gray Lady)

Editor's Note:

The above letter is from a young man whom I believe is a member of the Utah group, and who has been in correspondence with me for some time. In fact there was a communication from him in the Advocate nearly a year ago. I have never met him, but he visited Independence, and Brother Kenneth Smith took him up to the church and showed him the stones and other things of interest. He was then in a camp in the south, and later contracted infantile paralysis, and as you note is so seriously stricken that he cannot even use his hands in writing. The beautiful and kindly spirit that is breathed in all of his letters makes us feel that he is fully worthy of our love and prayer. I feel that the saints should write to him and cheer him as much as they can. You notice how he desires the Advocate to come regularly, and we are seeing to it that he is not disappointed. His address now, is Ward 3-A., Army and Navy Hospital, Hot Springs, Arkansas.

Alsace, France, February 8, 1945.

Dear Brother and Sister:

I received your fine V-mail letter and was much pleased to hear from you. Sure glad you all are well.

We had a beautiful sunny day out today. It is just like a spring day at home, including the mud. We had a lot of snow until a few days ago. From what I hear and read in the "Stars and Stripes" some parts of the states are really having it cold. The coal shortage is a big problem now too. How is it going in Mis-

souri? We have daily church services which are at 8:30 each morning. The chaplain is a very young minister. His little talk this morning was on, "I walk alone." The services follow very closely those of the Methodist church in the states. All Protestant services in the army have the same general procedure based on the Methodist Church more than any other. We also have a small portable organ and our own choir.

Last I heard from home Dan was to graduate this week. They, Marion and Dan were to visit in Detroit on his furlough. I think he is tops and I am sure proud of them both. He hopes to be assigned to an instructor's job, but it may not be very likely.

This is beautiful farm land here in Alsace. The land is rich and well cultivated. They do not have the farm equipment that we do. They have farm horses that are huge in size, (The kind you see at State Fairs).

Was pleased to hear about your daughter Edna. Give them my best regards and my prayers are for them. From what I hear Mother too is quite a working lady. From the pictures I have of them the folks are looking as fine as ever.

Please remember me in your prayers, and also all of the church folks. I remain,

Your brother in Christ,

BOB HOUSH.

DEATHS

The passing of Sister May White of Tacoma, Washington, February 6, 1945, was brought to our attention by Sister Margaret Skinner of Des Moines, Iowa. She was the wife of Brother Charles White, and they have lived for years in Bellingham, Washington, just recently having moved to Tacoma, where she passed away in the hospital.

She was interred in the Greenacres Memorial Park cemetery, February 10.

She was sixty-four years of age and leaves to mourn besides her husband, one daughter, Mrs. Fern Balins of Bellingham, Washington. Three sons, Wm. Selby of Los Angeles, California; Thomas Selby of Bellingham, Washington, and Paul White of Alaska. We doubtless will have further details later.

Rose Mary Grasshoff.

Little Rose Mary, baby daughter of Brother Richard Grasshoff and wife of Evansville, Wisconsin died February 7, 1945. She was not quite two years old, and had been in very poor health for a long time. Readers of the Advocate will remember having seen in the Advocate of recent date a request for prayers for this child. It seemed, however, that our kind Father in heaven saw that it was best for her little spirit to leave the ailing body and be taken home to himself.

There are four other children, Frederick, Ernest, Betty, and Marlyn. The little body was laid to rest in beautiful Maple Hill cemetery, beside her grandparents, Brother and Sister Frederick Grasshoff. Elder Robert Brigham of Madison, conducted the funeral. Brother Richard Grasshoff is a brother of Sister Freda Flint.