

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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Number 9

I Shall Not Pass This Way Again

I shall not pass this way again,
I may not have tomorrow;
Enough to know this day is mine
For singing or for sorrow.

The good that I may do today
I must not leave undone;
Perhaps some heart has need of me
Ere sets the western sun.

Perhaps it be that I can speed
A traveler on his way,
And so I'll not look farther on,
But do my best today.

Whate'er the future holds for me
I may never borrow.
Today brings store of toil and care,
Of laughter and of sorrow.

INEZ BRAZIER.

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ZION'S ADVOCATE

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Editorial

DOCTRINE

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17.

Webster defines "doctrine" to mean, "the principles, belief or dogma of any church, sect, or party."

This makes it very clear that when Christ established his church in New Testament times that the things he taught were HIS doctrine, and as such were vital and of the utmost importance. Further, if it can be shown that Christ actually DID organize a church, then the "principles," "belief," or "dogma," of that church would be what Webster would interpret as being the doctrine of that church. So the Church of Christ as organized by the Master must stand out in bold relief as being a purveyor of Christ's doctrine. This reasoning will hold good in any age. It should be the determining factor in any religious controversy of today. To simply claim to be Christ's church means nothing unless the church making such claim is able to demonstrate that its teachings are in very truth the "doctrine of Christ."

In view of the above statement and also in view of the general attitude now held by so-called religious teachers of our day, the matter of teaching "doctrine," demands a little attention. In the prayer of the Reverend T. DeWitt Talmage, regarded as the leading light of his time, when dedicating the Brooklyn Tabernacle, of which he was the first pastor, he used these words, "May the tongue cleave to the roof of the man who may attempt to preach doctrine in this edifice."

When the writer was a young man attending college, we heard a religious essay delivered in one of the popular churches of that college city, by one of the representative members of that church, in which, in speaking of the teachings of Church, he used this language, "Christ's teachings were not a doctrine, but they were truth." At that time I wondered at this paradoxical statement. How could Christ's teachings be

anything but his doctrine, especially in the light of the text that introduces this editorial? If Christ did not teach a doctrine, what did he teach? Or, could he teach truth at all and that truth not be HIS doctrine, or the doctrine of his Father as he says himself, "My doctrine is not mine but his who sent me."

The above line of reasoning leads us to another conclusion, and that is, May not the confused state of affairs as they present themselves to us today in the so-called Christian world be due primarily to this propensity to fear the teaching of "doctrine"? And if that be true, does it not come as an inadvertent admission that their failure to understand Christ's doctrine, is because they realize that they do not measure up to it, so they follow the path of least resistance and try to avoid "doctrine" altogether? Even Webster's definition itself implies diversity in church teaching, something that must be incomprehensible when thinking of the doctrine of Christ. Why, the great Apostle Paul cries out in perplexity, "Is Christ divided? In short, who could worship with confidence a Christ without a definite program or a definite doctrine? If he did not know the purpose of his mission to earth, his death on the cross, what assurance have we that his work was a saving work? Is it any wonder that when speaking of his second coming, in answer to his disciples' question concerning that event, he should warn as follows, in Matthew 24: "Many shall come in my name saying, I am Christ, and shall deceive many." Truly any man coming in the name of Christ and saying that Jesus is the Christ, and yet decries the idea of doctrine, or the doctrine of Christ, certainly must be a deceiver. In fact, he MUST be deceived himself.

The next conclusion that this study drives us to is the importance of acquainting ourselves with the true doctrine of Christ. This is a distinct case of where the negative proves the rule. In other words, the repudiation of the preaching of doctrine proves the necessity for preaching the doctrine of Christ. Why negate something that does not exist? Listen to how Paul sums up his conclusions based upon what he claims was direct command of God: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7-8. Is not the gospel of our Lord Jesus Christ, the "doctrine" of our Lord Jesus Christ? If not what is it? And if Paul could use such strong language when referring to God's attitude towards those who disobey because of his specific knowledge received by revelation, how about those who assume the same attitude of disobedience today? In fact, he is talking about our day because he refers to the time of Christ's second coming. But to add strength to this idea let us hear what Paul himself has to say about how he came to understand the doctrine of Christ. In Galatians 1:11-12, he says, "For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Now if Paul was sure of what he was saying, then we are left without argument if we seek to avoid the teaching of the doctrine of Christ. Condemnation awaits us if

we seek to evade or fail to do as so plainly commanded to do.

Now we will look a little farther into this matter of the importance of teaching "doctrine." In writing to his missionary associate Timothy, Paul says, "Preach the word; be insistant in season, out of season; reprove, rebuke exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:2-4. Certainly the Apostle Paul was a prophet, because he here so wonderfully exposes the present propensity to evade and not teach the doctrine of Christ, and also tells us what will be done in lieu thereof. Jesus also saw this propensity and warns, "In vain do they worship me, teaching for doctrines the commandments of men." Matthew 15:9.

Again in speaking of the importance of being acquainted with the doctrine of Christ, Paul says: "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing thou shalt both save thyself, and them that hear thee." 1 Timothy 4:16. Today we hear a great deal about salvation, and the idea of being saved. We hear a great deal about the blood of Christ, and being "saved by the blood." We heartily reciprocate in the idea of this necessity, but we will go farther and insist that the value of the blood of Christ and its saving power is minimized unless we acquaint ourselves with the doctrine of Christ and the manner in which the blood is to be applied. The language in this connection is as follows: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." 1 John 1:7. So it is WHEN we walk in the light as he is in the light, that the blood becomes effective for salvation and not until then, and Jesus himself says, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father who is in heaven." Matthew 7:21. (Emphasis mine. B. C. F.) So in order for the blood of Christ to be effective for salvation we MUST do the things he commands us to do. We must obey his doctrine. It is not enough to say we love Jesus and yet try to evade the complying with his divine commands, because Jesus further says, "If ye love me keep my commandments." John 14:15. So with all of the above mentioned truths being manifest, the reason for the present confused, divided condition of so-called Christianity becomes apparent. All preaching of doctrine is taboo. Insisting on the necessity of adhering strictly to the plain teachings of Christ is regarded as narrow, and sectarian, on the plea that those principles of faith are not for us now, but were annunciated by Christ merely to get his work started and are to be confined to the period of the New Testament times only. We are told that the beliefs of one church is as good as another, that it makes no difference what one believes just so long as the individual is sincere. In this manner all modern teachers become "blind leaders of the blind." All of which makes the scriptural provision for a complete restoration of the gospel in these latter days an absolute necessity, and

in the absence of which there could be no consistent or scriptural foundation upon which to make claim to teaching the gospel of Christ. The Bible, in short, teaches plainly and specifically the doctrine of Christ. It provides for the organization of the Church of Christ as fashioned by himself. It plainly warns against, and predicts a complete apostasy or falling away of the church from its primitive perfectness. And best of all it makes plain provision for a divine restoration of the gospel, using angelic ministry in this matter as seen in Revelations 14:6, 7, where we read, "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; and worship him that made heaven and earth, and the sea and the fountains of water." Here the statement is that the message contained a command to "worship him that made the heavens," etc., is enjoined. To whom can this possibly refer but the Christ in his work of carrying into effect the commandments that he received from his Father and in teaching his doctrine? Of him it is said, "Who is the image of the invisible God, and firstborn of every creature; For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created BY him and for him: and he is before all things and BY him all things consist." Colossians 1:15-17. (Emphasis mine, B. C. F.)

Very well, now let us hear this divine personification of the Eternal Father, "And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: TEACHING them to observe ALL things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.'" (Emphasis mine, B. C. F.)

Here this last command of the great creator comes to us with an emphatic declaration, and in that declaration a command to teach ALL things whatsoever he had taught. It was his doctrine that was to be the basis of their teaching. It was emphasized as being final, because it was to extend down to the end of the world.

Lost through apostasy, but renewed by restoration, it contains the only guarantee to a life acceptable to God and his Christ. It is the only thing that when adhered to implicitly will dispel confusion and division. It is the only safeguard against failure to being saved in the kingdom of God. Finally let us hear what the Apostle John has to say about the matter, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed," etc. 2 John 9-10.

Is the preaching of doctrine, the doctrine of Christ important? Yea, verily.

B. C. FLINT.

MISSIONARY NOTES

Our last account found us busily engaged at Belleville, Illinois, and enjoying the fine hospitality in the home of Elder Louis L. Boyce and his excellent family.

From there we came up through the state of Illinois and stopped first at the home of our aged Sister Helen Daer, in Rockford, Illinois. Here we were deeply grieved to find that our aged sister had sustained a complete stroke on her right side, paralyzing that side entirely. Unless the dear Lord intervenes in her behalf we fear her days are numbered, because she is well up in the eighties. She is very cheerful and even looks forward with a degree of joy to the time of the passing of the river, that she may be joined with her beloved husband who preceded her a few years ago. The whole church can remember that stalwart champion of the gospel, John A. Daer, the Scotchman from the Grampian Hills of Scotland, who found his whole joy in life centered around his love for the restored gospel.

From Rockford we stopped a few hours in Evansville, our old home town and there called on Brother Richard Grasshoff and family, (Brother Grasshoff is Sister Flint's brother in the flesh as well as in the gospel). While there we were also pleased to find our little niece, Mrs. Mildred Glascock, home for a short time from Stuart, Florida, where her husband, who is in the navy, is stationed. Mildred's mother died when Mildred was only a little girl so she has been an almost permanent member of our family. She is also a very staunch member of the Church of Christ.

Our next stop was at Madison, Wisconsin, the capital of the state, and where our children, Mrs. Virgie Culp, and family, and son Orville lives, and where we spent many years in various activities, particularly in the service of the state, as a state employee. We remained here only a couple of days visiting because we felt that our ministry demanded that we get busy with that work, so we went on to Milwaukee where we have a few members. There are the Hutchisons, Hunholz, Sister Pearl Mager, and Sister Doris Mae Sheldon, wife of our "Billy Boy." We preached a few evenings and held a sacrament service on Sunday, at which the good Spirit of the Master was present in power, and it was indicated by the Spirit that Brother Ray Hunholz should occupy in the ministry. He however, desired time for prayer and meditation in the matter before accepting ordination. He is a man of sterling character, and is well educated and holds a very responsible position with the press as a staff photographer. At the above mentioned meeting we blessed a little child that Brother and Sister Harry Hutchison have taken and expect to adopt when the rules governing the adoption of children from the state institutions will permit. She is a sweet little child and has been a real joy in the Hutchison family. On the other hand she is a fortunate child to find such a home.

From Milwaukee we went to Racine and remained for nearly a week preaching each evening and on July 18, we had the pleasure of baptizing Brother Youngs in beautiful Lake Michigan. Brother Youngs was formerly a Catholic and is the husband of Sister Wilma Bowen Youngs, whom I baptized when she was a little girl at home in Black River Falls, Wisconsin, quite a number

of years ago. Brother Youngs has not heard a great deal of preaching, but Sister Wilma, loyal to the gospel, has taken the Advocate for years, and has also obtained all of the church literature she could. "Bill" has read it all, and with what preaching he has heard was ready for baptism almost as soon as we arrived in Racine. To illustrate his zeal it may be said that the first evening we arrived in Racine and Sister Kovack, (Sister Young's sister in the flesh) had announced meeting at her home, (it was the evening for a Union meeting of Brother Young's union, and to miss meant a dollar fine.) Brother Youngs said he would not miss a preaching service regardless of any fine. The next day while we were visiting there he asked for baptism to the joy of all of us. He will make a good member. The main difficulty there, as is true in so many places, is that they are isolated and have few opportunities of meeting with the saints. Racine, however, is so near Milwaukee that when we have a complete ministerial staff there, there will be opportunity for regular sacramental services at least, and we are in hopes that this may be the situation in the no distant future.

We left Racine Saturday morning, July 21, and came up here for a visit to my only brother in the flesh, Clarence E. Flint at Oconto, Wisconsin, which is situated on Green Bay, an arm of Lake Michigan. It was a hundred and fifty mile drive, and we will remain here just a few days, then on to Black River Falls, Sparta, Montfort, and a few other points in Wisconsin, and possibly run over into Minneapolis just over the state line in Minnesota, for a few days, at the request of the pastor there, Elder Thomas S. Maley.

Letters

Gloucester, Va., June 30, 1945.

Dear Brother Flint:

I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints over forty years ago.

I have lived away from the latter day saints people most of the time since 1917. Our church in Douglas County, Washington, was disbanded about that time and my letter was sent to Spokane, Washington, where I never have had the privilege of attending.

Since giving much prayer and thought I would like to be transferred to the Church of Christ. Have you any meeting places in Virginia or Washington, D. C.? Please remember us isolated saints in your prayers.

Yours truly,

SAMUEL A. WIGHTMAN.

P. S. My mother, Cora A. Wightman, as well as my sister, Mary Johnston of Davis City, Iowa, are, I believe, listed with your church.

Extract of a letter from Brother James Evans of Caerphilly, Wales.

Dear Brother Flint:

I received your letter but the Advocates have not come yet. I visited Sister Edwards Saturday, June 9, and she gave me some of Samuel Woods publications,

so I read his attack on me and his glorification of some others.

Brother Jenkins and an Elder Cousins visited me and we had a little chat on the Presidency, High Priests, etc. I challenged him to find these offices in the Book of Commandments, the New Testament, or the Book of Mormon. He did not try from anything but the Doctrine and Covenants. John Jenkins seemed quite sad over the elder's efforts, and remained silent during our talk, but at its close he gave Elder Cousins a very fine characterization of myself. Said I have lived an honorable life, that I had a good missionary record, and had been blessed with the Spiritual gifts second to none. I am very sure that Brother Jenkins will not endorse Samuel Wood's accusations against me. I believe that John Jenkins will yet see his mistake and in the hour of trial will discover that he has removed into a house that has no fire in it. . . .

Well, Brother Flint I must congratulate you on the stand you have made against the forces of hell, and the fine Advocate you are publishing. Samuel Wood's little missile looks like a quack's advertisement when compared with the Advocate. May God bless and help you to stand firm. This is the day of God's judgment when every man's work will be tried by fire and every house built upon the sand will fall.

Your brother,

ELDER JAMES EVANS.

INDEPENDENCE NEWS

The whistle and horn blowing, bell ringing, shouting, laughing, and crying are over and everything is quiet again here in Independence, after the glad news of the end of the most terrible war of all history. And as the noise of the celebration has passed, people can begin to think of the great task ahead and pray God to give us wisdom and strength to do his will aright. We of the Church of Christ have a great part to play, in helping to bring about a lasting peace. We know that peace will never fill the earth until all people are willing to accept Christ and his teachings and put them into every day use. We have been given the pattern for a perfect world peace. Are we demonstrating to those around us that we are doing our best to follow the pattern that has been laid down for us? It is time now for us to act.

Many of our numbers here have been enjoying vacations in different parts of the country.

Brother Maynard Case and family were down to Ava, Missouri, on vacation and while there attended the wedding of their son Leslie, and Sister Irene Bell, daughter of Brother and Sister Harvey Bell of Ava. Leslie is the second son of Brother and Sister Case. Irene has been here working in the city for several months. We wish to congratulate these fine young people and hope they have a long and happy wedded life together.

Brother Charles Derry and family and Sister Ethel Holcomb spent a week's vacation at Bean Lake. Sister

Holcomb, Sister Derry and daughter Orlea spent a week up in Iowa visiting relatives and old friends.

Capt. and Mrs. Richard Wheaton went to St. Louis where he was to be reassigned to duties here in the United States.

Brother and Sister Darrah, their son, Cpl. Francis Darrah, who was home on furlough from the Pacific, and a lady friend, were here visiting relatives and old friends. The church people had a basket supper at the home of Brother and Sister C. L. Wheaton one evening while they were here. Brother and Sister Darrah are now living at Houston, Missouri.

Brother and Sister Rolland Sprague are the proud parents of a baby daughter, Janice Lynette, born July 24. Sister Sprague is one of the associate editors of the Advocate.

Sister C. L. Wheaton had the misfortune of falling and breaking or spraining her ankle. The doctor put it in a cast and although it is better it is still very painful.

Sister Charles Denham, Sr., is reported to be very ill today. We hope for her speedy recover, for we miss her from our services as she is always in her place at every meeting.

Our pastor, Brother Anderson, with our local priesthood, have occupied the pulpit during the past month. One thought that ran through the morning and evening sermons last Sunday, as we with the rest of the world, waited for the word of the ending of the war, was the part we as a church was to play in the time when peace should come. The part that we must play now. Are we ready to play our part when, according to the peace treaty, all people will be permitted to worship God as they choose. Are we ready to carry the gospel plan to the nations of the earth? To give them the one and only plan for world-wide peace? We cannot put it off any longer, it is time now to make ourselves ready.

ORA BUTTERWORTH DERRY.

NOTICE—HELP WANTED

Wanted: A family to work on farm, with or without money of their own to be a "Zionist Partner" with me on my farm near Russellville, Missouri. The idea is to live the "all things common" idea as was demonstrated by the Nephites and the ancient Asiatic church. Wages to be a living wage the same as my own with also a per cent amount for children's expenses or for sickness. Any income above this is to be used to improve the property so that others may be taken in, in like manner.

I would prefer a live member of the Church of Christ, but would not refuse any good member of the Restoration, who does not belong to nor approve of any secret organization.

JOHN H. LEABO.

Russellville, Missouri, R. F. D. 2.

P. S. There is an extra house on the farm for such extra family.

The Standard Bearers

STORIES OF THE RESTORATION

Haun's Mill

Thus far in our stories of the restoration we have tried to give the details of the outstanding features of the work itself, showing the groundwork of the faith of the restored gospel and the incidents surrounding its coming forth. Also some of the ideals connected with the principles of the gospel as restored in these latter days. In this paper we will deal a little more specifically with the attitude of the world in general toward the founding of the faith of the saints.

We have already referred to the terrible persecution that almost immediately assailed the announcement of the young Palmyra seer that God had again spoken, and had assayed to reestablish the faith once delivered to the saints, and had again sent angelic messengers to the earth thus making a perfect contact between God and man, in exactly the same manner as it was had in New Testament times.

It is indeed a strange thing that since the fall of man in the beginning, one of the outstanding characteristics of the human mind has been to persecute and seek the overthrow of those who come with tidings of God's love for humanity, or who depart from the beaten path that may have been set up by popular opinion. Mankind seems to be jealous of the way any of his fellow man may seek to bring added light and understanding even if this light might bring man back to his original standing with God. In short, man has always crucified his saviors. Hence when Christ himself came to earth with his divine message of life, immediately he became the object of mankind's most bitter persecution. Upon him was heaped the most unreasoning contumely and hatred, yet he did nothing but good to those he came to save. Of him it is written, "He was despised and rejected of men." "He was numbered with the transgressors," and finally, "he was led as a lamb to the slaughter," etc. And when speaking of this matter himself he says to those who rejected and finally destroyed him on the cruel cross, "which of the prophets has your fathers not killed?" He fully understood that one of the characteristics that came into man's being as a part of the fall of man would continue, so long as the dominion of the forces of evil would hold sway in the hearts of mankind, for he says, "From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." Also, "All they that live godly in Christ Jesus shall suffer persecution," etc. These few references from scripture are given in order to preface the story of the horrible things that the experience of the saints of God in these last days have been called upon to suffer nor do we chronicle them with any feeling of bravado, or desire to court sympathy, nor to create a spirit of hatred against those who have perpetrated the dastardly things that we are recording, because the spirit of the Master is a spirit of love and forbearance, and forgiveness. The dark page on American history occasioned by the bitter persecution of the saints is but

a repetition of that which has followed the work of God among men in all ages. The story of the persecution of the early saints following the crucifixion of Christ is also one of blood and sacrifice, so it is not surprising that the same thing should become a part of the experiences of latter day saints.

In former stories we have told of some of the things that early overtook the saints, especially after they undertook to establish a material Zion in the land of Missouri. From here on until martyrdom overtook hundreds of our early brothers and sisters in this great restoration of the gospel movement, the story is one of the same type of persecution that followed the former day movement, the story is one of the same type of persecution that followed the former day saints. Driven, murdered, outraged, and hated was their common lot. While it is freely granted, as already admitted, that the saints were human and so subject to err, there are no extenuating circumstances that will excuse the mobs, frequently led by fanatical sectarian priests, for the deeds of horror that they perpetrated. One such as we are now going to chronicle.

Not far from what is now St. Joseph, Missouri, and at a place called Far West, the saints had established a settlement. Still farther east, on a little stream called Shoal Creek there was a small company of saints consisting of about twenty families.

We will give the account as written by a Burr Joyce, and published in the St. Louis Globe-Democrat for October 6, 1887. It is as follows, and entitled:

The Haun's Mill Massacre

"In the afternoon of Tuesday, October 30, 1838, during the Mormon war in Missouri, there occurred in Caldwell County a dreadful incident, generally termed the 'Haun's Mill Massacre.' From official documents and other records, from affidavits of witnesses, and from statements made by actual participants, I have prepared the following account. If any newspaper publication of the affair has ever before been made I am not aware of the fact.

"The Mormons made their first settlement in Missouri, in Jackson County, in the year 1832 under the leadership of their 'prophet,' Joseph Smith. I have not the space here to describe their experiences in that county, their expulsion therefrom, their sojourn in Clay and Ray Counties, the 'treaty' by which they were given Caldwell County as a sort of reservation, the founding of the city of Far West, nor can I narrate the circumstances leading to the Mormon war (so called), and finally the banishment of these unhappy people from the State. All these incidents may form the subject of a future paper. I may state, however, that the massacre was perpetrated on the very day that the militia, under Generals Lucas and Doniphan, arrived at Far West, with orders from Governor Boggs to 'expel the Mormons from the State or exterminate them.'

"At Jacob Haun's mill, on Shoal Creek, in the east-

ern part of Caldwell County, about eight miles south of Breckenridge, there had collected about twenty Mormon families. Haun himself was a Mormon and had come to the site from Wisconsin a few years before. He had a very good mill, and clustered around it were a blacksmith shop and a half dozen small houses. The alarm that the troops were moving against them had driven nearly all of the Mormon families in the county to Far West for safety. A dozen or more living in the vicinity repaired to Haun's mill, which was twenty miles to the eastward of Far West. As there were not enough houses to accommodate all of the fugitives, a number were living in tents and temporary shelters. A few families, perhaps four, had come in on the evening of the 29th, from Ohio, and were occupying their emigrant wagons. Not one member of the little community had ever been in arms against the 'Gentiles,' or taken any part whatever in the preceding disturbances.

. . . "North of the mill was a body of timber half a mile in width, skirting Shoal Creek; beyond was a stretch of prairie. For a day or two Capt. Evans kept a picket post in the northern border of the timber, but on the 28th he entered into a sort of truce with Capt. Nehemiah Comstock, commanding a company of Livingstons 'Gentiles' from the settlements near Mooresville and Utica, and the post was withdrawn. By the terms of this truce, which was effected by a messenger who rode between Evans and Comstock, the Gentiles were to let the Mormons alone as long as the latter were peaceable, and vice versa. . . . (Note: It is a significant fact to remember that in what followed the Saints had never yet been living in Livingston County, so people of that county could not in any way have any personal grievances against the saints they so mercilessly slaughtered, B. C. F.)

"The Mormon leader had somehow become apprehensive of trouble. He communicated his fears to some of the men, and was about sending out scouts and pickets. It had been previously agreed that in case of attack the men should repair to the blacksmith shop and occupy it as a fort or blockhouse. This structure was built of logs, and with wide cracks between them, was about eighteen feet square, and had a large wide door. The greater portion of the Mormons were, however, unsuspecting of any imminent peril. Children were playing on the banks of the creek, women were engaged in their ordinary domestic duties, the newly arrived immigrants were resting under the trees, which were clad in the scarlet, crimson, and golden leaves of autumn. The scene was peaceful and Acadian. It was now about four o'clock in the afternoon, and the sun hung low and red in the beautiful Indian summer sky.

"Suddenly, from out the timber north and west of the mill the Gentiles burst upon the hamlet. The air was filled with shouts and shots, and the fight was on. It cannot be fairly called a fight. Taken wholly by surprise, the Mormons were thrown into extreme confusion. The women and children cried and screamed in excitement and terror, and the greater number, directed by some of the men, ran across the milldam to the south bank of the creek and sought shelter in the woods. Perhaps twenty men, Captain Evans among them, ran with their guns to the blacksmith shop and began to

return the fire. Some were shot down in their attempts to reach the shop.

"The fire of the Mormons was wild and ineffective; that of the militia was accurate and deadly. The cracks between the logs of the shop were so large that it was so easy to shoot through them, and so thickly were the Mormons huddled together on the inside that nearly every bullet which entered the shop killed or wounded a man. . . . Coming upon the field after it had been abandoned, the Gentiles perpetrated some terrible deeds. At least three of the wounded were hacked to death with 'corn knives' or finished with a rifle bullet. William Reynolds, a Livingston County man, entered the blacksmith shop and found a little boy, only ten years of age, named Sadius Smith, hiding under the bellows. Without even demanding his surrender, the cruel wretch drew his rifle and shot the little fellow as he lay cowering and trembling. Reynolds afterwards boasted of his exploit to persons yet living. He described with fiendish glee how the poor child 'kicked and squealed' in his dying agonies, and justified his inhuman act by the old Indian aphorism, 'Nits will make lice.' Charlie Merrick, another little boy only nine years old, had hid under the bellows. He ran out, but did not get far until he received a load of buckshot and a rifle ball, in all three wounds. He did not die, however, for nearly five weeks. Esquire Thomas McBride was seventy-eight years of age, and had been a soldier under Gates and Washington in the Revolution. He had started for the blacksmith shop, but was shot down on the way, and lay wounded and helpless, but still alive. A Daviess County man named Rogers who kept a ferry across grand River, near Gallatin, came upon him and demanded his gun. 'Take it,' said McBride. Rogers picked up the weapon and finding that it was loaded deliberately discharged it into the old veteran's breast. He then cut and hacked the body with his 'corn knife' until it was frightfully gashed and mangled." . . .

"Bloody work and woeful. What a scene did Col. Jennings and his men turn their backs upon as they rode away in the gloaming from the little valley once all green and peaceful! The wounded men had been given no attention, and the bodies of the slain had been left to fester and putrefy in the Indian summer temperature, warm and mellowing. A large red moon rose, and a fog came up from the stream and lay like a face cloth upon the palid countenances of the dead. Timidly and warily came forth the widows and orphans from their hiding places, and as they recognized one a husband, one a father, another a son and another a brother among the slain, the wailings of grief and terror were most pitiful. All that night were they alone with their dead and wounded. There were no physicians, but if there had been, many of the wounded were past all surgery. Dreadful sights in the moonlight, and dreadful sounds in the night winds. In the hamlet the groans of the wounded, and moans and sobs of the grief-stricken, the bellowing of cattle, and the howling of dogs, and from the black woods the dismal hooting of owls.

"By and by, when the wounded had been made as comfortable as possible, the few men who had re-

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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.

CHURCH AND BUSINESS TODAY

In the scriptures found in 1 Cor. 12:28 we find a reference made to "helps, governments," as a part of the things God set in the Church of Christ. We have ever held them as a valid proper part of the Church no matter in what age that it might exist. We have never found a good reason to abrogate our position. Neither do we believe we have the authority to do so since the scriptures definitely say that "God hath set some in the church . . ."

To the Church of Christ in these latter days, it is obviously a serious question as to how to so arrange our normal material affairs, that we might accomplish the most good in the least time, with a minimum of effort necessary. Our most outstanding obligation to God and thus to mankind is the preaching of the gospel. That we should divert our resources of men and means to other causes or their defense means a weakening of our front lines in the cause of Christ. A world of unbelief, religions and beliefs sweeps mankind into chaos and destruction.

Our own difficulties stem out of positions taken early in the history of the church and have come down to our day not without debate. Taken as a whole they are not extremely evil, neither are they altogether good; else they would promote a more uniform opinion and acceptance. We find no debate on baptism, for we are agreed as to its use and need. More than ever before do we find ourselves to be divided over the material affairs of the church; how the finances are to be (a) gathered, (b) held, (c) distributed.

There is an appalling lack of scriptural precedent or direction in detail for such matters. The Bible and the Book of Mormon dwell primarily on spiritual relations between God and mankind. This is as it should be. As to latter day revelations in either Doctrine and Covenants or the Book of Commandments, we would solemnly point you to the fact that we are not bound only in as much as they are in harmony with the Bible and the Book of Mormon. The interpretations placed upon such purported revelations is the beginning of our troubles and the source of much confusion. If we could remove from our minds these clouds of debate around what is required by scriptures, old or new, of us as Saints in the kingdom of God, we might find our difficulties faded away.

I have for years believed in tithing, the paying of a tenth. It has been the backbone of the finances of the Church of Christ upon which our total efforts as a body has relied for support. It is not a dogma of our faith and has never achieved convincing total support by even the ministry, though I believe that the majority of opponents do not support in any fashion. I still feel it the best means at present to use.

The gospel of Christ brings in a law of love and mercy, which should be sufficient. It probes deep down into the heart and the hidden feelings or emotions. It seeks out the motives in our lives. The act or the value of the offering, as the world counts values, is not the important point. It is rather what caused us to do it or give it! Was it honestly an act of love or mercy toward a fellow-being? Or was it just a customary act or a motion to raise SELF in esteem in the eyes of friends or foe? Was it a gift of love? Or just an "extra" or an "expendable" gift to return a compliment, to obligate the receiver to our own personal use? Thus it is rightly a matter of MOTIVE rather than VALUE.

Let us now examine the use we might make of the laws, so-called, of tithing, consecration, all things common, stewardships, the Bishopric and its duties, storehouses, etc. Can we combine all these in harmony without disturbing the pattern of organization or the spiritual balance in the church? Can we put them in motion without compulsion or limiting each man's free agency to do good or evil? Is it not true that those who have attempted to interpret have not done these things and have over-emphasized VALUE rather than MOTIVE.

Should not we be able to simplify this whole idea? Let us put each man upon his conscience and let us say to ministry and member ALIKE, that it is up to them to offer to the church such gifts as we are able to give. Not just one tenth. If we have plenty it is no sacrifice! Not one tenth and no less. For if a man have very little it can be a grievous burden out of proportion to his ability. But rather let us have true consecration of the heart to the cause of Christ. Not by legislation but by belief in "it is written" according to the first great commandment and also the second.

Then let us appoint an honest and God fearing man to act as a manager of our property. A man not from the ranks of the ministry but a member who has talents and is able to give honest service for a just reward. One who would be subject to the order of the conferences and the leading quorum of the church. This would remove the finances far enough from the hands of those who might be tempted to seize power, through monetary means controlling church interests, or as a "flesh-pot" for minority or majority groups in any of the quorums.

Now let us place all the ministry in the church upon a spiritual mission and not on a temporal mission. Let us look with an eye singled to one task alone; preaching the gospel of Christ. Appoint each minister to work as the Spirit might direct and circumstances permit. Then if they or any member cannot provide honestly sufficient for their families' needs, let the local either provide, or if not able, appeal to the general

church and the leading quorums. Let the ministry travel by faith, trusting God to move the hearts of the people to provide, with the church assisting in emergencies. Rid ourselves of the dole type of charity and we will see a boom in missionary effort and an abundant harvest. Only men of the highest convictions and the mightiest of faith will work under a free system, where there are no privileged persons.

I am sure that God is not altogether pleased with our present use of our resources. There is too much room for "politics" and "priestcraft" to work. Above all let us be free men before God and not subject to the flesh and its flaws. It would mean a review and necessary adjustments in our interpretation of the office and work of a bishop. Recent years have been providing embarrassing experiences because of our present and past mistakes. We should cease to legislate implements into our church operations that only ensnare us at a later and more urgent day.

We should work to provide honestly in the sight of all men for ourselves, for others in need, and for the spreading of the gospel seed in the stony places, in the thorny ground, and in the fertile field. Then if God sees fit to bless we shall bring in an abundant harvest.

Let us remember the promises left us by the faithful prophets of old, "And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost." 1 Nephi 3:187.

ELDER ARTHUR G. SMITH.

R. F. D. 1, Ottawa Lake, Michigan.

INTERESTING INCIDENTS, CONNECTED WITH THE WORK AMONG THE LAMANITES

By B. C. Flint

Because of the quite extensive work we have done among the Lamanites, there has come a persistent demand for us to relate some of the traditions held by our Lamanite brethren relative to their origin and religious beliefs, which when taken in connection with the story of the Book of Mormon are quite arbitrary.

Some years ago, we were permitted to attend a very interesting illustrated lecture in the auditorium of the Milwaukee Museum, by a man who claimed to have spent his life among the various tribes of Indians in the southwest and down into Mexico. This lecture was advertised quite freely in the usual way, and Brother Fred Dreyer who was then the pastor of the local Reorganized church in Milwaukee, and myself attended. It was a very interesting lecture and the speaker brought out a great many things, that were so familiar to us as students of the Book of Mormon, that we wondered at the source of his information, especially when he made the statement early in his lecture that ere he closed he would give us the key to the whole story. Hence we were not surprised when the last picture that was thrown upon the screen was an open copy of the Book of Mormon, and the lecturer said: "There it is, and it is the only solution to the Indian question. I am not a Mormon, nor do I know anything about their religion, but with all of the facts in hand, it is the only thing that gives us an intelligent clue to the origin of the American Indian." We are sorry that we

failed to retain the details of this lecture, and the name of the lecturer, notwithstanding the very interesting facts that he presented to that vast audience on that Sunday afternoon.

Brother R. D. Davis our early associate in missionary work, had a very interesting experience among the Chippewa Indians up near Sault Ste Marie, in northern Michigan. He was running a fleet of fishing boats on Lake Superior, and while there he attended an Indian service in which the Indian story teller who was charged with giving the traditions of his forefathers to this generation, was giving his people their story. We will give the details of the story Brother Davis told us as nearly as we can remember it. It seems that when the Indian, a Mr. Stoddard, had completed his story in the Chippewa tongue, that the Indians who understood that Brother Davis was a minister asked him to talk to them a little while. So feeling that the only thing of interest that he could tell them would be their own story as recorded in the Book of Mormon he talked to them at some length, upon the conclusion of which that whole body of Indians arose as one man and exclaimed, "Mr. Davis where did you get that story? It is the same story that Mr. Stoddard has just told us." Of course, there is nothing surprising in this, as we well know from our own experience among the Iroquois Six Nations where we opened up the work back in the early 1930's. Very often we would be called upon by some of our newly made Lamanite brethren to come and listen to some interesting details when they would be reading the Book of Mormon, where they would find matter that agreed with some tribal tradition with which they were familiar, and which by their telling it greatly illumined the text for us. One day we were visiting a Mr. Archie Lickers, a Mohawk, and a member of the Indian council at Ohswegan, and also a member of the Episcopal church, but a very close friend of ours. He says to me, "Elder Flint, is there anything in that book you are bringing us that you say is the Indian's Bible, that speaks of three good men who never die?" I asked him to explain his question. "Well," he said, "We have a tradition that an old chief lay dying in his teepee, and because the Indians had a superstitious idea that death was an attack of an evil spirit, the friends and relatives stayed away from his bed. Finally they heard him muttering as they supposed to himself, and he soon came out to where they were, and he told them that he was not going to die but would get well, and when they asked him about it, he told them that three good warriors came to him. They were dressed beautifully and brought him fruit and vegetables and herbs, and told him that they were to live always and do good, and so they ministered to his wants." I just took the Book of Mormon and read to Mr. Lickers the story of the three Nephite disciples. He said: "That is the very story, and better told than it is in our tradition."

One evening while I was preaching from the front porch of Brother Harry Loft's home an old Indian came to me at the close of the service, and told me that he had walked ten miles to attend that service because he had heard that we had the plates upon which was written their ancient sacred story. He was a real old man, and the thought that he had walked so far to see

the plates, rather touched me, and I said I was very sorry that I could not show him any plates, but that I had the book that had been translated from those plates, and while he seemed glad to see and hear about the book and its method of coming forth, he was a little disappointed that we did not have the plates themselves. I asked him if it was traditional among them that their records had been preserved upon metal plates, and he informed me that it was.

We will never forget the day we visited the Hill Cumorah and had in our company the two Lamanite brethren, O. Joseph and Harry Loft. Brother Loft had not yet been baptized but had heard enough of the preaching to have become convinced of the truthfulness of our story; in fact, he seemed to react to it as naturally as if he had heard it all of his life. Well, when he understood that this hill was the place where the plates had been hid and where the angel of the Lord presented them to the young seer of Palmyra, his joy seemed to know no bounds, and he walked and walked and was rapt in spiritual light, and kept saying how rejoiced he felt that he had been permitted to live to see the place where his forefathers had buried their ancient sacred record, and where later, or in his own day, the angel of God had brought the power to translate the records to Joseph Smith and that he and his people might read it and learn to love it; and Brother Loft certainly does love that book.

While among them there at Ohswegan we heard the wonderful story of the old prophet De-kah-na-we-dah, who in about 1370 wove their ancient records into waumpum, and which waumpum is still a cherished relic among them even though it is no longer in its original complete form. This old prophet foretold the coming of the white man in America. He said they would come and drive his people to the west, until they became nearly extinct, but that then the great spirit would come down and drive the invader back and that his people would yet become a mighty people upon the American continent. It was because of this tradition that the Confederacy of the Iroquois which means the "Confederacy of the Great Peace," was formed, and when studied is found to be the finest type of democracy known to man, and where the line of succession is material instead of paternal. The objective of this confederacy was to unite all of the Indians of America under one grand democracy. They did extend far enough to take in six nations before the white man came. These nations are, the Mohawks, Senecas, Onandagas, Cuyugas, Oneidas, and Tuscororas. When we study their objectives we can understand much of what happened in the early history of our country, and why they threw their support to the English during the Revolutionary War. It was because they had De-kah-na-we-dah's prophecies, which made them feel that the American colonists expected to be permanent while the English were transients. Another thing, according to Dr. Frank Crane, the Iroquois are second to no people on earth intellectually. They were early called the "Romans of the new world," and Barne's School History of America page 131 tells us that these Indians in the finger lake country of New York lived in well laid out towns with framed houses, with chimneys, and

even painted and had fenced fields and orchards. Our association with them caused us to feel that there is doubtless much Nephite blood natively in them, because we found them with blue eyes and sometimes curly hair. The reason for this belief is that the Book of Mormon tells us that at the last great battle at this Hill Cumorah many of the Nephites went over to the Lamanites to save their lives. But reverting to the prophecies of De-kah-na-we-dah. He told them that these white brethren who were coming to these shores would come in canoes with white wings, (sailing vessels). They would read by the lightnings, (electric lights). They would ride in chariots without horses, (autos). They would fly through the air like birds, (airplanes). And they would talk through the clouds, (telephones and radios). It is no wonder with such hopes that the Iroquois refused to be reconciled to the white man's invasion of his domains, and now with the knowledge they have of their increasing numbers, it is evident that they are still looking forward to the further fulfillment of their prophet's predictions that they will yet be a mighty people on this continent. It is really interesting to note the approximate time of the above predictions being given, which was nearly one hundred years before the landing of Columbus. In 1918, Mr. Fred Loft, now dead, and a brother of Brother Harry Loft, who was a college bred man, and for thirty-five years an official in the Canadian government went from coast to coast in the interest of continuing the Iroquois Confederacy, and bring in more tribes. We could give many interesting side lights of his work as he told it to us, but this article would become over long, so we will devote attention to some other interesting incidents.

One outstanding tradition is with reference to Handsome Lake, whom some told us was none other than De-kah-na-we-dah himself, but who seemed to be to the Iroquois what Quetzalcoatl was to the Aztecs or Mayas. His story is that of a mediator who received the deeds of his people. He sat upon a throne and had a basket on either side into which went the deeds of the people by which they were judged. Their good deeds into the basket on the right hand and the evil deeds into the basket on the left. Then in the spring feast of atonement a pure white dog was sacrificed to Handsome Lake, the Indian version of the paschal lamb.

While visiting at the home of Chief Clinton Rickard, of Sanborn, New York, who is the head of the Indian Defense League of America, a Tuscorora, who is also a college bred man, and a scout in France during the first world war, we learned some more interesting details. Chief Rickard was once a divinity student in one of our Protestant colleges, with the intention of becoming a minister. However, he quit and returned to the so-called pagan religion of his forefathers. I asked him his reason for doing so and he told me it was because the white man had commercialized every thing he touched, even his religion, and that he felt he could be a better Christian under his native religion, which, at least was genuine and sincere; besides he told me of traditions among his people that bore out his contention. He told of a virgin giving birth to a child, and

because she was a virgin her mother considered that she had disgraced the family, and so she tried three times to drown the infant, but that the infant had power to come out of the water by his own strength, whereupon the mother of the virgin saw that her daughter had given birth, not to an ordinary child, but to a god. This child grew to manhood, became the great white spirit, and went from tribe to tribe teaching a beautiful life, in short a Christian life. At the close of his work among them he went away in the clouds and promised to return at some future day, and they are still looking for that return. The Chief considered this as good a story of the Christ as that found in the white man's Bible.

In view of all of the above how easy it is for the Lamanites to receive and understand the Book of Mormon. In fact, we fearlessly say that we will defy anyone to wean an intelligent Indian away from the Book of Mormon once he has read it. It is so eminently their lost book of scripture, that they have long looked for, that once it is opened to them they recognize it at once.

The above simple story is just a brief summary of the many things we learned while on our mission among them. To tell it all would make this story altogether too long and tedious. Old Mr. Willie Loft, a brother of our Harry Loft, was the authorized story teller of the Wolf clan of the Mohawks, and while a member of the Episcopal church, he came over to his brother's place and recited for us the story of his forefathers in the same way that he told it to his clan, and it was in almost verbatim to the same story as found in the Book of Mormon. Can this be a mere coincidence? Hardly.

"THE KINGDOM OF GOD IS WITHIN YOU"

By Louis L. Boyce

What did Jesus mean when he made the above statement? What fundamental fact was he conveying to the finite minds of his hearers?

Beginning with early childhood, the utterances of Christ astounded and confounded those he addressed. Their mortal minds seemed unable to grasp the significance of his sayings. They were mortal, or earthly, and looked upon matters from an earthly viewpoint; their minds seemed incapable of recognizing the invisible part of the consist that goes to make man a living soul.

For some time after I became a member of the Restoration Movement, the passages quoted above worried me until it actually became an obsession, harassment, and I fretted, worried and was tormented in mind because of it, until at times I was beside myself. I had been raised a Presbyterian and, in the usual way of accepting as authentic the statements of the minister without submitting them to careful analysis, I had grown up with the belief that the kingdom of God (or of heaven) was somehow within the heart of the individual, since that was the invariable explanation given by the ministers I heard preach, or in any way discuss, that subject. This interpretation seemed to be the universal acceptance of all the churches, or denominations, wherever I went, and was stated whenever the

query was made as to how it could be possible for a kingdom to be in the heart of an individual. One explanation of the matter was that the kingdom of God had a consist of an entirely different nature than that of the kingdoms of the world, and was not easily understood by mortal man; for instance, as man possesses different senses such as smell, hearing, tasting, seeing, etc., so the kingdom of God consists of attributes that have as their seat—or centering place—the heart of the individual. Since I could not comprehend things spiritual, I took it for granted the ministers knew what they were talking about: still, somehow, the explanation never did seem to ring true to me—did not in my estimation seem suitably to dispose of the matter, for I could not conceive of Christ making such seemingly ambiguous statements.

After becoming a member of the Restoration Movement, I heard speakers give a different interpretation to this passage, explaining that the statement "For the kingdom of heaven is within you" should read "For the kingdom of heaven is 'AMONG' you," as the marginal reference sets out that the word used by Christ bore both words as a definition ("AMONG" and "WITHIN") when translated, and the word "AMONG" was the proper one in this instance. To support their contention they stated that inasmuch as the persons to whom Christ was speaking when making this statement were Pharisees, and were viewed by him as hypocrites, and he likened them unto whitened sepulchers—corrupt—it was unbelievable he would even intimate the kingdom of God would have part with their bodily consist. This explanation, to my mind, made matters worse and rendered the entire statement of Christ incongruous.

Let us analyze, with paraphrase, the statement with the word "among" inserted instead of "within."

"The kingdom of God cometh not with observation (in other words cannot be seen by you); neither can they say lo here it is, or lo there it is; and the reason they cannot say it is here, or is there, is because it is 'among' them."

What properties did the fact that it was "among" them have to render it invisible? To me, therefore, the word "among" was wholly unsuited to the sentence, and my worry resulted.

One day, while fretting and worrying over the matter, a voice began speaking to me, seemingly within my head—within my very brain, apparently. It did not seem that I was hearing it by the medium of my ears, but by some other medium. One passage after another in the Bible (some that I had never read) came to me with clarifying and connecting arguments, all dovetailing and producing a beautiful story; a story that completely clarified the entire matter so far as I was concerned, giving me a view that I had been utterly unable to grasp or sense theretofore of God's plan. The experience completely satisfied my troubled mind, and I am passing the story on, as it came to me, that it may possibly answer the queries of other disturbed minds in regard to this particular passage.

"And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with

observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17, verses 20 and 21.

What was Christ endeavoring to convey to his hearers at that time? Note the answer to their query: "The kingdom of God cometh not with **OBSERVATION; Neither shall they say lo here, or lo there:** for the kingdom of God is **WITHIN YOU.**" Paraphrased, his statement is tantamount to saying: "The reason it comes **without observation,** and you are unable to say lo here, or lo there, is because it cannot be seen by the mortal or finite eye. Then, as reason why it cannot be observed, or seen, and shown to other mortals, is because it is **WITHIN YOU.** Knowing that a kingdom necessarily consists of a king, subjects, etc., did you mean to say, Christ, that it is possible to get all these things within an individual? Let's see what he meant.

The Jewish people (in fact all Israel) were looking forward to the coming of a person who was to be their king and rule over them; freeing them from the rule of other nations. They were looking for the establishment of a temporal kingdom; they visioned a beautiful palace, magnificent court, the illustrious personages, and other things that go to make up a mighty kingdom. That is what they were expecting when Christ made his advent into this life, and was proclaimed to be the king God had promised them. He made no effort to establish any such temporal kingdom; to drive out Pilate and other officials of the Roman kingdom, and set up an independent state consisting of the Jewish people. Had he done that, no doubt they would have readily accepted him and placed themselves, and their resources, at his command. When he failed to do this they looked with askance upon him, and questioned his being the promised Messiah. If he were the Messiah, why didn't he set up his kingdom? When was that kingdom of God to be established? Therefore the question propounded to him by the Pharisees which gave rise to his statement on that occasion. Of course, we know they did not correctly interpret the scriptures; and it was Christ's object to give them a proper understanding regarding him.

Now let us bring out passages from the scriptures and analyze. In 1 Peter 1,17, we note this statement,

"And if ye call on the Father, who without respect of persons judgeth according to every man's works, **pass the time of your sojourn here in fear.**"

I was given to understand that the sojourn Peter referred to had to do with the period of time the earth is our habitat—or abode. By careful study of this chapter of first Peter, the correctness of this interpretation can readily be seen, for although Peter's message was addressed to persons throughout Pontus, Galatia, Cappadocia, Asia and Blythnia, he did not say: "Pass the time of your sojourn 'where you are, in fear,'" but that they should "Pass the time of their sojourn 'here' in fear." And it is quite evident he did not have reference to the particular place, or city, where he was at the time he wrote this epistle; but, on the contrary, that the word "here" carried a very broad application, easily applicable to the entire earth. Since "sojourn" means to "dwell temporarily," and we know that our mortal bodies become dust and return to the earth to

remain a part of it even after our death, it begins to be apparent that the real persons referred to as "sojourning" did not consist of the mortal bodies affected, but, instead, something that terminated the "sojourn" and passed on to a permanent abode. Does this constitute a fact? Let us see.

Father of Spirits

Hebrews 12:9 carries this statement:

"Furthermore, we have had **fathers** of our **flesh** which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the **father of spirits** and live?"

In other words, there is something about us that is called "flesh," and Paul says we have had fathers of our flesh which corrected us and we gave them reverence. The latter part of his statement indicates there is a something else about us called "spirit"; that there is a father of that spirit; and asks if we should not much rather permit ourselves to be in subjection to this father of the "spirit" than to the father of our "flesh," and as a result live. As "flesh" dies and becomes a part of the earth and stays here, and the spirit continues to live, it must be the spirit is the part that terminates the sojourn here, and must be the "real **we.**" Again let us see:

Job states, in chapter 19, verses 25 and 26:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in **my flesh** shall **I** see God."

Job was such a righteous character, and consequently so close to God, that the record concerning him reveals him as one of the most outstanding characters mentioned in the Bible, and one who had an understanding of God's plan pertaining to man, and the mysteries attached thereto, that comparatively few other mortals have had. The entire record bristles with marvelous facts.

Job did not say: "Though after my skin worms destroy this body, yet **IT SHALL SEE GOD**;" but speaks of something else that is to see God, and that something else "**in my flesh shall see God.**" The "**I**" he mentions is the "real Job," and the real Job is to be **in his "flesh."**

In the 10th chapter, verse 11, he removes all question concerning the matter. See what he says in addressing God:

"Thou hast clothed **me** with skin and flesh, and hast fenced **me** with bones and sinews."

What's that you are saying Job? And he answers: why I am saying that God has clothed **ME** with skin and flesh, and has fenced **ME** with bones and sinews. In other words, he has placed around **ME** clothing composed of skin and flesh, and has used bones and sinews with which to fence me in. The "**ME**," the real Job, had been fenced in with materials composed of bones and sinews, and clothed with materials consisting of skin and flesh. It is not at all difficult for us to recognize what that fencing of bones and sinews, and clothing of skin and flesh produced. It is an absolute surety that Job did not in any way intend to say that the fencing of bones and sinews and clothing of skin and flesh had been placed, by God, around that which his mortal associates could see, and was to them known as Job.

Then what was this "ME," or real Job, that had been clothed and fenced in?

In Zechariah 12:1, that prophet reveals to us that "God formed the spirit of man within him."

So God, in creating the world and everything in it, did a lot of things, one of them being to form the "spirit of man **within him.**"

Careful analysis of the first and second chapters of Genesis brings out that God created a real "ME," or spiritual consist, of not only man, but of all the living creatures that live in the waters; of the fowls that fly above the earth in the open firmament of heaven; of the living creatures of the earth—cattle and creeping things, and beasts of the field; even of the grass, trees and plants of the field, before they were in the earth; of every herb before it grew: all these before they were given the earthly clothing—that part that comes from the earth (that is of the earth, earthly) by reason of absorbing substance therefrom, and goes back to the earth when the creature, grass, tree, plant or herb dies.

Status of the Read ME—Spirit—and the Earthly Clothing

In 2nd Corinthians 4:16-18 we are given an understanding of the status of these two great consists forming the spirit of man and its earthly clothing and fencing—body. It reads:

"... Though our outward man perish, yet the inward man is renewed day by day."

This simply means that, though the outward man—clothing and fencing—perish, yet the inward man—spirit—continues to be renewed day by day and goes on living. Also, it is quite obvious that whatever it takes to renew and sustain the outward man (earthly body) does not operate to renew and sustain the inward man (spirit), and is of entirely different nature. The outward man is sustained and built up by means of that which the earth affords while the spirit is sustained and built up through the medium of a spiritual, heavenly source. In fact, in order that the greatest strength may be had from a spiritual source, it has always been necessary that the individual refrain from partaking of earthly foodstuffs, and maintain a period of fasting. And, while the sources of strength (the food that sustains and builds up) of these two distinct entities are so different, these entities themselves are so closely associated—interwoven as it were—that both are greatly affected by the state that each may be in as a result of the mode of conduct, or attitude observed, of each. There is a medium through which the conduct of both of these consists is controlled, and improper indulgences on the part of either detrimentally affects the state of existence and welfare of the other; likewise, if the mode of existence of both is properly controlled and executed, a condition of the extreme of happiness is maintained.

We are informed that "it is appointed unto man once to die." And, in harmony with this fact, we find recorded in Ecclesiastes 8:8:

"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death."

And in Ecclesiastes 3:19, 20 and 21, it is recorded:

"For that which **befalleth the sons of men** befalleth **beasts**; even one thing befalleth them; **as the one dieth, so dieth the other**; yea, **they have all one breath**. . . . **All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?**"

Carried a little further, Ecclesiastes 12:7 tells us:

"Then shall the **dust return to the earth** as it was; and the **spirit shall return unto God who gave it.**"

By way of analysis we find, in other words, it is appointed of God that there shall be a time when a separation of the outward man—fence and clothing—and the inward man—spirit—will take place; that man has no power to prevent this separation and retain the spirit when the day of his death arrives. Also that not only is man without power to retain his inward man, or spirit, but other living creatures—beasts, etc.—are unable to retain their spirits in the day of their death. We learn that man and the beasts are of one breath.

Disposition of Spirit and Earthly Body

Also, we learn that the earthly bodies (fencing and clothing) of each and every one at death goes unto one place, which is back to the earth, as they are of the dust and again return to dust following their death. We also note that when the outward being, or earthly body, of the different creatures is separated from the inward being, or spirit, the inward being likewise goes somewhere (the spirit of man going upward, returning to the God that gave it; and the spirit of the beast going downward to the earth.)

What Spirits Look Like

In Matthew, chapter 17, verses 1 to 4, inclusive, there is recorded the transfiguration of Christ while upon a high mountain with Peter, James and John his brother. We are told that these apostles not only knew Jesus during the time he was transfigured but also saw Moses and Elias. Moses and Elias had died hundreds of years before, and their bodies had returned to the earth from whence they came, but when Peter, James and John saw the personages with Christ they were readily observed as being in the image of man, and were recognized as those wonderful persons Moses and Elias. This, and many other passages of the scripture, shows beyond question or doubt that the inward being and the outward being have identical contour.

The Part of Man in Which Christ Was Interested

From the very first Christ showed that the particular part of man in which he was interested was the spirit. True, on many occasions he healed the sick outward man, restored its sight cured its lameness; even raised it from the dead. But from first to last his efforts were especially directed in the interest of the inward man (spirit). It was his continual object to heal the sickly **spiritual** part of man, and when virtues went out from him, resulting in the healing of the **earthly** body, back of it all was the object of benefiting the spiritual being, not only of those healed, but of all those knowing of the occurrences. Therefore, his interest in the earthly body was only in the degree it had bearing upon the benefiting of the spiritual being. While there is no doubt that he had the power to destroy all

the earthly kingdoms existing at the time when he was here, he never attempted to exercise that power. Even when he was betrayed by Judas, and one of those with him smote off the ear of the servant of the high priest, in an effort to protect him, he merely healed the severed ear, telling the individual to put up his sword, saying to him: "All they that take the sword shall perish with the sword"; and further stating "Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels; but how then shall the scriptures be fulfilled that thus it must be?"

Christ simply was not claiming jurisdiction over the earthly bodies at the time he was here. He left that jurisdiction to the earthly rulers. He was not attempting to establish a kingdom in which he intended to exercise ruling authority over the outward man (fencing and clothing), and he made that point clear on the occasion recorded in St. John 18:36, which reads:

"Jesus answered, my kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but **now** is my kingdom not from hence."

This, then, should make absolutely clear to us the nature of the kingdom Christ was establishing. He said his kingdom was not of this world; that if it were his servants would fight that he should not be delivered to the Jews. Then, to make it clearer, he said "**BUT NOW IS MY KINGDOM NOT FROM HENCE.**" There is no doubt that the time will be when Christ will set up an earthly kingdom, ruling over both the outward man and the inward man; that he will then put down all other earthly nations, and make all beings bow to his authority. But at that time he was not establishing, and did not establish, a kingdom over which he sought to exercise the authority of king over the earthly bodies.

He did, however, establish a kingdom over which he exercised authority, consisting of the inward man (spirit); and he exercised his authority over not only the spirits of those accepting his gospel, but the spirits that in any way interfered with his kingdom and those who were citizens of it, or sought to become such even making the denizens of the spiritual world bow to his commands any time he desired to manifest his power and authority. The extent of his authority over the spirits was exhibited by the way he cast the devils out of individuals; the way he raised the dead by commanding the spirits to return to the bodies, as instanced in the raising from the dead the widow's only son, at the city of Nain (Luke 7:11 to 15); the raising of Lazarus from the dead (John, chapter 11, and John 12: 1); as well as the occasion when he raised from the dead the daughter of a certain ruler, as recorded in Luke 8:53 to 55, which reads as follows:

"And they laughed him to scorn, knowing she was dead. And he put all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat."

Render Unto Caesar the Things that are Caesar's, and

Unto God the Things that are God's

When the Pharisees and Herodians (Matthew 22:17 to 21 inclusive) sought to entangle Christ by asking him

if he considered it lawful to render tribute unto Caesar, he answered in a way that clearly establishes the identity and scope of authority being exercised by the ruler at that time of the majority of the earthly beings (the fences and clothing), and that of the spirits (inward man). He took a piece of tribute money—a penny—and asked them whose image and superscription it bore; when they told him it was Caesar's he said to them:

"Render, therefore, unto Caesar the things which are Caesar's; and unto God the things that are God's."

Caesar's authority over the mortal bodies of the people Christ was addressing at that time extended even unto the destruction of that outward man if he desired to exercise that authority. Christ was recognizing and acknowledging the authority of Caesar, with its potentialities so far-reaching, over the mortal bodies of the individuals governed by the Roman nation; and he wanted his hearers to know he did not at that time intend to abrogate that authority. However, he declined to concede to Caesar authority over that other element called the spirit (or inward man; the real "ME," as Job said), and directed his hearers to render unto God the things that are God's. More than that, throughout his teachings, as recorded in the Bible, he emphasized the vastly greater importance of giving first consideration to the idea of rendering unto God the things that are God's, over the interest in the services they were called upon to render unto the rulers of their earthly bodies. One example of his efforts to this end will be found in his sermon on the mount, as recorded by Matthew, in which he sought to impress upon his hearers the great necessity of relegating their actions so far as they appertained to or affected this earth and the things they may have here, to a secondary position, making their duty to God their first consideration, as expressed in Matthew 6:33, which says:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be done unto you."

While consistently devoting his energies to the furtherance of matters having to do with the "things of God," still he confined his authority to that realm at that time, and did not extend it to bodies temporal, but, instead, kept his own body (fencing and clothing) subject to the will of Caesar, and Caesar's subordinates; even to the extent that he permitted his physical body to be tortured and finally put to death on the cross. All of this he could have avoided had he not adhered to the plan that he was **not then** to rule over kingdoms temporal. After his resurrection Christ, and God, have permitted earthly rulers to continue exercising absolute authority over the temporal bodies of individuals, even when it meant that thousands upon thousands of individuals who were ardent followers of Christ were martyred and persecuted; although we know if Christ or God had desired so to do no physical harm could have befallen those individuals at any time. Christ simply has not as yet chosen to exercise ruling authority over the earthly body (fencing and clothing) of individuals. He even let the earthly rulers send his followers to war during the World War, even though they were against engaging in warfare. He could have

stopped it in many, many ways—by famines, wholesale deaths of the rulers, etc., etc.—had he designed to do so. It simply would not have fulfilled the prophecies.

So soon as the authorities of Rome had carried the power of their authority to the point where it compelled the separation of Christ's body from his spirit, he almost immediately proceeded to exercise his far-reaching powers, or authority, affecting the realms over which he wanted to exercise jurisdiction, and at once broke the bands of death, and even went down into hell itself and broke the bands of that place, in order that the spirits in prison might be redeemed from there—as recorded in 1st Peter 3:18 to 20, inclusive, and in chapter 4, verse 6, of the same book.

The Kingdom of Heaven is Within You

Now back to the text.

"The kingdom of heaven cometh not with observation: Neither shall they say lo here, or lo there! for, behold, the kingdom of God is within you."

In view of all these facts; with the realm over which Christ did at that time claim and exercise jurisdiction established; and his plain statement that his kingdom was not then (now) of this world, what other language, or words, could he have used more suitably to express the absolute truth that the "kingdom of God does not come with observation; that you can neither say lo here, or lo there concerning it, for the simple reason the consist going to form the kingdom of God is within the individuals bearing allegiance thereto.

It goes without saying that many of the individuals following Christ around at the time he was here, calling him Lord, Lord, and shouting hosanna—and who, if judged by reason of that which the mortal eye (fencing and clothing) was able to see, would have been considered as being citizens of the kingdom of God—were not in actuality fit subjects for that great kingdom; that their names had never been recorded by the angels on the pages of the "Lamb's Book of Life," because of the fact their profession of acceptance of his marvelous teachings was insincere, and they had not had the change of heart necessary to make them worthy of that high and holy calling (to be fellow citizens with the Saints, and of the household of God). Especially is this true concerning many, many of the individuals professing to accept the gospel of Christ after his death; and also many of the persons living today, whose names are inscribed in the records of this church. In fact, if all of us at this moment knew as the angels know, the membership would more than likely be astounded to learn of some of the names that are not on the Lamb's Book of Life above, in view of their position in this organization. Christ himself has said "not everyone that sayeth unto me Lord, Lord, shall enter the kingdom of heaven." The mere fact that the name representing the earthly body of some man, or woman, has been written in the records of this church organization does not necessarily imply that the real "ME" (spirit) of that person has made the grade, and the name is recorded above as a citizen of the kingdom of God.

It is recorded:

"Man looketh on the outward appearance, but God looketh on the heart."

When the church Christ established, and was perpetuated by his followers, went into apostasy, it was composed of creatures that in the eyes of the world held every evidence of being in the same category, or status, as those professing allegiance to Christ in the time of the first apostles. Furthermore the mortal bodies of individuals continued to be baptized, and from earthly appearances were being conducted into the kingdom of God; but such was not the case, as their names were not being recorded by the angels upon the pages of the Lamb's Book of Life; the earthly organization ceased to be composed of bodies of individuals whose real "ME," as Job called it, was a citizen of the kingdom of God.

It is quite evident that Christ, when saying "The kingdom of God is within you," was not speaking to any one individual, nor to that particular group of Pharisees and Herodians, as being necessarily involved, but to mankind. His statement contained a broad application, without doubt. The matter of whether the individuals questioning him were corrupt or righteous did not operate to affect the truth that the part of mankind that goes to make up the kingdom of God is the part that is the inward man—the spirit. I do not know how he more suitably could have expressed it. It is the only explanation that successfully covers this one statement of Christ's to the satisfaction of my mental powers, and it gives me a perspective of the greatness and wonderfulness of God's plans to a degree that the narrow, ridiculous explanation I had heretofore known could not do, making it intelligent, clear, and awe-inspiring. The explanation may not suit some, but it placed my mind at rest in regard to the matter. The subject could be extended to a far greater extent, but I think the citations and connecting arguments as given to me are sufficient clearly to establish the interpretation.

If what I have written serves to supply needed "food" to some troubled soul, who may now be worrying over this matter as I had done, and will give them the perspective, or view, I have been given of God's plan, I will be glad.

HAUN'S MILL

(Continued from page 134)

turned gathered the women and children together, and all sought consolation in prayer. Then they sang from the Mormon hymn book a selection entitled "Moroni's Lament." . . . And so in prayer and song and ministrations the remainder of the night was passed.

"The next morning the corpses had changed, and were changing fast. They must be buried. There were not enough men left to make coffins or even dig graves. It could not be determined when relief would come or when the Gentiles would return. There was a large unfinished well near the mill, which it was decided should be used as a common sepulcher. Four men, . . . gathered up the bodies assisted by the women, and bore them, one at a time on a large plank to the well, and slid them in. Some hay was strewn upon the ghastly pile and then a thin layer of dirt thrown upon the hay.

". . . Herewith I give an extract from an affidavit made by a Mrs. Amanda Smith whose husband and little son were killed in the massacre, and who resided at the mill during the stay of Comstock's company:

". . . The next day the mob came back. They told us we must leave the State forthwith or be killed. It was bad weather, and they had taken our teams and clothes; our men were all dead or wounded. I told them they might kill me and welcome. They said to us, from time to time, if we did not leave the State they would come and kill us. We could not leave then. We had little prayer meetings; they said if we did not stop they would kill every man, woman, and child. We had spelling schools for our little children; they pretended they were 'Mormon meetings,' and said we must stop them or they would kill us all. . . . I started the first of February, very cold weather, for Illinois, with five small children and no money. It was mob all the way. I drove the team, and we slept out doors. We suffered greatly from hunger, cold, and fatigue; and for what? For our religion. In this boasted land of liberty, 'Deny your faith or die,' was the cry."

"While in camp at the mill, according to statements to me of two of its members, Comstock's company lived off the country, as did the State troops at Far West. The Mormon cattle and hogs had been turned into the fields and were fine and fat. The mill furnished flour and meal, and other articles of provision were to be had for the taking. The Mormon men were either prisoners or had been driven from the country. By the first of April following all had left the State. Many of them had been killed, their houses burned, their property taken, their fields laid waste, and the result was called peace."

"BURR JOYCE."

The above account briefened and cut, because the entire story is too long for our department, is given by a man, not a member of the church, but evidently a man who had a heart and could recognize cruelty and religious persecution. And how familiar is this heartrending account when compared to the sufferings of the former day saints as recorded in history and the New Testament, and how in keeping with that story is the conduct of the persecuted. When driven almost beyond human endurance, they did not strike back, but turned to God in prayer and supplication. In contemplation, I sometimes pause and ask the question: Do we of the restoration of the present time appreciate the noble blood that has been shed by our brethren of other days, in order to make this gospel a reality in our day? God help us to keep the faith is our prayer.

BELL-CASE

At sunset on Thursday, August 2, in the home of Brother and Sister Harvey J. Bell, Ava, Missouri, Brother Leslie Case, son of Brother and Sister Maynard Case and Sister Irene Bell, daughter of Brother and Sister Harvey Bell, were united in marriage by a simple but beautiful ceremony. The couple were attended by a sister and cousin of the bride, Sister Alice Bell and Pvt. Roy Bell. Sister Edith Bell, also a sister of the bride, played Lohengrin's Wedding March while the couples

took their places. After Elder Archie Bell performed the short ceremony, everyone joined in singing, "Blest Be the Tie that Binds."

The bride wore a white faille taffeta formal gown with long, fitted waist, elbow length sleeves, sweetheart neckline, and double net skirt. She carried a bouquet of gladiolas and roses and a white silk handkerchief which both her mother and grandmother carried at their weddings. The groom wore a dark, double-breasted suit. The bridesmaid was dressed in a blue dotted white formal trimmed with narrow blue ribbon. Pvt. Bell wore his dress uniform.

At about nine o'clock a supper was served. Seated at the first table were the bride and groom, their parents and attendants, Elder and Sister Archie Bell, and Mr. and Mrs. Edward Schnuelle and Brother and Sister John Bell, grandparents of the bride. At the second table were the brothers and sisters of the bride and groom, Edith, Fern, Caroline, and Johnny Bell and Mary Emma and Marvin Case, and the cousins of the bride, Ella, Archie Jr., and Delores Bell.

Later the bride and groom opened their gifts which were lovely and practical.

On Friday evening the couple was honored with a bridal shower planned by Sister Arthur M. Smith. They received many useful and attractive gifts. Ice cream and cake were served to fifty-two friends, neighbors, and relatives.

The couple, after a short honeymoon, returned with Brother and Sister Maynard Case and family to Independence. They will make their home in Independence where Brother Leslie Case has purchased a pretty little home at 716 East Kansas Street.

Both of these young people are active church members, and we join in wishing them a long and happy life together.

LOVE ETERNAL

Whether in days that come we laugh, or weep,
Your hearts are ours to hold, and keep,—
Where affections **never sever**;
Surely, 'tis your **worth**, of life, and soul,
Finds in our hearts love's magic poll,—
A bond to **sever never!**

Whether in days that come we weep, or laugh,
Love's wheat we garner, minus the chaff,—
Love is the kernel;
When ended is our course, and life is done,
Soul—values will be proven, and fairly won,
Through love eternal.

THOUGHTS

True worth is in being, not seeming;
In doing each day that goes by,
Some little good, not dreaming
Of great things to do bye and bye.

The glory of God is Intelligence,
Intelligence is Light and Truth,
Which dispelleth ignorance
And makes us against the Tempter proof.