

Zion's Advocate

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

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The House That I Live In

The house that I live in is God's;
It's given to me for a while,
How long I don't know, and what odds?
Some day I'll move out with a smile.

I'm paying no rent for the place;
"Just care for it well till I come,"
Was all that He said in the case,
The day I moved into the home.

There are lovelier houses, of course,
And many I'm sure that are not—
And whether they're better or worse,
I'm thankful for this I have got.

Myself and my house are not one—
I say it almost with a sigh—
Someday when the best of it's gone,
I, smiling, will bid it good-by.

Sometime at the close of the day—
When stars in the heavens are lit—
An angel may whisper and say,
"It's empty and time that you quit."

What then? I don't know, but I'm told
There are mansions for all who are fit—
New houses that never grow old—
And you never get notice to quit.

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ZION'S ADVOCATE

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Editorial

"FAITH"

"But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrew 11:6.

We begin this paper with the simplest, and most fundamental principle that can be found in all our study of God, or of humanity either. Faith begins almost at birth. The babe in arms, soon learns this simple law of life. Its faith in its mother, is as natural as the very breath it breathes.

Then faith enters into every activity of human experience. Our very next breath is ours only on the principle of faith. Whether we will admit it or not, faith is exercised in everything we do. The farmer sees his harvest through the eye of faith, while he is yet in the act of sowing the seed. As we close our eyes to rest each night, we envision the morrow through the eye of faith. Here we should like to present a little poem by Lizzie York Case.

"No Unbelief"

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod
He trusts in God.

Whoever says,
When clouds are in the sky, "Be patient
heart,
Light breaketh, by and by"
Trusts the Most High.

Whoever sees
'Neath winter's field of snow,
The silent harvest of the future grow.
God's power must know.

Whoever lies down
On his couch to sleep, content to lock
Each sense in slumber deep,
Knows God will keep.

Whoever says: "Tomorrow,"
"The Unknown," "The Future,"
Trusts unto that power alone,
He dares disown.

The heart that looks on
When the eyelids close, and dares to live,
When life has only woes,
God's comfort knows.

There is no unbelief!
And still by night and day, unconsciously
The heart lives by the faith the lips decry!
God knoweth why.

"This poem is such a powerful lesson on the principle of faith that we feel it needs little analysis. However, in studying the principle of faith from a purely religious standpoint, it springs into relief as being the beginning of our profession as a fundamental that comes FIRST. "And Jesus answering saith unto them, Have faith in God."—Mark 11:22.

Faith and Belief

There is a difference between "faith" and "belief," though they both spring from the same human impulse. I may believe that a thing exists, but have very little faith in its value. We well remember when the automobile, or "Horseless Carriage," as it was then called, came into being. We saw the thing. We believed they existed, but few had any faith in them as a means of transportation. Today, we go even farther than that. Farther than mere faith. WE KNOW now that the automobile is the principle means of transportation the world over and we also know that it is rapidly being supplanted by the aeroplane. We are told by the Apostle Paul, that, "Faith cometh by hearing, and hearing by the word of God." Romans 10:17. This shows **what must** ever be the beginning of "faith in God." We must first "hear" about God before we could have any faith in Him. Thus "Faith" becomes the first principle of the gospel of Christ. By the very nature of things, it must be so.

In the sixth chapter of Hebrews beginning with the first verse, "faith" is classified as one of six principles that Paul calls the "principles of the doctrine of Christ." This is logical, and when followed in the sequence given, the reason for faith being first, is clearly manifest, because "faith comes by hearing." We hear about God, we learn to believe that "He is." We feel a kinship. This is because of the fact that we came from Him in the beginning. Of course, we haven't established that fact, at the time of our hearing. However, since the principles of the doctrine of Christ, in their entirety, is the thing calculated to bring us to God; to bring us salvation, it naturally follows that the normal thing that would happen from our "hearing" about God is that it will lead to an investigation. In other words; our faith begins to grow, to take root. Then comes the sequence. Our faith has reached the point that we realize a difference between us and God as the source of our being, so we desire to bridge the chasm that divides us. We realize that this chasm is due, not to God being aloof from us, but that we ourselves, have made the chasm, so the next thing in order that our desire to be "like

God" will be realized will be repentance, which is the topic for our next tract. Repentance is a godly turning from sin, a renunciation of sin, and a burning desire to become Godlike. Baptism in water, for the remission of our sins, follows in regular order, and was so understood by the author of the Book of Hebrews and all other New Testament writers. This is then followed by the birth of the Holy Spirit, received through the ordinance of the Laying on of Hands, and these will be discussed in their regular order in this series of studies.

What is Faith?

Paul tells us that "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

A better translation, we think, says, that "Faith is the ASSURANCE of things hoped for," etc. The reason we like this better, is because, it seems to make the idea clearer, as to what faith really is. True faith, from any standpoint, never stops at mere faith. There is such a thing as becoming "an assurance." In fact, by an acceptance of the gospel, and an obedience to its principles, we become ASSURED of the existence of God as our Father in Heaven. We become assured of His Son Jesus Christ as our Saviour. Our faith becomes knowledge. Is this the intent of God in sending His Son into the world? Let us see;

"And this is life eternal, that they might KNOW THEE the only true God, and Jesus Christ whom thou hast sent." John 17:3. (Emphasis mine B. C. F.)

Also this:

"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." II Thessalonians 2:7-8.

Also:

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I Thessalonians 1:5.

These texts all prove that the faith in God that comes through obedience to the principle of faith as one of the fundamental "principles of the doctrine of Christ," does not leave an individual with a mere faith, or belief alone, but it guarantees "assurance."

An illustration of how faith may become knowledge, in simple things, even; I am out on a road where I have never been before. It is night, and I cannot see any distance at all. It is early in the springtime, and apple trees are in bloom. Suddenly the breezes waft to my sense of smell the fragrance of the blossoms. It is dark. I cannot see them. I do not know if there is an apple tree or a whole orchard in the vicinity, but my faith is absolute, that there are apple trees near. On the morrow, when it becomes day, I can have my faith of the night before made into an assurance, even a knowledge.

Even so does God design to give a knowledge of Himself through obedience to the principles of the gospel. And it begins with faith.

Two Kinds of Faith

There is, as we have shown, a simple faith. A faith that is found in the natural exercise of our normal faculties. This is the kind of faith that is also one of the fundamental principles of the gospel as we have shown, but there is another kind of faith mentioned in the scriptures, and that is a SPECIAL GIFT of faith. Paul so enumerates it among the gifts of the Holy Spirit. He says:

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another FAITH by the same Spirit; to another the gifts of healing by the Same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; But all these worketh that one and self same Spirit, dividing to every man severally as he will." (Emphasis Mine. B. F. C.) I Corinthians 12:4-11.

Now, by thus introducing the principle of faith as one of the gifts of the Holy Ghost that is to be given as an abiding Comforter, as a result of obedience to the Gospel, we have opened up the whole Bible story, in its marvelous array of miracles. It was this faith that enabled Noah to preach for over a hundred years, and with seemingly little success. It was what enabled him to believe God that there would be a literal flood, and that as a protection against which he must build an ark that could ride the waves. By faith Abel's offering was acceptable to God, and Cain's wasn't. By faith Enoch was translated, and did not see death. "By faith Abraham believed God and it was accounted to him for righteousness." By faith Abraham was willing to offer up Isaac as a sacrifice, because he believed that God required it. We know how this faith was rewarded.

Every outstanding story of the Old Testament where some wonderful miracle was performed, will indicate that it was faith that brought these wonderful things about. It also led to obedience further, as in the case of Naaman the Syrian leper. He had faith to journey to where the Prophet Elisha was but when told what to do to rid himself of his leprosy, his pride rebelled, and he came near forfeiting the boon he sought, until reminded by his servant that it was obedience as well as faith, that eventually brought the desired result.

Faith stopped the mouths of lions, beat back the floods, opened the path through the Red sea, that the children of Israel might go through dry shod, quenched the fires of destruction, tamed the rebellion of sinful men, and proved that it was and is the most potent

force in the world, when exercised in keeping with the will of God. In short, it is the thing above all things that brings us to, and keeps us close to God.

What Must We Have Faith In?

First, we must have faith in God the Father, and in His Son Jesus Christ, and in the Holy Ghost. These are the authors and finishers of our faith. Then we must have faith in our fellow man. We must have faith in our country. We must have faith in ourselves.

The wise men had faith that if they followed the star that at its end they would find the King they had come to worship. The shepherds had faith that it was the Messiah whom they saw as a babe in Bethlehem's manger. Mary had faith to believe that God was not playing her false, in the wonderful announcement that she was to be the mother of the Son of God. So, in this not only were her hopes realized even when she beheld that Son nailed to the cross, and she knew He had finished His work among the Jews, but from that cross has the whole world been illuminated with the faith that conquers all.

How Much Faith Must We Have?

Speaking to His disciples Jesus said:

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove;" Matthew 17:20.

"Oh," says someone, "that isn't much faith." "Anyone can exercise that with very little effort." But stay, Jesus didn't say that it was the size of a mustard seed that He was talking about, but "as" a mustard seed, and a mustard seed is a growing thing. So, "as" a mustard seed, we must have a growing faith. In proof of this let us ask the Master to explain further;

"And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; But when it is sown, it **GROWETH UP**, and becometh greater than all herbs, etc." Mark 4:30-32. (Emphasis Mine. B. C. F.)

Yes, if we have faith AS a grain of mustard seed we will have a growing faith, and then we are told, "He that shall endure unto the end, the same shall be saved." Matthew 24:13.

Is Faith All Sufficient?

What doth it profit my brethern, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works and I will show thee my faith by my works.

Thou believest there is one God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scriptures was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works when she received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." James 2:14-26.

By the above, we are able to understand a living working faith, such as has been manifested toward us, by our kind Father in heaven, himself.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Yes, God "so loved the world, that He gave," yes gave the most priceless gift, the gift of His Son, that we might live. So in turn we are asked to labor on unto that perfect faith, that will enable us to lay hold of the salvation promised to us through the precious blood of that Son of God that was shed for us. And, to apply that blood we must obey those principles of the gospel that Christ, on the cross made effective for that very purpose. In short, the only way that we can apply that precious blood is by complying with the requirements that Jesus laid down as the means of our becoming heirs with him in the kingdom of His Father.

Jesus says, "come follow me." Then He proceeds to set in operation in His life the things He expects us to do, to follow Him. At the baptism of Jesus, John demurred: "I have need to be baptized of thee and comest thou to Me?" Ah! but listen; "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

Just as James reasons, when I have that living working faith, that leads me to the Master, and I desire to be His disciple, I'll follow Him all the way, and make no excuses. "And Jesus saith unto them, Have faith in God."

B. C. FLINT.

INDEPENDENCE NEWS

We have been enjoying some beautiful fall days here in Independence, along with a little frost, to remind us that fine fall days will only last a short time. So we must make the most of them, for winter will soon be here again.

Attendance at our Sunday services has grown the past month and we hope that it will continue to grow from week to week. It gives us a feeling of joy to greet old and new friends as we meet each Sunday to learn of the ways of God.

During the past month we have had two speakers from the Reorganization (L. D. S.), Brother Koehler and Brother Ray Whiting. Brother Whiting gave us a very fine sermon on "Love." He spoke of the condition of the world today—of the atomic bomb, how that even

with such great power as it possesses, it could not save the lives of people or bring peace to the world. But WE, he said, have in our hands the power to save the world from destruction. The Gospel of peace has been given us and we **must** live a life of Love and **show** the world the Gospel Christ brought. We must Love others—yes others besides our own small circle of family and friends. It is comparatively easy to Love our own, but it's a little harder to Love those outside that small circle as we do our own. But if we are to live the Gospel law and **show** others the way, we **must** Love all mankind. IT TAKES BIG MEN TO LOVE ALL MEN. Are you **big** enough?

Our pastor, Brother Wm. Anderson, has also occupied the pulpit with Brother C. L. Wheaton, Brother J. Maynard Case, and Brother Wm. Sheldon; all of them giving us much food for thought. Brother Anderson stresses our need to pray. He urges our attendance at all prayer services, stressing the need to pray often together and also in our secret places, that we will have the strength to stand when the trying times that are just ahead come.

We are glad to report that Sister Charles Denham is slowly getting a little better. She has been ill a long time and is still in need of the prayers of the Saints.

Brother K. J. Smith has gone down to Ava, Mo., to the home of his father, Apostle A. M. Smith. Kenneth is having some dental work done there.

Brother B. C. Flint's son from Madison, Wis., is here visiting his father and family.

The Wm. Nast family from St. Paul, Minn., have returned to Independence and are looking for an apartment. They expect to spend the winter here. We are glad to welcome these fine young people to our midst and hope they will enjoy their stay here so well that they will decide to remain longer.

Sister Margaret Skinner of Des Moines, who has been visiting here for several months, has returned to her home. We were sorry to see her leave, for she is one of the faithful ones who we always found in her place at time of service.

The young people are preparing to put on "The First Christmas in America" again this year.

Our Study Class has changed its time of meeting to Thursday night. We are studying the life of John E. Paige, the early apostle who came over to the Temple Lot group.

Brother Charles Reed, who has been nearly blind for a long time, was given hopes by his doctor that an operation could be performed on one eye and he might be able to have the sight of that eye. He went to the hospital only to learn that there was no hope, and since going there he has lost what little sight he had. As a result he is a little discouraged. Let us remember him in our prayers.

ORA BUTTERWORTH DERRY.

EXTRACT FROM A LETTER

* * * * "Before I say anything else, further, I want to ask you to convey to the sisters assisting you with the Advocate, my most sincere appreciation for the manner in which they put up my article appearing in the last issue of that publication. By the use of bold faced type, and adherence so closely to the punctua-

tion I had used, I think what I said in the article will be conveyed more forcibly to those reading it than I would be able to do behind the pulpit. It is one of the most excellent pieces of work I have ever seen. If the article does not accomplish much good it will not be their fault. Now, while I am not directly including you in this complimentary bit, for the simple reason that you have told me the setting up of the Advocate is always done by those assistants of yours, I am not leaving you out of my appreciation—both of you—for the publishing of this effort of mine was an incident in which all of you had a particular part. I am merely placing emphasis on the splendid arrangement of it. Thanks a million.

* * * * *

And while my mind is on this vein, let me congratulate you, Brother Flint, for your editorial. It seems to me that article fits in excellently to bolster up my effort.

My son in the Pacific tells me that the religious meetings he attends, he notes a distinct trend on the part of young religious men to be adverse to any organizational setup, because of the confusion and lack of real Christ-like activities due to differences obtaining in the creeds of the various church groups, which causes them to cramp the doctrine of Christ in order to keep within the specific limits of their man-drawn-up circumspects. They are leaning to the thought of going out and preaching "Christ" without organizational straits. Of course, in order that the Word of God might have its accomplishment in the lives of mankind, it is without doubt necessary to have helps of organization to bring to bear every needed assistance that can be used to permit the Spirit to have its perfect work. How to bring this home to these young men is the problem, because of the evils existing in a "house divided," as the religious world is. I wish a copy of your article could be placed in the hands of every God-seeking young man or woman.

Yours in Gospel Bonds,

L. L. BOYCE.

THE MIND, THE SOUL, AND ZION

The human mind a mystery is
Whether a man dies or whether he lives
The mind governs a man from birth to death
From his natal squall to his dying breath.

A man's mind is the key to his soul
With a healthy mind a man is whole;
If 'tis diseased or degenerated, his soul is lost,
He cannot balance against the cost.

If the mind is pure the soul must be,
His conscience is clear, his life carefree.
If ye hear these words with an open heart
On the road to Zion you've made a start.

If your ears be closed against the word
If your heart is hard and it passes unheard
Then the milk of life will turn to gall
Your life is endangered and your world will fall.

WAYNE E. MUTH 869-38-03

Div. X, Port Huenem, Calif.

The Standard Bearers

SO YOU WANT TO GROW UP!

Forest Maley.

Every one of us young people wants to be grown-up. It is one of our chief aims in life. We all look forward to, and plan toward, and wait rather impatiently for the time when we can be considered full grown adults—mature human beings. We long to be our own bosses, vote in the elections, be independent, get married, raise a family, go where we please when we please and spend our own money.

We want to be grown-up, but no one ever told us how.

The first path which the unguided usually follow—the one most easy to see—is to mimic the mannerisms, copy the conduct, and adopt the attitudes and the habits of those people around us who are older than we are in years. Sometimes that is good and sometimes it is **not** so good.

In fact, copying can be very bad. The reason that it may be bad is that all adults are not mature. Some of them are very juvenile. On the other hand, some of the adolescents display characteristics usually found in the more mature individual. Many times we see around us people who have reached their full size in body, are married, with family, good paying job, registered voters, and yet when their emotional development is considered, they are distinctly juvenile and behave like children. It, therefore, becomes quite plain that age according to years and physical development are hardly the standards by which to measure actual maturity.

In our first attempts to appear grown-up and mature, we younger ones are prone to start doing things that only brand us as being more juvenile than ever. In our efforts to appear older we incline toward: smoking, drinking, using foul language, gambling, driving autos at break-neck speeds, doing just what we feel like without first considering the probable outcome of our acts, following older persons into vice, putting on the appearance of sophistication, trying to appear worldly wise, becoming synical of sacred things, bullying those younger and smaller than ourselves, balking—pouting and sulking when he do not get our way, imposing on other people, and displaying a brazen disrespect for law and order. These are but a few. It is evident that those who indulge in any of the above things may as well carry signs on their backs lettered, "I am an emotional juvenile—I haven't grown up enough to act mature." When we see people of this type we suddenly feel like being somewhere else.

It is foolish to outline what we should not be unless the other side of the picture is brought to light and set before us younger ones who are yet in the development stage and need guidance. We want to know how to **be** (not just **appear** to be) grown-up, mature, and fully developed.

A little earnest-seeking study reveals that the qualities which indicate maturity are not always worn on the outside like a garment for the passer-by to see. Among those qualities which show a person to be really grown-up are self-control, thought before action, reliability, truthfulness (even if it costs something), ability to dispatch responsibility, capacity to take instruction and accept criticism (or opposing opinion) without "flying off the handle," humility (not proud or "stuck up"), kindness and mercy, the will to meet (instead of dodge) unpleasant but necessary tasks, the will to earn what is gotten, determination to finish a project once it is started, sportsmanship (willingness to give the other fellow a chance), fair play, respect for the country's laws, respect and reverence of sacred things—and page upon page could be filled with more. These are but **some** of the things which show a person to be grown-up in his or her makeup—be they 7 or 70. Individuals with these traits command our respect and we go out of our way to meet and to be with them.

At this point it is very proper for you to ask "What is a thing of this nature doing in a missionary paper?—I don't see Jesus Christ mentioned anywhere in it." "What has this to do with those who have named the name of Christ and become one of his children?" Let us consider the matter.

Any "juvenile adult" is not trustworthy. He or she is fickle in his or her makeup—emotionally. This causes a large part of all marital friction where the person is married and causes further friction with people around this person. Therefore these individuals are tempting bait for Satan. The Devil can easily draw them into sin because of their pride. They are easily flattered and led to destruction and often take their friends and followers along with them. Nevertheless, penalty and suffering are theirs to bear no matter how mature or how juvenile they have been.

On the other hand, the man or woman (or even boy or girl) who has developed these traits of the mature individual is not so easily drawn into sin and error. They recognize things for what they are and cannot be led down to Hell by the flattery and lies which work so well on other people. These mature individuals are a blessing where ever they are—more particularly within the Lord's work.

Therefore, it behooves all Christian people to strive toward maturity and toward perfection.

Being young people and yet unset in our ways, it is easier for us to begin now to develop the traits and characters of a mature individual. Then when it comes time for us to take a place of responsibility in the work of the Lord and in life among men, we shall be better prepared.

May the Lord help us all to grow up and mature physically, emotionally and spiritually until we reach that perfect man spoken of by the Scriptures.

LOOKING FORWARD

Text: "Let us go on unto perfection."—(Heb. 6-1).

Apostle Paul in his epistle to the church at Philippi, after warning against certain false teachings and practices which he knew threatened their faith, made this very significant statement of his own attitude. "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13.

Paul emphasizes the fact that the Law to which he rendered blameless service, before his conversion to Christ, is now forgotten in that it has no influence in his loyalty to the Gospel of Christ, he now preaches the gospel as "the power of God unto salvation to everyone that believeth."—Romans 1:16.

This is a fine example by a great Apostle to all who come into the Church of Christ that they should "forget the things which are behind." True repentance is to accept the gospel of Christ as the only means to be saved from sins and the church as the only body of Christ.

Ministers and members of the Church of Christ should look forward with Apostle Paul to the things ahead, and remember the mission that is given us in going out into the world and making the last call before the great return of the Lord. Preaching the Gospel of the Kingdom of God is fulfilling the promise made by Christ when the Apostles inquired about the signs of His coming and of the end of the world. He said there would be perilous times in the world, wars, rumors of wars, great distress of nations, with men's hearts failing them because of the fear of things coming upon the earth. These are signs pointing to the near approach of the coming of Christ but he said, "The end is not yet by and by," indicating that he would not come during war. In another statement he said to them, "When they shall say peace and safety, then sudden destruction cometh upon them." The destruction of the wicked who cannot stand in the presence of the Lord.

He gave a definite sign of his return when he said: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." This is being fulfilled now with the Gospel of Christ restored back to the world. Missionaries are again going out into the world preaching the Gospel of Repentance from sin and baptism into the body of Christ.

We are looking forward with the Church of Christ re-established in the world just as it was in the beginning, with Christ the head of the Church, the calling of twelve Apostles by divine revelation, with seventy elders as assisting missionaries, elders acting as pastors of local churches throughout the world, with Bishops, Priests, Teachers and Deacons all in their proper places making the church again fully and completely restored.

Let us go on unto perfection, looking forward to the final victory through Christ, our Lord, King and Commander.

From

THE LITTLE MISSIONARY.

CHRISTMAS THOUGHT

'Tis Christmas! Holy season, hail
What though, the sun be dim and pale?
What though, through leafless trees, the gale
Makes sullen moan,
And not a flower is left to tell
Of summer gone.

Yet for the memories thou dost bring,
The blessed hopes thou did'st upspring,
I'll greet with gladlier welcoming
Thy gloomy hours
Than those bright months which round them fling
Sunshine and flowers.

Nor wak'st thou solemn thoughts alone,
Thy spell the social virtues own,
Who has not felt how sweet the tone,
The smile how bland,
When thou dost knit again in one
The household band?

Now stir the fire, and let its glow
Shame the inhospitable snow;
With all that nature yet can show
From winter's wreck,
Laurel and box and holly bough
The casement deck.

'Tis joy to hear the sullen north
Summon the rushing tempest forth;
For then around the social hearth
Friend meeteth friend,
And kindly words and looks of mirth,
Sweet influence lend.

But is't in mirth they **always** meet?
Alas! sometimes a vacant seat
Bespeaks the circle incomplete;
Some voice is mute,
Whose welcome was aforesaid sweet
As evening lute.

Then, then, indeed, a tear will stray,
As they the lessened group survey,—
That group with other smiles once gay;
And who would blame
The tear Affection well may pay
To Memory's chain.

But while from Friendship's silken string
Each year some pearl is scattering,
We're taught by each lost year to cling
More firm and true
To those yet spared by Time's rude wing,—
The cherished few.

The cherished few! Ah! who may tell,
What pathos in those words may dwell?
A voice of meeting and farewell
Blends in the sound,
Wavering a monitory spell
The heart around.

MRS. W. HEY.

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.

HIGH PRIESTS

The Church of Christ has been criticised because they have not accepted the system of "High Priests" as practiced in the larger groups of the Restoration, and as a result are considered as not being fully in the faith.

We would like to examine the claims for such a division of the priesthood, and if possible find that which would sustain such a contention.

As a member of the Reorganization for years, as well as acting as a missionary for twenty years, I did not question the validity of the claim. Of late I have been giving some thought to the question and have felt to offer a few thoughts for the consideration of the reader.

During the early years of the Restoration there developed in the church a system of "High Priests" which was called a "Quorum" and they supposedly had some specific work to perform, which others could not, or should not do.

The claim was that a "High Priest" was to have the responsibility of presiding over districts or large branches. In considering the matter I have been asking myself just what it is that a "High Priest" does that an elder cannot do. An elder can preside over a district or a large branch, and very often make a better showing than "High Priests" have done, and we note that there is not one function as applied to a "high priest" that an elder cannot do. Then why an order or "quorum" of high priests within the high priesthood? The Melchisedec Priesthood is the High Priesthood, and every person that is set aside to that priesthood is a "High Priest." We have in that order of the priesthood, Elders, Seventies, and Apostles, and we are told that an Apostle is an elder. If an apostle is an elder a seventy would also be an elder, those occupying in the last two groups have a special work to do, such as missionary, and to watch over the church.

Yet the apostle or seventy are not the only ones who can or may do missionary work. In days past men who hold the office of priest in the Aaronic order were sent out as missionaries. I myself accept a mission as a young man while I held the office of priest, and spent two if not three years in the mission field as a priest. True I could not confirm, ordain, or lay hands on the sick, but could tell the story of the gospel to mankind, and baptize, but when we come into the Melchisedec Priesthood, we find that the elder can perform all of those functions, and do not have to depend on some higher order to do it for them.

Time or space would not permit for me to quote to you all the scripture bearing on the subject. We will

suppose therefore that our readers are sufficiently acquainted with the scripture to understand the incidents cited.

It is supposed that Moses was a priest of the Melchisedec order and was asked to do a certain work, he complained that he was slow of speech, and the Lord gave him his brother Aaron as his spokesman, and thus we have the rise of what was known as the Aaronic priesthood, Aaron being a high priest of that order, and following down through the years we find that when Moses was taken from them, the Melchisedec priesthood was taken from them, and the ordinances of the gospel was not or could not be performed, and this continued until Christ came.

We find that the "High Priest went into the Holy of Holys once a year to offer sacrifices and to perform the duties applying thereto, as a type of the sacrifice of the Christ to come. Zechariah was the "High Priest" and was performing the duties pertaining there to when the angel came and announced the coming of John the Baptist. You are familiar with the story, I do not need to say more. You no doubt have read where John baptized in the river Jordan, and of Christ coming to him, and John said "I indeed baptize you with water, but one comes after me, whose shoes I am not worthy to loose, he will baptize you with fire and Holy Ghost" John was not permitted to do that. He, we have been taught held what was known as the lesser priesthood, Christ then restored the higher or "Melchisedec Priesthood" and we find him setting men aside to function in that order. He chose "twelve" and later he chose "Other seventy," but no place do we find him choosing or setting aside "High Priests." Paul said "he set in the church first Apostles, secondly prophets, evangelists, pastors, teachers," but he does not mention "high Priests" or do we find any mention of it in the New Testament. If you wish we will invite you to the Book of Mormon, and follow the history of the people who were led to this land. They too were under the law of Moses, and continued so until Christ came. That is, they were directed to observe that law. In reviewing the history of "high priests" of that time we find that they mostly were a group of men who did not approve or accept of the teachings of those who accepted of the coming of Christ. Read Mosiah 7:69, 82-84. Alma 14:62. We see in those scriptures that they corrupted the priesthood and used it for their own purpose, but they were not referred to as "high priests." Now read Alma 21:25, 34. Priests were APPOINTED (Emph. W. F. A.) in the 34 verse they were called "high priests." In the same chapter, verse 73; we find another reference, but we must not lose sight of the fact that they were operating under the law of Moses.

Let us examine the period following the coming

of Christ. First we might consider the old law and the procedure under the new law of the gospel.

We invite you to Hebrews 2:14, 18. We note that Christ was referred to as the high priest, again in Hebrews 4:14, 15 Christ is referred to as the "great high priest." "Being touched with our infirmities. Again Hebrews 5:13 we note again that Paul is referring to Christ, and in no place either in the New Testament or in the Book of Mormon following the visit of Christ to this continent do we find where there ever was an order of high priests, or even high priest referred to, the last mentioned reference to high priest we have in the Book of Mormon is found on Page 619 in which the high priests were angry with those who testified of Christ.

The order of quorum of high priests was an added feature following the visit of the angel to Joseph, and following the act of April 6, 1830. In the instructions for the setting up of the church given in the 15 chapter of Book of Commandments, or 16 in Doctrine and Covenants there was no mention of an order of high priests, or do we find it until two or three years later. To be exact Section 68 of Doctrine and Covenants given November 1831 we find the first mention of high priests. It might be worth while to read the first few verses. In the 72nd section you will note that the high priests were given the kingdom and power. In the 104th section you will note the high priest and elder are to administer in spiritual things, the elder on a par with high priest.

In Section 104:3 "The office of elder comes under the priesthood of Melchisedec. The Melchisedec holds the right to Presidency, and has power and authority over all the offices in the church, in all ages of the world to administer in spiritual things." Thus we note the elder has the authority of the Melchisedec Priesthood and is as a result a high priest, as is the seventy, and apostle.

It might be well to return to the sayings of Paul and note a thought or two further, Hebrews 9:11, 12, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." It would be profitable to read the next two verses. In this connection it would be profitable to read Heb. 10:7, 21. Read also the 11th and 12th verses of Heb. 13. Now in the light of that which we find in scripture, do we find where any high priest has performed the functions that the high priest of Moses time did? They were to offer gifts and sacrifices for the people. Where do we find that being done in our time? The elder, the seventy, the apostle hold the same priesthood, and have the same priesthood authority, yet have been assigned different tasks within that priesthood. We have no mention of an order or quorum of high priests either in the Bible or Book of Mormon. It might be a good idea to read in this connection Eph. 4:8, 13. Paul here refers to the order of the high priesthood with no mention of High priests, neither can we find where Christ ever said anything about high priests. The only way to substantiate an order of high priests is

by the Doctrine and Covenants, and in that we find no harmony with Bible or Book of Mormon.

Are we sufficiently in earnest concerning these things, that we will be willing to follow the lead of the Bible and Book of Mormon in preference to any other record?

Let me again ask, is there anything that a so called high priest does or can do that cannot be performed by an elder?

Many scriptures might be cited for consideration in regard to the subject, we will only cite a few, Acts 4:6. Acts 5:24, 26. Acts 9:1, 2. Acts 22:5. Acts 23:2, 4. In these we will note the class of high priests in the years following the days of Christ.

Even in the days of Moses and following years we do not find a group of the priesthood called an order or Quorum.

WM. F. ANDERSON.

AMERICANISM VS. IMPERIALISM

By Apostle B. C. Flint.

This is not in any sense a political article, nor based on any type of so called politics or political beliefs. It is strictly a historical article and of the type indicated to us as a church, in the very explicit instructions found in what we have accepted as latter day revelations, or the revealments of God to us as a people, and specifically stated on the subject herein introduced, as follows: A revelation given in August, 1833, reads in part, "And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

This has always been conseeded as a safe and consistent position for the people of the restoration to hold, especially in the light of the fact that the Book of Mormon throughout holds out the idea that America is a 'choice land above all other lands,' and that it came into being by direct intervention of God; and as further indicated in another revelation given to us which reads in part, "And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." Revelation given in December, 1833. These texts conclusively enjoins upon us as a church to, at least, acquaint ourselves with all historical data obtainable in so far as it relates to the rise and progress of definite movements and definite policies that have made and moulded the traditions of the great American republic.

To do so in as brief a manner as possible is the object of this paper.

Furthermore, now that the war is over, we should be free to discuss dispassionately and freely momentous questions that will certainly have much to do with the course this great nation will pursue in the post war years, and if we can arrive at an intelligent understanding of these things we will be in the position designed of God that we as a people should be, in order that we be found not wanting when called upon to take our place in post war society.

It is a well known fact that in the United States today there are two outstanding, diametrically opposed and aggressively conflicting schools of thought. One styles itself, "Internationalism," and refers to the other by the appellation of "Isolationism," but to which we wish to give the more appropriate and historically correct names of "Americanism," and "Imperialism." In doing this we are not going to rely to any great extent upon personal opinion, but shall base the whole article on historical fact, as given us by the leading authorities—authorities recognized by all as being of the highest order.

Hence, in order to reach correct conclusions we will begin with what is conceded by all as being the origin of both schools of thought. "Americanism" began with the beginning of our national life. It is inculcated in all of our policies and ideals as a nation. In it, is the groundwork of the Constitution of the United States of America, which has already been referred to as being the policy we as a church are committed to. Nowhere in it is it hinted at nor believed that we as a nation should be isolated from a sisterhood of nations, nor to try to live to ourselves, as some ignorantly charge. There is a vast difference between being honestly engaged in world trade with all nations, and becoming entangled with other nations in world politics. This is the real issue involved.

On the other hand, "Imperialism," is of comparatively recent inception and we will give the exact dates when each of these divergent schools of thought came into being, and we will begin with the last mentioned because that is the one involving the present national and international concepts of government.

About the year 1891 an American naval officer by the name of Alfred Thayer Mahan wrote a number of books on sea and naval power and incidentally advocated a departure from the old time doctrines of Washington and others of his day, and indicated that the United States should become a world political power. A second agitator was a militant Protestant minister by the name of Josiah Strong, who lectured and wrote unctiously on the subject. He wrote a book in 1886 and revised and enlarged it in 1891, which he called, OUR COUNTRY. In this he declared that the Anglo-Saxon race was chosen of God to civilize the world; and that the major responsibility for running this crusade belonged to the people of the United States.

Speaking of this period of our history Beard's Basic History of the United States has this to say on page 338; "Indeed the foreign policy of the United States, prescribed in Washington's Farewell Address

in Jefferson's message, and in the Monroe Doctrine, rested on the proposition that the fundamental interests of the American people was and should be, concentrated on their continental opportunities—for many reasons, political, economic, and moral. According to that definite policy this hemisphere, the seat of American power, was to be kept independent and protected against further colonization and conquest by European Powers; the United States was not to intervene in the eternal vicissitudes of European power politics; territories outside the easy reach of effective defense were not to be acquired; and the protection and advance of American civilization in this continental arena was to be the primary and indefeasible objective of the United States Government in all its relations with foreign Powers, near or distant. Not until about 1890 did American politicians begin seriously to plan and publicly to advocate a reversal of this positive policy, propose active intervention in the affairs of Asia and Europe, and urge the transformation of the United States into a "great world Power"—the goal to which European imperialists had been vaingloriously leading their countries."

The first converts to the new policy were two young Republican politicians who were friends of Mahan, namely Theodore Roosevelt and Henry Cabot Lodge.

Speaking of them, Beard's History page 339 has this to say, "Associated with the school of aggressive adventurers were two young members of the Republican party then seeking political careers. One was Theodore Roosevelt, of New York, a man of moderate wealth, leisure, and ambition, full of egotism and bluster. To him Mahan's wine of imperialism was little short of a godsend as he cast about for a big role in politics. The other was Henry Cabot Lodge, son of a Boston merchant wealthy in the China trade, who had battled his way from Massachusetts into the United States Senate in 1893. Bosom friend of Roosevelt and Mahan, Lodge spared no time or strength in preaching the new gospel of world-power politics and in striving to force it upon balky Republicans of the older generation."

Among this older generation of Republicans was Wm. B. McKinley, elected President of the United States in 1896, and so following upon this new departure in foreign policy, conditions were brought about through the civil war in Cuba between the people of Cuba and the mother country, Spain, that won the new President completely over, and here are some of the means that was used. Terrible atrocity stories were told of the brave Cubans fighting for their liberty and independence, and the plea was made to America for help. However, these insistent demands came not from the Cubans themselves, but from American capitalists whose plantations and sugar mills were being destroyed in this civil war in Cuba. So America's first plunge into imperialism and foreign politics involved us in a foreign war just exactly as we were warned by the great Washington such a course would involve us. John Hay, Secretary of State under McKinley, advocated the "Open Door" policy in the east, and with the acquisition of the Philippines we entered that 'open door,' and it closed on us and we have re-

mained on the other side of it ever since, with two terrible foreign world wars as our reward for thus violating our original Americanism. But to resume the narrative as given us by Beard, he says, on page 345: "When the treaty of peace, including provisions for the annexation of the Philippines, was placed before the Senate for ratification, senators of the anti-imperialist school felt that their worst forebodings were to be justified. In war resolutions of April, 1898, they had barred all plans for the annexation of Cuba and repudiated in stern and specific language every imperialist ambition in that connection. Now they realized that, by the treaty, the United States was to be thrust into the eternal wars of the Orient and into the endless intrigues of the great Powers of Europe. As they understood the departure from the traditional foreign policy, America was henceforth to be one of the imperialist empires of the world, following the course of Spain and Great Britain in conquering and ruling subject people, forever warring for more territory, commerce, and dominion over other races. Immediately there was formed in the Senate an opposition so determined that the McKinley administration, backed by Theodore Roosevelt, Lodge, Mahan, and their followers, was greatly worried lest ambition for world power be thwarted."

All of this happened when the writer of this article was a young man and the details as here presented by Beard remains distinctly in my mind, but lest we be accused of bias and personal political preference in the matter, we will bring another historian to our attention. This is Clement Wood's (A.B., LL.B.), "A Complete History of the United States," and in this connection we wish to say that this history strongly veers toward the new imperialistic national policy. Yet he endorses what Beard has told us in this language and found on page 408, "The election of 1900 was fought on this issue of McKinley imperialism. At the Kansas City national Democratic Convention, enormous posters were displayed reading: 'Lincoln abolished slavery; McKinley has restored it.' An American flag floated from the convention ceiling mottoed: 'The Flag of the Republic Forever, of an Empire NEVER.'"

(Here let it be known that all my folks were rock-ribbed Republicans and voted for McKinley. B. C. F.)

This was consistent with true Americanism because the salute to the flag is America First in the extreme. It says: "I pledge allegiance to the flag, and to the republic for which it stands, ONE NATION INDIVISIBLE, with liberty and justice for all." (Emphasis mine B. C. F.) Here the flag is representative of Americanism and not imperialism or a great world political power, nor a United Nations as now proposed.

However, in spite of the fact that William Jennings Bryan as McKinley's opponent on this imperialist platform lost the election, by which means it seemed that the American public had become converted to the new departure, and there was a constant build up by the imperialists in America until the first world war aroused them to a realization of where they were drifting. And when President Woodrow Wilson proposed that America become a party to a League of Nations, Prof. Wood gives us the story on this wise, Page 490 of his Complete History of the United States;

"A League of Nations was provided for, containing the celebrated Article 10; 'The members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League.' 'This bound us to protect from "external aggression" the boundaries of every nation admitted into the League. Nothing could have been more remote from the advice of George Washington in his Farewell Address issued in 1796 warning his countrymen against permanent alliance with any part of the foreign world.' America's answer to this was a complete repudiation of this together with Wilson's foreign policy and they elected a full Republican majority in both houses at the following election. The League of Nations project was repudiated, and Wood commenting on this says, "Now that the war was over, opposition to Wilson could not be twisted into a charge of disloyalty to the country." We may say that the same situation now exists, and an appeal to history should be welcomed, especially by members of the restoration.

In closing the review of the rise of this new anti-American doctrine of imperialism, and the notation that we as a people are enjoined to stand by the Constitution of our country, which would include its framers, we will add one more item of evidence in support for the old doctrine of American isolation from world politics. This will be taken from the Book of Mormon, which all the way through enjoins the various nations who may inhabit this choice land, to righteousness and isolation politically from all other nations under heaven. We will give just one extract. Ether 1:35, (Authorized Edition) page 717. "Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and FROM ALL OTHER NATIONS UNDER HEAVEN, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written." (Emphasis mine B. C. F.) Could anything be plainer than this? Under this it is very clear that when we become entangled in bondage and captivity to other nations it will be because of iniquity, and this is in perfect accord with the text we gave at the beginning of this article concerning our attitude toward the Constitution and that the laws of man that conflict therewith would bring us under bondage, and the reason is given that "when the wicked rule the people mourn."

Americanism.

Having given the history of the rise of the doctrine of Imperialism, we will now turn our attention to the history of Americanism. In this we will have very little to say, because little need be said. The history of American isolation from world power politics is the history of America. Every President from Washington down to McKinley were isolationists of the type already defined. Every member of the Continental Congress was an isolationist of that type. Every member of the Sons of Liberty were isolationists of that type. Every name on the Declaration of Independence was an isolationist of that type. Every framer of the Constitution of the United States was an isolationist of that type, and we can scarcely repudiate those framers and not repudiate their work; yet latter day revelations

enjoins our acceptance of this Constitution. In a word, the doctrine of total Americanism is the story that every boy and girl in our great country were taught to reverence and respect until the just recent past when we have entered the realm of empire and so must share the griefs of empire.

The only reason given for our continued adherence to the doctrine of imperialism, by our present day imperialists, is that we have "grown up," we now live in "One World;" that with the coming of air transportation, the Atlantic Ocean has now become as narrow as the Mississippi River. Well, all we can say is that it is not distance that makes the difference. It is our foreign policy that makes all of the difference. The Atlantic Ocean was just as wide during McKinley's administration as it was in the days of Washington, because the airways of the world had not yet become a reality. Yet the moment we entered the open door of imperialism we had a foreign war with Spain, and started on the long road towards the involvement in the intrigues of the Old World, and have been paying the price ever since, and the end is not yet.

It so happens that the writer of this article spent nearly a year in Britain during the years 1935 and 1936, when much of the European intrigue that finally burst into the flame of the world conflict just closed, was being enacted. We had ample opportunity to make a first hand study of those conditions, being in regular contact with the daily press and radio broadcasts. While we were there King George V died and Edward was proclaimed king, which throne he renounced to marry Wally Warfield. Britain held her national election, and Clements Attlee, the present prime minister came very near defeating the conservative candidate Stanley Baldwin. Mussolini invaded Abyssinia with Britain's consent. Hitler broke the Locarno Treaty and reoccupied the Rhineland. Dr. Schacht, President of the German Reichbank, came to England and borrowed money well up into the billions for the purpose of carrying on Hitler's enterprises. The London Daily Herald, which on its masthead claims the largest circulation of any newspaper in the world, has this in its December 15, 1935 issue: "It is extremely interesting to watch the results of the latest German loan—this time for £56,000,000 which Dr. Schacht returned from his Central European pilgrimage just in time to launch." And Reynolds News for the same date has this to say about this loan, "Armaments cost gold. Germany has no gold. Hitler needs a loan. So Dr. Schacht, President of the Reichbank, invites Mr. Montagu Norman, Governor of the Bank of England, to Money Talks in the shadows of the Black Forest." You will notice that the Herald reference to this matter speaks of the loan as the "latest" loan indicating that there were others, and there were. Also the London Daily Herald has this to say of Britain's preparations for the war that they then were regarding as imminent; "Britain has been spending £260 a minute night and day for 15 years for war, yet one tenth of our population is on the verge of starvation." Herald, April 8, 1936. Sister Flint and I visited Parliament and heard both Clement Attlee and Neville Chamberlain

speak, and the bill before the house that day was Chamberlain's proposal of a 2d tax on tea for war. At that time Chamberlain was Chancéllor of the Exchequer, equivalent to our Secretary of the Treasury. Then summing the whole European situation up at that time nearly four years before Neville Chamberlain, as the then Prime Minister, declared war on Germany for raping Poland, doubtless with English money, the Daily Herald of March 15, 1936 has this to say editorially, "But to pretend that any just and equal system of law has governed Europe since 1918 is rank hypocrisy. Europe is ruled by force, by steel and gold, by alliances, armaments, and the inequality of economic resources. A solemn vote of censure by the League's Council will not restore the reign of law, not even if Italy, that distinguished exponent of legality, should vote for it." We have a wealth of similar British public thought, which shows that the common people of Britain were no more in sympathy with their imperialists than the Americans have been through the years. O, that America might have had an administration in Washington during the troublous times taking place in Europe, that was truly American and not imperialistic—what a different history might have been written during the last decade. An administration that would have listened to the wise counsel of the great Washington on the matter of foreign policy. But even Britain regarded us as being thus imperialistic, as witness this statement by H. N. Brailsford in the Reynolds Illustrated News, for December 15, 1935, under the heading, "Why U. S. Fears War, What Mr. Cordell Hull, U. S. Secretary of War, told H. N. Brailsford," "New York, Saturday. "This mighty republic (U. S. A. B. C. F.) is by tradition a spectator of the world affairs. Only spasmodically has it ever been an actor, and always after one of these experiments it has retired more resolutely than ever into the seclusion of its own continent. Equipped with a navy second to none, and with economic resources that might, under skilful and active leadership, dominate the politics of our planet, it has yet no ambition for world power. Do you ask why? The chief reason is doubtless that it has busied itself until the other day in the pioneering work of developing its own compact empire. * * * Apart from this, it doubts its own capacity to cope with the subtler diplomacy of the Old World. Its jealous Senate makes it difficult for an ambitious President to play any enterprising or even consistent part overseas." We will notice this more fully when we come to discuss the American attitude in 1940.

Now let us give an extract or two from George Washington's Farewell Address: "The nation which indulges towards another an habitual hatred or an habitual fondness, is in some degree a slave. It is a slave to its animosity or its affection, either of which is sufficient to lead it astray from its duty and its interests. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable when accidental or trifling occasions of dispute occur. * * * So likewise a pas-

sionate attachment of one nation for another produces a variety of evils. Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter, without adequate inducement or justification. It leads also to concessions to the favorite nation of privileges denied to others, which is apt doubly to injure the nation making the concessions, by unnecessarily parting with what ought to have been retained, and by inciting jealousy, ill-will, and a disposition to retaliate in the parties from whom equal privileges are withheld. And it gives to ambitious, corrupted or deluded citizens (who devote themselves to the favorite nation) facility to betray, or sacrifice, the interests of their own country WITHOUT ODIUM, SOMETIMES EVEN WITH POPULARITY—GLIDING WITH THE APPEARANCES OF A VIRTUOUS SENSE OF ZEAL FOR PUBLIC GOOD, THE BASE OR FOOLISH COMPLIANCES OF AMBITION, CORRUPTION, OR INFATUATION. (Emphasis mine B. C. F.)

"Against the insidious wiles of foreign influence, believe me, fellow-citizens, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most beautiful foes of Republican government. But that jealousy, to be useful, must be impartial; else it becomes the instrument of the very influence to be avoided, instead of a defense against it.

"Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side, and serve to veil and even SECOND THE ARTS OF INFLUENCE ON THE OTHER. REAL PATRIOTS, WHO MAY RESIST THE INTRIGUES OF THE FAVORITE, ARE LIABLE TO BECOME SUSPECTED AND ODIUS; (Sneered at and called isolationists B. C. F.) WHILE ITS TOOLS AND DUPES USURP THE APPLAUSE AND CONFIDENCE OF THE PEOPLE, TO SURRENDER THEIR INTERESTS. (Emphasis mine B. C. F.), (and what a prophet Washington really was. B. C. F.)

"Europe has a set of primary interests which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary combinations and collisions of her friendships, or enmities.

"Our detached and distant situation invites and enables us to pursue a different course. * * * Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by INTERWEAVING OUR DESTINY WITH THAT OF ANY PART OF EUROPE, ENTANGLE OUR PEACE AND PROSPERITY IN THE TOILS OF EUROPEAN AMBITION, RIVALSHIP, INTEREST, HUMOUR, OR CAPRICE?

"'Tis our policy to steer clear of permanent alliances with any portion of the foreign world."—From the Farewell Address, September 19, 1796.

Such was the Americanism of the Father of his country! What wisdom! What honest common sense! And with all what grief has it saved us when this fatherly advice has been heeded. Just revert again to the statement of H. N. Brailsford ascribed as being a conversation with Secretary Hull. He says that it has been America's role to be a spectator of world events, and that ONLY SPASMODICALLY has she been an actor, and then following any one of these experiments in foreign fields she has "retired more resolutely than ever into the seclusion of its own continent." Let us look for a moment at this picture. The lesson of the first world war impressed itself so indelibly upon the American people that when in 1940 we had been for nearly a year engaged in an undeclared war with Germany, at the behest of Britain, the American people arose and sought to beat back the rising tide that was dragging us closer and closer to the brink of war. By an actual test approximately 85 per cent of the people arose and organized themselves into a group called the America First Committee, and in this the "jealous Senate," mentioned by Brailsford took an active part. There was Johnson of California, Wheeler of Montana, Nye of North Dakota, Clark of Missouri, Reynolds of North Carolina, Taft of Ohio, Vandenburg of Michigan, La Follette of Wisconsin, and others. In the face of this the administration through its control of the press, the radio, and all other means of creating public sentiment, was able to overrule, and exactly as Washington predicted, those who sought to stem the tide of war, were insulted, snubbed, and the term isolationist was distorted to mean a narrow desire to crawl within a shell. Yet in spite of this fact, the leading men of the America First Committee, when America was really involved and Pearl Harbor had been attacked, whether by design or otherwise, these men threw their convictions aside and while believing the foreign policy of the administration to be in error they put allegiance to America first and enlisted in the armed forces. We will just mention two, for brevity. Hanford McNider, First Vice President of the America First Committee was so seriously wounded at Guadacanal that he is a permanent cripple. Philip F. La Follette, three times governor of Wisconsin, and one of the America First Committee's outstanding speakers, threw his lucrative law practice aside and went to the Pacific area, was on Gen. MacArthur's staff, saw hard service in the Phillipines and came home promoted to the office of Colonel. These are only a few of the many cases we might mention, but it shows the stuff REAL Americans are made of.

We have material to extend this article indefinitely, but we believe that we have said enough from the standpoint of history. Now we will notice another phase of the matter. A short time ago we heard a minister make the statement from one of our pulpits that he was glad the nation had outgrown its silly isolationism and he was hoping and praying that the church would do likewise. I wonder if this brother really pondered what he was saying? How broad a field does he intend that statement to cover? While on our mission this past summer we visited Camp McCoy near Aparta, Wisconsin, and we saw chapels in nearly every block, and on the announcement board

in front of each was this legend, gifting the hours of services: "Jewish services" a certain hour." Catholic Services, "at another given hour." Protestant services, "at another given hour, and on some was this added legend, "Mormon Services, etc." And we wonder how much farther this arrangement of putting all religions on a par might go. We presume that if there had been Mohammedans and Bramins in the armies they too would have been accommodated likewise. Looking at it casually there could be nothing wrong with this because it spells the freedom of religion for which this nation stands. But while there, we were given a Jewish Bible, and it contained the same flyleaf endorsement by the Commander in Chief, that he placed in the Christian Bible, notwithstanding from it was deleted the two chapters in Isaiah, 52 and 53, which makes reference to Christ. I presume that if there had been Mohammedans and Bramins in the army the same Commander-in-Chief endorsement would have been found on the flyleaf of the Al Koran and the Zenda Vesta. Now read again Ether 1:35, and we will see how far this great Gentile nation can depart from the God of the land who is Jesus Christ and still retain recognition with God. We still claim to be a Christian nation. How easy, once we have become imperialistic nationally, it is for us to become imperialistic religiously. In this we are making no particular reference to freedom of religion so far as our country goes, but this statement has particular reference to the church of the restoration. How far away from religious isolation can we safely go?

Christ did not come to earth and affiliate with any religion then extant. He was distinctly an isolationist in defense of the Father's doctrine. In his last commission to his disciples as recorded by Matthew, "All power is given unto me in heaven and on earth. Go ye therefore, 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." Matthew 28:17, 19. This is only one of Christ's statements on the matter, and everyone knows that he taught nothing else, so we will not burden this paper with more from him, but we will go to his followers. 2 John 9, 11, "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: For he that bideth him God speed is partaker of his evil deeds."

And Paul, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1:8.

Book of Mormon, 2 Nephi, 13:31, 32, "And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."

This is the closing statement to the 13th chapter of 2 Nephi. The whole chapter is an analysis of the doctrine of Christ, and not a word is said about any material law of consecration, which some would have us believe was the kernel of the great latter day restoration and its prime objective to establish a material Zion, because the spiritual principles were here already. This position is too silly to even notice. Let us see what latter day revelation says about church isolationism. Book of Commandments, Chapter 1, part of verse 5, "And also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord, am well pleased, speaking unto the church collectively and not individually, for I the Lord, can not look upon sin with the least degree of allowance."

O, it is conceded that at the death of Joseph Smith, the church—the church mentioned in chapter 1 of the Book of Commandments—did break up into factions and divisions, but it is also further conceded that there went into each of these factions persons who were spiritual members of the church so mentioned, and at the present time the church, so far as legitimate membership in the kingdom of God is concerned, is found as individuals in these various groups. But who among us does not look for the day, yes, pray for the day, when this factionalism will be dispelled and THE CHURCH will again BE ONE and undivided as it was when this revelation was given? And in this connection has not the Church of Christ on the Temple Lot been given divine instruction that they should qualify to become the nucleus, to which all faithful saints may gather? Otherwise what the benefit of its existance?

Yes, the church of the restoration has come into being. There has been a complete restoration of the gospel as taught in New Testament times and among the Nephites. It can be no part of the confusion of Babylon, religiously, that surrounds it. This very explicit statement was made to the young seer of Palmyra when God and his Son met him in the woods where he went to pray.

So, to sum up. We are citizens of the greatest nation under heaven and it is a nation that was raised up by Almighty God. Yet just as there have been attempts from time to time, both from without and within the church, to disrupt and destroy it; just so there have been attempts, both from without and from within, our nation to do the same work of destruction. But thanks be to God who watches over the destiny of men and nations, the history we and other notions are making and have been making rises up before us to enable us to take stock of ourselves and to see if we are following the straight course marked out for us by God and by those wise and good men that He raised up to become the fathers of our country, who were willing even to shed their blood that this nation under God might be. Because we are told in latter day revelation that it was through the shedding of that patriotic blood this nation was redeemed. Not that God ordered this blood shed, but because of it, He would see

fit to establish this great nation and the constitutional law to act as a guide through all of her vicissitudes. God grant that we be wise servants, in my prayer.

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MEDITATION

As we read and study God's Holy word to learn just what he would have us to do, and how we are to perform our duties toward God and our fellow man, in Matt 6:33 is found our first instructions: "Seek ye first the kingdom of God and his righteousness." How are we to find the kingdom of God? Where would we find one of better authority than Jesus Christ, the Only Begotten Son of the living God? He says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11:28. "If any man will come after me let him deny himself and take up his cross and follow me." Matt. 16:24. Now let us look and see just what we must do to follow Christ. First he had faith in God, his Heavenly Father, and being the Only Begotten Son had nothing to repent of. But as an example to fulfil all righteousness, went down into the water of baptism, coming up out of the water received He, the Holy Spirit. He gave this promise to all present at that time, and to their children and to all that are afar off, even as many as the Lord thy God shall call, Act 2:39. Those coming with a broken heart and a contrite spirit, truly seeking the kingdom of God. So to find the kingdom and enter in to it, we must follow our example, Jesus Christ. We must have faith in God, Repent of our sins, be baptized or buried with Christ in baptism, Receive the gift of the Holy Spirit by the laying on of hands as shown by the apostles. This commission and authority was given by Christ before ascending to the Father. Acts 19:6. Acts 8:14-17 and other places. Also in the Book of Mormon 3 Nephi 8:70-71; Moroni 2: Now having found the kingdom of God and become heir and joint heir with Christ, let us press forward, toward the mark, for the prize of the high calling of God in Christ Jesus. Phil 3:14.

We are commanded to let our light so shine before men that they may see our good works and glorify our Father which is in heaven. Matt. 5:16. Christ also said, I am the light of the world. Behold I am the light which ye shall hold up, that which ye have seen me do. 3 Nephi 8:54-55.

After reading those things that Jesus suffered before Caiphas and Pontius Pilate yet he opened not his mouth. Showing his great love for man by healing the ear of the high priest who had come to help take him. Then his last prayer while on the cross, Father forgive them for they know not what they do. Apostle Peter gives us a very beautiful word picture of Christ in Peter 2:21-25. For even hereunto were ye called; because Christ suffered for us, leaving us an example that ye should follow in his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again: when he suffered he threatened not, but committed himself to whom judgeth righteously. Ets. on through the entire 4th chapter.

Dear brothers and sisters in the faith and to those

who have never pressed into the kingdom after meditating on the foregoing statements concerning the suffering, and the example he set before us, have we held up our light as high as we should, have we always answered as Christ would under the same circumstances? I have wondered if many heart aches in the past, and might we say present, could have been avoided if we might have trimmed our lamps and held our light a little higher. With God's help and your prayers may I be able to hold the light that is put in my trust much higher than I have in the past.

Yours in Gospel Bonds,

ELDER PAUL G. MERCER.

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Let us hold up our light as we travel along,
So those in darkness may see;
And be guided safely to Jesus Our Lord
The lowly one of Galilee.

Are we fighting the fight and keeping the faith,
As Paul the apostle of old.
Or are we following the crowd and the things of
this world:
Letting the love for our Master grow cold?

He gave us commandments that we must obey,
If his children we want to be,
He paid the price for one and all,
In the garden of Gethsemane.

For those who are lost do we think to pray,
Or to lend a helping hand;
Some may be on mountain crag,
Others stand on shifting sand.

Let us bring them safe into the Master's fold,
While it is called yet today,
To those who are near and those far away
And tell them that story, that story of old.

Jesus has said I am the door
There is no other way,
The plan of salvation laid down by our Lord
Should we question it today?

Let us hold up our light so that all might see.
While we dwell in this world of strife.
And from the bondage of sin forever be free.
That we might inherit Eternal Life.

Let us press onward with hearts full of love
Yea: without wrinkles or spot,
That we might be worthy to be Christ's bride,
The little white church on the Temple Lot.

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DIVINE REVELATION

By Apostle James E. Yates

Is revelation from God something which has been given to people of former ages, but not to be expected now?

If so, what caused God to change?

If God does not give revelation to His people now, when did He change?

But we are taught all through the Scriptures that God changes not. That He is the same, yesterday, today and forever.

There is something terribly wrong with the doctrine which represents God as having in different ages of time, given forth His revelations to mankind, and then to teach that He will not do so anymore. For God has not changed. It is mankind that does the changing in such matters and that, too, at our own spiritual loss.

Let's note some scripture:—"There is a spirit in man." What man? The answer is: every man, all men. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."—Job 32:8.

But there are certain conditions which God must consider, in giving of His inspiration, and of His revelation to mankind.

One who allows his spirit to be filled with evil, and with corrupt thoughts and deeds can hardly be said to be in a fit condition to receive any great measure of Divine Revelation.

Again we read:—"For God speaketh once, yea twice, yet man perceiveth not."

Here the Word declares that "God speaks" sometimes, but that man does not get it.

The reason for this failure upon the part of man for not getting the revelation which God continues to give, is evidently that even though it is the great God on high who is speaking, we are not tuned in.

Our failure then for not receiving the continued revelations from God is in ourselves, not in Him.

God has various methods for the giving of His revelations.

He reveals by dream, by vision, or heavenly angelic visitants, or through the gifts of the Holy Spirit in Prophecy, unknown tongues, spiritual interpretations of tongues, etc.

His wisdom must determine the particular methods He will use to convey to mankind His revelation. Through the variety of method used, there is no conflict in the Divine Message given, nor confusion of the fact that it is God who reveals His Truth. Holy Truth becomes self-evident in the nature of its Holiness, to minds purified to receive it.

"For God speaketh once, yea twice, yet man perceiveth not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction."—Job 33:14-15.

It would be either a dull observer of human life or else a person far too determined in skepticism concerning spiritual things, for any one to assert that all dreams are merely fanciful myths.

Joseph was directed of God in a dream not to fear to take unto himself the espoused wife Mary, for that which was conceived in her was by the Holy Ghost, through the Immaculate Conception.

Daniel saved the lives of the wise men by obtaining from God in a dream, not only the interpretation of the King's dream, but the dream itself. True dreams and visions, are a part of the gifts of the Holy Spirit in the Church of Christ. By such, and similar revelation from God, the work of God through the Gospel of

Christ, still continues to be given, unto the salvation of souls for eternal life in the celestial kingdom of God and His Christ.

—From The Little Missionary.

OBITUARIES

Royson Frank Bingham was born March 14, 1879, at Pekin, Illinois, the eldest child of Lydia Tower and Frederick Bingham. He located in Kansas City, Missouri as a young man, where he passed from this life October 4, 1945. Surviving are his wife, Mrs. Trenna S. Bingham of the home, and four daughters: Mrs. Ruth Weinhold, Mrs. Doris Mason, Mrs. Alta Levy, and Mrs. Pearl Duggin, and three sons: Ray F. Bingham in the U. S. Navy, Harold W. Bingham, Paul F. Bingham of the U. S. Navy; three sisters and one brother all of Springfield, Mass.

Brother Bingham united with the Church of Christ April 7, 1928, at Independence, Mo. He was ordained a priest January 29, 1937.

Brother Bingham was never ashamed to present the story of the Gospel to those he associated with. He was earnest in service and anxious to see the work progress.

Brother Wm. F. Anderson was in charge of the funeral and preached the sermon. The music was furnished by Sisters Ora Derry, Edna Smith and Margaret Mann.

Brother Bingham was laid to rest in beautiful Green Lawn Cemetery, in the Swope Park district.

Barbara Elizabeth Malone (nee Fultz), was born May 25, 1861 at Laurance County, Kentucky, and died October 27, 1945, at the age of 84 years and 5 months. She was united in marriage to the late John N. Malone on June 30, 1883, at Scioto County, Ohio, and moved to Missouri in 1910.

To this union was born ten children, seven of whom survive. Four daughters: Mrs. Alice Arnold, R. R. No. 3, Independence, Mo.; Mrs. Hazel Frisbey, 1421 North River, Independence, Mo.; Mrs. Estella Johnson, Cleveland, Ohio; Mrs. Barbara Crawford, Berkeley, California, and three sons: Walter M. Malone, 528 Norton, Kansas City, Mo.; Joseph Malone, 2023 Gregory, Kansas City, Mo., and Otis Malone, 3501 East 24th street Terrace, Kansas City, Mo. Also surviving is one sister, Mrs. May Harper of Clovis, California.

Mrs. Malone was associated with the Church of Christ, having joined on February 19, 1899, and remained true to her faith until death.

Funeral services were held at the George Carson Funeral Home in Independence and were conducted by Elder B. C. Flint.

Pallbearers were: Paul Dexter, Hale Dexter, John Dexter, Edward Wheaton, Kenneth Namur, and C. L. Wheaton, Sr. Mrs. Margaret Wheaton, Mrs. Angela Wheaton, and Mrs. Marion Sprague sang: "The Old Rugged Cross," "I Know that My Redeemer Liveth," and "Land of Sunshine," accompanied by Miss Beatrice Butterworth at the organ.

Interment was in the Mound Grove Cemetery at Independence, Mo.