

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.

Volume 23

Independence, Missouri, March, 1946

Number 3

As You Go Through Life

Don't look for the flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them,
For the cloudiest night has a hint of light,
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean,
Don't set your face 'gainst the river's course
And think to alter its motion,
Don't waste a curse on the universe;
Remember it lived before you,
Don't butt at the storm with your puny form,
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner you know it, the better.
It is folly to fight with the infinite
And go under at last in the wrestle;
The wiser man shapes into God's great plan
As water shapes into a vessel.

CONTENTS

Editorial	Page 34	I Will Build My Church	Page 43
Church Directory	Page 36	The American Leader	Page 44
Notices	Page 37	Americanism	Page 44
Letters	Page 37	Independence News	Page 47
The Standard Bearers	Page 38	Bishop John T. Ford	Page 47
Obedience	Page 40	On Marriage of Divorced Persons	Page 48

ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Mo.

EDITOR IN CHIEF, B. C. Flint, 209 S. Crysler, Independence, Missouri.

ASSOCIATE EDITORS, Margaret Wheaton, 1101 W. Orchard, Independence, Mo.; Marion Denham Sprague, 424 E. Walnut, Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST.
Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

Editorial

THE CONFERENCE

This will doubtless be the last Advocate to appear before the conference convenes, so we should therefore, give some editorial consideration to this coming general assembly.

Letters are coming quite regularly to us with reference to it. One such appears in this issue among the letters. This is from Elder A. M. Halverson of Colorado. It breathes the general sentiments of the saints throughout the church, and for this reason we feel that special consideration should be given to these heartfelt appeals that we do our utmost under God to make this coming conference a real service of worship to God, rather than a battle of wits in an effort to legislate.

Personally we feel that this year of 1946 is strategic as to the type of organization we as the Church of Christ will seek to maintain. We feel that we are standing at the crossroads.

Never was opportunity greater for us to demonstrate to the world, and especially to the peoples of the restoration, that we are what we claim and that we mean what we say. Rumbles of disintegration and dissolution are heard on every side, and in this the church of the restoration is no exception.

This being true, the opportunity is now ours to be either made or broken, and the results of this largely lies in our own hands. We are not ignorant of the real purpose of the great restoration of the gospel in these latter days. We need no one to tell us what the plan of salvation really is. God was not playing with humanity when he sent again to earth the angel with the old Jerusalem gospel to be preached to the human family. HE HAS GIVEN US OUR OPPORTUNITY. What shall we do with it?

Further, it should not be surprising to us to be told that the eyes of the whole restoration is now upon us. If we will meet in this conference in the spirit of love with only one hope and desire, and that being that

God's will be done, if we come prayerfully and humbly to our kind Father in Heaven, asking for guidance, and without ANY idols in our hearts, we have every assurance that He will not only gladly come to our aid but He will also pour out upon us such blessings as we have long sought after and seemingly have failed to receive.

Just a casual examination of what has occupied our time and attention at former conferences should be sufficient to enable us to understand fully the reasons for our failure to make progress. The scriptural statement that, "by their fruits shall ye know them," should be sufficient to awaken us to a realization of the full cause of failure. The fruits of the spirit, we are told, are "love," "joy," "peace," "long-suffering," "forebearance," "kindness," "patience," "humility," "gentleness," "meekness," etc. Now in a self-examination, just how many of these virtues have characterized our conferences of the past? In short, have not the opposite been our attributes and manner of conduct? And, what has it brought us? Are we closer to God? Are we closer to each other? And finally has anything that we have done in the way of legislation EVER done a single thing to advance the cause of Christ? And with all of the above WHAT have we done that would demonstrate to those watching us that we are indeed the Church of Christ? In short, why legislate AT ALL? Our Articles of faith say that, "In the Bible is contained the word of God and that the Book of Mormon is an added witness, and that these two contain the FULLNESS of the Gospel," (Emphasis mine B. C. F.) Why then should there be any need for legislation? Have we outgrown this splendid old constitution? Does it no longer remain the standard of our faith? We will remember that in the old days, in our affirmation in meeting in discussion with our contemporary religious friends we affirmed something like this: "The restored Church of Christ is in harmony with the New Testament scriptures, in faith, organization, doctrine, and practice." Why did we do this, and why was it ALWAYS successful? It was because we were then seeking to truly and fully represent the old Jerusalem gospel as restored, and now extant among men.

At the time that we transferred our membership to the Church of Christ back in 1926, and in conversation with a former missionary associate in the Reorganized church, he made this statement; "Do you know what is the main trouble with our church?" (meaning the Reorganized church, B. F. C.). I answered that I thought there might be several things the matter, but he said, "Our main trouble is that we are being governed by a book of general conference resolutions rather than by the gospel as contained in the Scriptures." That statement appealed to me and I have felt that we on the Temple Lot should profit by it. I well remember when I was placed in the quorum of twelve where I now occupy, the personnel then being quite different from those now in our quorum, that I called their attention to this statement by this old brother. And the reaction then was favorable, because we all felt that we did not wish to incur the risk of we too endangering the progress of the Church of Christ through the folly of human legislation. This

has been our position through the years, and never once have we tried to impose some hobby of our own on the church. We have joined in the struggle to keep such hobbies out. But why the need?

We tell our brethren of the other groups of the restoration that we desire to meet them where we have common ground, and we do have much such common ground. Therefore, why not practice the same thing in our own ranks?

We have routine work to be done such as the selection of individuals to care for the various departments of our work. We have the appointment of the ministry to carry on the work. Let the business part of the conference END THERE. One or two days should be more than ample time in which to accomplish this. Then let us get down in humility before God and ask him to forgive our past inconsistency and foolhardiness. Let us come in fasting and prayer, and put behind us every "weight" that might bear us down, and thus rob us of what we know God is both willing and anxious to give us.

The time of the "midnight cry" is upon us. Will we be among the five wise or the five foolish virgins? It is up to us to decide. There could never be any more important issue before us than the cleansing of our hearts of every evil thing. Shall we begin NOW?

In this we might be a little specific. We will remember that in the days when we first heard and accepted this great latter day message, that the standards of moral conduct were higher than they are now. And do we not look back to that time and say that we wished we might NOW enjoy the spiritual blessings that we did in those other days? Why, we hear this lament on every side. Furthermore, many of those of us now growing old will soon have to lay off the armour and younger men will have to take up the work. This being an obvious fact, and it also being a fact that the present world conditions now are much more in opposition to the progress of the work than they were fifty years ago, it should be plain that instead of lowering the standards of moral conduct, we should not only revive them, but also seek an even higher ground for our young men and women to occupy upon. Else how will Zion ever be redeemed?

Fifty years ago such worldly amusements as drinking, smoking, dancing, cardplaying, theater-going, etc., were frowned upon, and most of them were absolutely "out." Today many of these things are done without giving them much thought, not only by our young folks, but by society generally.

When we NOW seek to call attention to these things we are regarded as being "out of date," and an "old Fogey." And the only defense that is made for the indulgence in these amusements of the world is that they can see "no harm" in a social game of cards, or a dance. The very fact of the expression, "no harm," being used shows that there is uncertainty in their minds. No one says there is "no harm," when doing the things that everyone know it is right to do. No one says there is no harm in going to church, in enjoying the beauties of nature, in the proper association between the sexes, and in the hundred and one things that are designed to give joy and pleasure to the human family. Why should the church of the

living God be a follower instead of a leader in the initiation of pleasurable things? Far be it from me to try to put old heads on young shoulders. I love the young folks, and I have absolute confidence in their ability and ingenuity to originate and invent all of physical and pleasurable amusements that they will ever need.

We cannot give space to all of the things mentioned, but just let us examine one or two of those mentioned and apply the same rule to the rest, always remembering that that which might seem harmless in itself, may be the very thing that will retard our progress or stultify our usefulness, usefulness that is now sadly needed.

According to Werner's Universal Encyclopedia, playing cards were supposedly invented by an old Chinese monarch in about the ninth century for the amusement of his numerous concubines. Anyone should then be able to visualize the fact that if the above statement of origin is correct that playing cards had their birth in a moral cesspool. From the same source we learn that playing cards have been and are the chief gambling device of all nations, civilized and otherwise, and because of this fact, laws have been enacted to circumscribe their use. All of which would seem to make playing cards rather a poor text book to place in the hands of our future prospective ministry. Much more could be said, and we realize that in this day and age we are treading on delicate ground when we oppose so popular an amusement.

Yet to remain silent in the face of prevailing conditions would be criminal neglect on the part of we who must be the potential examples for our young men and women who will soon have to carry the work on. In fact, the baneful influence of these things are already making themselves felt.

Years ago we heard the story of the man who wished to engage a coachman to drive his carriage. Several applicants appeared, and he took them to a steep precipice and asked them each how close to the edge of this precipice they felt they could safely drive. One felt that he could drive within six inches of the edge, another thought he could drive within three inches of the edge. The third man said he would keep just as far from the edge as possible. "You are just the man I want," said the prospective employer. So it is not the question of how much harm there may be in these worldly amusements. The bare possibility of harm should cause us to keep just as far away from them as possible, and thus will we be better prepared to be the servants of God. And besides all of this, have we any time to spend in this way? Some years ago while doing missionary work in the city of Detroit, the pastor had some handbills struck off announcing our meetings. A group of young sisters volunteered to circularize the town. The pastor instructed them not to just throw the handbills on the front entrance to the houses but to knock at the door and give a personal invitation to the services as well as to give the handbill. Well the results were truly amazing. In more than one home visited our handbill missionaries were put to the test of defending their cause, and one of the girls came back and said: "Never again will I undertake such a job until I know

more about our church." Well there is the real issue involved. What kind of preparation are our young people making who are prospective missionaries of the future? How many of them, placed in the circumstances of the young folks in Detroit, would be able to make an intelligent explanation of their faith? Well they will never become equipped for that work if they spend too much time in the amusements the world has to offer. And how much time do they feel they will be justified in wasting on things that do not develop them for that work?

Just one more analysis of another amusement that we feel is becoming today all too prevalent, and that is the public dance. There have been attempts to glorify this as an instrument of charity in the so-called President's Ball for the raising of funds for crippled children. One minister speaking of this after watching the usual custom at such balls, said that "for every physical cripple benefitted by this ball, over a hundred moral cripples were made." Elbert Smith in his book, "Square Blocks," gives us some very outstanding support in our effort to show the evils of this now popular amusement, and T. A. Faulkner in his book "From the Ballroom to Hell," gives the origin of the modern dance steps, and practically ALL originated in the brothel. Falkner was for years a dancing professor in San Francisco, and had a dancing academy. And it was not until after his own daughter's virtue was destroyed in his own dancing academy that he awoke and started on his crusade against the dance hall, and wrote his book, which contains several hundred pages of concrete examples of the fruits of the dance. He proves that about 85% of the habits of the red light district went there through the dance hall.

But let us also let the medical profession have their say on this matter. From them we will quote the following:

"There is a habit of laughing at ministers of the gospel who thunder out denunciations against dancing, but from a purely medical standpoint the customs of the ball room are perfectly indefensible. In opposing such a popular institution we tread on delicate ground indeed, so we may anticipate the strongest disapproval from many quarters unless the subject is attentively analysed. But, from the well informed physician, the humanitarian, the student of the times, and from experienced men of the world, we expect unanimous verdict of approval . . . This is no mere matter of opinion, but an incontrovertible fact; and those are blind indeed who cannot see that the modern ball, with every feature in it sensuous and seductive, is what we call a secondary sexual love feast, and that its present tendency is not in the direction of purity or a high civilization."

The Sexual Instinct, pp. 148-156
By Doctor James Foster Scott, graduate of Oxford and Edinburgh, and one time Vice President of the Medical Association of the District of Columbia.

We will not use space for further analysis but will invite your attention to the fact that in the specific part of this editorial we are seeking to respond to the

advice of the great Apostle Paul to his young ministerial associate Titus, wherein he writes: "But speak thou the things which become sound doctrine; That the aged man be sober, grave temperate, sound in faith, in charity, in patience. The aged woman likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing incorruptness, gravity, sincerity. Sound speech, that cannot be condemned; that he that is the contrary part may be ashamed, having no evil thing to say of you." Titus 2:1-8.

Here Paul gives the objective that should, by all means, be our objective when we meet at this coming conference, namely that NO EVIL THING CAN BE SAID OF US.

There is also another factor entirely foreign to what has been said in this editorial, but nevertheless a factor that is very vital. That is the question of accommodations here in Independence at conference time. We feel that our reception committee will do their utmost to meet the situation, but with the Reorganization also holding their conference this year, and with housing conditions the same here as everywhere, we MUST counsel the saints coming to this conference to assist in every way that they can in seeking to care for themselves as much as possible. If they will bring bedding, etc., we will do our utmost to help them become located in some sort of lodging.

B. C. FLINT

CHURCH DIRECTORY

of Officers and Committees of the Church of Christ

Quorum of Twelve Apostles:

- T. E. Barton, Hayden, Colorado.
James E. Yates, 1438 E. Polk St., Phoenix, Arizona.
Leon A. Gould, Rt. 1, Bemidji, Minnesota.
B. C. Flint, 209 S. Chrysler St., Independence, Missouri.
R. M. Maloney, 1518 N. W. 44th, Oklahoma City, Okla.
Wm. F. Anderson, 619 S. Chrysler St., Independence, Missouri.
C. L. Wheaton, 204 West Sea Ave., Independence, Missouri.
R. R. Robertson, 1156 No. 9th St. West, Salt Lake City, Utah.
J. E. Bozarth, 705 S. Maguire St., Warrensburg, Mo.
A. M. Smith, Ava, Missouri.
T. J. Jordan, 2264 McIntyre St., Regina, Saskatchewan, Canada.
W. F. Jordan, Viceroy, Saskatchewan, Canada.

Quorum of General Bishops:

- B. A. Winegar, R. F. D. 1., Bemidji, Minnesota.
J. A. Sweem, Hamilton, Missouri.
W. B. Davis, Box 472, Independence, Missouri.
D. Ray Bryant, Cowgill, Missouri.
C. L. Wheaton, Jr., 412 S. Hocker St., Independence, Missouri.

**General Business Manager and Secretary of
Transportation**

W. B. Davis, Box 472, Independence, Missouri.

General Church Secretary

Forest Maley, 218 Hausman St., Toledo 8, Ohio.

Assistant General Church Secretary

Miss Irene Yates, R. 6, Box 177, Independence, Mo.

General Church Recorder

Elder K. J. Smith, 209 S. Chrysler St., Independence, Mo.

Assistant General Church Recorder

Miss Irene Yates, Route 6, Box 177, Independence, Missouri.

General Church Historian

Mrs. Angela Wheaton, 204 West Sea Ave., Independence, Missouri.

General Church Chorister

Mrs. Betty Morgan, 812 E. Hamilton Ave., Flint, Mich.

Caretaker Temple Lot

Elmer Hunter, Box 472, Independence, Missouri.

Boards and Committees Elected Annually

Editor in Chief

Apostle B. C. Flint, 209 S. Chrysler St., Independence, Missouri.

Associate Editors

Mrs. Margaret Wheaton, 1101 W. Orchard St., Independence, Missouri.

Mrs. Marion Sprague, 424 East Walnut St., Independence, Missouri.

Auditing Committee

Rolland Sprague, 424 E. Walnut St., Independence, Missouri.

Robert McClain, 1041 East Stephens Ave., Phoenix, Arizona.

A. A. Yates, Route 6, Box 177, Independence, Missouri.

Dining Hall Committee

Mrs. Ora Derry, 108 S. Fuller St., Independence, Mo.

Mrs. Miriam Mason, 1513 S. Pleasant St., Independence, Missouri.

Ethel Holcomb, 108 S. Fuller St., Independence, Mo.

Mrs. Alice Darby, 1918 2nd Ave. No., Minneapolis, Minnesota.

Mr. Elmer Hunter, Box 472, Independence, Missouri.

Standing Boards and Committees

(The number in parenthesis () indicates the number of conference years each committee member has yet to serve, as of 1943.)

Personal Complaints Committee

(3) Joseph Yates, R. 1, River Blvd., Independence, Mo.

(2) Robert McClain, 1041 East Stephens Ave., Phoenix, Arizona.

(1) L. E. Welch, Clare, Michigan.

Referendum Committee

(3) Mrs. Angela Wheaton, 204 W. Sea Ave., Independence, Missouri.

(2) K. J. Smith, 209 S. Chrysler St., Independence, Mo.

(1) Wm. F. Anderson, 619 S. Chrysler St., Independence, Missouri.

Library Board

(3) Mrs. Margaret Wheaton, 1101 W. Orchard St., Independence, Missouri.

(2) Rolland Sprague, 424 E. Walnut St., Independence, Missouri.

(1) A. M. Smith, Ava, Missouri.

Relations Committee

(3) James E. Yates, 1438 E. Polk St., Phoenix, Arizona.

(2) C. L. Wheaton, 204 W. Sea Ave., Independence, Missouri.

(1) A. M. Smith, Ava, Missouri.

Board of Publication

(3) W. B. Davis, Box 472, Independence, Missouri.

(3) C. L. Wheaton, Jr., 412 S. Hocker St., Independence, Missouri.

(2) Leon A. Gould, R. 1, Bemidji, Minnesota.

(1) Chas. Derry, 108 S. Fuller St., Independence, Mo.

(1) A. A. Yates, Route 6, Box 177, Independence, Mo.

Committee on Publishing the Revelations

Brethren A. M. Smith and C. L. Wheaton together with Mrs. Louise Sheldon were appointed to this work to continue in office without re-election until the work is completed. See Bill No. 18, and Conference Minutes of April 12, 1943.

General Sunday School Officers

Gen. Supt. Rolland Sprague, 424 E. Walnut St., Independence, Missouri.

Asst. Gen. Supt. Forest E. Maley, 218 Hausman St., Toledo 8, Ohio.

Genl. Secy., C. L. Wheaton, Jr., 412 S. Hocker St., Independence, Missouri.

Genl. Treasurer, Irene Yates, Route 6, Box 177, Independence, Missouri.

Sunday School Quarterly Committee

L. A. Gould, R. 1, Bemidji, Minnesota.

Alice E. Gould, R. 1, Bemidji, Minnesota.

Amy Gould, 2834 W. Kilbourn Ave., Milwaukee, Wis.

Ora Derry, 108 S. Fuller St., Independence, Missouri.

Mrs. T. J. Jordan, 2264 McIntyre St., Regina, Saskatchewan, Canada.

ATTENTION

Those contemplating attending the coming conference should immediately get in touch with the reception committee, as rooms will be very scarce and hard to get. Do not delay if you expect to find a place to sleep during conference. It would be well for those who could to bring bedding. Please write at once to either of the undersigned. Metta L. Anderson, 619 S. Chrysler, Independence, Mo.; Walter Bierly Davis, 1200 W. 30th St. or Box 472, Independence, Mo.

THE DINING COMMITTEE

The Dining Committee wish to issue the invitation to those coming to conference to bring and donate to the committee any spare provisions they may have. Any type of vegetables or canned fruits, or other things that can be carried with them. THANKS!

THE COMMITTEE

LETTERS

Denver, Colorado, January 30, 1946

Dear Advocate:

I am sending two dollars to be applied on my subscription to the Advocate. We, here in Denver, are looking forward to the April Conference and we pray that Christ will have full control. It seems as if we have lived in a darkness for a long time during the war. We hope that the light of Christ will break

(Continued on Page 45)

The Standard Bearers

STORIES OF THE RESTORATION



The Tragedy At The Carthage Jail, June 27, 1844

In this series of stories of the Restoration of the gospel in these the last days, we have tried to cover as many points of interest as we could, and have covered the field from various angles. We have shown the beauties of the gospel together with the recognition of God in blessings upon those who not only obeyed the gospel but who sought to reflect the light of that gospel in their lives, and which in turn has been an inspiration to those with whom they associated.

We have also lifted aside the curtain and have permitted the baser tendencies of the human mind to be revealed in the cruelties, and persecution that has ever attended the presentation of the gospel in its purity, and in all ages, and which has been no exception in this present age and time.

We have seen the saints of these latter days mobbed, persecuted, driven from their homes and slain, and every indignity that a depraved human heart could devise heaped upon an innocent people whose chief crime lay in their determination to serve God in the old fashioned scriptural methods of the ancients. True, in many instances we find the people of God very unwise in their contacts with depraved elements. They brought many hardships upon themselves, through over-zealousness and extravagant claims. This merely revealed the fact that the saints were just ordinary human beings with the common imperfections found in all ages.

Still it was not to their discredit that they were mobbed and imprisoned, because even among the immediate associates of the Master himself we find the same thing present, and this did not exclude the Divine one himself. He died a felon's death, though having done no wrong, but had spent his life doing good.

Hence we should not be surprised if we find martyrdom a climax to this great latter day restoration. And it is with this sad ending to the lives of the two most active ministers of the restored gospel that we shall devote this story.

Joseph Smith and his brother Hyrum had indelibly linked their lives in the cause. They had endured the damps of Liberty Jail together, had suffered and blazed a gospel trail all over the civilized world, not always by their presence but by their influence on those who accepted the gospel they taught. In short they had been one in their ministry. We now find them united with death.

Following the expulsion of the saints from Missouri, as told in former stories, we find them building a beautiful city on the east bank of the mighty Mississippi river in the state of Illinois. This city they named Nauvoo, which is said to mean "the Beautiful." Here they prospered. Here many thousands of the saints gathered from all over the world. Here they were, for a time, comparatively free from their enemies, and in their freedom they revelled. The former sufferings and persecution made their present prosperity seem almost heavenly, and they planned grandly, and saw mighty achievement. The future was rosy, too rosy. Instead of humbly accepting the goodness of God in the matter of their deliverance from their enemies, and simply carrying on the work of the church and building a purely spiritual existence, they began to aspire. They began to imitate the world. They started a beautiful temple. They formed a large military organization called the "Nauvoo Legion." In command of this military group was Joseph Smith, as Lieutenant-General. His real calling had thus far been a Prophet of God, a minister of Jesus Christ, the Prince of Peace, all of which was quite at variance with the present display of military pomp. And, added to the above, he aspired to the Presidency of the United States, and other high sounding titles.

It can readily be seen that the attitude of the saints and their leaders after attaining to the prosperity of Nauvoo, was the very opposite from what it had been from the beginning of the restoration. Naturally, spirituality waned. Sermons were contaminated with political speeches, and the faith of many of the saints began to abate. The lust for power and applause and the aspiration to the high places for the acclaim and laudation of men eventually brought about dissension and mutiny. The Twelve apostles who had been chosen in 1835 were given fantastic titles, such as "Brigham Young, **The Lion Of The Lord;** Parley P. Pratt, **The Archer of Paradise;** Orson Hyde, **The Olive Branch of Isreal;** Willard Richards, **The Keeper of the Rols;** John Taylor, **The Champion of Right;** William Smith, **The Patriarchal Jacob's Staff;** Wilford Woodruff, **The Banner of the Gospel;** George A. Smith, **The En-tabliture of Truth;** Orson Pratt, **The Gauge of Philosophy;** John E. Page, **The Sun Dial;** and Lyman Wight, **The Wild Ram of the Mountains."**

These fantastic titles, and the general history of that time amply shows to what heights of inconsistency and flights of fancy the saints and their leaders were allowing themselves to be led. Added to the above, new and strange doctrine were being taught, such as baptism for the dead, spiritual exaltation, spiritual wifery, and the like. Free Masonry was introduced and grew, and many other worldly things flourished.

It therefore came as a natural result that these innovations would create divisions and dissensions. And when once the tide began to flow away from the pronouncements of the leaders, the descent was rapid. Men high in the church, among them William Law, one of the counsellors to Joseph Smith, became disaffected, and rumbles of mutiny rent the air. Charges and counter-charges flew thick and fast. What might have been the ultimate result would have been hard to imagine were things permitted to take a normal course amid this state of confusion. But things were ripening fast. We have every reason to believe that it may have been possible, once the folly of their course under the enlightening influence of the gospel became plain to them, that they might have saved the day and thus avoided the dire results that brought them to a climax.

The disaffected ones started a hostile paper called "The Expositor." Under the heat and hysteria of the time this sheet was very inflammatory; as such periodicals would be bound to be, being born in an atmosphere of vindictiveness.

In this exigency, the church leaders seemingly completely lost their heads. Instead of undertaking to refute the charges contained in the Expositor, they simply declared it a nuisance, and ordered it abated. The plant was demolished and destroyed.

This unwise act only fanned the flame that now burst in fury over the heads of the church leaders. Furthermore, this was just the outbreak that was being desired by the enemies of the church. It revived the old spirit of Mobocracy that had followed the saints in Missouri, and now a sacrifice was demanded. And of course, it was the persons of Joseph and Hyrum Smith that were demanded. A long story of intrigue and legal sparring now ensued. When it became apparent that under the protection of the state and the express promise of the Governor of the state that a fair trial would be given, the cry went up that, "if the law cannot reach Joseph Smith, powder and ball can." So many times in their frantic efforts to destroy Joseph Smith through the years, their efforts had been checkmated because they were unable to prove him guilty of the charges they had alleged against him, and this was not because of his being tried before friendly courts as we have already shown, but because he really was not guilty, and could not be proven so. We are told that Joseph Smith during his lifetime had been forty-four times indicted in the courts of the land, but had never been convicted of crime. Quite a record indeed.

Now, with the mutiny within the ranks of the church, the mobbers felt that at last Joseph Smith and his brother Hyrum, who had been with him in so many tight spots, were where they could be reached.

Their only handicap now was the protection promised by Governor Ford of Illinois. A part of the state militia, known as the "Carthage Greys," and the bitterest enemies that the saints had, were made the guard of the prisoners, Joseph Smith, Hyrum Smith, John Taylor and Willard Richards. These men had been charged with treason and various other crimes and were to have been tried in the court house in Carthage, Illinois, on the 29th of June, 1844. This had been fixed at a hearing they had before the Justice of the Peace on the 25th of June, 1844. They were then thrown into jail, under guard of the "Carthage Greys."

The Governor then visited them and promised again the protection of the state, and taking the major portion of the militia with him he went to Nauvoo to harangue the saints and to assure them of the safety of the prisoners. On the 27th eight men were left in charge of the jail, with the bulk of the "Carthage Greys" only a quarter of a mile distant. Thus we see that they were at the complete mercy of the enemy, and this too in spite of what the Governor's intentions may have been, good or bad.

Here we will let Willard Richards, who was present in the jail at the time of the assassination of Joseph and Hyrum Smith, tell the story. He had told that about 5:20 P. M. a commotion was heard below and it was seen that the guard of eight men had been overpowered or had surrendered willingly, and the yard was full of armed men who began charging up the stairs, the jail proper being on the second floor. "A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps. While Joseph and Hyrum Smith, Brother Taylor and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was reliable." He then tells how that, because the mob began shooting through the door, one of the balls striking Hyrum in the nose, which caused them to jump back from the door to the center of the room, but Hyrum had also received another bullet from outside through the window, and he fell exclaiming, "I am a dead man," and moved no more. By this time the mob began to force their way into the room, shooting as they came. John Taylor was wounded and rolled under the bed and Joseph sprang for the window, and was shot from the outside and fell to the ground at the very feet of the mob, who were about two hundred in number and had their faces painted black, a fitting disguise for such fiendish work.

"As soon as Joseph fell he was taken by a man who was barefoot and bearheaded. He was a ragged ruffian, and dragged Joseph up to the well curb and set him up against it, when Col. Levi Williams ordered four men to shoot him. This they did, after which the ruffian who had placed him there took a large bowie-knife with the intent of severing Joseph's head from his body. He raised the knife and was in the attitude of striking when a light, so sudden and powerful burst from the heavens upon the bloody scene (passing its vivid chain between Joseph and his

(Continued on Page 48)

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.

OBEDIENCE

Sermon by Elder R. T. Walters

We read, this morning, in the 2nd chapter of Hebrews, from the 1st to the 4th verses, inclusive, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and gifts of the Holy Ghost, according to his own will?"

According to this language God confirmed the words spoken unto the believers, with signs and wonders, with divers miracles and gifts of the Holy Ghost, according to his own will.

We read in the Bible of a certain class of people, having ears and hear not, and having eyes and see not. Paul was not speaking of this class of people, but was speaking to those who heard the gospel, who obeyed the gospel and who lived the gospel. Having complied with the fundamental principles of the gospel, they were entitled to the gifts and power of God's Holy Spirit; which would guide them into all truth, and make known unto them the hidden mysteries of God. Paul was in harmony with the grand commission Christ gave to his apostles, when he said:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover. So then after the Lord has spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16:15-20.

These were the last words that Jesus Christ ever uttered while on earth. Then he was received up into heaven. And the apostles went forth and preached every where, and the Lord confirmed the believer with signs and wonders and divers miracles. "Well," says one, "this was intended for the apostles only." Let us examine the commission and see if it was for the apostles only. According to the rules of grammar there are three persons used, viz: first, second, and third persons. Christ was the first person, speaking; the apostles were the second person, spoken to, and the

believers were the third person, spoken of. Now then, the first person said to the second person, "Go ye into all the world and preach the gospel to every creature. He that believeth (third person) and is baptized (third person) shall be saved (third person) and he that believeth not shall be damned (third person). And these signs shall follow them that believe (third person)." So you can see it was not for the apostles only, but for all those who believed and complied with whatsoever the Lord had commanded.

It is an evident fact that the believers eighteen hundred years ago, were in possession of the Holy Spirit, because the fruits of the Spirit were made manifest in their lives. The same condition must prevail today, if men are influenced by that same Spirit that influenced men anciently. They must manifest the "signs" of spiritual life, and if the signs do not appear, we must conclude that the people today have not that spiritual life abounding in them. For wherever there is life it is made manifest by signs. Christian friends, should not the signs follow God's people? Christ said they would, and I can not possibly think that the Savior would utter a falsehood. But I believe Christ said just what he meant and meant just what he said. Christ was not the only person who taught that signs would follow the believer, but the apostles also bore witness that they did follow. Paul says:

"When he ascended up on high, he led captivity captive and gave gifts unto men."—Eph. 4:8.

He gave gifts unto men to confirm them in the faith once delivered to the saints. Here are some of the gifts and the purpose for which he gave them:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4:11-14.

Christ gave these gifts unto the church for four specific purposes. Firstly, for the perfecting of the saints; secondly, for the work of the ministry; thirdly, for the edifying of the body of Christ; fourthly, that we be not carried about with every wind of doctrine. And they were to remain in the church, until we all come in the unity of the faith, and to the knowledge of the Son of God. Have we come to the unity of faith? O no! When we look around and see something more than a thousand different faiths being taught, does that look like we were a unit on the great question of

salvation? Have we all come to the knowledge of the Son of God? Does not the gospel need to be preached? Do not the saints need to be perfected? Does not the body of Christ need to be edified? And do not the saints need that anchor both sure and steadfast to their souls, that they may not be carried about with a lo here! and lo there! and lo he is upon every hand?

This is just the fulfillment of prophecy, that in the last days false teachers would arise, teaching for doctrine the precepts and commandments of men. But if we will take the Bible as our criterion there is no possible means by which we will be deceived. It describes in a plain manner, the nature and character of the kingdom of God. Paul says:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12:28.

Now, mark this point. God set these officers and gifts in the church and not outside. And he placed them there to remain until they were no longer needed. How long were they needed, Paul? Until we all come to the unity of the faith and to a knowledge of the Son of God. Then we need these officers and blessings in the church today, for God placed them there.

"For I know whatsoever God doeth, it shall be forever; nothing can be put to it nor anything taken from it and God doeth it that men should fear before him."—Eccl. 3:14.

Now, it requires five things to constitute the kingdom. Firstly, there must be a king. Secondly, there must be territory. Thirdly, there must be subjects. Fourthly, there must be laws to govern those subjects. Fifthly, there must be officers to execute the laws. The laws of the kingdom are enumerated by the Apostle Paul as faith, repentance, baptisms, the laying on of hands, the resurrection of the dead and eternal judgment, in Hebrews 6:1-2. And wherever men yield obedience to these principles, they were entitled to the gift of the Holy Ghost. "For the promise is unto all men and to all that are afar off, even as many as the Lord our God shall call."

When men receive this Holy Ghost, it will reveal that knowledge unto them, that Jesus is the Christ. This is the rock upon which Christ built his church. And every individual who comes into the kingdom is a part of the material that it takes to make this kingdom, and should receive this knowledge, for Paul says:

"Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto a Holy temple in the Lord. In whom ye also are builded together, for an habitation of God through the Spirit."—Eph. 2:19-22.

Now, mark this language, we are built upon the foundation of the apostles and prophets. Now, if we can find out what "they" were built upon, then we will know what Christ meant when he said: "Upon this rock I will build my church."

Now, we go back to the old prophets, and see what was their foundation. When God revealed unto them, they spoke forth the word of God as they were moved upon by the Holy Ghost. The prophet Daniel stood upon revelation when he answered Nebuchadnezzar and said:

"There is a God in heaven that revealeth secrets and maketh known unto the King Nebuchadnezzar, what shall be in the latter days."—Dan. 2:28.

And all the old prophets depended upon revelation for their guide. They knew that this was a sure and solid foundation. "Surely the Lord God will do nothing but he revealeth his secrets unto his servants, the prophets."—Amos 3:7.

Go with me now to the 1st chapter of Galatians and we will see what the apostles stood upon:

"But 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.—Gal. 1:11, 12.

This was Paul's foundation, upon which he stood. "For he knew the gospel did not come in word only, but in power and in the Holy Ghost and in much assurance." So we are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. And they are built upon the revealed knowledge that Jesus is the Christ. Now, Christ is the chief corner stone and not the rock the church was built upon, but he was the stone which the builders rejected and has become the head of the corner. And whosoever shall fall upon that stone, shall be broken. Is it not a fact, that the Jews fell upon Christ and were broken to pieces and scattered into all the world. The object of the chief corner is to connect two walls together. In this case God being one wall and the people being the other and Christ the stone to connect us together, that we might all be one, for the Savior prayed: "Neither pray I for these alone but for them also which shall believe on me through their word. That they may all be one as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John 17:20, 21.

Thus, when we are connected together and have that close relationship with each other that the Father and Son have, then we are entitled to that Spirit that flows from the Father to the Son and from the Son to the children of men. And without this Spirit we cannot say that "Jesus is the Christ." That is, we cannot say it knowingly, understandingly and intelligently. For we read: "No man knoweth who the Son is, but the Father, and who the Father is but the Son and he to whom the Son will reveal him."—Luke 11:22.

Now, in order that the saints might be perfected, there are diversities of gifts but the same spirit. We are all differently constituted and need different administrations of the Spirit. Now, let us read some of the gifts which God gives severally to every man as he will: "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 gift of healing by the same spirit. To another the working of miracles; to another prophesy; to another discerning of spirits; to another divers kind

of tongues; to another the interpretation of tongues. But all these worketh that one and selfsame spirit, dividing to every man severally as he will."—1 Cor. 12:8-11.

These gifts are essential, and should be in the kingdom of God today. Paul illustrates the great importance of these gifts being in the church, by comparing them with the different members of the body of man. Now, these gifts are the members of the body of Christ, and without them the body is not perfect. The body of a man is not perfect without the limbs, the eyes, or ears. The eye cannot say unto the hand I have no need of thee. Again the head to the feet, I have no need of you. Then, if Christ came to do the will of the father and it pleased him for his Son to organize the church and place these gifts and blessings in the church, it never pleased him for any man to take them out. "Heaven and earth shall pass away, but my words shall not pass away." Thus the Lord has provided these means whereby he can communicate his mind and will to his children, which will strengthen them and build them up in the most holy faith. He has fortified his church so strongly, that it is impossible for the evil one to overcome us if we remain steadfast upon the revelations which he has given for the guidance of his people.

The Lord has always worked through prophets, in all ages of the world, whenever he had some special work to perform here on earth. Therefore we can see why he placed apostles and prophets in his church. The prophets were to act in the same capacity as our eyes do, and it is just as essential for the body of Christ to have eyes as it is for the human body, in order that his people might see the enemy when he advances upon them. Now, would it not be just as consistent for us to punch out our own eyes as it would be to take the eyes out of the church? "Well," says one, "there were to be no more prophets, for the law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." That is no reason why there should be no more prophets. For Christ was speaking of the Mosaic covenant and the prophets that prophesied of the coming of the Son of God. That was fulfilled when Christ came. After his coming he organized his church and placed prophets in it. We read: "And as we tarried there many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle and bound his own hands and feet, and said: Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the gentiles."—Acts 21:10, 11.

Here we find a prophet and his name given, and he spoke by the Holy Ghost, and uttered a prophecy, and the people knew that it was of God, so much that they insisted on Paul not to go up to Jerusalem.

"Well," says one, "you had better read the 13th chapter of 1 Corinthians and 8th verse. There it says these things shall cease." Well, let us see when these things shall cease. "Charity never faileth. But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Now, then, if prophecies have failed, and tongues ceased, then knowledge

has vanished away; and if knowledge has vanished away, then we forfeit eternal life. "For this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent."—John 17:3.

Now, mark this language. It does not say, that these things "have ceased," but says "they shall cease" sometime in the future. Let us read farther and see when Paul says they will cease. "For we know in part, and we prophesy in part; but when that which is perfect is come then that which is in part shall be done away."

Now, if we can find out when that perfect thing will come, that Paul speaks of, we will know when these things shall cease. Let us read again: "When I was a child, I understood as a child, I thought as a child, I spake as a child. But when I became a man I put away childish things." Now, how did Paul put away his childish things? Did he forget everything that he knew when he was a child? No, but he did away with them in a complete and perfect manhood. He no longer spake, thought and understood as a child, but spake, understood and thought as a man. So these childish things were absorbed into a perfect man.

To illustrate: When a child starts to school, it commences in its primary studies. Gradually it comes up higher, until it secures a complete and perfect education. Then it has done away with its primary studies, not in the sense that it will no longer have need of the things that it learned when a child, but will do away with them in a complete and perfect education. "Now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known." So Paul looked forward to the time when he would stand face to face with the Savior, and would know the Master as he knows him. Paul only knew Christ in part, but Christ knew him perfectly. And the apostle knew that these gifts should be in the church, until we all come in the unity of the faith and to the knowledge of the Son of God. There is one of three positions a man can take in this matter. He can either go back with Paul before he was converted, or stand with him in the present tense, in which he spoke and looked through the glass darkly, or he can go on to that state of perfection where we shall know as we are known. There isn't any of you that want to go back with Paul before his conversion, for he was persecuting the saints and having them put to death. And if we were in that state of perfection, there isn't any of us that would go back and consult the apostle in his partial knowledge, when he looked through the glass darkly, and ask him what we should do in order to have salvation. Then why not stand with Paul in the present tense, in which he spoke, and look with him through the glass darkly and wait for the coming of the Son of God. Then he will reveal that perfect knowledge unto us, that we shall know him as he knows us. Then will be the time that prophecies will fail, and tongues cease, and knowledge in part shall vanish away. For the Savior will be with us, and if we want to know anything we can ask him, and he will make it known unto us.

Please turn to 1st Corinthians 14th chapter for

further argument upon the subject. Remember this Corinthian letter was all one long letter, and was not divided up into chapters and verses as it is at the present time. When Paul was writing in the 13th chapter, he leaves it and goes on in the next chapter with the very same letter, and tells them to "follow after charity and desire spiritual gifts, but rather that ye may prophesy." Now, he was very particular to instruct the saints how to use the gifts, that the church might receive edification. He says, "I would that ye all spake with tongues, but rather that ye prophesy. For greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." This was the manner in which the church received edifying, when God confirmed the believer with divers miracles and wonders and gifts of the Holy Ghost, according to his own will. And Paul says, "I thank my God I speak with tongues more than ye all." Again he says, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret. This is the way God reveals his mind and will to his children, by the light and intelligence of his Holy Spirit. Without this Spirit operating upon our minds, we are left in darkness, for we read: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Cor. 2:11. Now, God has given us a reasonable degree of intelligence, and when we receive God's spirit, it does not take the intelligence which God has given away from us, but it illuminates our minds, and quickens our understanding so that we can comprehend the great things of God. Is this the spirit that is operating in the popular churches today? There are hundreds of good honest people, who believe they are enjoying the Spirit of God, but the spirit which they enjoy, is a binding spirit; throws many of them upon the floor and makes them unconscious. I trust you will pardon me for referring to this, for I speak of it with all due respect to those who enjoy this kind of a spirit. These people are honest and sincere, and believe they are enjoying God's Spirit, when in reality it is deceiving them. Paul says, "The spirits of the prophets are subject to the prophets. God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. 14:32, 33. According to this language, the spirit will not overcome the person that is in possession of it, but he can use it or let it alone. Now, there is no wisdom in falling upon the floor and lying unconscious for hours at a time; there is no one edified; but it is confusion, and no intelligence gained. Wherever the Spirit of God is, there is liberty. Paul says: "Wherefore brethren covet to prophesy and forbid not to speak with tongues, but let all things be done decently and in order." Now, there is no modest woman, when she is in her right mind, will fall on the floor before a congregation, and lie for an hour at a time. Then this shows that this kind of a spirit deprives people of their reason and intelligence. I don't want a spirit of that kind, but a spirit of wisdom which causes people to prophesy and speak with tongues, "For the testimony of Jesus is the spirit of prophecy."—Rev. 19:10.

Now, when we have the testimony of Christ's divinity, we have the same spirit that caused men to

prophesy eighteen hundred years ago, and it will prove to our minds that the signs will follow them that believe. "Well," says one, "I don't believe the signs will follow now." Of course there are people who do not believe it, but please give me a chapter and verse where it says these signs will not appear. There was a circumstance that occurred arway back in the garden of Eden, that would be well for us to consider. When God placed Adam and Eve there, he gave them the privilege to eat of the fruit of all the trees except one, and said, "in the day thou eatest thereof, thou shalt surely die." But there was a spirit which spoke through the serpent to the woman and said unto her, "in the day thou eatest thereof thou shalt not surely die." Now, this spirit told an untruth. Why? Because that which it spoke was not in harmony with that which the Lord had spoken. Now, we come down four thousand years this side of that time, and Christ says these signs shall follow them that believe. Then comes the same spirit that spoke in Eden, not in the form of a serpent, but generally in the form of a preacher, and says, "these signs will not follow them that believe." Now, this individual has placed himself right in company with the serpent, because they are both controlled by the same spirit and both have denied God's word.

Now, Christian friends, we cannot afford to trifle with this sacred word. Let God's word be true though every man be untrue. Quench not the Spirit, despise not prophesying. Prove all things, hold fast that which is good, and may God add his blessings unto you all, is my prayer in the name of Christ. Amen.

—○—

I WILL BUILD MY CHURCH Jesus Christ — Math. 16-18

Did He build His church? Why, yes of course, we all say. Among the two hundred and fifty different churches around us today, can you find the true Church of Christ? Is it any different from the others? Again—I will say yes, of course it is a lot different.

Since the days of the Apostles, in the New Testament Days when the Church of Christ was established we have around us two hundred and fifty different churches all claiming to be the New Testament Church—yet, they are nearly all different from the church built by Christ. The Bible says the Church should be named after the name of Christ. See 1 Cor. 16-16 and Col. 3-17. Some have gone so far back as to name their church after John the Baptist and "The House of David," while some are named after the various modern reformers.

Now, back to the first question. We all know how Christ gave his life for the Church. The Bible says "he purchased the Church with his own precious blood." Turn to the Bible and read "Christ also loved the Church and gave himself for it"; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to Himself—a glorious church, not having spot or wrinkle or any such thing; "But that it should be Holy and without blemish." Eph. 5:25-27.

To have a perfect church without spot or blemish,

it is necessary for it to be exactly like Christ built it. Now, let us go to the Bible again and find this Perfect Church. The Church is often referred to as "The Body of Christ" — "But now hath God set the members every one of them in the Body as it hath pleased him." I Cor. 12-18. You see God had a lot to do with setting up the Body of Christ, or the Church of Christ. The scripture again. "Now you are the Body of Christ and members in particular and God hath some in the Church; first Apostles, secondly Prophets; thirdly, Teachers—after that, Miracles, then gifts of healing. Helps, Governments, Diversities of Tongues." I Cor. 12:27-28—and, in another place, it says "Christ is the head of the Church and he is the Savior of the Body"—Eph. 5:23. So far we see, it is the "Church of Christ" with Christ as its "founder and head" and in it are set first, the twelve Apostles, then Prophets and Teachers.

Do you find the Twelve Apostles in all these two hundred and fifty churches? Again, I will answer "No." They don't even have Prophets; and very few have Apostles—today. They are not like this perfect New Testament Church. They had more than twenty different Apostles in the Church during the first hundred years. During the writing of the New Testament, when one died or was killed—they selected others to fill the office of the Apostles. First, after Judas, they chose Methias—he was, therefore, the Thirteenth. Read Acts, chapters 12 and 13, how that after they killed James, the brother of John, with the sword and put Peter in prison—the Church at Antioch ministered to the Lord and fasted. Paul and Barnabas was called by the Holy Ghost to be Apostles and were ordained by the laying on of hands. Later, the Brother of Christ, James, was numbered among the Apostles. The Apostles were a permanent part of the church and lasted as long as the early church existed.

The Church of Christ today is restored back to the world in perfect accord with the original, even to the smallest detail. It is perfect in name, origin, organization, doctrine and practice. Now who are these teachers referred to after the Apostles and Prophets?

Space does not permit Scripture citation on all of these offices but a careful reading of the New Testament will show you these teachers and their offices. Among them are the seventy Elders, Evangelists, Bishops, Pastors, Priests, Teachers and Deacons. Each of these officers have definite duties and are all important. Read the 12th chapter of I Cor., about the importance of all these members of the Body of Christ being present to form the complete Church of Christ. Do all of these two hundred and fifty churches around us have all of these offices to form their organization? Their Church? Again, I will answer "No." Some have added to the list, some have taken away from the list, while others have changed completely and yet they all claim to be the true Christian Church.

To really accept Christ as your Savior is to believe and obey the Gospel of Christ. Repent and be baptized into Christ for the remission of your sins and take upon yourself the name of Christ, and then keep all of his commandments.

Summing up the answers, you will find that the Church, to be the true New Testament Church must be named after Christ; be organized exactly as the

New Testament; preach the same doctrine as Christ and the Apostles preached; practice the same commandments as were given by Christ. "But though me 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.

—ROBERT McCLAIN,
The Little Missionary

"THE AMERICAN LEADER"

Germany has its Fuhrer—which means leader. We, in the United States of America, also have a leader. There are indications that some of our people have a desire to break away from this leader simply because his principles do not agree with their ideas. I hope the day will never come when good Americans refuse to follow their leader.

"I AM YOUR TRUE LEADER. Follow me. I have vanquished your most relentless enemies, from whose cruel oppressions your ancestors had slaved and suffered from the beginning of time.

"I have conquered the stupid drudgery of primitive toil. I have lightened your heaviest burdens. I have reached down and lifted you up from life's enslavements and entanglements, to life's enlightenments and enjoyments.

"I have led you out of the dark shadows of oppression and dictation into the bright light of knowledge and education. I have given you equal rights and equal opportunities, free speech, a free press and freedom of worship of your Maker.

"Through sympathy, understanding and philanthropy I have helped to lessen pain, halt disease and lengthen the span of human life in this land.

"By tangible achievements, I have turned doubt backward and led Faith forward. I have aided you in Government, Commerce, Industry, Science, Art and in Human Relations.

"What I am and what I have accomplished is due solely to your Faith, Loyalty and Support. It is through your efforts and inspiration that I am going forward in serving Civilization. Never desert my principles and purpose. Scoff at all pretenders and vigorously suppress all usurpers.

"I oppose dictatorship, oppression, egotism, self-aggrandizement and retrogression. I STAND for Justice, Liberty, Peace, and Prosperity.

"Who am I? I am the CONSTITUTION OF THE UNITED STATES."

Walter J. Evans.

AMERICANISM

As Defined By The Word Of God

God's **Miracle Book**, placed in our hands from Cumorah defines: that this Land of America is a "Land of Promise."—Ether 1:30.

That it is a "**Choice Land above All Other Lands.**" Ether 1:32.

That "Whatsoever Nation shall possess it shall be free from all Bondage, * * * "**And From All Other Nations Under Heaven.**" Ether 1:35.

That Secret Oath-Bound Combinations to "help such as **Sought Power to Get Power**"—Secret Oaths administered by the devil, "**Handed down from Cain.**"

who was a Master Mason (See Gen. 5:13-16, Inspired Translation) "**Shall be among you**" in this "**Choice Land above all Lands.**"—Ether 3:89-102.

These Scriptures from "**God's Miracle Book** for the Nations, from the Hill Cumorah, sets forth what **AMERICANISM** is, as defined in God's Word, for a people dwelling upon this "Choice Land" in our present dispensation of time.

Such **Americanism** is to champion the cause of National Independence and "**Freedom From All Other Nations Under Heaven.**" Ether 1:35.

The same Divine Word specifies also that concerning these **Secret Combinations of the Devil** which "**Shall be among you.**" true Americanism must arise and give battle, if this present Nation is to be saved from complete destruction.

It is after these issues shall have been settled that "**The REMNANT** of the house of Joseph" shall build a "**Holy City unto the Lord.**" here upon this Land Ether 6:4-8.

These are some of the **vital things in this present time** which our Editor of **Zion's Advocate** is wisely endeavoring to direct the thought and prayers for the Church, in his recent Articles upon the subject of "**AMERICANISM.**"

Of course, in the setting forth of so large and vital a subject, we can not but expect that **any writer** upon such a profound Gospel Subject would encounter varied opinions upon the subject, even among those of us who are members of this, God's Latter Day **REMNANT, The Church of Christ.**

For none of us would dare assert that our own personal **Opinions** are all perfect.

But the Church of Christ is indeed fortunate to have as our Editor a brother who evidently gives studious and prayerful attention to such important work as has been entrusted to him of God and the Church, and who has the capability to present to the Public such an Article as Brother Flint has given us in the December **Advocate.**

Every member of the Church of Christ will be as the "Virgins" in our Lord's Parable who "**Slumbered and Slept.**" if we fail to give thoughtful, and prayerful study to that Inspirational presentation in our Dec. 1945, **Zion's Advocate.**

Allow yourself a quiet hour for that study. It will be an hour well spent. With love to all, Sincerely, James E. Yates.

LETTERS

(Continued from Page 37)

forth at the coming conference. In John 1:7 we read: "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." So we see that if we have not this fellowship we are not walking in the light of Christ, and his blood does not cleanse us from all sin. So my prayer is that all things that are not of God will be a thing of the past, and that all things that are said and done at this coming conference will be to the honor and glory of God. Let us all come humbly and full of love. If we "walk in the light as he is in the light we have fellowship one with another,

and then the blood of Christ will cleanse us from all sin."

With love, Elder A. M. Halverson

CONGRESS OF THE UNITED STATES

House of Representatives

Washington, D. C., January 16, 1946

Elder B. C. Flint
209 S. Crysler Street,
Independence, Missouri.

Dear Friend:

Your kindness in sending me a copy of the December issue of your excellent paper, "**Zion's Advocate,**" with the article "**Americanism vs. Imperialism,**" is much appreciated. I am very pleased to receive it. I am always pleased to hear from you in any matter in which you are interested.

After spending a couple of weeks in Wisconsin, I returned here yesterday. Business is very pressing, and correspondence very voluminous, but we are getting along finely.

At your convenience let me hear from you. With kindest regards, and best wishes, I am

Very truly yours,

Merlin Hull,

M. C.; 9th Wisconsin District.

Editor's Note: Congressman Hull has been in Washington for about sixteen years, and is not only a personal friend, but also a friend of our cause and has rendered us very valuable assistance in past years. This acknowledgement is due him.—B. C. Flint.

20 Elm Street, Garden Village,
Gilfach Goch, Porth, Glam, Wales
December 12, 1945

Dear Brother and Sister Flint:

I expect you will be very surprised to receive this letter from me, but I have been going to write to you before, but have never settled down to it. Well all of the members of the Church of Christ over here are all well and all wish to be remembered to you.

Enid Griffiths is married and has a baby girl. She has been very ill but has recovered now. I was speaking to Cledwyn Isreal Saturday and he is going to write to you. Sister Morgan and Sister Buck wish to thank you for the Christmas cards.

Granny Beacham is still alive. She will be eighty-three in March. Uncle Sam (Samuel Beacham, B. C. F.) comes up to see us every Saturday. Joan Morgan, Dilys Griffiths, Jenny Allen, Charley Allen, all wish to be remembered to you. Gwyneth Wiltshire is with the armed forces now. Sister Wiltshire is quite well, also Sister Rees and Mr. Rees. Their daughter, Mary, is married and has a baby girl.

We received the **Advocate** this morning and were very upset about the death of that little girl. We read the **Advocate** regularly, and are always glad to receive it. Well, dear Brother and Sister Flint, I am enclosing a photograph of myself. Hope you will like it. As you can see by it I have grown quite a lot. I am twenty next July. I have no more news now, hoping to hear from you soon.

I remain your loving sister,

Margaret Jenkins.

God be with you till we meet again.

Editor's Note: The above beautiful newsy letter from our young sister in Wales awoke in us feelings that must be imagined, as they cannot be expressed. Sister Margaret and most of those she writes about are among the fine young folks that gave us such loyal and encouraging support in our ministry in that land. I have so often told in my preaching here of the wonderful times we had over there with these who were then scarcely more than mere children. Margaret was then only ten years old and was among those we baptized. The photo we received will ever remain among our most cherished possessions. These are also some of the young folks who wrote such nice letters to the Advocate when Sister Louise Sheldon was our editor. We are also adding extracts from a letter from Brother David Jenkins, received with Margaret's letter. We won't give it all because it contains much of the same news as Margaret's does. Bro. Jenkins was our pastor of the Gilfach Goch local while we were in Wales. One interesting and encouraging thing that appears in these letters is the fact that while our boys over there were in the thick of the fight, there seems to have been no casualties. Thank God for this—B. C. Flint.

Bro. Jenkins writes:

"Just a line to let you know that we are all alright, and hope this finds you the same. Bro. and Sister Beacham of Tonyrefail are also well and wish to be remembered to you. Mother Beacham is still alive. Her age is eighty-two, so you can see she has lived a long life since you left Wales. (Brother Dave Jenkins' wife, Louisa, is a sister to Bishop Samuel Beacham, and Sister Samuel Beacham is a sister to Brother Dave. B. C. F.)

You asked about Charlie and Olga Mitchell? Well they are alright. Charlie has been in the army, was in India for four and one half years, but he is home now, and they are living next door to us. They have a little boy seven years old.

I haven't much news to write but will say that all of the members wish to be remembered to you. * * *

Your loving Brother and Sister,
David and Louisa Jenkins.

Puryear, Tennessee, January 13, 1946

Dear Advocate Readers:

After so long I will write a few lines to the beloved Advocate, which we receive with gladness each month as we are isolated from any church and look forward to receiving the Advocate.

My desire is to live close to the church somewhere, where I might attend services each Sunday. How I do hunger and long to hear the good old gospel preached.

If there could be just a few of us meet together, but there is only my companion and myself here, and we pray for the time to come when we can meet and worship God with God's people.

Brother Yates payed us a visit. We are glad to welcome any of the elders that comes our way. The fireside talks and prayers we enjoy so much. It seems to give us strength. A few years back Bro. A. M. Smith came to our parts and preached for us, and also Bro.

and Sister Robertson preached at our home. How we would enjoy them coming back again.

Our hearts were made glad when the war ended and our dear boys came home. I know my prayers were answered in their behalf. The Lord never turns us away when we put our trust in him. I believe we should put in more time praying. We have so much to be thankful for. The war over and our boys coming home again.

Some mother's sons will not come back, and our hearts go out in sympathy for them. May God comfort them in their sorrow.

Will close now, and if this does not find its way to the waste basket, it will not be long before writing again. My thoughts are always of the little church on the Temple Lot, and how I would like to go there, and I hope to remain strong in the faith.

Your sister in Christ

Ella Paschall

Editor's Note: No, dear sister, such beautiful and cheerful letters as your will never find their way to the waste basket so long as I am the editor. We trust that your plea for elders to come and preach for you will be realized soon.—B. C. Flint.

Bemidji, Minnesota

Dear Bro. Flint:

It is some time since writing to you, but we are getting the Advocate regularly each month, which lets us know some things are going well in Independence, which makes us feel very happy, as we are interested in the progress of the flock there at the center place, where we would all like to be and hope to be some day soon.

We lived in Canada for most of our lives until we were directed to move to Bemidji. We experienced many hard dry years in Saskatchewan, when it was so dry, hot and dusty, that it was almost impossible to endure it, and it lasted for ten long years in a stretch. In 1944 they had hail and in 1945 another drouth. That is as it was in Viceroy, where we came from here, where we came as a result of fasting and prayer, to be directed to a good branch of the Church of Christ. Back there we did have many wonderful times together when the Spirit of God was with us, and had our course directed.

We are now living in a beautiful country. A land of promise with its lakes and river with plenty of fish, beautiful trees with hunting, trapping, and many other things. We do love this place and sincerely hope we can so live that the promises to this great U. S. A. may be received.

We are often disappointed in the thing nearest our hearts (the Gospel) because of the indifference of the people. We take our lantern and walk through the woods to prayermeeting and only one or two are there, when there are many more who could attend, but who seem to have so many other interests, and do all kinds of things even on the Lord's Day. Still we must keep on going because there is no place to stop. We wonder at the words of the Master, "Howbeit, when the Son of man cometh will he find faith on the earth." So many especially the young who have talent in the work of the church and the sons of Zion, find so much pleasure in the follies of the world, and

they make first place in their lives. "Because of iniquity the love of many shall wax cold."

We are looking forward with great hope to the coming conference, in April. May we cease our carelessness, and live our religion in our homes. Then will we be able to have God bless us in a greater degree.

Very sincerely,
D. Gibbons

Madison, Wisconsin,
February 7, 1946

Elder B. C. Flint
209 S. Crysler St.,
Independence, Missouri.

My Dear Friend:

Thanks for sending me the December and January numbers of the Advocate. I read your articles with intense interest, and read the editorial in the January issue too. You are doing masterly work of a fundamental character. I wish that it might have circulation all over the country.

With warmest regards,
Sincerely yours,
Philip F. LaFollette.

Editor's Note: Col. Philip F. LaFollette is the youngest son of the late U. S. Senator Robert M. LaFollette. He was governor of Wisconsin for three terms, and entered the war as a Lieutenant, was promoted successively to Captain, Major, Lieutenant Colonel, and Colonel, on Gen. Douglas MacArthur's staff, and was overseas from the beginning of the war until its close, and saw hard service.—B. C. Flint.

INDEPENDENCE NEWS

One can hardly realize, as you look out at the beautiful sunshine today, that only a couple of days ago a near blizzard was raging outside, ice and snow everywhere. The streets and highways into the city were in such icy condition that the worst traffic tie-up of the winter held sway. People were hours late to work and also hours late getting home again. But today the sun is shining and the snow is rapidly disappearing.

During the past month Bro. Wm. F. Anderson, our pastor, Bro. B. C. Flint, Bro. J. Maynard Case and Bro. K. J. Smith of our local priesthood have been our speakers. Apostle Pete Thornton of the Church of Christ (Fetting group) spoke for us one evening. Pres. L. F. P. Curry of the Reorganization, spoke on a Sunday morning—all stress the need of preparation—getting ourselves ready to help in the great task that lies just ahead.

Little Barbara Lucille and her baby sister, Erma Carolyne, were brought by their parents, Bro. and Sr. Floyd Edward Denham to be blessed by Bro. Wm. F. Anderson, who was assisted by Bro. Charles E. Derry. It is always a pleasing sight to see the young parents bring their children to have them blest—to ask God's continual watch care over them throughout their life.

Bro. Forrest Maley flew in from Cincinnati, Ohio,

to spend the week end with friends here in Independence. Bro. Maley is the General church secretary.

Bro. Francis Darrah and his lady friend of Houston, Mo., attended church services while visiting relatives here.

Bro. Wm. F. Anderson was called to Hamilton, Mo. to preach the funeral sermon for Bishop John Ford, who died just two months after his wife was layed to rest. The music was furnished by Sr. Wm. F. Anderson and Bro. and Sr. Charles E. Derry with Sr. Ethel Holcomb at the piano. We will miss these two dear people when conference comes again, for they were Sr. Floyd Edward Denham to be blessed by Bro. about the same place in the church.

Bro. B. C. Flint was called up into Wisconsin to administer to an old lady there. He brought back the report that she was improving when he left for home.

Sr. Charles Denham has gone to the home of her daughter, Sr. Marion Sprague again. She is able to be up and around a little but not able to come to church yet. We are glad to report that she is better for she has been ill for such a long time.

Bro. and Sr. Nicholas Denham had the sad misfortune of losing their ten day old son who was born to them while he was stationed in Florida. Nicholas is a Lieutenant in the Navy, but is in hopes that he will soon be discharged.

Bro. Ely of Colorado who was passing through Kansas City on his way home for a terminal leave, called Bro. C. L. Wheaton's home. They invited him to stay over and attend a church gathering that evening. We were all glad to meet our young brother and hope he can come again some time.

A goodly number of the church people gathered at our home for a Valentine party. Ice cream and cake were served for refreshments and all had a very nice time.

Spring is coming for it's house cleaning time. During the past week several people, with the majority of them young people, have been very busy up at the church—painting, papering, varnishing—making the place clean and beautiful. A great deal of the credit should go to Wm. Nast, husband of Sr. Gladys Nast, who came here from St. Paul to spend the winter. He is the leader in the work with the others helping him.

Ora B. Derry

BISHOP JOHN T. FORD

Bishop John Thomas Ford was born October 26, 1861, at Murrysville, Illinois. He moved with his parents to Missouri when fourteen years of age, spending the major part of his life in Missouri. He passed from this life January 23, 1946, at his home in Hamilton, Mo., at the ripe age of eighty-four years, two months and twenty eight days.

During his early teens he came in contact with the Restored Gospel and was baptized by Wm. Powell October 19, 1884, at Sweethome, Mo. Later he was called to the ministry, and occupied as an elder; later he occupied as a High Priest in the Reorganized Church. He transferred to the Church of Christ June 30, 1929. Brother Ford was true to the covenant he made in the waters of baptism, and was active in his ministry, and never tired of telling the gospel story to others.

He married Harriet Louise Powell October 4, 1881, near Ravenwood, Mo., and to this union were born six children: four daughters, and two sons, Oscar Ford, Hamilton, Mo.; Mrs. Lillian Olsen, Hamilton, Mo.; Mrs. Mae Dodson, Denver, Colorado; Mrs. Lula Sackett, and Carl Ford of Hamilton, Mo., and Mrs. Faye Ammons, Naipa, Idaho. There are also eleven grandchildren, three great-grandchildren; one brother, Fred Ford of Lamoni, Iowa; two sisters, Mrs. Warren E. Peak, Conception, Mo.; Mrs. John Toney, Zurich, Montana. One step-daughter, Mrs. Hessel Vanderflute, Beaconsfield, Iowa; three step-grandchildren, Mrs. Gale Hoffman, Miss Margaret Vanderflute, and Mrs. Leslie Gurley.

Brother Ford's first wife preceeded him in death during the year 1924. He later married Mrs. Margaret Turnbull of Lamoni, Iowa, August 30, 1925. The late Sister Ford passed from this life November 24, 1945, at the home in Hamilton. Brother Ford missed the companionship of his wife and had but little desire to remain longer in this life. He was a faithful and devoted father and husband, and leaves many friends to mourn his passing.

The funeral was held Friday, January 25, and was conducted by Wm. F. Anderson, Brother John Sweem offering the prayer. We will miss our brother at conference time. He always occupied a prominent place there.

Interment in Hillcrest Cemetery at Hamilton, Missouri.

Victory

Just one more life departed
From earth and all its sins,
To Heaven, where the greater,
Abundant life begins.
At times the way grew weary;
His cross was heavy, too,
But bravely, like his Master,
He bore it safely through.

O'er death he is triumphant;
Of glory he's an heir.
We think we hear the message
That greeted him up there:
"Well done, thou faithful servant;
O'er small things thou didst win;
A master over great things
Thou shalt be—Enter in."

THE STANDARD BEARERS

(Continued from Page 39)

murderers) that they were struck with terror. This light in its appearance and potency, baffles all power of description. The arm of the ruffian that held the knife fell powerless, the muskets of the four who fired fell to the ground, and they all stood like marble statues not having the power to move a single limb of their bodies. The retreat of the mob was as hurried and disorderly as it possibly could have been. Col. Williams hallooed to some who had just commenced their retreat to come back and help carry off the four men who fired, and who were still paralyzed. They

came and carried them off by main strength to the baggage wagons when they fled toward Warsaw."

This dark crime, which forever disgraces the state of Illinois, was never adjusted and the criminals, always referred to even by the enemies of the saints as a mob, and the deed a stain upon the state, were never brought to trial for this dastardly murder.

Thus fell the Prophet Joseph Smith, in his thirty-eighth year. A young man, but one who had crowded in a long life time of wonderful deeds, and whose memory still lives and is cherished in the hearts of the thousands who have come to understand and obey the wonderful gospel of the restoration, in which he was the servant of God in bringing it into being. Even J. H. Beadle, one of the sensational writers in Mormon exposé has this to say, "Thus died Joseph Smith, the most noted imposter of modern times, the only great imposter America has produced. In the short space of fifteen years he and his coadjutors had brought forth a new Bible, ordained a new morality, established a new or eclectic theology, and founded a church with missions in half the civilized world."

ON MARRIAGE OF DIVORCED PERSONS

Independence, News Item, in Zion's Ensign, for June 13, 1896.

We clip the following from the Kansas City Journal of June 10th: "The elders of the Latter Day Saints' church will have to be more careful in the future when called upon to perform the marriage ceremony. At the recent quarterly conference the district president in his report severely criticised the action of some of the ministry for uniting in marriage parties who have been divorced on other than Scriptural grounds. The quarterly conference took the matter up and in the future the offense will be punished by a withdrawal of the license to preach issued by the church. The question, when up before the district conference, caused considerable discussion, but the motion to draw the line taut on divorces carried by an overwhelming majority."

THE PERSONAL TOUCH

Every youth has a quest to make,
For life is the King's highway,
And a joyous heart is the script we take
On the road of everyday.

Every youth has his gifts to guard
As he fares to a far-off goal,
A body pure, and a mind unmarred,
And the light of a lovely soul.

Every youth has a task of his own
For the Father has willed it so.
Youth seeks the way, and He alone
Can show him the path to go.

Every youth has a lovely Guide
From the vale to the mountain crest;
For the unseen Friend who walks beside
Is the way and the end of the quest.