

# 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, April, 1946

Number 4

## "As Unto Him"



Whatever you think, in joy and in woe,  
Think nothing you would not like Jesus to know.  
Whatever you say, in a whisper or clear,  
Say nothing you would not like Jesus to hear.  
Whatever you read, tho the page may allure,  
Read nothing unless you are perfectly sure  
Consternation would not be seen in your look  
If God should say solemnly, "Show me that book!"  
Whatever you write with haste or with heed,  
Write nothing you would not like Jesus to read;  
Whatever you sing, in the midst of your glees,  
Sing nothing that God's listening ear could displease;  
Wherever you go, never go where you'd fear  
God's question being asked you, "What doest thou  
here?"

—All Truth.

## CONTENTS

Editorial .....	Page 50	Is Jesus Christ the Savior of Man? .....	Page 60
Dr. Smith Passes .....	Page 53	Independence News .....	Page 63
Letters .....	Page 53	Wedding Bells .....	Page 64
The Standard Bearers .....	Page 54	Obituary .....	Page 64
A Gospel Sermon .....	Page 56		

## 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

### ABOUT MATERIAL TEMPLES

Doubtless it would naturally be supposed that the query: Shall we build the temple? would be regarded as ridiculous if addressed to believers in the Latter Day Evangel, were it not for the fact that now, as in every other age when God has directly directed the progress of His work there are those who will arise and object and question the wisdom or the need of such work, and this objection is not always confined to our opponents on the outside but even among ourselves we find some disposed to lend their support to the effort thus to thwart the express commands of God. As one of those "set in the church" as spiritual shepherds, and having recently been called upon to defend quite extensively the position of the church on this important question, we feel that we should furnish the readers of the Advocate with some of the abundance of affirmative scriptural evidence in support of, and precedent for, our program, under the command of God, to build a temple. Objection is made that a temple should form no part of our program of preaching the gospel for the last time in preparing a people for the coming of Christ. Our work being spiritual in character, and a temple being material, the time and means that would expended in its construction are so unwarranted a drain upon our resources as a purely gospel preaching body. The claim is made that the temple referred to in scripture was purely Mosaic in character and was for the offering of burnt offerings ONLY and its object and mission was fulfilled with the crucifixion of Christ. That Christ never used the temple in a gospel sense, but did his missionary work from the seaside, the mountain top, his commands concerning respect for the temple at Jerusalem, as found in Matthew, Mark and Luke was because he was himself under Mosaic law until his ascension the temple was no longer recognized by his disciples. These objections are purportedly sustained by reference to the following scriptural statements, Solomon's statement in 2 Chron. 2:6; 7:12, where the

purpose of the temple is given as being for burnt offerings, Paul's sermon to the Greeks at Athens where he says: "The Lord of Heaven and earth dwelleth not in temples made with hands, etc."; also John's statement in Revelation 21:22, "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." Since these form the basis of the opposition and we are not writing a controversial article, we will pass them by with the simple observation that these objections, in the root, are common to every age when God has had a special work to do, for instance: Noah was a preacher of righteousness, i. e., the gospel, and in connection with that work God told him to build an ark because of the flood that was coming upon the earth. Had he been given to the kind of reasoning indulged in by our modern critics, he would have built up THE CHURCH to escape a flood of sin, etc. To build a literal ark certainly took time and money and so detracted from his missionary activities. However Noah being a faithful servant of God took Him at His word and built the ark as he was commanded to do. We are thankful to God that he did, and feel to add that we should be equally faithful to the command to build the temple in this age. In the time of Cyrus when the Jews were commanded to return to Jerusalem and rebuild the city AND THE TEMPLE, Nehemiah and Ezra tell us about the efforts of Sanballat and others to hinder that work, and Nehemiah tells us that he even had to arm the laborers that the work might go on. I fear we have some modern Sanballats. Shall we heed their cry? Nay verily!

In the beginning of our examination of the scriptural evidence in support of temple service, let me affirm that the notion that all law, all command given to Moses and the prophets were temporal and prophetic of Christ hence were fulfilled by his death is erroneous, and that much of what was given there was spiritual and gospel and was not intended to be fulfilled in the death of Christ, in proof of which I cite you to Paul's clear declaration in 1 Cor. 10:2-5, "And were all baptized unto Moses in the cloud and in the sea; and did all eat the **same** spiritual meat, and did all drink of the **same** spiritual drink; for they drank of that spiritual rock that followed them and that rock was Christ." Also Paul, though an apostle to the Gentiles, says this: "But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will." Acts 18:21. That this feast was the feast of Pentecost is evident by his statement in Acts 20:16, "For Paul was determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him to be at Jerusalem on the day of Pentecost." Remember this is the same Paul that so elaborately analyzes the two covenants in his letters to the Hebrews and the Galatians, and all of his gospel work was subsequent to the sacrifice of Christ on the cross. However, let us begin our examination with the life work of Christ and see if His teachings contain anything that would do violence to our position. Matt. 21 tells us about Christ's triumphant entry into Jerusalem and his entry into the temple, where he casts out the money changers, etc. He calls it "My house," "My

Father's house," "A house of prayer," (Not a house of burnt offerings alone) Luke 19:47, says he taught daily in the temple. What did He teach there? What did He do there? Matt. 21, says the "blind and the lame came to Him in the temple and He healed them." Verse 25, he is asking the chief priests and elders questions relative to baptism, and the entire remainder of the chapter is a wonderful gospel sermon, and **ALL IN THE TEMPLE**. No burnt offering there nor anything else of a Mosaic (?) character. Mark's account says that he would not suffer any man to carry anything through the temple, because: "Is it not written, My house shall be called **OF ALL NATIONS** the house of prayer? (Emphasis mine.) This destroys the claim for exclusive Mosaic service. A careful study reveals the fact that the **ONLY** part of the temple service fulfilled by Christ was that of the High Priest going yearly into the Holy of Holies and offering sacrifices in type of the death of Christ. When Christ gave up the ghost on the cross the veil of the temple was rent in twain. The last High Priest had done his work and offered a sacrifice once for all. See Hebrews third, fourth, fifth, sixth, seventh and eighth chapters, hence we find Paul going boldly into the "Holy Place" and as a result got into trouble with the devout Jews. Acts 21:26-29.

Following this thought we find Christ commanding on this wise after His resurrection in Luke 24:47, "And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Then follows his command to tarry at Jerusalem until they are endowed with power from on high. Why tarry at Jerusalem? Because it was the headquarters of the church and the temple, the "House of God" was there. Proof; the 52nd and 53rd verses, they returned to Jerusalem with great joy, and were **CONTINUALLY IN THE TEMPLE** praising and blessing God. All of this **AFTER** the crucifixion of Christ. Further let us follow the disciples of Christ and their concept of temple service. Acts 1 and 2 records some of their work at Jerusalem in keeping with the command of Christ to tarry there. It **WAS** the headquarters of the church. It was from there they and their message went, even after the Apostle Paul was numbered among the apostles, as we shall see. Further the temple **WAS** the seat of government. It was the place where they, "all came together," as already shown from Luke's account and as we shall further show as we proceed. Now they were all "together in one place," "in a room," "in a house," and cloven tongues of fire rested upon them and the wonders of the Pentecostal outpouring was upon them, to the wonder of the devout men out of every nation who were gathered there. Now we are going to boldly assert that, "the room," "in the house," where they were sitting **WAS** the temple, and challenge its refutation. Where they were want to come together and be in "one place?" As I have already shown from Luke 24 it was the temple. Furthermore, Christ said His Father's house was known among **ALL NATIONS** as a house of prayer and here we find them gathered together, in further proof, after Peter's wonderful sermon of explanation we find this in the 46th verse; "And they continued daily with one accord **in the**

**temple,** \* \* \* \* Praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." The first verse of the 3rd chapter tells us that Peter and John went up to the temple at the hour of prayer, here they found the lame man at a beautiful gate, here they continue, as recorded, in all of the 3rd and 4th chapters in preaching the gospel of Christ. Not a word said of their engaging in Mosaic rites, or of burnt offerings, here they got into trouble, and for preaching Christ they were cast into prison, and in the 5th chapter which records that fact we find the angel of the Lord opening the prison doors, but notice in the 20th verse of this chapter, what the angel of the Lord commands them to do; "Go, stand and speak **in the temple** to the people all the words of this life." Now we could follow this line almost indefinitely, but space forbids. Now coming to the work of Paul we find him anxious to return to Jerusalem as already noted. Why return there? He is a valuable missionary to the Gentiles, and doing a wonderful work there. Yet in Acts 21:13, we find him, in the face of decided opposition from his converts who predicted his death at Jerusalem, he says, "What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die **AT JERUSALEM** for the name of the Lord Jesus." Why go to Jerusalem, Paul? Because Paul regards Jerusalem as the **HEADQUARTERS OF THE CHURCH**. All right, when he comes to Jerusalem where do we find him going first? **INTO THE TEMPLE**. Acts 21:26-31 and in Acts 22:17-19, we find him praying in the temple and Christ appears to him in a trance and gives him instruction. That he too, with the other apostles preached the gospel of Christ in the temple is proved by Acts 26:21 where he says, "For these causes the Jews **caught me in the temple,** and went about to kill me."

It is objected that after the crucifixion of Christ that the church lost its control of the Temple, and that the Jews were in possession and in full control. In this we see that such a position is in error, as already shown that the outpouring of the Holy Ghost on the Day of Pentecost **WAS IN THE TEMPLE** also the other references showing the apostles of Christ working in and from the Temple. But we will now show that the Jews and their High Priests were **NOT** in control in any way. In fact, they were **NOT IN THE TEMPLE** at all. In the 5th chapter of Acts, following the story of the High Priests and the officers putting the apostles in prison for their preaching **IN THE TEMPLE** (Acts 5:17-20) we now find the angel of the Lord commanding the apostles to **GO BACK AND PREACH IN THE TEMPLE**, (see verse 20). Then we read, "And when they heard that, they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the council together, and all the Senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we opened, we found no man within. Now when the High Priest and the captain of the temple and the chief priests heard these things, they doubted of them

where unto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then came the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council; and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Acts 5:21-29.

This scripture makes it very clear that the "high priest," and the "Captain of the Temple," were not IN THE TEMPLE, nor did their council "SIT IN" the temple, otherwise they would have been fully appraised of the defiance of the apostles in going right back to the temple and preaching Christ, (not Mosaic rites, etc.) No, the information HAD TO BE BROUGHT TO THEM, and then they doubted the story, and had to be convinced and the loosed prisoners again brought before them for questioning. The questions and the entire setting shows conclusively that neither the Jewish council nor even the captain of the temple were located in the Temple. No, the temple was STILL God's house. It was still the place from whence the gospel of Christ was to go out. Yes, the disciples had been told that the gospel was to go to all the world, "beginning at Jerusalem;" and in Jerusalem the seat of government of the church was the temple.

The entire balance of the 5th chapter of Acts is a recital of the defense made by the apostles for their defiance of the council's order, and it is one of the most outstanding sermons on the divinity of Christ found anywhere in the New Testament. So "My Father's house," the house known among all nations as "A house of prayer," was indeed the source from which that glad message was to have its beginning, and go from there to all the world.

One more thought: Be it remembered that the temple in Jerusalem was not directly in the city itself at all, but rested upon Mount Moriah to the northeast of the city. The brook Kedron ran from northwest to southeast through the city, thus dividing the city into two parts. The temple was thus in the remote northeastern part, but in the part of the city west of the brook Kedron was a central meeting place called the "citadel" (See Josephus, Antiquities of the Jews. Book XII, Chapter IX). Evidently this was the place controlled by the high priest and captain of the temple, and it was there that the council sat. In this we realize there is room for discussion, so we are merely calling attention to it as a possible solution of the matter we have given above.

So much for the place the temple occupied in the church during the time of the early church. What provision is made for its continuance? In the Holy City in Heaven there is a temple and Christ is there now. See Rev. 14:14-20. John here saw the Son of man sitting on a white cloud and angels coming out of the temple to reap down the earth. Then in the 15th chapter he sees the "temple of the tabernacle of the testimony opened in heaven." Rev. 15:15. Through the remainder of this chapter and the beginning of the next he tells

about the temple there, then in the 21 chapter he sees the Holy City the New Jerusalem coming down from God out of Heaven and NOW he sees that the Tabernacle of God is with men, and it is after this time that he says, "I saw no temple therein," A full explanation of this matter of the New Jerusalem is found in the 6th chapter of Ether in the Book of Mormon. That we are living in the time when the New Jerusalem with its temple is to be built up upon this land is proven by the prophecy of Malachi that the "Lord whom ye seek shall suddenly come to His temple," is now, and that the statement, to that effect, to the young Palmyra Seer, is in full accord with scripture, for Christ in teaching the Nephites on this continent in quoting that prophecy of Malachi says that it should not be fulfilled then but was for "future generations." 3 Nephi 11:29, also see Ezek. 37:26-28. Here the Lord is telling of the time when the "Stick of Joseph and the Stick of Judah shall have become one in the Prophet's hand," and he says, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary **in the midst** of them for evermore. My tabernacle also shall be with them; yea, I will be their God and they shall be my people, And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forever." How beautifully this harmonizes with the statement in the 83rd section of the Doctrine and Covenants, where we are told that the work of the Holy City Mount Zion, shall BEGIN at the Temple Lot, in the same way that "Repentance and remission of sins should be preached among all nations BEGINNING at Jerusalem" because the Prophet Joel says that "DELIVERANCE shall be in Jerusalem AND Mount Zion and with the Remnant whom the Lord shall call." Joel 2:32. Jerusalem is rapidly becoming, a "town without walls, for the men and cattle therein." "The former and latter rains have returned," with the coming of the Angel's message. It is even rumored that the blueprints for the restoring of the temple there are already drawn. Be this true or false I know not. Be all of this as it may, it is very evident that temples and temple building are still a part of the work of the "restitution of all things," in the period in which we live. We are told that there are to be two places of gathering, namely; Jerusalem and Mt. Zion. And it is a well known fact that the Jews are looking forward to the rebuilding of the temple in Jerusalem. They have scriptural prophecy to back up their hope. So, in like manner, it should not be surprising to be informed that to the "house of Joseph," on this land there should also be provision made, as a part of the restoration movement, to have a temple built to the returning house of Joseph on this land. We think we see a parallel all the way through in the prophecies as given to the house of Judah and the house of Joseph; and this would include the building of a temple to each in God's own due time and way. According to prophecy, it is indicated that to the temple in Jerusalem must be returned the lost Ark of the Covenant, with its contents, and would it be presumption to say that to the temple in Joseph's land must be brought the things sacred to the house of Joseph, the

plates of the record of the house of Joseph with the Holy Interpreters? In the Book of Mormon we are told that these things will NOT come forth in the days of wickedness. So it behooves us, as the body of Christ, to put on our garments of righteousness, and so first build a spiritual house; and then will we be qualified to build the material temple, which will then be a place where the blessed Lamb of God can come and establish his righteousness among men. Let us pray to that end.

- B. C. Flint

## LETTERS

Marion, Michigan, February 20, 1946

Dear Brother and Sister Flint:

I will endeavor to write a few lines. We hope you are enjoying the best of health along with your grand spiritual work. I am so happy for the much needed strength I get out of the Advocate. I fear my faith would not be strong if that failed to reach me, as I look forward to it each month. I only wish it might come oftener and that more of the brothers and sisters would put more of their experiences and work in it. I sure love to read the sacred pages. It thrills my heart, mind and soul with joy to hear of the brethren joining together in the various churches, and where unity is prevailing among them.

I am here alone but am praying that the time will come when we can be gathered back and establish a little meeting place here, that our hungering souls will be fed again on the Heavenly manna.

In October the church folks came and had an all day meeting here at our house, and a wonderful spirit prevailed. I sure love these all day meetings. I only wish we might have more of them to feed and encourage us.

I am glad the war is over, for a little season at least. Our grandson is home. He made thirty-five missions over Germany and bombed Berlin, which was grievous and heart-breaking for him. His plane was shot down and one of his buddies was killed. He was wounded, not too badly, but his nerves are wrecked. Our boy Ralph is still in England. He may be home in April. He has been over seas now Thirty months. It will be four years in May since he entered the service. We need him so badly.

The folks in Flint have a nice new church nearly completed on Utah Avenue. They have been having services in the basement since the holidays.

Farm help is as scarce as it was during the war. I hope we can get help before the spring work starts. We sure would love to see you all again. I think there are several from Flint that will attend conference. I am praying that my son Glenn may be among them. I am also praying with all my heart that it may be God's will that is done there, not man's, and that all will wait upon the spirit of the Lord to direct each meeting, business meetings included.

Let the plan of God direct in all things, the apostles will come to see eye to eye, and be united in a full quorum, and go out as they did when God gave them His command. \* \* \*

We would love to hear from you and I do ask you all to remember us here as I am in great need

of spiritual strength.

A sister in the gospel bond of Christ,  
Mrs. Edwin McNaughton

We also had a very fine and encouraging letter from Bro. James Evans of Caerphilly, Wales. He indicates that the poor people in the British Isles and also in all Europe are in rather dire straits, and is in hopes that the contemplated help from America may be of help to them. We trust this may be so. At any rate our European saints are well worthy of our best interests and prayers.

The Editor

## DR. FREDERICK M. SMITH PASSES

The Advocate pauses to take note of the passing of Dr. Frederick Madison Smith, for thirty-one years the President of the Reorganized Church of Jesus Christ of Latter Day Saints, our sister organization in the Restoration movement, with headquarters just across the street from the Temple Lot.

President Smith was a very forceful character, and an individualist of a very definite type, fearless and courageous in his interpretation of things that came under his care, or in which he was interested.

We labored for years under his administration, and while we came to differ very radically with him as to religious and administrative policy, we entertained the highest respect for him as a man. His integrity was unquestioned, and his example in righteousness was above reproach.

Under his administration radical changes in policy and administration were undertaken in the group over which he presided. This naturally brought about opposition of a very pronounced type. Speaking of this himself, he said in his opening speech of the general conference of 1926, "We pray for those who have fallen by the way and leave them to God's mercy, the while we pray for guidance through the NEW fields into which WE HAVE ENTERED, and for aid to reach the goal which WE HAVE SET FOR OURSELVES." Saints Herald, April 7, 1926. (Emphasis mine, B. C. F.)

That the ideals presented by President Smith were praiseworthy, and intended to bring about good, there can be no doubt, but President Smith was a dreamer. He was recognized as such by his best friends. This statement is found in an appraisal of him in the Stone Church printed program for March 24, 1946, "He had a tremendous capacity for work and remarkable facility in expressing his thoughts. Letters and reports, no matter how unimportant, and even Christmas cards, were always personally acknowledged. President Smith was an incurable dreamer. With true prophetic insight, he thought in terms of principles and of the ideal."

We can in large measure agree with this appraisal made of him by his friends, and with them, can mourn the passing of a great and good man, regardless of our inability to be in agreement with him in many things. May God comfort his bereaved loved ones is our prayer.

—Editor

# The Standard Bearers

## STORIES OF THE RESTORATION THE THREE NEPHITES

We feel that no story of the restoration would be complete were we to omit the story of the Three Nephites. The exploits of these men of God, disciples of Christ on this continent, who were to remain on earth and not taste death until Christ comes again, and were to be among the gentiles and the gentiles know it not, has even found place in the secular history of our country as well as among the disciples of Christ in this great latter day restoration.

We first find mention of them in the Book of Mormon, where we are told that after Christ had organized his church among the ancient Nephites, had selected the twelve to be his ministers in the same way as he had done at Jerusalem, and had about finished his work upon this continent, that he called his apostles to him and asked them what boon they desired at his hand. Nine of them desired, when they had completed their work on earth, that they be permitted to depart this life and be with the Master in the better world. Three of them hung their heads and said nothing, but the story goes on to show that Christ discerned the wishes of their hearts, which was, that like the beloved disciple John, they might tarry on the earth and continue their ministry. This desire was to be granted unto them, and Jesus touched each one and pronounced this blessing upon them. They were changed; not the great change that would come in the resurrected state, but they were to live on the earth. They were to be permitted to finish their earthly labors in the same way as the other nine were to do, and then after that they were to be "among the Gentiles, and the Gentiles know it not." In other words their work was not to minister directly themselves, but they were to appear at various times and direct those who would in any subsequent time, be the ministers for Christ, or who would be the instrumentality through which God could bless mankind.

Hence we will begin our story with the mysterious happening that have found place in our American history. The great Washington tells of mysterious visitations which enabled him to carry on in the work of helping to build a nation. A nation which was to be the asylum for the oppressed from all nations. We will not go into detail on this as it is quite well known to every school boy and girl in America.

We will, however, give one particular instance of these strange visitations which was experienced among the early colonists of this country. The unwise conduct of the early white men of this country toward his red brother had led to violent warfare, in which the innocent suffered with the guilty. One outstanding virtue of the early colonists was his intensely religious nature. Even civil laws in the colonies were made to conform to the teaching of the Bible, and they were intensely worshipful. Yet our early history is marred by the terrible Indian massacres that were

almost constant. We won't dwell very much on the causes that may have been back of these outbreaks, but we will note that history tells us of the fact that in the localities where these outbreaks were frequent, that the colonists prayed constantly to God for protection from their red foes. It is here that the event which we wish to notice had its accomplishment. At Hadley, Massachusetts, on a Sunday morning the settlers were at church, when the horrible war cry sounded on every side, and from here we will let Barnes' School History tell the story; "At Hadley, the Indians surprised the people at a religious service. Seizing their muskets at the sound of the savage war-whoop, the men rushed out of the meeting house to fall into line. But the foe was on every side. Confused and bewildered, the settlers seemed about to give way, when suddenly a strange old man with long white beard and ancient garb appeared among them. Ringing out a quick sharp word of command, he called them to their senses. Following their mysterious leader, they drove the enemy headlong before them. The danger past, they looked around for their deliverer, but he had disappeared as mysteriously as he had come." Barnes History page 58.

Various attempts have been made by historians to fix the identity of this strange deliverer, but the lack of unanimity in this matter still leaves the conclusion where the early writers of the restoration has placed it, on account of their understanding of the work of the three Nephites.

This is easy to do because there have been so many similar occurrences of a like character, and we will relate just a few for our young readers. Years ago one of the old time elders was overtaken on a cold, rainy night on an unfamiliar road. He was wondering if he could find his way to his destination, when suddenly he met a stranger who said, pointing to a distant light in a window. "Go there, you will find a welcome, and also work to do." The elder did as directed. He found a family of saints in distress over the serious illness of a little child. The elder administered to the child and it was healed. He found also a refuge for the night, and one which later developed into an opening for the gospel. As to the stranger who had given the direction, no sign of him was ever found again in that locality.

Another incident involving an elder whom I knew well came to my attention. This brother had been in a hospital and had undergone a very serious operation. When he was being prepared for the journey home, which involved a short railroad trip and was accomplished by his riding on a cot in the baggage car, a stranger appeared at his bedside and helped with all of the arrangements. The elder, supposing that this man was connected with the hospital staff, remarked how deft and skillful he was in everything that he did. Everything he touched moved like clockwork, and with scarcely any discomfort to the patient. On the other hand the hospital staff suppos-

ed the stranger to be a member of the elder's family, so little attention was paid by them to his activities. He even rode in the baggage car with the elder. On reaching the home, while taking the patient upstairs to his room this stranger took the heft of the load and there was not a single jar or jolt until our brother lay quietly on his bed. Then he asked the family to go and thank the stranger for his kindness. But from the moment this brother was laid on his bed, no sign was ever seen again of the stranger. In the excitement following the return of the brother to his home, no one thought to notice what had become of him, and no one ever reported seeing him leave the house. In this case the stranger did not appear as an old man. It was just another visit by one of the Nephites.

Another case as told me by an old sister up in Barron, Wisconsin. This old sister was well into the nineties when I first met her, and this event happened nearly sixty years ago. This old sister had become a member of the church in the days of the martyrs, and had strayed away from all contact with the saints so was not a member of any of the groups that sprang up after the Prophet Joseph Smith's death, but still held her membership in the old church. She knew nothing about the various factions. I was but a child and a member of the Reorganized church. I, and a young sister that I had baptized, (and who later became my wife) used to visit this old sister on Sunday afternoons and read to her from the church papers which we then took, and also sang for her the old gospel songs and prayed with the dear old soul. In turn she regaled us with stories of the old days, in the church. She told of the high hopes and the faith of the early day saints, and how bereft they felt when their leader and prophet met his death at the hands of the mob in Carthage jail. She was just a young woman then, and she said that her whole family lost faith in every thing, and just drifted. She said, however, that she never lost faith in the restored gospel, but in her discouragement she would cry aloud to God for deliverance from the feeling of despondency that overcame her at times. She told us that upon one such occasion she was sitting in her home, which was a farm house, brooding over the sad state of her religious faith, when a stranger came in and asked her why she was so depressed. She said she poured out her soul's hunger to him freely. He told her that the gospel would never be taken from the earth again, and while, because of transgression, the Lord had permitted his people to be scattered and deceived by false leaders, resulting in uncertainty and loss of faith, in her old age she would be made to know that the gospel was still existent upon the earth. She could not believe this, because at the time everything looked so dark, so she sought a sign from this stranger, who had come to console her. He says, "You wish a sign? What sign do you ask?" She said she gave the first thought that came into her mind, and as it was a bright sunny day without a cloud in the sky, she said, "If it could rain out of this bright, beautiful, blue sky, I'd believe you were telling me the truth." He said, "Look!" She did so and it was just pouring down rain, and there wasn't a cloud in the sky.

At that this stranger also disappeared and was never seen nor heard of again in that locality. Yet this experience had remained with this old sister throughout her long life, and she regarded the coming of my self and companion as a fulfilment of that long ago promise of one of the three Nephites.

These stories might be multiplied indefinitely, because in our long years of missionary activity, we have had them told to us by old time saints in many localities. Verily these good men are among the Gentiles and the Gentiles know it not. Yet, we are as confident as we are that we live that in times of stress to the extent that actual divine intervention is necessary, that one or more of these good messengers of God are not far distant. True, it may be urged that we NOW, as much as at any other time, are in need of this wonderful consolation, and why do not we have more of these visitations? To this we may say that both God and these men know their business and we may rest assured that when their services are actually needed as God sees it, they will be forthcoming. One great obstacle in this connection may be drawn from the cold blooded, materialistic, atmosphere that now predominates among the human race. The skepticism of this age would almost preclude the possibility of these men being able to carry on. Even among ourselves, how many of us would respond to the direction of some stranger that might approach us with a strange proposal? Added to this the devil has been cunning, and he is making the best of the situation, and has, as we know, caused men to arise with strange tales of visitations from heavenly messengers, that are purely deceptive, until now we rather fear such tales. Should the genuine actually appear, how many of us would be in a position to profit or benefit by it?

The near future may develop some interesting happenings along this line. We may be assured from being deceived by being prayerful and studious, so that we may know just what the promises in this connection really are.

#### A MORNING PRAYER

Let me today do something that shall take  
 A little sadness from the world's vast store,  
 And may I be so favored as to make  
 Of joy's too scanty sum a little more.  
 Let me not hurt, by any selfish deed  
 Or thoughtless word, the heart of foe or friend;  
 Nor would I pass, unseeing, worthy need,  
 Or sin by silence where I should defend.  
 However meager be my worldly wealth,  
 Let me give something that shall aid my kind—  
 A word of courage or a thought of health  
 Dropped as I pass, for troubled hearts to find.  
 Let me tonight look back across the span  
 'Twixt dawn and dark and to my conscience say,  
 Because of some good act to beast or man,  
 "The world is better that I lived today."

# 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.*

## A GOSPEL SERMON

Preached in 1896

by Elder A. H. Smith

In the record of the gospel as made by St. Matthew, 6th chapter, beginning at the 24th verse, we read:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for things of itself. Sufficient unto the day is the evil thereof."

This, you will perceive, is a portion of the record of what is called the sermon on the mount. Upon examination, carefully, we discover that the great Teacher was addressing this language more especially to his disciples, and with this thought, that he was giving them instructions for the beginning of the great mission work which should so soon be given them, that was calculated to have its effects upon all the families of men. That portion of the reading which I wish to call your attention particularly to, is found in the 33rd verse, near the close of the chapter: "But seek ye first the kingdom of God and his righteousness." In the Inspired Translation, this is rendered, I believe, "Seek ye first to build up the kingdom of God, and to establish his righteousness." Either reading or rendering will suit me tonight for the time that I may be able to converse with you, and the thought is the seeking the kingdom of God, and its righteousness.

You will notice, in this lesson, it is something of a treatise upon those things that are necessary to life—

to this life. When I speak of this life, I speak of the life of the creature, the natural man, and in connection with this I discover in the 4th chapter, 4th verse, if my memory serves me right, of St. Matthew, the instruction, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this commandment we see also that the natural life is taken into consideration, and the bread of life that is spoken of, undoubtedly is the bread that goes to sustain the natural life. But this, in this declaration, is not of that character and if we shall take thought we shall discover that there seems to be something essential that is not found in bread alone, nor in the meat that perisheth, but that which is essential, to supply the life which is requisite, and to make this present life of ours complete by the way of nourishment, is found in the word of God. And it has been made plain that it is not simply that which may have been spoken at one time, which may be recognized as the word of God; that it is not a part of that which is recognized as being of God; that it is not one commandment which we may recognize as the word of God; but that by "every word" which proceedeth from the mouth of God, we are to receive life.

In reading the history of God's dealings with his people, as found recorded in the 8th chapter of Deuteronomy, the same statement is made. And God commanded his people then that they were not to live by bread alone, but by every word that should be spoken of God.

Today we find ourselves surrounded by a great multitude of teachers who are claiming that they are teaching the word of God and teaching it for the purpose of saving the human family, saving men, upon the presumption that man is in a lost condition, that he needs salvation. But from these teachers we discover that diversity of opinion, that varied definition of what is recognized as the word of God, that presents to us the world divided and subdivided into many subdivisions as pertaining to that part of the world of God which is essential to that salvation, as affecting that life which is promised in the extension of the gospel to redeem man. And it seems to me that there has not been a time in the history of the world when this exhortation, that we shall not live by bread alone, but by every word that proceedeth out from the mouth of God, might be taken into consideration with more profit. There never has been a time in the history of the world, so far as I am able to judge, when this thought should be more firmly impressed upon the minds of the people, that ALL that God has said for the benefit of men should be taken into consideration in order that they may receive that salvation promised through the word of God.



In my text, the great Teacher seems to think that the one thing needful in the outset, is to first seek the kingdom of God, in the sense that is rendered in the King James' translation. Allowing that thought to find lodgment, then, if we recognize that the kingdom of God is to be established and found among men, our efforts should be in the direction to become acquainted with that kingdom and its laws. And nowhere can we find that which reflects the kingdom of God, that which gives us any instruction upon which we can base action, intelligent action, that our research or our seeking may result to our benefit, save it be found in the word of God, and as God had spoken to man to enlighten him on this subject. It is difficult for man to find out God, let him examine ever so faithfully all the witnesses that may be presented to him in nature. Indeed it has been said that man by the wisdom of man cannot find out God, and in our researches we may delve deep, we may seek for information as far as it is possible for the human to go down into the earth, and every step that we take in that direction but develops and speaks the one testimony, that there is a God, a Creator, one whose powers of conception and creation are so far superior in every sense to man's that the thoughtful mind is stricken with awe as he examines the witnesses, and finds testified all the way along the line of his search the fact of the Creator's power to bring into existence, to make laws, to continue in existence, to keep and hold fast that which he has created. But in our research in this direction there is not that which enables us to discover what the organization might be which is called the kingdom of God. We may seek elsewhere, yea traverse the surface of the earth—to the north, to the south, to the east, to the west, and examine all the witnesses we come to, and ask them the questions intelligently as we may, so far as the outward inanimate world is concerned, and they are bearing the same testimony, they are all speaking in tones that when heard convey to the mind of the seeker the conviction that there is this power, that it does exist, or that it has established the laws by which that which we see around us does exist; the law that created them and the law that continues them in existence are his.

But we are at a loss to learn from these witnesses that surround us, which are many on the face of the earth, that which shall help us in the search to find that which when found, if we establish or seek diligently to establish gives us the promise of the great Teacher that all things else needful shall be added. In deed we may leave the surface of the earth, we may leave the testimony of the rocks and the hills, the trees and the flowers, and we may climb into the heights of the heavens above, as represented by the sun, the moon, and stars, and make our examinations in that direction, and we are just as far from coming to the conclusion that will be satisfactory in this search of finding the Author, that we may learn of his laws and become acquainted with his kingdom, as we were in seeking in the opposite direction. We see that the law which governs the sun is testimony of the wisdom of the Creator in planting the orb to give us light by day to quicken and revivify the earth as the seasons come

and go. And as we look upon the moon as she courses her way through the heavens we are stricken with wonder to see how grand has been the thought that has called her into existence and caused her seasons, that the earth might be affected thereby and bring forth its plenitude for the maintenance of those that dwell upon it. But we are no wiser further than that we are stricken with appal still greater, because these things reflect the grandeur of him whom we have been taught to call God.

We look among the stars; the great multitude of them stares us in the face. We cannot count nor enumerate them, and yet every one of them may be recognized as a witness testifying of the Creator. We may ask of those stars individually or separately, ask of them in their constellations, or ask of them in the myriad multitude as they appear to us, as we make the examination. Who made them and planted them there? No voice comes back from them telling us of the nature of their Author, who he is, where he is, nor what we are to do that we may find favor in his sight and become acquainted with his kingdom, and enter upon a line of duty in that kingdom, that shall entitle us unto his protection and to receive of that life that is spoken of that shall endure forever. Examining these witnesses, allowing our thoughts to follow in these lines and channels for the purpose of information and instruction that we may be enabled to move forward in the line of our duty to obtain the better life, and finding that among them all though they may speak eloquently, they fail to tell us what we must do to be recognized a member of that kingdom, which the great Teacher says it is necessary we should seek to establish, we might call our thoughts from those glowing orbs that stand as beautiful witnesses testifying of their Creator, and let them run in the channel of information that might be supplied by our fellow comrades in life, known as the human family, and where we can learn from them the information that shall enable us to place ourselves in security, assuming that we are in danger of being lost; nay, assuming that we are lost, admitting that the Scriptures conclude all men in sin, all men in a lost condition? Permitting this thought to come upon us we ask ourselves the question, Where can we find the information among our fellow men that will enable us to place ourselves in security and receive the promise that he has made? There is one thought that attaches right here, and that is this: If these witnesses that we sometimes call dumb witnesses these material things that appear to us in the great world and its environments, if they cannot speak, and speak intelligently, and give us the information we seek, we must find it elsewhere; and we naturally turn to our fellow men and ask them concerning the information we are seeking. And what evidence have we that they can tell us, and tell us the truth? When I ask this question, I ask it with the thought in my mind that the world as it has come to us, in its best supposed Christian state, stands as a witness declaring that man, with the best wisdom that he can use in the things pertaining to God and God's kingdom, with all the light that has been given to him, fails to comprehend the law that God has revealed, which is to

be recognized as the law of the kingdom and to bring man into an understanding, so that he may reasonably conclude that he is living by every word that proceedeth from the mouth of God.

The work of the great Teacher began when he gave these instructions that we read to you tonight, from which we have formulated these sentences, that work has been going on. Though it may have been seemingly retarded by changes that have occurred, yet it has been going on; and from the time that God spoke to Israel through his servant Moses and told Israel that they must live by every word that proceedeth from the mouth of the Lord, to the present time, that commandment has never been changed by him who is the author of it. Its repetition in the day when Jesus sent his disciples out into the world stands in evidence that it was intended to remain as a universal, general principle that was to be applied to all the human family. Now of these witnesses to which we have called attention, I ask the question, from what source may we obtain the information? This leads us to the thought that there is none so able, there has never been presented in the economy that surrounds us anything that comes anywhere near the thought as reaching us in all our varied circumstances as we seek this kingdom and seek to establish it, like the thought that God himself is the best able to define himself, his laws and what his kingdom is, and what it is to be recognized as, when his kingdom may be established, should it be established among men. No witness is so truthful, no witness can be so good as the Author himself. And as we look back over the history of man, in all the various stages as he has been represented to us as having been directed by this divine influence and by this great Creator, we discover that God himself has taken care that his words should be given to the human family along the line of man's history. He has taken care that those words should not only be given, but that they should be preserved. And having been given, and having been preserved, they come down to us in history fraught with important intelligence that if we seek, and seek diligently, we shall find in his word that which shall give unto us that life, that better life, that is promised in it by the nourishment that is to be received by every word that proceedeth from the mouth of God.

This promise of eternal life, which is found in the gospel of the Lord Jesus Christ, is predicated, that is, the receipt of that life, is predicated upon obedience to the commandments of God, the words of God. We look back in the history of God's people, and in looking back we do so for the purpose of information. If these promises were of value unto man anciently, they are of value to men now. If they are of value to men now, they are of value to men in the future. The thought that is inculcated in the word of God, all through it, remains the same: that he is unchangeable. It comes to us with full force, and when this thought finds lodgment in our hearts, we can examine carefully that which has been given and compare it with that which we have now; thus we can discover as to whether there has been a change; a change in God; a change in the Author.

If there has been a change in the Author, this change will be made manifest somewhere along the line of the history. But if we discover in the examination of the history that there has been no change in him, and there is not found today that which is represented as the kingdom of God, though the manner of it may have been revealed eighteen hundred years ago, then there is a change somewhere else, and that change has not been made for the benefit of the human family. I make this statement because if there had been no change by man, men would today be standing united in their understanding and knowledge of the kingdom of God and that law of the life which is found in the gospel of Christ and in the words of God essential to their redemption. But when we discover them so far from that unity that should be found by reason of being nourished, fed, strengthened, and built up, and quickened by the words of God; find them dying and dead, so far as the spiritual life is concerned, and no unity of thought or action in regard to the words that shall bring life, it is evidence to us that there is a change; and that the change that has been made has **not** been made for the good of those that were seeking the kingdom or seeking to build it up.

We go into the great arena of spiritual warfare as teachers (I speak now to those who have been commissioned in these latter days as teachers, as those engaged in the representation of the laws of the kingdom) and we have the world to meet; we have the changes that are found in the world, or that have been wrought by reason of a variety of teachers, and the differences in the constructions made upon the word of God, or in the construction as to what is essential to man in the word of God, as represented in the history, and what we have received of it, in the Bible, the Old and New Testaments. How often we meet these differences! We have to meet them, and in meeting them we seek to place ourselves upon the same platform upon which the great Teacher placed himself; and when there arises controversy upon those things that are plainly necessary for man's salvation, when there arises controversy upon these questions, our invariable refuge is, "It is written;" and we quote that which is written, which has been accepted and recognized as the word of God. And in this we have found, in the past, our safety, and in this we will find our safety in the future; and so long as we stand upon the platform, where stood the great Teacher, and call the attention of the world to "It is written," and demonstrate that that which is written is the word of God, and that it remains unchanged, we stand a bulwark that can never be moved, because we stand behind that which God has said; and are living by every word that proceedeth from the mouth of God. It has been said that our safety is in the law, our safety is in finding the law, our safety is in living the law, our safety is in seeing that the law of God is kept.

Individually our safety rests in keeping the law of God, whether we be of the church or of the world. If we be of the world and seek to obtain the kingdom of God, the first duty is for us to obtain a knowledge of the laws by which we may become members of the kingdom. The great Teacher comprehended

this when he commanded his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." He understood that a knowledge of these principles was necessary to save men, and those same principles are as essential today to save men as they were then. And when we advocate them, we advocate them simply as the fundamental principles of the organization of that kingdom of God which we are constantly seeking to establish, through and by the power of Christ Jesus the Son of God. There is no greater service that man can render to God than to seek his kingdom, and having found the kingdom, seek to establish it and establish its righteousness. We are sometimes called a peculiar people. We are peculiar as compared with those who claim to believe in God and Christ and yet do present these principles as they try to represent God and Christ in all the world. We represent God and Christ in all the world by the use of every word which proceedeth from the mouth of God. We are a peculiar people, a peculiar band of brethren, a peculiar association of teachers, as compared, I say, with those that have represented, or may claim to represent what they understand to be the kingdom of God and the means of salvation to the human family, but who fail to declare the whole counsel of God.

Now, I will touch upon some of our peculiarities. And these peculiarities are of such a character that they should be recognized in the search that we are making, in the search that we should make. In the first instance, we have been led to believe that this great Teacher who made use of the language upon which we have predicated our thoughts tonight, this Jesus Christ the Son of God; we have been taught to believe that he lived, that he died, that he was resurrected and now lives. We have been taught to believe that if our faith is found in him—our safety, our salvation is found in him—that salvation will happen and come to us here in this life, and will come to us in the life to come. In this we are peculiar, in this we are different, because it has largely been taught that that which is to be received as eternal life that cometh through Christ Jesus the Son of God, is to be received in its ultimate and its grand success, away yonder beyond those shining orbs we see in the skies above; that the full fruition of our hopes in Christ Jesus will never be reached until we have passed from this life unto that which is beyond, and that will be reached in the heavens above; while we have been taught, and let me tell you the understanding of this that we advance to you is received by reason of a compliance with, and acceptance of, every word that proceedeth from the mouth of God, not by a few isolated passages, but by taking all that is taught in the word of God; comparing them, linking them together and examining them carefully that we may be thoroughly conversant with those laws of our being which shall give us life here, life more abundantly when we shall have ceased this mortal life, and this sphere of action, by making application of every word. By using every word, by feeding upon every word, by

being strengthened by every word, we have been led to this conclusion; hence we teach that when the kingdom of God shall have its free existence, its full existence, when the great King shall come to reign as King of kings and Lord of lords, and shall become our King in very deed, his kingdom will be spiritual, and it will be here, on this earth; and we have predicated this hope upon the testimony of the great Teacher himself. There is no evidence found in the law that he was going and going to stay. As I make this statement that we predicate this hope, this faith upon the teaching of the great Teacher himself and his testimony, my mind is carried out, and I seem to see those chosen disciples that were so near and so dear to him as they surrounded him upon the mountain side, when he was giving them the law, the last lessons that he taught them as he stood in their midst, face to face; I seem to see them there as conversing with him. In the very act of blessing them, he is caught up from them, and ascends into the heavens above. Why, it seems to me that I can see from the countenances of those men as they stand gazing upon the Master as he ascends into the heavens above, the disappointment that is written there by reason of the thought that he whom they had loved so well, he whom they had anticipated had come to remain and that they had built their hopes upon—that he had taken the reins of government in Israel, and would sit upon the throne of David—as he was lost to the sight, how sad they must have felt, and how briney tear must have come to their eyes, and how they must have wept at the thought that he was going, he whom they thought would lead them on and on to life and glory, and bring them to a full fruition of their hopes in the establishment of God's kingdom among men nevermore to be removed or to be thrown down! If there was ever a time in the history of Christ and his people when there was need for a consoling word, it was then. And then he gave the consoling word; it was sent by angels to console those men, to comfort those that had grieved because they seemed to see all their hopes vanishing as the Master left them; the angels came to them and said to them: "Ye men of Galilee, why stand ye gazing up into heaven?" Time was precious; "Why stand ye gazing up into heaven?" The thought is, the time is precious. This one who is now taken from you comes again, is the thought. Not another, not another Lord, but the same Jesus, this one that you have lost; this one that you stood by and listened to, that your hearts have been moved in sympathies with love toward him and going out from him towards all mankind, this loving Master, him whom ye loved so well, "shall so come in like manner as ye have seen him go into heaven." I say, we have been taught to believe that the fruition of our hopes will be had here, while others have been taught that they will receive theirs hereafter and there. In this we are peculiar, and yet our peculiarities in this sense rest in that we have accepted every word of God that brings this conviction to our souls.

I see this same Teacher in another scene, while he is talking with those that he loves, and telling them concerning him that this same kingdom shall be

preached. I seem to see him in conversation with them upon things that were necessary, and telling them of the future; telling them that he is going away from them; telling them that he is going, and going for a purpose, and that purpose is, that he is going to prepare a place for them; and telling them if he went and prepared a place for them, he would come again. But the direct promise of the Son of God and to his disciples is, that if he left them he would come again; and his teachings, and his instructions, and all that he has uttered for the salvation of the sons of men has been of that character, that all these years, from then till now, it has been continually written in the history that has been made, this witness, that his testimony was true. And if the evidence from the time that he gave this instruction to his disciples was of that character that we can read it and comprehend it, and that his testimony is true, and the history as revealed to us proves it to be true, we continually look for his coming back. And when he comes back we expect that he will come to those that are prepared to receive him. Hence we are teaching and warning those that are living in that manner that when he does come, as the righteous King, there will be those who will be prepared when he comes, having the authority of continual rule, they may be prepared to lead with him, strike hands with him, and stand shoulder to shoulder with him on the great platform of life that shall be given to the human family then; and we will feed on the word of God, not on bread alone. We will feed on the word of God. Believing this, and believing that the object of his teaching that was given—believing that the object was had in view, away up yonder in the stream of time when God spake to Moses and told the children of Israel that they must live by every word which proceedeth from the mouth of God, he comprehended the nature of the work that was to be accomplished. He comprehended the end; he signified to them in that that was to be given to the human family by which they were to be made ready for the accomplishment of the end, the establishment of God's kingdom in its righteousness; wherein should be found all who loved righteousness, wherein should be found those who had made themselves worthy to be citizens of the kingdom of God. "Seek first the kingdom of God and its righteousness." Seek it first. As rendered in the Inspired Translation, "Seek to establish" in the kingdom of God.

We hear much sometimes about the kingdom of God being in a man's heart. We have little to say in regard to that, but if there is found in the man's heart the desire to seek the kingdom of God, and that man puts into operation the desire, and seeks in the right direction, that man will be filled with hope and enthusiasm, having found the kingdom of God, to establish it, and make it secure, that he shall be secure and eternally saved. The world is in a lost condition; lost from home, lost from God. God is feeling after them. He knows where they are, but they are lost in their own condition, in their own relationship to him. They are wanderers, they are in darkness, and they are in darkness because they will not be found. We sometimes think that this should be de-

clared as reason why we should seek first the kingdom of God and his righteousness. You discover that it has its broad application. It has its application to the individual that is seeking to be saved. But chiefly, as we represent it to you now in the thought, it has its application as addressed by the Lord Jesus Christ to his disciples; it carries with it the thought that all else in life should be subjected to this work.

There is no man, there is no woman, but has an interest—if they have an interest in their own salvation—in establishing the kingdom of God; establishing its righteousness. The teachers and the ministers of the kingdom cannot establish its righteousness upon the people; the people must establish the righteousness of this kingdom. If they establish it in their hearts, in their minds, and reform their minds, and make them as the word of God teaches they should be, as individuals they are doing just so much in establishing the kingdom of God and his righteousness. Our duty, then, as individuals is, to seek the kingdom of God. Our duties as teachers pre-eminently are to seek to build it up. Now, in the lesson that we read you, the statement is, "No man can serve two masters." No man can serve two masters successfully. Reason teaches you this. Your experience in life, and mine, will teach you this; and if you wish to make success in the act of seeking to find, you must make it a specialty; not the second matter in life, but a specialty. If you wish to be free from evil, if the gospel has found you in the world tainted and contaminated by sin, and you desire those things that go to mar the character of a man as presented in the law of morality, if it has found you in that condition, the work of reformation must be done by you, and you cannot do that in a minute. It must be done gradually, and in doing it gradually, as you build yourself up in that life of pure thought and action, you are establishing the kingdom. Having sought it, having found it, it becomes your duty to prepare yourself for the ultimate that is promised of the Lord Jesus Christ, that when he shall come to makeup his jewels you will be found worthy. Then the work of seeking is to obtain the object. The object is to be made pure, to be made righteous, to become members of that kingdom, to be recognized as members of that kingdom, worthy of any position in it, that God, who is author of it, might feel called upon to place you in. Let us not lose sight of this thought, that the real work that lies before us is the preparation in this life that when the change shall come, and should it come to us, we will be prepared to enter in, and possess, and occupy in the life to come, in the kingdom of God. May God help us, and lead us, direct us, and feed us by every word that proceedeth from his mouth.

### IS JESUS CHRIST THE SAVIOUR OF MAN?

The hope of the Christian world has been in the fact of its faith in the divine sonship of Jesus Christ and that through him, and him only, is salvation to come unto the children of men. Whereas "eternal life" is a gift of God, and it is also by the "grace" of our Lord and saviour Jesus Christ the gift is given; hence he has been the first and central thought of all Christian teachings.

There seems to be an exception to the above belief by one denomination claiming to be Christian, or at least a close analysis of its philosophy forces such a conclusion: The "Mormon" church of Utah. Personally, the majority of its members believe Jesus Christ to be the saviour of the world, but the writings of some of its leading exponents force another conclusion, as will be shown making a double standard of belief for those who wish to uphold such philosophies, and still retain their belief that Christ is the saviour of the world.

The books I shall use in proving the above position are: "Rational Theology As Taught by the Church of Jesus Christ of Latter Day Saints," by John A. Widtsoe, published for the use of the Melchizedek Priesthood by the General Priesthood Committee, 1915; "Mormon Doctrine of Deity," by Roberts; "Scientific Aspects of Mormonism," by Nelson (Mr. Nelson was professor of English in the Brigham Young University, Provo, Utah, when he wrote this book); "The Articles of Faith" and "Jesus the Christ," by J. E. Talmage.

In these books I find the teaching that man had at least two pre-existent estates; and that in each he was a distinct conscious entity, possessing the power of choice to act:

"Thus it is shown that prior to the placing of man upon the earth, how long before we do not know, Christ and Satan, together with the host of the Spirit-children of God, existed as intelligent individuals, possessing power and opportunity to choose the courses they would pursue and the leaders whom they would follow and obey."—Talmage.

"Our doctrine is that 'intelligences are begotten spirits'; which spirits are in form like men, and are really substance."—Roberts.

"In addition to his power to learn and his consciousness of his own existence, the spiritual personality possessed, from the beginning . . . an independent and individual will."—Widtsoe.

It is also taught that, before man was born in the spirit-body God had begotten for him, he existed eternally in that first pre-existent estate, co-eternal with God, an intelligent, conscious, self-willed person:

"All that is really clear to the understanding is that man has existed from the beginning; and that, from the beginning, he has possessed distinct individuality impossible of confusion with any other individuality among the hosts of intelligent beings . . . From the beginning, the ego of man has been a conscious being, saying to itself, 'This is I; that is not I.'"—Widtsoe.

"There is that in man, according to our doctrine, which is not created at all; there is in him an 'ego'—a 'spirit' uncreated, never made, a self-existent entity, eternal as God himself."—Roberts.

In the first pre-existent estate, according to these men's writings, man was co-equal with God in all ways and started from the same point in the evolution of life; hence the teachings of a progressive God:

"We believe in a God who is Himself progressive, whose majesty is intelligence; whose

perfection consists in eternal advancement."—Talmage.

"And I can conclude this chapter in no fitter way than to refer to what I regard as the sublimest utterance of modern times, if not of all times; the dominant note of Mormonism, and an epitome of its philosophy; . . . This is the utterance: As man is God once was; as God is man may become."—Nelson.

"God the Father, the supreme God, has gone through every phase of the Great Plan, which we are working out."—Widtsoe.

We are also informed that why God is so far in advance of us, and why he is God and we are only men, is that he exercised his will more vigorously in the acceptance of law when we all started in the evolution of life:

"It is clear also that, as with every other being, the progress of God began with the exercise of his will. In the beginning . . . God undoubtedly exercised his will vigorously, and thus gained great experience of the forces lying about him . . . We may be certain that, through self-effort, the inherent and innate powers of God has been developed to a God-like degree. Thus he has become God."—Widtsoe.

"It is fairly evident from what has been said why man is man. Man is subject to eternal laws, and in the far off beginning he must have exercised his will more slowly (than God—B.L.M.) or not at all; perhaps, even as laws came to him he ignored or opposed them."—Widtsoe.

For the same reason it must also be concluded that the mothers of our spirit bodies got so far ahead of us and Christ; since we are told we had such mothers:

"In accordance with the Gospel philosophy there are males and females in heaven. Since we have a Father who is our God, we must also have a mother who possesses the attributes of Godhead."—Widtsoe.

From the above teaching it must be concluded that we were equal with God and those mothers in every way, as we existed co-eternal with them before they began in eternal progression. This conclusion being true, the questions naturally arise: What was the cause of God and those mothers exercising their will more vigorously than we? What was the incentive? Experience teaches us that, when the will is exercised in the acceptance of divine law, there is incentive, which is based upon the promises of a higher or superior being, but how could it be so with them as there was no higher? Or was it by chance that God and those mothers in heaven, launched forth and have so out-distanced their brethren in the evolution of life?

We are told by Mr. Widtsoe that we are of "the same race with God;" also that the only way we can progress to the God-like condition is to obey "a system of laws, representing eternal realities." Inasmuch then as God and those mothers are progressive, and of the same race as us, they would have need of obeying the same laws equally with man; how else could they progress? But whence came the laws God obey-

ed, as there was none before or greater than he? Did the law exist before there was a law giver? Seeing what a dilemma the doctrine of a progressive God led to, Mr. Nelson attempts to surmount the difficulties by claiming an infinite line of Gods. That position would also imply an infinite line of mothers. Since the God of this earth has gone through every phase of life that we are going through, he must have had a mother also. He writes:

"In a previous part of this discussion it was pointed out that the Mormon aphorism as to the sequential relations of man and God, implies the possibility of an infinite number of divine beings, related to each other by sequence, and reigning coordinately (at least in time if not in authority) as Gods in the universe . . . For the moment we assume a first God, we immediately ask, What God enabled this being to attain the rank of God-head."

But to take the position, as the writers I have quoted do, that man pre-existed co-eternally with God, and that God is progressive, overthrows Mr. Nelson's infinite line of Gods; for it makes no difference how many millions of Gods have come down in succession, was not man there, in the beginning, a conscious, volitional entity, and co-equal in all ways with this infinite line of Gods and mothers? To confirm this thought I repeat: "There is that in man, according to our doctrine, which is not created at all; there is in him an 'ego,' 'spirit' uncreated, never made a self-existent entity, eternal as God himself."—Roberts. To deny there was a first God is to deny the psychic evolution of man, or that man has progressed in the evolution of life, since was equal with the Gods before progression started. Such doctrines, as they are taught, demand that one God start first. Having found that there must be a first God, to start in "eternal progress," and of course this implies a first mother, too, our questions—What is the cause of God being so far ahead of us? What was the incentive?—are nearer being solved than before. Mr. Widtsoe must be wrong in teaching that why God is far in advance is that he exercised his will vigorously in the acceptance of law, for where did the law come from? That would imply a law before there was a lawgiver, which is something that cannot be comprehended by the human mind, and is contrary to all known facts. Seeing that these questions cannot be answered by affirming that the first God progressed by obeying the laws of one before him, as there was none, there is but one solution to this matter if the doctrine "As man is God once was; as God is man may become" is to be sustained, that is, by the theory of evolution. Such conclusion is inevitable.

It has been said that Mr. Darwin revolutionized the scientific world with the doctrine he brought forth; but by a close study of the doctrine of the Utah Mormon church it will be discovered that they were in the psychic field with the evolutionary theory, by teaching a progressive God, years before Mr. Darwin. It being proved that there must be a first God, and according to the Mormon teachings he is progressive, then, inasmuch as there was no one before him to direct the course he was to pursue, he must

have progressed according to the "law of adaptation;" no other conclusion can be drawn, unless it is accepted that God is as the scriptures state: "even from everlasting to everlasting, thou art God;" which surely overthrows the progressive God theory.

If the progressive God doctrine is true, it must also be concluded that the first God and the first woman, attained the high state of perfection they are now in, independent of all other beings. They had no God to give them laws to guide them: they had no Jesus Christ to atone for their sins. Thus, according to the Mormon teachings, it can be seen that they have passed through every phase of life we must pass through without the assistance of any God or Jesus Christ; and since we are told "we are of the same race with God," and that we pre-existed co-eternal and co-equal with him in the beginning, then of what need have we of a Jesus Christ to atone for our sins? Cannot we do the same as the first God and woman? Why do we need eternal life given us if God could obtain it without the help of a Jesus Christ? Cannot we? We must conclude that we do not need Jesus Christ as a saviour if the doctrine that man pre-existed co-eternally with God, a conscious entity, and that God is progressive, be true.

Thus I have proven that if the above doctrines are the teaching of the Utah Mormon Church, and they seem to be, then they are not a Christian denomination. If Jesus Christ is the Saviour of the world, then God is not a progressive God, neither did man pre-exist as the above doctrine teach. But if the doctrine, "As man is, God once was," and that man pre-existed, as the above writings imply, then there is nothing to the doctrine that Jesus Christ is the Saviour of mankind. Both doctrines cannot be consistently taught by the same church. Which doctrine will the "Mormon" people cast to one side as false? Believing such doctrines, it can be seen why Brigham Young made the statements he did. Of Adam he said: "He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later." And of Christ he said: "He was not begotten by the Holy Ghost."—Millennial Star, Vol. 15.

And to prove that Christ is looked upon in the same light today, I quote what Joseph F. Smith, Jr., says:

"In connection with this subject, Reorganites also claim that Brigham Young went astray and apostatized because that he declared that Jesus Christ was not begotten of the Holy Ghost. Reorganites claim He was begotten of the Holy Ghost . . . If the Reorganites are correct, then Jesus is not the 'Only Begotten Son of the Father, but the Son of the Holy Ghost.'—Origin of the "Reorganized" Church.

We are also informed that it was very necessary for us to inhabit the bodies that were begotten for us, in order to progress; first the spirit-body, and then the fleshly body here upon earth:

"It was of first importance that the intelligent beings aiming at the conquest of the universe, should learn to understand, thoroughly,

the properties of universal matter, in all of its forms. As nearly as can be learned, the efforts of men were first devoted to the education in the properties of spirit matter. We were begotten spirits by God, who thus became our Father, and we are his sons and daughters . . . . Only when education in this division of the universe was completed were we permitted to enter the next estate (take an earthly body—B. L. M.)"—Widtsoe.

"This uncreated being, though negatively omnipotent, that is able to resist the coercion of all other forces combined, was nevertheless devoid, perhaps of all positive power . . . . By positive power, I mean the ability to react upon spirit or upon matter so as to create what one may invent . . . . But if it already had power, what motive could it have in thus becoming into relations of subordinations to God? There could be no reason. The ego was therefore a powerless being, in point of execution, whatever it may have been in point of conception . . . . Probably the first important occasion presented to the ego for saying 'I will,' was that of being born into spiritual tabernacle."—Nelson. -----

But since we are told that God is progressive, and that we were co-equal with him before he started in eternal progression, this overthrows the theory that we need a body to become a God. Did not God and the first woman attain Godhead without any bodies? Who was there to beget bodies for them? If they could attain the rank of Gods without a body, cannot we? Then since we all started in the evolution of life from the same starting place and at the same time, and seeing that God and the first mother have attained perfection without any bodies, we must conclude that in the place of the body being a blessing to us it is a curse, and we are slaves. Possibly that is why we are not Gods today. We also discover that in the place of God being the loving, merciful Father, as is taught, that he and the first mother are tyrants, as they by some unknown cause got ahead of the rest of us, and by taking advantage of our ignorance, they devised plans whereby we were subjected to them and told that if we wanted to progress we would have to inhabit a spirit-body they would beget for us, and that if we did not obey the laws they gave us we would be eternally damned, and have thus made us slaves. What else could we conclude if the doctrines that God is progressive and man pre-existed are to be believed?

Seeing the absurdity it involves to teach that the God of the Bible is progressive, there is but one alternative, which I mention above, if this doctrine is to be taught. If the doctrine is true that God, in the beginning, was the same as man, which implies he had no body, and that he now has a body, as is taught, there can be but the one answer as to how he attained it: that is by the "law of adaptation." Whether it was by slight modifications or radical changes is immaterial. If the progressive God doctrine must be taught, it would be the most reasonable to teach that God progressed via the lower animals of creation, or as Mr. Darwin taught. It can now be seen why President Joseph F. Smith stated at the Salt

Lake Conference, March, 1905, that "to say that God had given to me a revelation upon some new doctrine, or theory, or principle, or percept, or anything to be written, to be observed, or to be handed down as a guide to the church, would have been untrue."—Origin of the "Reorganized" Church, p. 131, by Joseph F. Smith, Jr. What else could be expected with this progressive God belief? For a God who gives revelations is a God of miracles, which cannot be a progressive God, as Mormon states:

"For do we not read that God is the same yesterday, today, and forever; and in him there is no variableness neither shadow of changing. And now, if ye have imagined up unto yourselves a god who doth vary, and in him there is a shadow of changing, then have ye imagined up unto yourselves a god who is not a god of miracles."—Book of Mormon.

I appeal to you who want Jesus Christ as your Savior, to cast aside such false doctrines; and denounce all such false teachers; taking the Bible and Book of Mormon as your guide; and put not your trust in the arm of flesh, but in the true and living God, who is from "everlasting to everlasting," and Jesus Christ, the Savior of the world.

B. L. McKim

Editor's Note: The above was written by Bro. McKim while he was a missionary in Utah. We publish it for its educational value.

B. C. Flint

## INDEPENDENCE NEWS

Flowers are starting to bloom here in Independence, the bright golden jonquils are nodding in the breeze—the forsythia, the herald of spring, is putting forth its bright yellow flowers to let us know that spring is just around the corner.

During the past month we have enjoyed one of the finest Sundays that we have been permitted for a long time. It was a beautiful sunny day after many cloudy ones. The bright sun streamed through the windows into the church, filling it with warmth and cheer. After the Sunday School services Bro. Wm. Anderson was the morning speaker. Following the sermon little Janice Lynette, baby daughter of Bro. and Sr. Rolland Sprague, was brought forward by her father and was blessed by Bro. Anderson and Bro. Sprague. As we watched my mind went back to that other scene so long ago, when the mothers brought their little ones to Jesus and he layed his hands on them and blessed them.

At the close of the service we all went to the fount back of the church where George and Alice Reed, children of Bro. and Sr. Charlie Reed were baptized by Bro. Wm. Anderson. It was a pleasant sight to see as both of the children, dressed in pure white, went down into the water to make their covenant with God to follow in his footsteps throughout their life. They were confirmed at the evening prayer service.

Bro. Hawley of the Reorganization was the evening speaker and we felt at the close of the day that it had been a happy one.

We have been pleased to see Sr. Charles Denham out to our meetings again after a long illness.

Bro. and Sr. Nicholas Denham have returned from Florida where Nicholas has been stationed during the last two years. He is now discharged from the Navy and is home for good.

We have some new young people in our midst. Bro. and Sr. Robert Maley from Mt. Ayr, Iowa, are now living in Kansas City, Kansas, and Robert is going to school in Kansas City. They have been in attendance at our Sunday meetings. Bro. Francis Darrah of Houston, Mo., is working in Kansas City and he too is attending the church services. We are glad to welcome these young people among us.

Bro. and Sr. Sweem of Hamilton, Mo., payed us a visit one Sunday. Near the close of the Sunday School lesson, Bro. Anderson was called away to administer to the sick so he asked Bro. Sweem to occupy the church hour and although he had only a short time to make preparation, he gave us a very good sermon. They brought the picture, "The Last Supper" which the late Bro. John Ford had given to the church, down with them; and it now hangs on the wall behind the pulpit.

Bro. and Sr. Wm. Anderson and Bro. and Sr. Wm. Nast went down to Warrensburg, Mo., to see Bro. Bozarth. The following Sunday Bro. and Sr. K. J. Smith and Bro. and Sr. Rolland Sprague went down to see him and took the sacrament. Bro. Bozart is very poorly and has been at home for a long time; so he was very glad to see some of the church people.

We were glad to see our young brother Nast, who has been here this winter, step forward and enter into the church through the door of baptism. Bro. Nast was baptized by Bro. Wm. Sheldon.

Bro. Denver Chapman transferred his membership from the Reorganization to the Church of Christ. It is the custom here to extend the right hand of fellowship to each new member who joins us either through baptism or letter of transfer. As the congregation sang "Blest be the tie that binds" they came forward and gave Bro. Denver the welcoming hand of fellowship. We are indeed glad to welcome these two fine young men into our ranks; also the fine young lad and his sister, who early in life have entered into the straight and narrow way.

Sr. Wm. Anderson was called to Dallas, Texas, by the illness of her daughter. We hope she will be better when her mother reaches her.

We have had our semi-annual business meeting and Bro. Anderson is our pastor for another six months, with nearly all the same officers to serve with him. Bro. J. Maynard Case was chosen again as Superintendent of the Sunday School.

It is only a short time now until the General Conference will convene and we hope to see some of the readers of the Advocate here at that time. We pray that God's Spirit will be in our midst to guide and direct the work, that his will may be done in all things.

Ora B. Derry

## WEDDING BELLS

Miss Glenna McNaughton, daughter of Brother and Sister Glenn McNaughton of 1726 Utah Avenue, Flint, Michigan, was married Saturday, January 5, 1946, to Mr. Norman Baker, son of Mr. and Mrs. J. Baker of Lansing, Michigan.

Elder C. W. Morgan of the Church of Christ, read the double ring ceremony in the Methodist church in Marion, Michigan.

The bride entered the church on the arm of her father. She was beautifully dressed in white chiffon and lace. She carried a bouquet of gardenias and white roses.

Miss Mary McNaughton, sister of the bride was maid on honor, and the bride'smaids were Mrs. Donna Cunningham (sister of the groom), Miss Margaret VanTiffian, Mrs. Beatrice Robins, and Miss Delilah Hartzog (cousin of the bride). The ring bearer was little Janice Yarhouse, a cousin of the bride.

The groomsmen were William Robins of Flint, and Stanley Cunningham, Lavern Stetzer of Durand, Kenneth Hartzog of Flint, and Jesse Dague of Marion, acted as ushers.

Mrs. Betty Morgan sang "O Promise Me," and "I Love You Truly." Mrs. Chas. Austin of Marion presided at the piano.

Mrs. Orian Fiscus of Lansing was Mistress of Ceremonies at a wedding dinner served at the farm home of the bride's grandparents, Mr. and Mrs. Edwin McNaughton. A reception followed at 8 o'clock P. M., at the Middle Branch Town Hall, for two hundred guests. On the long table a five tiered wedding cake was topped with a miniature bride and groom. Mrs. Orian Fiscus served, assisted by Mrs. Naughton, Mrs. Chris Roose, Mrs. Jessie Yarhouse, Mrs. Bernice Hartzog, and Mrs. Jennie Carmack.

The wedded couple received many beautiful and useful gifts. They left at once for Flint, Michigan.

Mrs. Baker was a graduate of the class of 1942, Marion High School and also of the Baker University at Flint. Mr. Baker was also a graduate of the same class of 1942, and entered the service where he served in the South Pacific for nearly three years, being discharged in December, 1945. They will make their home at 217 Homer St., Lansing, Michigan, where they will have employment.

The Advocate extends to the happy young folks the best of good wishes for a long and happy life together under God's blessings.

## OBITUARY

David Nicholas Denham, ten day old son of Lieut. and Mrs. Nicholas F. Denham passed away at the Naval Hospital, Pensacola, Florida, on January 24, 1946. Graveside services were held on January 25, and he was laid to rest in beautiful Fort Barrancas National Cemetery at Pensacola.

Besides his parents, he is survived by grandparents, Mr. and Mrs. Chas. N. Denham, and Mr. and Mrs. A. S. Pfefer, all of Independence, Mo.