

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

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Number 8

The Worker's Prayer



Lord let my work contribute to Thy plan.
My labor serve Thee and my fellow man;
May I unite with Thee in heart and mind
And in Thy love all compensation find.
Be Thou the mediator of my cause.
I rest secure in Thine unfailling laws
And know no want; I feel no empty need;
I have no hunger that Thou canst not feed.
Be this my goal; a perfect work expressed,
Each task completed at my present best.
May I each day a clearer vision see
Of Thy great purpose now expressed through me.
O Master Workman of mankind, I pray
That I may work Thy perfect will today.
My thoughts my tools, my life the finished scroll,
Thy love the Master touch that gilds the whole.

Anonymous.

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ZION'S ADVOCATE

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Headquarters on the Temple Lot, Independence, Missouri

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Editorial

"FOR THE WISDOM OF THEIR WISE MEN SHALL PERISH"

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He hath no understanding." Isaiah 29:15, 16.

The above text is generally accepted by all peoples of the restoration movement as a proof text indicative of the manner and times of the inception of the great latter day movement.

This being a fact, it might be well to reexamine it analytically—especially that part which seems to describe quite specifically the trends of thought that would be in evidence during the period of world's history in which the whole of this prophecy should be fulfilled.

"The wisdom of THEIR wise men shall perish." Whose "wise" men are here indicated? Evidently the wise men who would be directing the affairs of the world during that period. True, this has been used by restoration preachers as referring particularly to the religiously wise men—the leaders in the various sects of so called Christianity. True, in large measure, this may furnish reasons for the need of a restoration of the gospel as the means of salvation, but we also feel that the field in which it may be applied is limitless. Speaking of this time, or the time of the coming forth of the latter day evangel, we have this in latter day revelation, "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called unto my servant Joseph, and spake unto him from heaven, and gave him commandments, etc." This lifts the matter up and away from the mere idea of religious delinquency, and makes it general. The "ca-

lamity" was to be upon the inhabitants of the world, or ALL mankind.

In a recent issue of the official organ of one of our sister restoration groups, the editorial there deploras the tendency on the part of restoration ministers through the years, in thus calling attention to the facts of evident calamity, and calls such ministers "false phophets" because they reason that to warn of the present evils will be discouraging to the young people who are trying to complacently provide for the future in the building of homes and other activities common to human anticipations and progressive labors. That to predict the near approach of the end of time is folly because the things now transpiring are no new things, but have always been as they are now, and doubtless will be for all time. This is the first time we have ever heard such reasoning from latter day saint ministers. It has, however, always been the alibi resorted to by the sectarian ministry when the restoration ministry have undertaken to cry the warning voice anent the obvious fulfilment of prophecy as evidenced in the history the peoples of the world have been making in the last hundred years.

However, this article is not so much designed to criticize what views others may have, even of those who profess to accept the restored angel's message, although we have always felt that one of the primary objectives in sending the angel to earth was that such warning should be proclaimed. We will notice this phase of the matter later. Just now we would like to notice some of the evidence of the fact that, the "wisdom of **their** wise men shall perish."

We scan the pages of the secular press daily, and we note the increasing state of confusion existing among the leaders of the world, national and international. We see the wisdom of their wise men perishing daily. Plans and counterplans failing daily. Councils, national and international, meeting and failing to reach solutions, and breaking up in discord. The boast that we were going to bring to the nations of the world, "the American way of life," when our own society is so shot through with anarchy, discontent, strikes, and everything but an intelligent demonstration of peaceful human relations, certainly indicates that the war was futile as a means of bringing true civilization to the peoples of the world, in spite of the claims of our war lords, and internationalists. The understanding of the prudent men certainly is hid. Whoever undertakes to call attention to these facts is generally castigated and called a traitor to his country.

In speaking of these conditions some years ago, Colonel E. M. House in Liberty Magazine has this to say, "It is footless to say that this or that cannot happen. Anything may happen in times like these. The minds of our people are in a ferment, and things which we would have declared impossible a few years ago are in actual process of coming about. One of the causes of unrest is the almost complete lack of confidence in our political and financial leaders. It is an unfortunate state of affairs, but unhappily it is one that actually exists. And there is good reason for this. The theories and the predictions that have been made and the advice that has been given seem incredible in the light of subsequent events. In consequence, there are

but few political and financial anchorage spots left. So wrong have been our leaders, self appointed and selected, that the man in the street feels as competent as anyone to advise on all measures, . . . He also feels that his suggestion regarding what is necessary to bring about a recovery is as worthy of consideration as anyone's." Evidently Col. House was endowed with prophetic insight, or were the trends of his day so obvious that it needed no prophetic vision to analyze it?

In the Reader's Digest for July, 1946, in an article by William Hard, and Andre Visson, entitled, "Let's Get Off the Road to War," the position taken by most of us of the ministry of the restoration is fully vindicated. We can fearlessly reiterate our use of the warnings so much a part of our message to the world of today and found among others in 2 Timothy 3:1-7, which reads, "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, etc."

Perilous times truly are here, with starvation stalking the nations of the earth because of the necessities of life having been destroyed by war, we see that the wisdom of the self denoted "wise," men has perished, and that "prudent" men with understanding are now seeking to uncover their hidden wealth of understandings and intelligent conclusions. So we quote, "The United States suggests no way of stopping the United Nations from becoming 51 expanding arsenals of alleged defense and of potential aggression. . . . Certainly we are showing no American originality. We are simply saying ditto to the old Roman maxim "Sic vis pacem, para bellum"—"If you wish peace, prepare for war." With the help of that maxim, the Romans managed to be at war almost continuously for hundreds of years. We do not try to get the 51 members of the U. N., to climb out of that old rut together. We simply join them in it. We plan an army of unprecedented strength—and universal military training for it. We plan a navy 50 per cent larger than the combined navies of Britain, France and the Soviet Union. We plan the greatest air force in the world. We are manufacturing larger and more fiendish atomic bombs, and bigger and better jet-propelled and rocket propelled monsters of distant destruction.

And finally, we propose to compete to the finish with Britain and the Soviet Union—and have already begun to do so—in demanding far away bases; in pressuring foreign countries into being "friendly governments;" in sending "military missions" to these "friendly governments" to promote and spread the art of war; and in maintaining an Intelligence Service to employ spies to go into all foreign countries to get military and economic information by any required means, legal or illegal.

Is this what our America was born for? Just to be one more great power with the same old manners and morals? Is this the "internationalism" that was to change our old "isolationism" into something newly noble and lofty?" (end of quotation, B. C. F.)

These authors then present their views as to HOW to get off the road to war, and it is simply that we cease to put military bases in the Aleutians as against the Russian Kuriles. That each of the other big four

nations do likewise with expansion of military outposts as against each other, and they reason that by this means and this means alone, can we expect to continue with each other as "friendly governments." We recommend the reading of this entire article in the Reader's Digest. It is highly American in all of its recommendations.

We now revert to the statement concerning the position now taken even by some of our restoration contemporaries, that it is discouraging to our young people to continue to cry the warning voice anent the present conditions. We heard a minister of another faith give some statistics relative to the increase in juvenile delinquency in our country, and he showed that our own standards of living, the present, "American Way of Life" if you please, that we so loudly boast of, with the urge to war, to revenge, to hate, and that which fills the current press as being our obligations, national and international, is almost alone the cause for this wave of juvenile delinquency. He showed that the age range of these juvenile delinquents was from seven to seventeen, and that in many communities, the law enforcement powers are turning their attention to the parents rather than to the juveniles, as being the real offenders. Very well, what then are, and have been, the social and moral standards of our citizenry? Has this glorious (?) war that was to save democracy, and the American way of life, as so loudly boasted by our mock patriots, given us one single standard that should act as a guide to right conduct on the part of our young? The dark picture of a starving world, is not one to be set aside by any "hush, hush," campaign on our part, nor by trying to deceive our young people by the idea that we mustn't "scare them," or we will discourage them so they won't be progressive in their activities. Be not deceived, OUR young people are NOT deceived. They are perhaps better prepared, especially those of them who have seen this old world through the eyes of war and combat, to analyze the situation than those of us who might desire to pacify by the cajolery of a soothing syrup statement, that "all's well in Zion, behold Zion prospereth, etc." We know the rest of this text from the Book of Mormon. And in this connection, truly the selfimposed idea of being "wise" will fit our text, "The wisdom of their wise men shall perish."

Added to this, in a purported revelation given to this same sister church, at the recent general conference, and designed to effect a reorganization of their quorums and of general instruction to the church, we find this warning to the church and the world in general, highly emphasized, and in which we can very heartily concur. (See revelation to Elbert Smith, in Saints Herald, April 27th, 1946).

Finally, what is true wisdom? In 2 Nephi 6:58, 61, we read, O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; Wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish. But to be learned is good, if they hearken unto the counsels of God."

Again; "and the wise and the learned, and they

that are rich, who are puffed up because of their learning, and their wisdom, and their riches; yea, they are they, whom he despiseth. And save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them. But the things of the wise and the prudent, shall be hid from them forever; yea, that happiness which is prepared for the saints." 2 Nephi 6:83, 85.

Surely the Church of Christ should be in the van guard of those who set an example to the world in true spiritual wisdom.

B. C. FLINT.

CORRECTIONS

In our editorial in the July number of the Advocate, there appears a number of typographical errors.

On page 102, first column, third paragraph and fourth line from the close of the paragraph, occurs this statement, "Incidentally, we may mark, that viewing, etc." This statement should be, "Incidentally, we may 'remark,' etc."

In the extract from the Kansas City Times, for Tuesday, February 12, 1946 giving a part of Lincoln's speech before the Young Men's Lyceum in Springfield Illinois, the date of that speech is given as January 27, 1838. We think this must be meant for "1858" rather than "1838," because Abraham Lincoln was hardly in public life in 1838. However, this is given just as it was published in the Times.

Then on page 103, third paragraph, and about the middle of the paragraph occurs this statement, "in these insensate measures called wars." This should be made to read, "in these insensate 'massacres' called wars, etc.

THE EDITOR.

LETTERS

Ontario, California, July 19, 1946.

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

Dear Editor:

Just a few lines for the Advocate, as we are very much isolated from our church membership, but we still have faith in the Gospel of Salvation, and hope that some time we may be blessed with the spread of our faith around this part of the earth where it is needed so much.

On June 30th, we journeyed to Wilmar, California, which is about thirty miles and had a meeting at Sister Salter's home. A few saints met and there we enjoyed the good spirit together. Brother and Sister James E. Yates were also present and Brother Yates had charge of the meetings. We had sacrament services in which we feel that we were all blessed. This service was followed by a preaching service in which Brother Yates was the speaker, and in this we enjoyed the good word of God.

Then came lunch which was served by the sisters outside in the shade of a nice tree, and so spent a happy day together.

As ever your brother in the faith,

FRED DAIKEN

222 South San Antonio Ave.,
Ontario, California.

Wilmar, Calif., July 1, 1946.

Following our blessed Church of Christ services here in Wilmar, California on Sunday, June 30th, I went in the evening and attended a meeting conducted by our brethren, the Elders of the Church of Jesus Christ (L. D. S.) whose headquarters are in Utah.

After having recently heard testimony concerning the experience of Brother and Sister Wahley, of San Diego, (He is the present pastor of the Reorganized Church there) relating miraculous instances where, as indicated in the Book of Mormon, certain three Nephites were to "tarry" and not taste death, but were to minister till the Lord returns—instances which indicate that those three are now rendering such service—imagine my surprise at the following:

After we had heard our Elder Fred Daiken's testimony in our morning sacrament service at Wilmar, relating the experience of himself and Sister Daiken, when a marvelous message was delivered as by a man having divine and miraculous power, I was indeed rather startled to hear a similar testimony in the other meeting, and upon that same day.

Three Singular Testimonies

First, the testimony by Elder Wahley and Sister Wahley, of the Reorganized Church.

Second, the testimony of Elder Fred Daiken and Sister Daiken, of the Church of Christ.

Third, the testimony of the Elders of the Utah Church.

All three testimonies delivered without previous knowledge that the others were receiving miraculous ministrations from a **similar source** and in a **similar manner**, and all three impressed with the thought that the marvelous ministrations are being supplied to humble souls in need, by such as the Three Nephites who were to "**Tarry**," and not die, and who were to minister as God shall direct them.

Is it not time that the people of this Great Latter Day Restoration of the Gospel should be a little more charitable toward each other; a little less critical to contend and dispute with each other? And in the consideration, each of his own sins, should we not all be a little more tolerant toward some brother whom we may consider to be in error? The writer of this little letter believes so.

To the Three Who Were to Tarry

Jesus said unto them:

"Ye shall never taste death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven. . . . It came to pass that they did minister upon the face of the earth.—Book of Nephi 13:18-28. Authorized Edition, pp. 676-677.

Seen by Moroni and His Father.

There are none that do know the true God, save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land, no man knoweth.

JAMES E. YATES

ANNOUNCEMENT

By action of the Spring Conference of the Church of Christ, Temple Lot (Zion's Advocate for May, 1946, Page 70, Col. 1) it has been ordered thus:

1. A Special Conference to be designated as a Constitutional Convention be held beginning October 6, 1946 to consider the delayed report of the Committee created by the Spring Conference of 1943 to draft a document in the nature of a constitution, outlining the functions of the various offices, doctrines and so forth of the Church of Christ.
2. That due notice be hereby given the delegates, on the basis of **one** for each **six** members in good standing in the Church, who are appointed by the local Churches and scattered members. Such members to convene in that convention for the purpose of ratifying the document offered by the above Committee.
3. That after this convention has acted upon said report, that the report be sent out to a referendum vote of the whole church in harmony with the referendum rules of the Church.

Judging from the above, it is almost needless to say that the result of this said Convention can be one of the most constructive or one of the most ill advised moves that the little Church of Christ has taken in years. Lest we attempt to stand in our strength, let us all pray for the divine intervention of our Father in Heaven to guide and direct this convention.

Notice that the provision has stated that there shall be **one** delegate for each **six** members in good standing in the Church. In order that scattered members (those not registered with any local branch of the Church of Christ) might be represented, we urge that they contact the nearest branch of the Church of Christ and let that branch know that they wish to be numbered with them for the sake of selecting delegates. Then at a reasonable time before October 6, 1946, each local should hold a business meeting to select their delegates to represent them at Independence. The Church of Christ has little more than a bowing acquaintance with the delegate system. Therefore, among the several suggestions regarding instances where the registered membership of a local does not come out in even sixes, we recommend that the following be used, as being the most equitable, fair and simple:

- 1 delegate for the first **6** members.
- 2 delegates for membership from 10 thru **12** to 15.
- 3 delegates for membership from 16 thru **18** to 21.
- 4 delegates for membership from 22 thru **24** to 27.
- 5 delegates for membership from 28 thru **30** to 33.
- 6 delegates for membership from 34 thru **36** to 39.
- 7 delegates for membership from 40 thru **42** to 45.

And so forth.

Thus the dividing lines are 6, 12, 18, 24, 30, etc., but where there is one member over the halfway mark between dividing points (or four members who would be otherwise unrepresented) an additional delegate is required.

No particular date is set by which the locals must choose their delegates, but it seems wisdom to do so as early as possible so that these delegates can make their plans. It is almost needless to state that great care and

prayer be used in selecting delegates. Rather than on a basis of family ties or personal friendship, the delegate should be chosen for spirituality and levelheadedness. Above all, choose a delegate who can and will make the long trip to Independence. Delegates need not be of the ministry, nor be men as long as they are in god standing in the Church. The branch sending a delegate may also issue him or her instructions as to how they should vote in the consideration of certain features of the committee's report which they may feel to support or oppose. It is also understood that it is not good form for a delegate to re-assign his or her voting power to another without the consent of his or her branch.

Also it will be well to note that though this is to be a delegate conference, regular members of the Church are not to be barred from the meetings. They may likewise participate in the discussion of measures or proposals. Voting is reserved for the delegates.

Other matters assigned to this Convention by former conferences is the approval of the minutes of the last four sessions of the Spring Conference of 1946. Persons particularly interested in these minutes should refer to these minutes as published in the May Advocate for 1946 and have their remarks all arranged for presentation. The Sunday School Convention, held at the end of the Spring Conference, has also assigned the presentation and approval of their report to this Fall Conference.

Those wishing a place to stay are requested to get in touch with Brother and Sister W. B. Davis and Sister L. P. Sheldon who now compose the Reception Committee. Write them in care of Post Office Box No. 472, Independence, Missouri. Early arrangements may determine whether you sleep on a nice soft bed or on an army type cot. So let us be considerate of the Reception Committee by being prompt and early.

Respectfully,

FOREST E. MALEY,

General Church Secretary.

INDEPENDENCE NEWS

July seems to be a month for vacations and several of our people here have been enjoying a much needed rest.

Brother and Sister K. J. Smith and children went to Ava, Mo., to spend the 4th of July with the A. M. Smith family.

Sister Orlea Derry had her vacation the first of the month and part of it was spent in Chicago.

Brother Leslie Case and wife are spending ten days down in the Ozarks at the Harvey Bell home in Ava, Mo. Miss Edith Bell went with them to spend her vacation with the home folks too.

Brother and Sister J. Maynard Case and Mary Emma are visiting for a week with Sister Case's relatives in and around Cameron, Mo.

Brother and Sister A. A. Yates and family spent the week end at Gravois City, Mo., visiting their daughter and family. They brought their grandson, Billy Norris, back with them for a visit here.

Miss Myrle Lee Smith of Ava, Mo., is visiting relatives and friends here for a few days, before she takes up her work of teaching school again this fall.

(Continued on Page 123)

The Standard Bearers

To the general Y. P. C. L. of the Church of Christ:

Most of you undoubtedly remember the paper which our organization undertook to publish and support some few years ago, entitled, "Standard Bearers." As I recall, it came unto being with the enthusiasm and fire of ambition which is often the case where a new venture is begun among young folk. However, the effort was comparatively short-lived. Due to lack of material and an apparent dwindling of interest (and perhaps other reasons), the editor of the paper was forced to either let it "die" or turn it over to the editor of the Advocate to provide material for its continuation. This latter course was chosen, which I believe was wise, under the circumstances, and that condition has existed for some time. However, the Advocate's editor feels, and rightly so, that the editorial staff should be relieved of this burden and it's weight placed again upon the shoulders of those chosen by the Y. P. C. L. or, that this department should be removed from the pages of the Advocate to give place to other matter. Now, I know that the editor would heartily welcome contributions to this space, not only because of his interest in us, but because of a need for material to fill the pages of the Advocate. He has been criticized for occupying too much space in the paper, but what else is to be done under the circumstances? So much for this.

Now that the war is over, and most of us who might have supported the Y. P. C. L. paper are home again, we are calling upon **you, all of you**, to show a renewed interest in our association by contributing good straight-forward articles, letters, poems, etc., for our enjoyment. I propose that this be done, if you desire, until our next conference, and then, if our interest is unabated, to decide upon the future of our little paper.

We are bringing these thoughts to your attention not alone for the already expressed reasons, but also as a beginning step, if you please, in the direction of greater activity by the young people of the Church of Christ. When I say "greater activity," I do not mean to infer that we should endeavor to "take over" the church, as it were, but that we, by concerning ourselves more and more with the spiritual welfare of the church, should seek to magnify our calling through Christ to the glory of our Father in Heaven.

It is not my purpose to counsel you to any great extent at this time, but I feel that it is necessary that we become aware of our responsibilities as growing members of the body of Christ. Let us hold up our "light" proudly for all to see—contributing our "mite" to the Young People's department of the Advocate can be one effort. More especially, we would enjoin upon you to "walk in the light as He is in the light," in all that this thought implies.

Sincerely,

WILLIAM A. SHELDON.

NOW OR NEVER

Is there a City we may call **Your Town**,
In the dull and common NOW?—
Where scarce there seems a worthy need
For a heroic act, or vow?
Was there a City known in **Olden Time**,
In the far and distant past
Where the glamor of her majesty,
Our fancy'd say would last?

There were noble deeds and valiant folk
In that far-off **Olden Time**:—
How fortunate were they who dwelt
In an Era so sublime.
There living issues filled the days,
There Mighty Deeds were Wrought,—
There laden hours with joyous showers
Of blessedness were fraught.

How Grand, to have been a Joseph of old,
I thought while in this muse!—
To be sold in Egyptian Bondage,
A Holy life to choose.
How fine, to have been a Daniel-man,
Serene in a Lion's Den;—
What common ways the now-a-days,—
What glory-times were then!

How sweet to have been a Bible-Ruth,
A gleaner of the sheaves,
To leave a pure sweet life of truth
Inscribed upon Sacred leaves
What Holy thrill, our lives to fill,
To have dwelt in Gallilee;
To have heard the choice in loving voice:
"Come thou, and Follow Me."

But what renoun in our old town,
In the Common-place Today,—
Where the Golden-time of the Olden-time
Seems Oh, **so far away**?
These trooping muses filled my soul
With **worse than emptiness**,
Robbers they, of Brigand sway,—
They come with naught to bless!

Begone! Such trooping Muses these,
Deceivers they,—every one!
There was no greater day than now
Since mankind saw the sun!
Old Yesterday has passed away,—
Tomorrow for us, **is not sure**,—
Now, is the time for deeds sublime,
Make Them to Endure!

All other men's accomplishments
Can never despoil the true,
Our time is rife, for a living life,—
This, is the time for you.
Let the Ancient year then disappear,
With the Living Day it can not mix;
And the time to **DO**, we say to **YOU**,
Is Nineteen Hundred Forty-Six!

So, it is **Your Town**, see, not Gallilee,
 By test is Best, while you are in it,—
 And the Timely Notch, by the tick of the watch
Is Just This Passing Minute!
 For it is by the Dial of Time and Trial
 Worthy men from Foibles severe;—
 To Win our Way, in the Dying Day,
 We Do So, — NOW, OR NEVER!
 —James E. Yates.

**STATEMENT BY ELDER JAMES EVANS,
 ASSOCIATE MISSIONARY IN CHARGE
 OF THE EUROPEAN MISSION**

1 Waunganol St. Caerphilly, Wales.

Having received the Advocate this morning, July 8, 1946, I hasten to reply to the accusations made against Brother B. C. Flint, about the liberties taken with the ballot forms. I investigated this matter after receiving via the Advocate the number of names recorded against R. B. Trowbridge and found that John Jenkins had filled the forms without the consent of the officials and membership of the branches. I have witnesses to this fact. I did not vote because the idea is in conflict with the Articles of Faith recorded in the Book of Commandments which says: "The elders of the church should meet together to do church business. Whatever they decide should be decisive. See Chapter 24, verse 43. Now the letter from Elder Charles Farrage. I understand the bias manifested by this brother. He was baptized prior to Brother Flint's visit to Wales, and also ordained by John Jenkins before he (Farrage) had a chance to learn the doctrine of the Church of Christ. The result was soon apparent. He was kicking against the pricks, and Brother Flint had to pull him up, but he stood defiant, therefore was silenced.

His case was brought forward at Gilfach Goch. I was appointed judge of the case. Correspondence was read after which I found him guilty of insubordination to the rules of the Church of Christ.

The accusation that the members here in Wales were against Brother Flint is not true.

Now for the question of isolation. The war is over. What about the brotherhood of nations? Where is it? Is it found in the peace conference held at San Francisco, London or France? No! There is not a grain of it. There are eastern and western blocs, and preparations for another war are everywhere in evidence. The strife and crime, black markets, etc., are a direct witness against the idea of brotherhood.

Where shall the saints flee for refuge? The answer is ZION. God has revealed to us that the day is coming when all nations will be at war one with the other, and he that will not take his sword to fight must flee to ZION. But if America is also at war, where shall the people of God flee? "Come out of her my people that ye be not partakers of her plagues." Why? Is it because of the brotherhood of nations? No, it is because the sins of the nations have ascended to heaven.

Now America must be a place of safety, a nation at peace, otherwise ZION is fiction. To have these conditions she MUST denounce war, or, in other words, be neutral.

(Signed) JAMES EVANS,

In charge of the British Isles
 Associated with Elder B. C. Flint.

(Please publish in full in the Advocate)

Editor's Notice:

We had hoped to avoid further mention of the controversy in the Advocate introduced by Elder C. L. Wheaton, in this article in the June number of the Advocate, but since one statement therein misrepresented a whole mission, we do not feel justified in denying them a hearing, especially since they are so far removed by distance that they find difficulty in contacting the general church.

Furthermore we wish it distinctly understood that we have in no way undertaken to contact that part of our field, since the last conference, desiring that they, like all other fields, might have perfect freedom in their voting.

B. C. FLINT.

INDEPENDENCE NEWS

(Continued From Page 121)

Sister Mildred Hooker had the pleasure of entertaining her brother, Brother Moore of Weeping Water, Nebr., and her little daughter, Alice Faun, who is staying with her aunt in Omaha, Nebr., for a few days.

Our assistant editors of the Advocate have been all smiles lately. Brother Vincent Yates and wife of Frisco, Mo., have a baby daughter and it's "Joe's" first granddaughter. Joe says she is the sweetest little girl you ever saw. Now I don't think "Billy" will agree with him, for, Brother and Sister William Sheldon are the proud parents of a baby daughter, Darl Jean, by name. So it's hard to say who's smile is the broadest. Then there is another one who has joined this smiling group. Brother Robert Case and wife also have a fine young daughter. Robert is the son of our Sunday school superintendent, Brother J. Maynard Case, who will disagree with Joe too, for this young lady is Brother Case's first and only grandchild.

Sister Clyde Babcock and daughter of Black River Falls, Wis., came for a visit with Brother and Sister William Sheldon and to get acquainted with the new granddaughter.

On the 4th of July, the Sunday School and Church people had a very fine picnic. Ice cream and lemonade was furnished everyone, and all came with well filled baskets, so, the picnic dinner proved one of the main attractions of the day. We were pleased to have Brother and Sister John Sweem of Hamilton, Mo., with us that day, too.

Brother Maley of Mt. Ayr, Iowa has spent the last two sacrament Sundays with us here in Independence. I'm sure he felt richly repaid for the effort he made in coming, at least to our last Sacrament service, which was one of the finest services of its kind we have had for many and many a day. Our pastor, Brother Anderson, made the remark that, "This is only a taste of the out-pouring of God's Holy Spirit we could enjoy, if we would only live for it."

During the past month, Brother Anderson, our pastor, has been the speaker and some of the younger men of the priesthood, Brother Joseph Yates, Roland Sprague, K. J. Smith, Ernie Premo and Albert Cooper have also occupied the pulpit; giving us much food for thought. We have enjoyed the efforts our young brothers have put forth.

ORA B. DERRY.

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.

THE GOSPEL OF THE RESTORATION OF LATTER DAYS, IN HARMONY WITH THAT WHICH CHRIST TAUGHT

Sermon by Elder Charles Derry

In the 8th chapter of Isaiah and 30th verse, we read these words: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." I do not know whether there was any subject proposed for our brother to speak upon during this morning hour, but this is the only subject that my mind can settle upon, viz: the question, "Is the gospel as taught by the Church of Christ, in harmony with the gospel as taught by Christ?" We have had, in different sermons during these meetings, the various churches arraigned and their doctrines have been examined; this morning we propose to arraign the Latter Day Saints and examine their doctrines and endeavor to ascertain if the doctrines they teach are in harmony with the doctrine which Christ taught and which his apostles taught. The language of the text will apply with as great force to the Church of Christ as it will to any other people under heaven, and if the doctrine of that church does not come up to the standard, then it must be declared faulty, not of God, no matter what our pretensions may be, no matter how sincere we may be, no matter what sacrifice we have made. If our doctrines do not come up to the standard which we believe God has given, then the church of which I am a member, and in whose interests these meetings are held, is a failure, is false, and consequently cannot benefit the children of men. In order to test this matter, it will be well, briefly to examine the teachings of the Lord Jesus Christ. In doing so we shall not refer to a great multitude of passages of Scripture. We will suppose that this audience is acquainted (if they are not, they should be) with the teachings of the Lord Jesus Christ. We understand from his teachings that his great mission to earth was to represent God, the great Eternal, the Infinite Father, and to so represent him that men, the creatures of God, may be led to believe in him, may be led to honor him, led to adore him, and serve him with all the power of their being. Hence the burden of his teaching was, faith in his great Father, God, whom he declares sent him into the world to speak his word, to declare his will and to manifest his love unto the children of men. I need not produce a single passage of Scripture to lead you to believe this, but I ask: Does the Church of Christ teach this? Is this a part of their doctrine, that Christ came into the world to represent God and to point mankind unto God as the great Father of the universe, in whose hand is every good, and whose hands are willing to bestow every good upon the creatures whom he has made. It will be of little use for me to refer to

the Bible to prove that Latter Day Saints do. You will say that is your book, that you believe that, that is not new with the Latter Day Saints, hence we shall be under the necessity, this morning, of quoting from some of those works that the Latter Day Saints declare as standard with them in connection with the Bible, and for this purpose we will read. We want to be judged by the record we are making, and the doctrine we are teaching. I read in section seventeen, of the book we call the Book of Doctrine and Covenants, which we claim contains revelations from God as given in these last days for the guidance of the children of men, especially for the guidance of his church and we read thus:

"The rise of the Church of Christ in these last days, being one thousand, eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established, agreeably to the laws of our country, by the will and commandments of God, in the fourth month and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery who was also called of God as apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ, to whom be all the glory both now and forever, Amen.

"After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting and humbling himself, sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, providing to the world that the Holy Scriptures are true. (That is, this record, called the Holy Bible, the Scriptures, is true), And that God does inspire men and call them to his holy work in this age and generation as well as in generations of old, thereby showing that he is the same God yesterday, today and forever. Amen.

"Therefore having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their

hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it. And we, the elders of the church, have heard and bear witness to the words of the Glorious Majesty on high, to whom be glory forever and ever. Amen.

"By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God; the framer of heaven and earth and all things which are in them, and that he created man, male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. But by the transgression of those holy laws, man became sensual and devilish and became fallen man.

"Wherefore the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him, he suffered temptations but gave no heed unto them; he was crucified, died and rose again the third day, and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end should be saved, not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost which beareth record of the Father and of the Son, which Father, Son and Holy Ghost are one God, infinite and eternal, without end. Amen."

There is the ground work of the faith of the Church of Christ; is it not in harmony with the teaching of Jesus Christ? Is it not in harmony with the representation of the great God as he gave it? Most emphatically it is. All men who are believers in Christ and his teaching must acknowledge that this foundation is the foundation which the Son of God himself laid and which the apostle says no other man can lay. He laid that foundation for the faith of the world, for the salvation of the world for the exaltation of mankind, and this is the foundation upon which we find this Church of Christ building; so far we find them in harmony with the gospel and with the presentation of the Lord Jesus Christ.

Christ taught the necessity of this faith in God; that without faith no man can see the Lord, without faith no salvation can come unto the children of men. Does the Church of Christ teach this principle? They do, most emphatically. I thank God that while I review the faith of the Latter Day Saints and compare it with that which God has revealed through his Son Jesus Christ, I have been able to testify that all through the years of my acquaintance with this work that they have taught the same doctrine, the same faith, represented the same God as the Father of all, the same Jesus Christ as the Son of God and the Savior of the world, and that

through faith in him alone, salvation came unto the children of men.

Christ taught the doctrine of repentance. It is said of him that he preached the gospel of repentance unto the sons and daughters of men. He preached the gospel of the kingdom of God. There are some who tell us that there never was a gospel sermon preached until the day of Pentecost, but if so the record before me is a false one, for that record declares emphatically, and in various places, that Jesus Christ did preach the gospel of repentance. Do you know of any other gospel that he did preach than the gospel of the kingdom of God? And the Son of God himself declares, as written in Luke and prophesied of before by Isaiah: "The Spirit of the Lord God is upon me, for he hath anointed me to preach the gospel, to open the prison doors to them who are bound, to proclaim liberty unto the captives." Ah, then we find Jesus Christ preached the gospel of the kingdom, the gospel of repentance. Do the Latter Day Saints preach that gospel? We have read to you the foundation upon which they are building; this faith and this repentance is taught unto all the children of men, and that this church is enjoined, that it is their duty, the burden laid upon them, to teach this doctrine of repentance unto all mankind; that unless mankind believe in God and repent of their sins, that is, forsake the same, into the presence of God they cannot come.

We shall not dwell longer upon the principle of repentance to prove that Christ preached it. You all acknowledge this without further argument upon the matter. He taught also the birth of water, or baptism; he taught the new birth. When we find Nicodemus coming to him by night and accosting him in language like this: "Rabbi, we know that thou art a teacher sent from God, for no man can do the miracles that thou doest except God be with him." This argues that there was a pupil there; that it was necessary to instruct him and he began his work of instruction, and what was his language to him? What was his instruction? "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." Ah, what a strange declaration this was to make to a man advanced in years, a ruler of the Jews, that a man must be born again. Mark the emphatic language in which it is uttered. "Verily, verily I say unto thee." Who is saying it? The Son of God; that being whom Nicodemus has already acknowledged must have been sent of God. "I," by the authority which God has given me. "I," by the authority with which my Father has clothed me, "say unto thee, Except a man be born again, he cannot see the kingdom of God." Here then was the new birth taught. What was this new birth? This man is waiting to learn and he is anxious to know. He asks the question, "How can a man be born again when he is old, can he enter the second time into his mother's womb and be born?" Here is a plain straightforward question, and will there be a plain straightforward answer given? We listen: "Verily, verily I say unto thee (the same emphatic language, the same emphatic preface to the answer), Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." That was the teaching of Jesus Christ. I need not ask you, this morning, if it was true, but I ask, does the Church of Christ teach that doctrine? Are they thus far in harmony with the teachings of the

Son of God? We find they are in harmony as far as faith in God is concerned, as far as repentance is concerned. Are they equally so with respect to this teaching of the new birth? This being born of water and of the Spirit. Are they in harmony with that? Yes, this audience is ready to tell us with one voice that they have heard this declaration ringing out from the lips of the Latter Day Saint preachers all their lives wherever they have heard them. Very good, then they are in harmony with that teaching. Yes, but you don't understand that teaching, says one; that is not literal water that he was speaking of there, He was simply speaking of the Spirit. It is said by the historian when he is telling the woman of Samaria of the water of life he shall give her, he says, "This he spake of the Spirit;" and some take this and make it apply to this declaration of Christ about Nicodemus. Mark you, he is talking to another person when the writer says, "This spake he of the Spirit," and here we find that he is speaking of being born of water. Ah, but it is spiritual water; well, we will read it so then. "Verily, verily, I say unto thee, Except a man be born of spirit and of the Spirit he cannot enter into the kingdom of God." Does it read that way in the text? Would it harmonize with good sense in the text? Hardly. There isn't a man or a woman here that would say that would be in harmony, that that would be good sense. You will begin to ask, what kind of spirit are we to be born of, if there are two births of spirits, then we want to know what kind of spirits. Let me tell you friends, I don't know of but three kinds of spirits in the world. First, I shall speak of the spirit of man, second I shall refer to the spirit of the evil one, evil spirits; and lastly to the Spirit of the living God. Now, it is not enjoined here that we are to be born of the spirit of man, and again no man would entertain the idea for a moment that he was to be born of the spirit of man again, and surely it would not be enjoined upon us that we must be born of the spirit of devils; ah, no, that would make us devils indeed. What, then, are we to understand? Common sense tells us that when the words, "Except a man be born of water and of the Spirit," he means the literal water, he means the literal Spirit of the living God, or if you please, the real Spirit of the living God. You can put no other interpretation to this language and make it sense, and all the theologians and all the scholars that the world can call up cannot make it good sense in any other way. Jesus Christ taught that a man must be born of water and of the Spirit of God; let us see if this teaching is in harmony with his own practice. John is yonder baptizing in Jordan and while he is there administering, here comes a personage to him and demands the rite of baptism; demands that that rite shall be administered to him, and John feeling his unworthiness, for he is enabled by the Spirit of God to discern who he is, says, "I have need to be baptized of thee, and comest thou to me?" "Suffer it to be so now, John, for thus it becometh us to fulfill all righteousness," and he suffered him and Jesus, when he was baptized, went up straightway out of the water. Can you tell me how he went straightway up out of the water if he didn't go down into the water, and will you tell me for what purpose he should go down into the water? Would it be necessary to sprinkle a few drops upon his face or to pour a few drops upon his head

that he should go down into the water? Hardly that. What then? When Paul tells us we are buried with Christ in baptism, then we can understand what kind of a baptism it was that Jesus submitted to. Why, he went down into the water and came up out of the water, and we find that he submitted to this divine ordinance. The Son of God taking upon himself our condition, being made sin for us, it was necessary for him to be born of the water and of the Spirit of the living God. Necessary for him! I thought he was sinless; I thought he was without stain! He was, emphatically, but he must keep so, and he can only keep so by continuing in obedience to the commands of God; it isn't enough for him to have been obedient through all the eternal ages. He must be obedient now, and hence he says: "It becometh us to fulfill all righteousness;" every righteous word of God, every righteous rite of the Almighty.

Ah, when I use the word, "righteous word" and "righteous rite," I am simply using superfluous words. Every word and rite of God is righteous and a part of righteousness, and hence he says, "It becometh us to fulfill all righteousness," etc.

I look away yonder to Phillip on the desert, as he sees the chariot of the eunuch coming towards him, the Spirit of God tells him to go and meet with that chariot, and he finds this man reading, and he asks, "Understandest thou what thou readest?" The eunuch replied, "How can I except some man should guide me." Then he leaps into the chariot and begins to unfold to him about the crucified and risen Redeemer, and he preaches Christ unto him, and while preaching Christ he preached Christ's doctrine, Christ's word unto him, and baptism was one part of that word, or how would the eunuch have known it? He said, "See, here is water, what doth hinder me to be baptized?" "If thou believest with all thine heart thou mayest," and the chariot was stopped and they went down, both of them, into the water, says the holy word. Now, mark the language here, "They went down both of them," but the historian is not content with that declaration, he repeats again, "Both Philip and the eunuch went down into the water and Philip baptized him, and after they had come up out of the water, the Spirit of the Lord caught away Philip." Here, then, I find, when I compare this with Paul's declaration and with the fact of Jesus' coming up out of the water, that they went down into the water, were buried in baptism, and hence the apostle says, speaking of the church in his day, "We are buried with Christ in baptism." Ah, then here is something like a birth; when these bodies are buried beneath the liquid wave and come forth as the Son of God came forth, then they are born of water, and Jesus Christ set the example. Jesus Christ kept the divine word, he fulfilled this part of the righteousness of God, and in answer to that act of the Son of God, the heavens are opened and the Spirit of the living God descends in the form of a dove, and the voice of the Eternal rings out, "This is my beloved Son in whom I am well pleased." Well pleased? Yes. Why? Because he saw in that Son an obedient Son, one that was willing to fulfill all righteousness, that was not willing to shirk any duty however small and insignificant it might appear. He was not willing to shirk any of these duties which God had enjoined upon him. It became him to

fulfill all righteousness, he had taken upon himself our condition, he was born of water and then born of the Spirit of the living God, and then he could truly say, "The Spirit of the Lord God is upon me, for he hath anointed me to preach the gospel and to proclaim liberty unto them that are bound, to set the captive free," etc. It was the baptism of the Holy Spirit that had rested upon him and that qualified him for this great work that he had begun. You have heard the Latter Day Saints, and heard it from this stand time and again since we assembled here, this doctrine of baptism, and that, too, for the remission of sins. I shall not go through the whole Scriptures to prove that baptism was a Scriptural doctrine, I simply state that it was the doctrine of Christ as he taught it, as he practiced it. Does the Church of Christ believe and teach this same doctrine? If they do, what fault have you to find with them so far? Where is their inconsistency if they teach thus far? It isn't to be found so far as we have gone.

But listen still further. Jesus, after he had been crucified and had risen from the dead, calls his disciples around him to give unto them the last instruction that he shall give on the earth, to seal upon them that gift which he has promised, and when he has done this he says: "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Ah! were to teach all things whatsoever he had commanded them. Had he commanded them to teach this baptism? Oh, yes. "Go ye into all the world and teach all nations, baptize them in the name of the Father." Whose prerogative was it to baptize with water? These men whom God sent. Whose prerogative was it to baptize with the Holy Ghost? John shall tell the story. "I now baptize you with water unto repentance, but he that cometh after me is mightier than I, and he shall baptize you with the Holy Ghost and with fire." Ah, then it is the prerogative of the Son of God to give the baptism of the Holy Ghost as it was the prerogative of the Eternal Father to baptize him with the Holy Ghost. Angels could not have done it. Man could not have done it; neither can man today baptize with the Holy Ghost. They can only baptize with water and hence these Latter Day Saints baptize with water, burying just as Christ was buried, as Paul declared we are buried with Christ in baptism.

But we are to receive the gift of the Holy Ghost. This same Jesus promised that he would send the Holy Ghost, the Comforter, and that that Holy Ghost should be given unto them to guide them into all truth, and John says, "He shall baptize you with the Holy Ghost and with fire." We turn, if you please, to the 2d chapter of the Acts of the Apostles, and there we read that grand sermon delivered by Peter on the day of Pentecost, not the first gospel sermon, mark you, by any means. Christ has preached the gospel before this, his seventy and twelve had gone forth and preached many gospel sermons prior to this, but here the first after Christ's death and resurrection, the first gospel sermon is being preached, and while he is preaching that gospel sermon, the hearts of the vast multitude

are pricked to the center and they cry out, "Men and brethren, what shall we do?" And he answers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." I know a great many of our Christian friends tell us that this baptism, this gift of the Holy Ghost was confined to the people of that day; twas not promised to the people of this or any other day. But listen to what the apostle says: "The promise is unto you." What promise? "He shall baptize you with the Holy Ghost and with fire." What promise? "I will send you another Comforter, even the Spirit of Truth, whom the world cannot receive, and when he is come he will guide you into all truth," etc. "The promise is unto you and unto your children." Ah, unto their children—posterity, if you please. It does not say the children of that generation, but unto your children, reaching down throughout all time. He goes still further: "Unto you and to your children, and to all that are afar off," Now, friends, if the promise is supposed to be limited because of the language in the first part that we have reference to their children, what does this language mean when he says, "Unto all that are afar off?" How many are afar off? The whole world has gone astray. every man has become alien from God, from the kingdom of God. They are all afar off; they must be gathered in, brought in, and the promise is unto all that are afar off. Hence, to all the world, "even as many as the Lord our God shall call." How many shall he call? We now quote Mark: "Go ye into all the world and preach the gospel to every creature." Is the gospel the means by which they are called? Oh, yes, that is the means by which every man is called into the kingdom of God, by the preaching of the gospel of Jesus Christ. "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be damned." Now, friends, there are no "ifs" or "buts" about the matter; this is emphatically the language of the Son of God unto his disciples.

Here, then, we find that they were to receive the promise of the Holy Ghost, "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Then, friends, why limit that promise to that age of the world, when God has made no limit? If the Church of Christ when it came forth, had limited that promise or any other promise which God has made unto his unbelieving children, then I, for one, should have been forced to have said, "You are not of God; God has never sent you because you have contradicted his word, you deny his truth," but from the first time this doctrine sculted my ears—its a long time ago, nearly half a century—my heart was made glad with the repeating of the words of the Lord Jesus Christ, the preaching of the gospel of the Son of God. It was that gospel that led me into this country, into this church, that led me to be clothed upon with the armor of God, that I might go forth with the gospel sword in my hand and spend the life that God had given me for the promulgation of his

truth. It is that gospel that binds me here in your presence this morning and leads me to make the declaration of the same, and I have found that the gospel which the Latter Day Saints preach is none other than the gospel of the Son of God.

But there were other points in that gospel. When Jesus gave that gospel unto his disciples to preach, he said, "These signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick and they shall recover." Upon what conditions are these blessings to come? By just simply coming into the church and being called Latter Day Saints? Oh, no. By just simply being baptized and confirmed by the hands of the elders? Oh, no, not that alone. What then? "He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe." I find I have omitted one principle of the doctrine of Christ, one essential principle in connection with the gift of the Holy Ghost and I just want to step back a few moments and refer to it. The gift of the Holy Ghost was promised through Jesus Christ. He gave that promise unto his believing children. How is it to be received? If men cannot confer that Holy Ghost, if it is not the right and prerogative of man to baptize with the Holy Ghost, then how is it to be given? We said it was the prerogative of God. But now let us take the teaching or the practice of the apostles, and it is safe to conclude that as these men were inspired of God and taught of Jesus Christ, that he had taught unto them whatever they practiced; he had told them to practice what they preached, for he told them that they too were to observe all things whatsoever he had commanded them as well as teaching the rest of mankind to do it. We find them when the apostles were at Jerusalem, we are reading now from Acts 8. "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Now, what is the use of sending them? They have been baptized in water, they have been born of water. What is the use of sending for them? "They sent unto them Peter and John who when they were come down prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus Christ." And then when Peter and John laid their hands upon them, the Holy Ghost came upon them, and one Simon Magus that stood by, and was one of the professed converts, offered them money, saying, "Give me this power also that on whomsoever I may lay hands they may receive the gift of the Holy Ghost." He saw that through the laying on of hands and prayer, the Holy Ghost was given. Why did these men go through this ordinance if it was not their right to receive the Holy Ghost? Don't you remark that they prayed to God to give that? In the name of Jesus Christ, whose prerogative it was to give the baptism of the Holy Ghost, they prayed for them, and in answer to their prayers and the laying on of hands, the Holy Ghost came upon them and they were blessed of God.

In the nineteenth chapter of the Acts of the Apostles, we have another instance. Some persons had

gone through the form of immersion and they had supposed that they had been baptized by divine authority, but when Paul met with them he asked them, "Have you received the Holy Ghost since you believed?" "Why," said they, "we have not so much as heard whether there be any Holy Ghost." "Unto what then were you baptized?" "Unto John's baptism." Why, John verily baptized with the baptism of repentance, telling them to believe on him who should come after him, that is on Christ Jesus, and when they heard this, they were baptized then in the name of the Lord Jesus, and when Paul laid his hands upon them and prayed for them, then the Holy Ghost fell upon them and they spake in tongues and prophesied. Yes, that was the grand result. Who gave that testimony of the Holy Ghost? Did Paul? No, he did not. He simply prayed and laid his hands, according to the order of God, upon these men and they were made recipients of the Holy Ghost. They were baptized with the Holy Ghost. Now then, friends, this is the practice of the apostles and certainly they practiced what they preached and preached what they practiced. Does the Church of Christ teach and practice this same thing? Yes, you have seen it scores and hundreds of times. What! Does the Church of Christ preach that they can give the Holy Ghost? No, they do not, but they claim that God will hear their prayers and honor his own ordinance, his own authority which he has conferred upon them, and he will give the blessing which he has promised, and as they have been born of water, they shall also be born of the Spirit of the living God. Then comes the signs that we have referred to. What is the cause of these signs? If you will search the 12th chapter of Paul's first letter to the Corinthians, you will find there that they are the gifts of the Spirit of the living God. Now, friends, let us see whether God has made any such promises in these last days? The revelations which God has given to his people in these last days have commanded us to walk in the footsteps of our Lord Jesus Christ and to teach the doctrine as taught by him and his apostles, and he has promised unto them that do this, that they shall go forth and the blessings of God shall rest with them, and those who believe their teachings and obey the same, the same blessings shall be upon them. If Joseph Smith had come forth as the rest of the leaders of the sects of the age have come forth, and had told us that these blessings were confined to the ancient apostles and prophets, then your humble servant would at least, with the Bible in his hand, have been compelled to tell them that God had never sent them, for that Bible, which you want to send to all people, you want to put into the hands of every heathen man and woman in the whole world, that Bible tells me these signs shall follow them that believe; that Bible tells me that Jesus Christ, when he was crucified and put to death and rose again, ascended into heaven, and that he led captivity captive and gave gifts unto men, and these gifts were what he promised when he sent his apostles to preach the gospel and which you will find dwelt upon at large in the 12th chapter of the first letter of Paul to the Corinthians. The gifts of the gospel are there portrayed. Now, the Church of Christ teaches the possession of these same blessings; that God will give these blessings whenever we ask in obedience to his divine will.

What shall entitle us to them? we ask again. Simply coming into the church? No, but continuing in obedience unto every word that God has given or God shall give unto the children of men. By this language you understand that we believe that God will yet speak unto mankind; that his mouth is not closed. We do not believe that God has made the heavens as brass over our heads. If there has been any barrier placed between humanity and God, humanity has placed it there; God never has, God never did, God never will, but when humanity is willing to return to him, then he will tear aside that veil, he will break that barrier down and he will come to every heart and soul and mind, he will commune with them; he will reveal unto them the abundance of his peace and truth and he will give unto them every blessing that is essential for them. May God help you to understand the truth, is my prayer, in Christ's name. Amen.

BAPTISM

Among religious teachers and church organizations, the subject of baptism has held a prominent place during the entire course of the Christian era. That it still occupies a place in a study of the Christian religion, is very evident from the fact, that generally speaking, no unanimity of understanding has yet been reached. This condition can arise from only two causes: First—It could be due to the fact that present day Christianity does not properly represent Christ, (or being without authority to do so) or—Second: The Bible is not sufficiently clear on the subject to make a unanimity of understanding possible.

We would doubtless be regarded as uncharitable were we to say very much about the first proposition, so we will leave that and turn our attention almost entirely to the second, and leave the reader to judge whether or not, by this brief treatise, we have vindicated the reliability of the Bible as a correct exponent of the subject. And, if we succeed in that may it not be logical to conclude that the other proposition is also answered, at least indirectly?

In this endeavor we will at once assert boldly that baptism in water is a principle of the gospel, and that the Bible teaches that a compliance with this principle is essential to salvation. Paul, in Hebrews 6:1-2 classes baptism among the "principles of the doctrine of Christ." In I Peter 3:21, occurs this language:—"The like figure whereunto even baptism doth also now save us, * * * by the resurrection of Jesus Christ."

These texts are sufficient for a beginning and warrant us in affirming that it is a principle of the gospel, and that it is essential to salvation. We will further call attention to the fact that it occupied a large part in the last commission given by the Christ just prior to his ascension into heaven. No one would try to contend that Christ has ever returned to earth and revoked that commission then given to his disciples. And, if not, is it not logical to insist that if we can learn the terms of that commission, and the object intended to be accomplished by it that we will have committed Christ the Master to one side or the other of this question? And that is just what we intend doing. Hear him! "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son,

and of the Holy Ghost; Teaching them to **observe all** things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen!" (Emphasis mine. B. C. F.) Matt. 28:19-20. In the preceding 18th verse, Christ announces that:—"All power is given unto me in heaven and in earth." Hence that power is still reserved in his hands, which being true, and baptism being included among the "all things" taught by Christ and in turn enjoined upon his disciples to be a part of their teaching subsequent to his ascension, and the statement occurs that he and his teaching were to be "always even unto the end of the world;" The question at once arises:—Will I be teaching the "all things" that Jesus taught, if I fail to include baptism as a saving ordinance, in my preaching? And if not will I be correctly representing Christ, or will I be misrepresenting him? In Rev. 22:18-19 we are told of some terrible punishment that will be visited on any who "add to" or "take from" the things written in the Word of God.

That present day Christianity might be guilty of just this kind of neglect, and so show that they were not authorized to represent Christ, we call attention to Christ's own warning, in Matt. 24:4-5 where speaking of his second coming and of the end of the world, he says: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Hence we fearlessly assert, that any man or institution, today, that teaches that baptism is a non-essential to salvation, we care not how loudly he may assert the fact that Jesus is Christ, does just that thing. He deceives the people and himself too. We will go even further, and include ourselves in this statement, and if ANY ONE seeks to, in any way, set aside ANY of the "all things" that Jesus commanded to be a part of the plan of salvation, they are guilty of, not only, misrepresenting Christ but they are driving one nail after the other into the cross of popular opinion whereon is to be crucified Christ today, and the divided condition of Christianity today is evidence of such crucifixion. A striking example of this came to us while working as a missionary among the Iroquois Indians in Canada. We found there, groups representing various Christian denominations, and we also found adherents of the primitive Indian religion. With considerable logic these latter went to their brethren who had espoused the white man's creeds and said: "The white man comes to us with many churches. Which one is right? Don't the white man know? It is better for us to stay as we are, because we are one."

Having committed Christ to the principle of baptism we will proceed to commit others whose authority no one will question. In Matt. 3:13-17 we have the account of Christ's own baptism at the hands of John the Baptist: "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer **it to be so now**; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from

heaven saying, This is my beloved Son, in whom I am well pleased."

First, we want to notice that Jesus says here that he himself the immaculate Christ, could not fulfill "all righteousness" without being baptized in water, by the servant of God. And if he couldn't being the Son of God, what shall we say of the presumption of men today, ministers of religion, who assert that THEY can? But we want to call attention to the fact that we now have three more witnesses to the necessity of baptism as a saving ordinance. They are God the Father, who here so emphatically endorses his Son's act of obedience to this law of the gospel. The Holy Ghost, who comes to confirm the Son in his act, and John the Baptist, whom the scriptures informs us was to be a forerunner of the Christ, and in this connection we will further commit him to the principle of baptism. In Mark 1:4; "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

Next we will call as witnesses the twelve apostles whom Jesus chose to be his ministers to go to the world as his representatives. Acts 2:38; "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The fourteenth verse of this chapter tells us that Peter spoke as the representative of the Twelve. And it was ALL indited by the wonderful outpouring of the Spirit received on the Day of Pentecost, because this was the occasion.

Next we have Paul, who was not one of the original twelve, but who became an apostle later to fill vacancy, the apostolic office being a perpetual office, when the Church of Christ exists properly). Paul was a Pharisee, and a bitter opponent of the Church of Christ, until he was converted in the miraculous way recounted in Acts 9:1-19. Here, after he had met Christ while on his way to Damascus, to persecute the saints, he was smitten to the ground and arose blind, and Christ had commanded him to go "into the city" and he would be told, "what he must do" and coming to another of Christ's witnesses, Ananias, there in the city, here is the thing he was told he "must do." "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 23:16.

This is only a few of the many scriptural witnesses we might call, but let us sum up and see the result, thus far.

For Baptism as a Saving Ordinance

God the Father
Jesus the Son
The Holy Ghost
John the Baptist
The Original Twelve Apostles of Christ
Paul a Subsequent Apostle
Ananias the Baptizer of Paul

Against Baptism as a Saving Ordinance

Only modern doctors of Divinity and not a single Scriptural witness

To these might be added Phillip, Apollos, Cornelius, and many others, but their endorsement will appear when we discuss baptism in a general way. Besides, this treatise is not intended to be exhaustive. It would become too lengthy.

What is Baptism?

It is the third principle of the gospel, and as we have shown and will continue to show, was for the remission of sins, and that there is NO OTHER Scriptural means for such remission. But, it will first be necessary to show that there are two very essential pre-requisites for baptism in order that baptism may be effective and accomplish this end.

The first of these pre-requisites is Faith: "Without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

It is very evident that faith is the groundwork of all activity. It is one of the first impulses that swells our bosoms and continues with us until death. The next moment is ours, only on the principle of faith. The farmer plants the seed in the spring, but it is the eye of faith that visualizes the harvest. Not a single activity among men or nations, but what is predicated upon the faith, that results will follow. So mankind, having heard of God and learned something concerning Him, faith is engendered, and the scriptures tells us that: "Faith comes by hearing." Rom. 10:17. So, having heard, we realize that we came from God, and that we should be like Him. We are also made to realize that we are out of rapport with Him, and this causes us sorrow, which brings our thoughts to the next pre-requisite of Baptism and that is the principle of Repentance, which is defined in scripture as a godly sorrow and a desire to forsake such and make restitution. Nothing else is true repentance. So, having had faith in God and having truly repented of our sins, our next step would naturally be to find a means of having our sins remitted, and it is here as the third principle of the gospel, that the law of Christ provides the washing of regeneration, in the waters of baptism. And as we have already seen, Christ himself complied with it. In fact, had he not done so he would have become a breaker of his own law. We have already furnished a number of scripture quotations showing baptism to be an ordinance whereby mankind's sins are remitted or washed away. We find no other means provided anywhere in Christ's teachings. This thought, however, raises a question: How can water wash away sin? This question is relevant and, if we are correct concerning baptism as a saving ordinance, there should be a scriptural answer, and we believe there is one. Some however, have thought the answer is found in the statement of John that: "the blood of Jesus Christ, cleanses from all sin," and so reject baptism. We agree, so far as the "blood of Christ" being the cleansing medium, but this thought brings another question, and that is: How, or by what means, are we to apply the Blood of Christ? We think the answer is found in the very text: I John 1:7, let us read it all: "But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." So if we wish to apply the blood of Christ, we must do it by: "walking in the light as he is in the light." We will do the things he did. We will follow in his footsteps, and HE complied with his own law by going to John the Baptist, and demanding baptism at his hands. It is the act of obedience to Christ that brings the remission. Or stat-

ing it another way. When Christ himself went down into the waters of baptism, he, by that act, sanctified the water for this same purpose to every one who would obey that law. Hence, when we then go down into the water and accept baptism at the hands of one authorized to perform that ordinance, the blood of Christ meets us there in the water, and our sins are washed away. Furthermore, since the gospel is for all mankind, and Christ's death on the cross made atonement for the sin of the world, and in him alone is salvation, his own obedience would be retroactive and would equally effect all who yielded obedience to the gospel, even clear back to the morning of creation. An illustration of how obedience thus operates, we have a very interesting story in the Old Testament, in 2 Kings 5, where Naaman, an Syrian nobleman was afflicted with leprosy, and having been induced to visit the prophet Elisha, was told by this man of God to go and dip himself seven times in the river Jordan and he would be healed of his leprosy. The story informs us that he did as required, but that it was NOT until he had come up from the seventh dipping that the leprosy was gone. Will some one tell us how water could wash away his leprosy? Now all will agree that it was obedience that did it. The same is true of baptism.

Mode

People today quibble over the "mode" of baptism. This in itself is ridiculous, and shows the lack of authority on the part of so called ministers of Christ. If it be an ordinance of the gospel as we believe we have shown, then to talk about mode, could never be anything but an expedient for the purpose of evading the compliance with this ordinance. The word itself explains what should be done. Every instance in the whole New Testament where baptism is mentioned indicates that both the candidate and the minister "went down into the water" and "came up out of the water." It was when Jesus and John "came up out of the water" that the heavens were opened and God and the Holy Ghost indorsed that act. Suppose you should desire to be baptized and the minister to whom you applied, should ask you the question, by which "mode" you desired to be baptized, "Sprinkling," "Pouring," or "Immersion" (the three "modes" accepted by modern theologians). And to this question you should reply: "I want to be baptized in the same manner in which Jesus was baptized." What would that minister have to do? While we could write at length on this phase of the question we will content ourselves for the sake of brevity, to this simple statement of fact. The word "baptism" is not an English translation of any word, but is a transfer direct from the Greek, and in the Greek, ALWAYS means "immersion" or "to dip," as the following from Dr. John Jones in his Greek and English Lexicon has to say on the word from which baptism is evolved: "Bapto; I dip, I dye, I stain;" "Baptize, I plunge (in water), dip, baptize, bury, overwhelm;" "Baptisma;" Immersion, baptism, etc. In Romans 6:4 Paul speaks of baptism as being "buried" with Christ in Baptism. In short, not a single Bible text on the subject of baptism will permit of the modern subterfuge in calling "sprinkling" or "pouring" scriptural baptism. We invite the test.

Who Are Subjects for Baptism?

Since the very nature of baptism, as a means of

remission, precludes any who have not understood and been qualified to apply the prerequisites faith and repentance to their lives, it naturally follows that only those who have reached the age of intelligent reason, could be proper subjects for baptism. This rule fits EVERY case of baptism in the whole New Testament, hence refutes another modern subterfuge, called "infant baptism." This is also a modern invention, as is easily proven by an appeal to history. Since an infant, under the age of being able to reason can neither have faith nor repent, in the sense implied, they could not be proper subjects for baptism. Besides, Jesus in speaking of little children says: "Of such is the Kingdom of Heaven," present tense. They are already in the kingdom. In this some find a difficulty and insist that baptism is for Adamic sin, or original sin as it is called, hence a child being born of the seed of Adam must be baptized. That this is an error is plain from the statement in I Cor. 15:22, which says: "For as in Adam all die, even so in Christ shall all be made alive." Since ALL will die who are born of the seed of Adam, even though they may have been baptized, it is very evident that baptism does not atone for that sin. No, baptism is to atone for personal sin, and one must have reached the age capable of sinning, before they are proper subjects for baptism.

Who Has Authority to Baptize?

This could well be answered, by the mere simple statement concerning priesthood authority, as found in Heb. 5:4, which reads: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." However, we also find in John 3:34, these words: "For he whom God hath sent speaketh the words of God." In the light of the above, what inconsistent folly it would be to apply for baptism to an individual, who though a minister, does not believe nor teach baptism as a saving ordinance. Where the virtue in ordination, as performed by Christ upon his ministers, and through them to others, if any, though unauthorized, may perform this sacred rite? We have a striking example of this in the ministry of the Apostle Paul. As recorded in the 19th Chapter of Acts and the 1st to 6th verses. The story here tells us that Paul found, at Ephesus, certain individuals who had thus been baptized by an unauthorized minister. Baptized as they thought by John's baptism, but when Paul questioned them, he learned that they did not even understand the purpose of baptism, so they were then BAPTIZED. Paul did not rebaptize them because they NEVER had been legally baptized, the one performing the act having no authority to act. So it could be today. A minister actually "sent" from God would "speak the words of God."

Baptism a New Birth Into Christ

The young ruler who came to Jesus by night and asked him momentous questions relative to salvation, was answered by Christ on this wise: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto you, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." That this birth into the kingdom is the door to that kingdom we learn in John

10:1, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The continued reading shows plainly that Christ himself went through the door, and John the Baptist was the porter who opened that door, by baptizing the master, who then became the door of the sheep as stated in the 7th, and 9th, verses. The 9th verse says "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." The manner of going through this door, Christ, is the same as that of applying the blood of Christ as already shown, and as we will further prove by Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ."

In Eph. 4:5, we are told: "One Lord, one faith, one baptism." And in Christ's conversation with Nicodemus, as already noted, this spiritual birth is an exact counterpart of the physical birth, it naturally follows then that once a proper spiritual birth has taken place, that there can no more be a duplication of it than there could be a duplication of the natural birth, and to undertake it would be solemn mockery before God, because it would set aside the power of the blood of Christ to cleanse, once that blood had been applied through the ordinance of baptism. We will prove this conclusion from the scriptures. In I Pet. 3:18, the language is: "For Christ also hath ONCE suffered for sins, the just for the unjust, that he might bring us to God." (Emphasis mine, B. C. F.) According to this, we can only apply the blood, (be baptized) once, because Christ only suffered once for us. Furthermore, after having been baptized into Christ, and put on Christ, he then becomes our advocate with the Father, see: I John 2:1: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." So once having been born into the kingdom of God through obedience to the principles of the gospel that Christ gave his life on the cross to make effective, we become citizens of that kingdom. O, we may be very poor citizens. We may be very disobedient citizens, and all of that, we still have Jesus Christ as our advocate with the Father and can become good citizens again by coming to him through repentance. True we can sin to the point that we lose our citizenship, and so set aside the saving blood of Christ, but when we do that we have no more claim upon Christ at all because, he only suffered for sins ONCE. When we do that we have committed the unpardonable sin, the sin against the Holy Ghost, and "crucify to ourselves Christ afresh." Of such it is written: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The language here plainly shows that there could never be a second new birth. Ten thousand baptisms would be unavailing. No wonder Paul says: "One Lord, one faith, and one baptism."

General Texts On Baptism

"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptized in Enon

near to Salim, because there was much water there; and they came, and were baptized." John 3:22-23.

Concerning Phillip's preaching to the people of Samaria, we read this in Acts. 8:5, "Then Phillip went down to the city of Samaria and preached Christ unto them." In the 12th verse of this chapter we read what was the results of "preaching Christ" to the people in New Testament times: "And when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

Again, Phillip had another experience and recorded in this same 8th chapter of Acts. He saw an eunuch driving along in his chariot and reading the scriptures, and Phillip gets in to ride with him, and asked him if he understood what he was reading. The eunuch asked Phillip to explain it to him and here is the language: "Then Phillip opened his mouth, and began at the same Scripture, and preached unto him Jesus." The results again of "preaching Jesus" is the same as at Samaria, because: "As they went on their way, they came to a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Query: Could any stretch of the imagination make any of the above apply to an infant in arms? B. C. F.) Continuing we read: "And he commanded the chariot to stand still; and they went down both into the water, both Phillip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Phillip and the eunuch saw him no more; and he went on his way rejoicing. Acts 8:35-40.

After reading the above will anyone still prattle about "modes" of baptism? Or will anyone say that the Bible isn't clear on this question of baptism and its purpose?

We close with the last commission of Christ to his disciples just before his ascension for the last time, and from which he has not yet returned in the flesh, so it cannot be claimed that the terms of this commission has been revoked. We will give both Matthew's and Mark's account of this commission.

"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, **even** unto the end of the world. Amen." Matt. 28:18-20.

"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; They shall speak with new tongues; They shall take up serpents; and if they drink deadly things it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16:15-18.