

# Zion's Advocate

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

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Independence, Missouri, September, 1946

Number 9

## *My Prayer*



Please let me say the kindest things  
All in the kindest way,  
And never let the sun go down  
Upon a useless day.

Please give me courage, wisdom too,  
In meeting every test,  
And make the little things of life  
The sweetest and the best.

And let me keep my loved ones near,  
To cherish and to share  
The richness of the passing years.  
This, Lord, is my prayer.

ALICE E. MEANY.

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## ZION'S ADVOCATE

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## Editorial

### AN ANGEL'S MESSAGE

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Revelations 14:6, 7.

This seems to be a very definite statement, and one that certainly needs no private interpretation. It evidently means just what it says, and it has also been used from the incipency of the movement known as the restoration of the gospel in these latter days, as being basic in the introduction of that movement.

Furthermore, using the Scriptures as a basis of study, there should be found nothing strange or out of harmony with God's method of dealing with his creation in such an announcement.

First, we may ask: What is an angel? Do they occupy any particular part in the story of mankind and his relationship to God? Do they have a mission? If so, how and when, and under what circumstances should we expect to find them functioning?

In Hebrews 1:13, 14, we read concerning angels, "But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstools? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

By this we see that angels have a very specific place in the economy of God. They are "ministering spirits," and they are sent forth to certain individuals who are indicated as "heirs of salvation." This should certainly indicate that if there be those who are, or expect to be, heirs of salvation, that it should be folly to decry the idea of angelic ministration, yet we are met on every hand, and from professed Christians even, with the emphatic denunciations of any claims to having received such angelic ministry.

But when we refer to the holy scriptures we find it an almost common occurrence to find angels in contact and communication with mankind, and in each case it shows them in the capacity of "ministering spirits." Angels ministered to Adam and Eve after

their expulsion from the Garden of Eden. They ministered to Noah, Abraham, Moses, all of the old prophets, and when the time came for the advent of the divine Son of God into the world, not one, but a host of the heavenly spiritual ministers brought the glad tidings to earth of the birth of the Christ. All Christendom is very willing to accept any and all of the pronouncements of angelic visitation to earth and to individuals, if we will just confine it to so called, "Bible times." Hence, it seems that it is the time element that causes the division of opinion. One writer speaking of this says, "There is a generally accepted idea that anything might happen in the far distant past when it is so remote that no one can prove that it didn't happen, but this philosophy makes a bad hash out of modern theology, which professes to believe in dreams, miracles, visions, angelic ministrations if they are confined to past ages, but which denies the possibility of such things happening now. In short, will modern theology tell us when the things that used to be possible becomes impossible, or when the things that now are regarded as impossible, become possible? Are they prepared to rule a streak across history and say straight out that on the far side lie miracles, dreams, visions, angelic ministration, etc., and that on the near side lie only the hard dull fact of bread and cheese and bicycles, and the ordinary things of life."

Or putting it another way, all Christendom is very profuse in the Christmas holiday celebrations. They talk, and they sing about the Christ child, and his birth in the manger of Bethlehem. They tell and retell of the angelic visitation to the shepherds on the plains of Galilee, but then again that is one of the things that is a long ways off, and there are none living today who can testify against the purported happenings of that other period. Yet supposing the case that instead of that marvelously glorious event having happened back there two thousand years ago, it should have happened today or in our day. How many of our even so called Christians of today would accept it or believe in it? It is so easy to criticize the Jews who in that day rejected the Christ and called him an illegitimate child, etc., because his birth was against all of their knowledge of natural biological law, as it might be even asserted in our day that it was. Yet none of these things changes the fact that Jesus the son of Mary was indeed the Christ.

So much for that. The specific statement in our leading scripture text is that "ANOTHER" angel was to fly "in the midst of heaven, having the everlasting gospel" to preach, and the time was to be in the hour of God's judgment. In a former discussion of this question we covered all that might be said further on this particular point, so we will look at it from another angle. An angel's message would be, according to the pronouncement herein indicated, something that would RENEW the contact between God and man, or God and his earthly creation. It would be something that would again open up the avenues of man's concept of God and the meaning of the scope and plan of the "everlasting gospel." It would be God again using angel's as "ministering spirits," and also that it would mean that there would be those who might again be referred to as, "heirs of salvation."

But the objection is raised that with the closing of the Bible era, that this closed God's desire to communicate his will to his creation, and the 18th and 19th verses of the 22nd chapter of Revelations is cited as evidence that canon of Scripture was meant to be closed, and that God would never again speak to mankind, would never again seek to make direct contact with humanity. But let us look at the language of these verses. It says, "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

It will be noticed that it is THE THINGS that are written in the book, that man is to be condemned for tampering with or in any way mutilating the plan of salvation as outlined in the book, and not that God may not at any time speak to man when man is in condition to receive such revelation. It would be ridiculous to even suggest that God would be limited in this manner. No, it was because there had been a complete apostasy from primitive Christianity, that it would be necessary for God to act just like himself and as he has ever acted, and so send his ministering spirits or angels to earth again with the message of the everlasting gospel. No other place in all scripture do we find where God has indicated that the gospel would get back to earth, except as an "angel's message." This idea is simply fundamental.

We will give a homely illustration to show, how thus repeating his method of renewal of the preaching of the everlasting gospel to mankind on earth is not only scriptural but logical. We will suppose that a certain man has a couple of beautiful daughters, and the older one reaches the age when she takes unto herself a life companion. In honor of the event of the wedding of this elder daughter, the father instructs her to invite her friends to a wedding supper, and that he will prepare the good things with which to provide the feast. The supper is prepared, the guests arrive and an enjoyable time is had, and all are filled with the good things provided by an indulgent parent. Finally the younger daughter also is a potential bride, and she too comes to her father and asks that he provide the same kind of wedding supper as was provided for her elder sister. The father gladly agrees, and instructs her to invite her friends and that he will provide exactly the same repast as was had in the first instance, but instead of furnishing ACTUAL FOOD he has placed at each plate of an invited guest, a complete menu card of the good things that graced the table of his elder daughter. Everything enjoyed by the first party, is tabulated on this card but not a single thing to eat. What would be the reaction of his second child to such treatment? She would say her father was cruel, that he was partial, and that his love for her was of doubtful quality, and she would be right. But what shall we say to the idea that the time for the good spiritual things as mentioned in the Bible and as is there indicated as being enjoyed by our former brethren who lived two thousand years ago, is not for us now? We may read about them. We may rejoice that

God so recognized his children in past ages, that he spoke to them, that he sent his angels with rich messages of encouragement and spiritual light, and that all of these activities were REAL and actually happened, but we are doomed to the mere pleasure of reading about them, and that we must love our Bibles O, so much, because they are ALL we will ever get direct from God. What a peculiar way for an unchangeable God to act. What a slander on his love for ALL of his creation, as is so plainly promised in this same good old book, the Bible.

Yes, an angel's message is needed. It is promised, and best of all, for the last hundred years, such a message has been presented to an unbelieving world. Not only that, but the history of that great restoration movement has been rich in the spiritual experiences of those who have espoused it and sought to live in accordance with the requirements as found in the gospel of Christ, regardless of what period of the world history it might be a part.

"I have found the glorious gospel, that was taught  
in former years,  
With its gifts and blessings all so full and free,  
And my soul is filled with gladness and banished  
are my fears  
Since the precious angel message came to  
me."

"I wandered long in darkness, yet sought the narrow way  
And my life was like the surging of the sea,  
But now I am rejoicing in this the latter day,  
Since the precious angel message came to  
me."

B. C. FLINT.

#### NOTICE

To all members of the Priesthood:

You are asked to be in Independence by October 2nd, to attend the meetings starting that day. These meetings are the ones planned for the benefit of the Priesthood. Come if possible.

ARCHIE F. BELL,  
For the Committee.

#### NOTICE

The dining room committee wishes to announce that the price of meals at the October Conference will be 35 cents per meal—the same as at the April conference. If anyone wishes to bring eggs or canned vegetables, proper allowance will be made for same.

THE DINING ROOM COMMITTEE.

#### NOTICE

The general Sunday school convention will convene 10:00 a. m. Saturday, October 5, 1946, in accordance with provisions made at the April conference. The local superintendents and secretaries are requested to send in written reports to this convention and to be in attendance if possible.

ROLAND SPRAGUE,  
General Superintendent.  
C. L. WHEATON, JR.,  
General Secretary.

Church of Christ (Temple Lot)

Greetings:

The General Church Referendum Committee makes the following report:

After counting the ballots sent in by the local churches and the scattered members for the election of Editor of the Zion's Advocate, we find the result to be

B. C. FLINT ----- 153

L. A. GOULD ----- 162

L. A. Gould was elected Editor.

ANGELA WHEATON

ORA B. DERRY

NICHOLAS F. DENHAM.

### VALEDICTORY

To the Readers of the Advocate, Greetings:

By your vote, it appears that I have been released from the responsibility of being your Editor-in-Chief. We feel relieved, and will gladly turn over the quill to our successor, Elder Leon A. Gould.

We have no regrets. We did our best during the years of our incumbency to make the ADVOCATE truly reflect the gospel of the Restoration; and to our many friends we wish to thank you for your loyal support, the while we pray for the continued success of our church paper.

Our only regret is in the bitter and relentless persecution that we were forced to encounter from a certain source. May God bless all, is our prayer.

Your brother in Christ,

B. C. FLINT.

### LETTERS

Bellingham, Washington, July 30, 1946.

Apostle B. C. Flint, Editor in Chief, Zion's Advocate,  
Independence, Missouri

Dear Brother Flint:

It was with great interest that I read your editorial in the July issue of the Advocate, and I am very much in agreement with what you say. I wish to commend you for having the courage to write such an article; there is no doubt but that there will be objections and that some of the criticisms will be most severe, but at least the spirit that prompted you, guided your thought to the material needs of the masses of the world which is in such a bewildered state at this time. We know that God could correct this condition if he so willed and at any time he chooses, but it may be that God prefers to let man work out his physical status as well as his spiritual concern. I also agree with your admonition that people become informed. Ignorance can accomplish nothing. The time has come for action of some kind because if we have not already committed national suicide, it can not be far off.

I am sending two magazines under separate cover which I think presents a logical plan. Wishing you success, I am your brother in bonds,

C. A. WHITE,  
616 E. Holly St.,  
Bellingham, Washington.

Bellingham, Washington, June 27, 1946.

Dear Readers:

Quite a few years ago, Brother C. L. Wheaton

asked if I would write to the Advocate my experiences in finding Christ's true church. Back in about 1934 I started going to Sunday School with a neighbor. One evening there was a special speaker and at the end of the service, he called for all the unsaved to come forward. I was among the seven or eight to come to the altar.

After I went up to the front, I expected to have a feeling of joy or something. I prayed but had no such feeling. I was disappointed, but in spite of this I kept going to Sunday School for awhile. It was about this time that my sister and brother-in-law were baptized into the Church of Christ. Apostle C. L. Wheaton came out here, and after hearing him speak, I became interested. I was baptized into the Church of Christ on March 4, 1935. It was March and there was snow on the ground so we went to the Y. W. C. A. swimming pool. While we were singing, before entering the water, everything seemed under a strange light. It seemed the same when I came out of the water. In the evening, when Apostle Wheaton laid his hands on my head, I truly felt God's Spirit. Ever since I have, at times, felt God's Holy Spirit. I know I have found the true Church of Christ.

I wish all the sisters and brothers would pray for me. I have had poor health for the last six years. It is all I can do to get the meals for my husband and daughter and care for her.

The following is a poem I composed about my baptism:

In the pool where I was baptized,  
I knew that we should meet  
And I felt his presence near me,  
As if speaking low and sweet.

To some his voice is thunder  
But to others it is sweet,  
And the sparkling waters glittered  
As they tumbled at my feet.

He has lifted every burden  
And my heart now free from care,  
Cried out unto my Savior,  
For I knew that he was there.  
Your sister,

HELEN SELBY.

### FROM THE FIELD

We haven't time now to give a detailed account of our activities since we gave our last report of our travels, but will simply say that we just closed a two weeks' series of meetings at Black River Falls, and on the last day, baptized four fine people, also received one transfer from the Reorganized Church there.

We are now at Sparta and preached twice on Sunday, and will continue for a few nights more. Some here are also near the kingdom. This is the home of our dear old Sister Adelia Brockman. This is the aged sister who was so marvelously restored through administration about three years ago. She is again in very poor health. In fact, she is bedridden, so we ask the prayers of the saints in her behalf.

We will give a more detailed report of our activities later, because some of them are truly interesting.

B. C. FLINT.

Independence, Mo., August 2, 1946.

Dear Saints and Friends:

This is one of those hot Missouri mornings with the temperature 98 degrees and still climbing. In spite of the terrific heat, the crops look fine. We had a big grain harvest and we look forward to a bumper corn crop. It reminds me of that passage of Scripture which goes like this: "As long as my word remaineth seed time and harvest shall prevail." Isn't it the same with our lives? We have trials to bear, trouble seems to pop up from nowhere, sickness and sometimes death strikes our home, but still through it all we can hear that still small voice, "Lo I am with you even unto the end!" God never tries us more than we can bear. We are prone to think too much upon the negative side of life, forgetful of the many blessings we have received and will receive if we can but remain faithful to God. I too, like you dear reader, have suffered very much. I have seen my home broken up, I have held loved ones in my arms near death. I too know what it means to be "alone," if you really know what that word means—alone, without hope, seemingly lost in the sight of God and man. Yet that little spark of "life" did not flicker and go out. God saw to that. He revived it and it grew in brightness and glowed in warmth to such an extent that I can now say with my whole heart and soul, "Praise God from whom all blessings flow." "I know that my Redeemer liveth." Isn't that a wonderful reality? We know He lives! We know He loves us! We know He really cares! Oh what a comfort this is dear reader. Lift up your heart and rejoice. You are not alone. This knowledge has helped our ministry many times as they have, and are, laboring in the field now to spread the Gospel.

I am feeling more each day the necessity of leaning more on Jesus and what He stands for and taking a firmer stand on what I know to be right and according to the dictates of my heart. Too many of us are followers and sometimes we find ourselves on the detour. I listen to all sermons and advice attentively, asking God to give me an understanding mind. But I do not do just exactly as man tells me to. I do not fast because man asks me, but because I feel the necessity of it for spiritual strength; to be able to call for assistance for others and myself. I read what books I feel would benefit me most and listen to the suggestions of others—heeding it only as I feel led. I do not think we should offer long prayers in public or rob the time allotted to prayer meeting by singing four or five stanzas of a hymn. Jesus never prayed to any great length with others but he prayed constantly and long, alone. Secret prayers are rewarded openly.

This morning my heart goes out to all those who are lonely and who are unable to mingle with God's people. Cheer up dear ones, God is with and loves you. As you work, whether in the house or outside, think and hum the words of this familiar old hymn, "No never alone! No never alone! He promised never to leave me, never to leave me alone!" We are with you in spirit and we love you too. Take fresh courage dear ones, don't give up the fight now. We need you; we need your prayers and your cooperation.

Here in Independence, we are greatly blessed, being able to attend the Church of Christ on the Temple Lot. We have been, and are being, privileged to hear inspiring sermons from those in the ministry and lately these talks have been very powerful. The attendance at the prayer meetings has advanced considerably—much interest has been manifest of late toward the mingling of ourselves together as ONE. We need each other and we need you and your interest and prayers toward the promulgation of the Gospel. Let's unite ourselves, dear ones, as one big family full of love for God and each other, and together march forward from this day on to "Victory." It can be done! It will be done! Take fresh courage, renew the hope that lies within you and when it's all over here you and I will hear those soul penetrating words so full of love and thankfulness from the mouth of the Saviour, "Well done thou good and faithful servant."

BERT COOPER,  
1807 Lake Drive,  
Independence, Mo.

### INDEPENDENCE NEWS

After the long hot days of the summer, we can appreciate these first beautiful fall days.

Most of our number have had their vacations and returned to their work again.

Brother and Sister Bierly Davis and Donna have just returned from a fortnight spent with relatives in Kansas and a fishing trip down at the Lake of the Ozarks. Brother Davis' mother also is having her vacation. She flew out to visit her daughter who lives in Colorado.

Brother and Sister Wm. Anderson spent the Labor Day week end in missionary work with the Saints at Houston, Mo.

The little daughter of Brother Robert Case and wife was blessed last Sunday morning by Brother Wm. Anderson and Brother Nicholas Denham and given the name of Janice Elaine. Robert has taken his family to Columbia, Mo., where he expects to enter college soon. We are sorry to see these young people leave, but wish him success in his college work.

Several of our number have been ill during the past month. Sister Wm Anderson, Sister K. J. Smith, Sister Charles Derry and Brother Rolland Sprague. We are glad to say that some of them are able to be up again and out to our service.

Brother and Sister Robert McClain of Phoenix, Ariz., attended our church services on Sunday while they were here visiting his mother.

Our Labor Day picnic, which was to have been held in a park close to Independence, had to be held in the church because of the rain. There was a good crowd considering the weather. Basket lunch was served at noon and everyone had all the ice cream they wanted. The children played games and the older folks spent the time in visiting and singing—and did every one enjoy the songfest! Some one was singing the whole day.

At our election of officers the first of the month, Brother Nicholas Denham was elected to be Pastor for

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# The Standard Bearers

The following article, by Elder K. J. Smith, is a reprint from the original Y. P. C. L. paper, "Standard Bearers."

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Hebrews 6:1-2.

The great Apostle in his epistle to the Hebrews amply illustrates to believers in the master of men, the dire necessity of a program of progress and development.

Our aim in an organized group of young folks is to learn how to work and play together. And in accomplishing the first step of our program we will then be ready for the next steps to be taken as we develop in our struggle toward perfection. In learning to work and play together as young people we may, through this means, attain the much longed for and the much tried attainment in the whole Restoration Movement—that of learning to live together. For a state of ALL THINGS COMMON, an economic system of STEWARDSHIPS within the church, nor the establishment of a Zion condition among our people of the church and among mankind can never be accomplished without first learning to work and play together; without first learning to live together. The establishment of the beautiful city of Zion with all its manifold blessings to mankind can never be established without learning how to WORK and PLAY together. If we are correct in our aims, in our effort, to prepare ourselves to carry on the responsibilities of those who struggled before us, we have a good foundation upon which to build to even greater heights than they attained.

Equality among mankind is not limited to the period of time after the establishment of Zion but must be attained, at least among those who are engaged in that precious work, before Zion can be established. We find equality among mankind not advocated in the church alone, but all over the world statesmen and politicians are preaching their conception of a greater equality; an equality that we believe can never succeed because it is based upon greed and the attainment of greater ruling power, politically and economically.

Young people are practical minded today, and refuse to believe in some of the mystic creeds of the world of yesterday. So we find the trend of the day among young people of the world, away from the churches of the world. But we who have received the

fullness of the latter day gospel, believe that when we fully learn to work and play together we will go on to perfection and be able to shoulder the full responsibilities of tomorrow and attain for ourselves that which the world cannot give.

So let us be of good cheer, for remember the old saying, "Rome was not built in a day," and the words of a great statesman of our country, in a time when liberty and freedom were being struggled for. He said to his fellows, "United we stand, divided we fall." And the same principle applies to our little group of young people. If we can continue the work we have started with a group who have the high standards of morals; materially, spiritually, we shall not fail in our aims. And there is not a one of us that will fail to enjoy himself as young people.

And we shall not lay again a foundation of faith, repentance, baptism, laying on of hands, and resurrection of the dead and eternal judgment. But shall build upon these great first principles of the gospel of Jesus Christ.

## OUR CRAFT

We each must sail the sea of life  
Before we reach that goal  
Which can only be reached by struggle and strife  
And can not be bought or sold.

We each must design and build the craft  
In which we will sail life's sea,  
And we have the choice of the sturdiest ship on down  
to the flimsiest raft;  
For this is a craft of deeds we build to sail life's stormy  
sea.

But though we may build our craft so strong  
That we think all harm will pass us o'er,  
There is still that chance that we may steer wrong  
And run aground on the rocks near shore.

So lift your voice to God in prayer  
That He might send thee light,  
And ask His ever presence there  
To guide you safely to the right.

DICK WHEATON.

the next six months; Brother J. Maynard Case was chosen to be the Sunday School Superintendent for another term.

Brother A. A. Yates has gone to spend some time with his daughter down in the Ozarks.

Brother and Sister C. L. Wheaton have returned from their missionary trip which took them up into Michigan and on into the eastern states. They were privileged to attend a great gathering of the Indians in Rhode Island and Brother Wheaton was permitted to speak to them. His message was well received by them.

Our speakers for the past month have been our pastor and the local priesthood. A priesthood meeting was held which has been reported to have been one of the most spiritual meetings that many have ever attended. God's Spirit was there in power and they all feel that the work has taken an upward trend.

ORA B. DERRY.

Dear Advocate Readers:

It was surely a grand feeling to step into our own home again after almost three months in the mission field, though we were treated royally everywhere we went. Katharine had everything in "apple pie order" when we arrived, but in spite of that, I have found more things crying for my time and attention than I have found time for.

Brother Gould, our new editor, asked me to write an account of our trip and experiences for The Advocate. But I would first like to avail myself of the opportunity of inserting a little thank you message on behalf of Brother Wheaton and myself to all those along the way who helped to fill our time with such rich experiences.

I have had a way, in my travels as a missionary's wife, of collecting pictures—figuratively speaking—of lovely things, people, and experiences, and hanging them on Memory's wall where I treasure them and can take them down at will for a close inspection, the better to enjoy them. This summer's trip has given me many, many more to add to my already rich collection. I have an overflowing desire to thank each of you who have thus helped to enrich my life. So to each one who contributed in any way to our needs, our comfort and our enjoyment, I should like to say a most sincere thank you, at least until I can find the time to write you personally.

We did not get started as soon as we had hoped, for Brother Wheaton was chairman of the committee to fill in the old excavation on the Temple Lot, and it required a great deal of time. We received an urgent request to go by way of Council Bluffs and Omaha to baptize young Alvin Harris, a nephew of Sister Mildred Hooker, who acted as stenographer during a good part of the last conference. Also, he is the son of old friends whom we had lost track of through the years, so we were glad to renew the friendship. Our short stay in that vicinity was so filled with spiritual experiences that it seemed we had really been there longer.

Then we went on to Muskegon, Mich., to take care of the work appointed to us there. We tried to visit each member within reach everywhere we went. That is a big order and we were not always able to make it, for which we are genuinely sorry.

We found a nice group in Muskegon. The meet-

ings are well attended. Their Sunday School is, I believe, composed of more non-members than members. We found, at times, an unusual degree of God's Spirit among them. But they have had a very discouraging situation there, something of which the readers of the Advocate know. Brother Shelley is their pastor and feels the need of the prayers of all the saints. And may I say that he, as well as the others, richly deserves your most earnest prayers. Their troubles which have so sorely beset them for some time are, I believe, becoming adjusted. And it is hoped that they will now have the opportunity for growth which they are entitled to. They have built a new little church which is a remarkable accomplishment for such a small group. They have the praise and respect of the whole community about them.

We took time, while there, for a few hours fishing from the shore of Lake Michigan with Brother Shelley and his wife. That is something I had always wanted to do and had never had the opportunity. (Of course it is a fairly simple matter to persuade Clarence to go fishing.)

From there we went to Sand Lake, some forty miles away, where a Sunday School is conducted in the school house by Brother Hanes whom some of you met at the Conference. They have a large group, some of whom drive a very long way to attend.

On the way to Flint we stopped at the home of Brother Dick Hoskins who also was at the last conference, and found his wife as sweet and nice as he had said she was. Had fireside talks there both day and night, running into the wee hours of the morning, as we did most everywhere we went. We had some wonderful gospel experiences at such times. Everywhere people are hungry for the gospel.

Then we went on to Flint in time to attend the State Conference. There were almost as many at the conference on Sunday as were in attendance at the General Conference in Independence. Their new church is almost completed. It is equipped with an oil burning heating system and air conditioning. They have a nice little kitchen and dining room in the basement, and the women cooperate beautifully in getting the kitchen work done. They have all worked hard and faithfully under the leadership of Brother Morgan, to have what they do have there and they deserve a great deal of credit.

It had been seventeen years since I had been in Flint and there were new faces. But there were familiar faces too, grown older and more care worn as have ours since I had seen them last. It was a real pleasure to renew old acquaintances as well as to make new ones.

Since Brother Wheaton had been the first Church of Christ man to bring the gospel to Flint nearly twenty years ago, holding the first meeting in the home of Brother Allshouse (and we had a good visit in his home this time), they wanted Brother Wheaton to be the first to hold a series of meetings in the new church. But the Fourth of July got in the way and they decided not to start the meetings until after the holidays.

So Brother and Sister Morgan took us up to their farm. It is a lovely, quiet place with a large lawn and a pretty little "lakelet" (it isn't large enough to be a lake,

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# Original Articles

*We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.*

## THE MOST IMPORTANT ISSUE

By Thos. S. Maley

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Recent history has been a sad chain of events in the Church of Christ, and were it not for the rewards of faith which here and there offer hope and real comfort, the cause would be worth but little. The issue of proof is of little value in the face of no results. Argument has never been able to fill the bill as spiritual food even though it does manage to have an attraction of sorts.

The solution of the problem lies in the understanding of the really important issues and adjusting the conduct of our affairs in accord with them.

The Church is for the edification of the body of Christ. This means the strengthening and teaching of those who have embraced the Gospel. This process is carried on by the study and consideration of scriptural and testimonial evidence as to the truth and force of the Gospel of Jesus Christ; also by encouragement to pray and make individual effort after the Christian example.

That we have gone aside from this activity is evident in the fact that we have allowed other issues to take undue importance and disrupt the true and proper course of our affairs. We have felt perhaps, in an erring way, that we must go on to higher things, and not kept bright the realization of the fact that the Gospel and its saving grace are the most important things in the lives of men. How can we expect to interest others in these items unless we attach some value to them ourselves? The substitution of these issues has been ill put. They have caused contention and we have not 'put that which causeth contention from us.' Others, seeing our plight, have judged our light unjustly and have gone elsewhere or remained away. We have not been properly 'about our Father's business.' There never has been a reward, nor is there now, in the pursuit of these other things, but God has always commended, with remarkable power, the effort to spread and teach the true Gospel of Jesus Christ. Allowing other things to take the ascendance is the same as denial, and it cannot be expected that God will approve denial of the thing that He sent His son to die for.

The great, gripping issue that we must remember and teach is that the Gospel is the most important thing in our lives. Should we live or die tomorrow is not nearly as important as how we shall face that eternity which shall shortly break upon us. The Gospel is our only hope in facing that day. Conceived in the creation and without which there would have been no creation, it is an eternal stream which is at once the bane and blessing of every mortal with whom it makes contact; because it brings both judgment and salvation

to mankind. It flows from the throne of God, unhindered by man, and shall fulfill its course whether we partake or not. As it is not hindered in its course, so it is not checked in its saving effect and lasting power in our living should we choose to become partakers of its healing and saving grace. Christ's reference to healing waters was by no means a poor one.

The power of the Gospel and seeking to make it of full effect in our lives must be the whole moving force in our Church work. The only other choice is death to the Church.

We have no other true reason for existence as a Church.—Because men obeyed the Gospel, the Church was made.—Because of the Gospel, a young man was given a work to do and the Book of Mormon was brought forth and the true ministry of Christ restored to the earth. And because of that restoration we are privileged in our knowledge of the truth.

Possession of the truth carries with it an obligation to make it available to others. The Gospel is the greatest truth. Knowing of it and feeling its power, we are obliged to teach it to others. Should we hide it we shall be condemned as was the slothful servant.

Since ours is a Gospel of power, and we feel that our God is not one afar off as was Baal in the day of Elijah, and since the world is full of wordy claims, we have no choice but to teach, with demonstration, the Gospel of Christ. We say that if a person be sincere of heart and repent of evil and make a covenant with God, according to the Gospel, in the waters of baptism, that his heart will be changed. If this be so, let ours be changed. Let us live and work to assist that change in us. Show by testimony that we have been made compassionate, clean, generous, upright people, with our souls not blighted by the things men do and think acceptable because others do them.

The Gospel taught with demonstration will be accompanied by God's Spirit, and men who are led shall find joy with us in the most wonderful work in the world.

## ABOUT THAT CONSTITUTIONAL CONVENTION

We feel that further discussion concerning the so called Constitutional Convention that is scheduled to meet in the early part of October should be presented to the membership of the church because it is indicated that they will be given the opportunity to vote on it in referendum, hence should be informed as to the real meaning and purpose of this proposed new departure.

We have yet to be converted to the idea that we need any such document as is contemplated and in process of construction by the committee appointed by the 1943 Conference.



True, as we said in our speech on the conference floor at the recent conference, we cannot object to any move looking toward a better organization of our forces in carrying out our various legitimate programs for gospel work. That is naturally the right of any organization. Especially when we do find that there is a large degree of laxity in co-ordinating the work of the various groups, committees, and quorums.

This has been amply proven by the loss that has come to us because of the fact that definite rules were not provided and adhered to in the management of our finances, in the general office.

However, when we reread the document that brought this committee on a Constitutional document into being, we find that it is given powers that go away beyond any such simple provision to regulate legitimately and properly. Here is the unlimited scope that is given by the action of the 1943 conference. Quote, "Moved that a committee of five be selected, \* \* \* two of the Twelve, two of the Bishopric, and one of the Seventy, to draft a document in the nature of a constitution, embracing laws AND DOCTRINES of the Church, its quorums, their duties, and ALL matters pertaining to the SPIRITUAL and temporal affairs of the church." (Emphasis mine B. C. F.) Bill No. 28 Referendum Section of May Advocate 1943. Page 5.

Now so far as I can understand the English language, you may read this document backwards, forwards or any other way and it still remains a CREED MAKING proposition, because the word "all" is understood to be all inclusive. If this committee is to be given the power to write a creed that will cover ALL matters, it simply leaves the church at their mercy, and it further removes all of our traditional claims to being a restoration of primitive Christianity. ALL will always mean ALL, and when we, at this late date, and after a hundred years of successful gospel ministry, must now give a committee of five human beings POWER to draft something that supercedes and rides down all that we have told the world that the angel brought to earth, we are certainly on the high road to apostasy. The Apostle Paul evidently was faced in his day with some such proposition, for we find him making this vigorous protest in Galatians 1:6, 8, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Of course, we don't believe that the brethren of this committee assume to stand in the place of angels from heaven, yet they are asking for powers that Paul denies to such angels. Oh, it is true that they deny all desire or intent to change any vital or established doctrine or principle of faith, or to even tamper with it in any way, and we are willing to believe in their sincerity in so declaring, but under the terms of this document, what is to hinder them from injecting anything they please. They are to draft a document that covers ALL matters of doctrine and the spiritual phases of our church work. NOT A SINGLE SAFEGUARD is thrown around this provision. Are the saints of the Church

of Christ prepared to take such a risk. Paul didn't trust angels with such a privilege. Shall we trust five human beings? And we are not so far astray in this, our fears, because we have seen of some of their work and they ARE assigning certain doctrinal subjects to various individuals to become a part of this so called Constitution. Saints do you want to have a creed saddled on you? If you don't you should oppose this whole program of apostasy at once, and also voice your disapproval of this miscalled Constitutional Convention, and all it stands for.

Now a word as to the legal status of this October meeting. The call or provision reads as follows:

1. A Special Conference to be designated as a constitutional Convention, to 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 officers, 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 be 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 the 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." Page 70, Column 1 Zion's Advocate, May, 1946.

Now if there never has been such a convention held as a part of our church government, it will take a legislative act to bring it into being, and according to our laws governing such matters, we are specifically mandated to send ALL matters of legislation out for a referendum, (See Conference action on rules governing our conferences, in the 1939 conference action and referendum.) Hence, this so called Constitutional Convention to be held in October, has no legal standing whatsoever, until it has been so ordered by a referendum vote of the whole church. This has not been done.

Second, If, as is indicated, this meeting is a hold over of the Spring Conference of 1946, to consider matters being carried over from that conference, it is nothing but a hold over part of that conference, and MUST be under the same rules of organization as is provided in our law for the organization of our conferences, and this delegate feature is absolutely out of order and illegal. To make any changes in our methods in organization of our conferences, it MUST be done by referendum vote, and I believe also it will take a two thirds vote to make such change. So looking at it from every angle, this so called Constitutional Convention has no legitimate parentage. Let us be wise in this matter and give deep and prayerful consideration to any of these new innovations that are proposed for the government and direction of the church of the living God.

B. C. FLINT.

### A BRIEF REVIEW

By Apostle James E. Yates

In our June Advocate, one of our writers takes an adverse view to that of our editor, Brother B. C. Flint, upon the important subject of America's proper foreign relationship as enjoined by Divine Revelation.

Everyone has a right to his personal opinion, **but no one has a right to continue to be wrong.** I am glad to agree, upon one point, with our brother who has published his adverse view of our Editor's article. He appeals to "every thinking member of the church" to read the article mentioned and published in the December, 1945 Advocate. The point in which we are pleased to agree with our brother who writes to challenge the editor's position, is where he urges that "every thinking member of the church, **should read said article and then make it a matter of prayer, that God help you to see the matter in its proper light.**"

We note first, that Brother Flint quotes the revelation which enjoins upon the Lord's people to befriend and to support the "LAW OF THE LAND WHICH IS CONSTITUTIONAL." When we pray to be guided to "see the matter in its proper light," let us ask our Lord if Brother Flint was wrong on that point?

Secondly, in bringing forth authentic history concerning the words, deeds and official administration of the wise and good men who framed our great Constitution of these UNITED STATES, was Brother Flint committing some sin to **quote the word of the Lord upon the subject**, as he also cited the official words of HISTORY?

If we assume that Brother Flint was mistaken in making mention of such things as that in our Zion's Advocate, hadn't we better pray again?

Thirdly, When Brother Flint quoted those inspired words of the Prophet Ether 1:35; where the Lord declares that to be a "choice land" and that if the people of this land shall serve Jesus Christ they shall "be free from bondage . . . and from all other nations." Was it wrong for our editor to quote that, and to reason with all, that in order for this **choice land** to be free from all other nations, our people must remember to **serve** Jesus Christ? Incidentally, are we, as a nation, doing that?

Fourthly; was Brother Flint in error for declaring that the statesmanship of Washington, Jefferson, Lincoln, and those who framed the constitution, was seasoned with God's divine inspiration? Has any critic destroyed our faith and belief that God's benevolent hand guided the giant souls who framed the constitution of our country, merely because men have learned to cross these little oceans quickly?

Which shall we concede to be the greater; the Divine inspiration which gave to great men the constructive ability with the constitutional rules for great statesmanship with justice and peace, or the devilish destructions of war with HELL'S CLIMAX of butchery by Atomic Bomb?

Inspirational constructive statesmanship with justice and peace is of God. That which eulogizes or glorifies, or even apologizes for war and destruction is entered in evil and is of the devil, and the devil will, at last destroy even the greatest Generals of his own dominions. Let us all re-read Brother Flint's whole article upon the subject of "Americanism vs. Imperial-

ism"—and then perhaps if we will all pray together a little more about the matter, combining a little **fasting** along with prayers, we should all become a little better tempered towards each other. Thus too while our understanding is becoming a little better clarified concerning the destinies of nations that foolishly continue in the mass wickedness of these terrible times and **why.**

Most sincerely,

JAMES E. YATES.

### SERMON BY ELDER JOSEPH LUFF

The Book of Revelation, last chapter, eighteenth and nineteenth verses:

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."

On last Sunday evening we sought by the help of scriptural references and of the Spirit furnished, to make the impression upon the mind of the hearer that the church without the Divine Spirit within it was as useless for the Divine purpose outlined in the Book, as was the body of a man when separated from the spirit that gave it life. We further sought to strengthen the idea or thought that the existence of this life, or the presence of this Spirit within the church was as easily discernable as that of the human spirit within the human body. In other words, that it has been wisely ordained in the one case as in the other that in and through the body the existence of that Spirit and the evidence of its operation should be manifested. We made mention of some of the marks or signs by which life within the body might be determined and instantly referred to the revealments or indications by which life within the so called church might be recognized. To night we ask you, in continuing the same thought, to turn for a moment in your mind to the statement made by the Apostle Paul when writing to the Corinthian saints, the 12th chapter of his first letter, in which he bears witness (of course confining his remarks to those who were in fellowship with him in the church) that, "No man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost;" but, he said, "The manifestation of the Spirit"—evidently referring to the Spirit of God or of Christ—"is given to every man to profit withal." Then in order that they might be able to understand or to appreciate this manifestation of the operative Spirit wherever they came in contact with it, he gives them certain marks or signs of identification; for he says, "Unto one (of the members of the body, whether that represented by the hand, or the eye, or the ear, or the foot, or whatever other representative of work or whatever other essential element in the body) is given by this Spirit (this life imparting agent) the word of wisdom; to another, the word of knowledge; to another, faith; to another, prophecy; to another, speaking in tongues; to another, the interpretation of tongues; to another, discerning of spirits, and to another, miracles; to another, the gift of healing." He further declares that all of these gifts are not given to one

individual, but that God hath distributed them among the several members of the church as he himself had pleased; so that all were not apostles and all were not prophets; all would not speak in tongues, but the men to whom the gift of apostleship should be imparted should become an apostle and perform the functions of that office; and the man upon whom the gift of prophecy should rest would be recognized as an essential member in the body by the revealment of this power through him; and so in regard to the speaker in tongues and the rest.

Now, while people will admit in a general way the correctness both of our premises and the conclusions based thereon, as set forth last Sunday evening; while they will admit that the spirit in this physical framework, called "man" is manifested by the power in him to see or to hear, or the power to move his limbs or by the pulsation of the heart, they are unwilling to go into details in the investigation of the claim made by modern churches. They will admit that just as it is with the human body without the spirit (it is dead) so the church that is without the Spirit is also dead, and that being dead it cannot impart life to those becoming members of it, any more than this dead physical framework can transmit a life that it does not possess; but after agreeing thus far, they refuse to admit as a rule that the evidences of this Divine life within the church are as clearly manifested as are the evidences in the human body. They will admit that while fifty years ago, life, or the existence of the spirit in the human frame could only be determined by the same means that are employed to determine it now; while the same manifestations by which that life was then discerned are essential to discern the existence of life in that body today; yet they declare that while God did act as Paul said to the Corinthians—that he ordained certain manifestations by which the existence of the Spirit or the soul within the church, eighteen hundred years ago could be easily discerned, yet we can determine the existence of the Spirit within the church today without reference to any of these manifestations. That is, they virtually testify that life may exist, that the Spirit may be resident within the church, yet not one of these manifestations that we have named be discerned by the people—that there are other ways of determining its presence. We therefore, bring this testimony of the Apostle Paul again to bear, in the way in which he presented it. As the eye cannot say to the ear, I have no need of you, that is, being an eye and having power to see, it cannot say the need of the ear is no longer felt, for the body can comprehend everything through the medium of the eye, just as well as the body could comprehend things with the assistance of both the eye and the ear, consequently the ear is not needed; or the hand could not say to the foot, I have no need of you, for the hand has obtained the power by which it can do all the work of the hand and the foot too, and the work of a man can be accomplished just as effectually and effectively without the feet as with them.

If the work of the feet could be done just as well without the feet, and the work of the ears in the human body could be done just as well without the ears, then God made a pitiable blunder when he put either feet or ears into it. The thought is that God distributed these gifts or organs in the body as it pleased him, and hav-

ing once presented that body, given it life thus perfected in the world, he intended that it should stand as a perfect expression of all the wisdom that he possessed at the time; therefore if God is unchangeable, his present wisdom and purpose is as fully reflected therein, as was his wisdom then. In Ecclesiastes, 3d chapter, 14th and 15th verses, we read, that, "What God doeth it shall be forever, nothing can be put to it or anything taken from it; and God doeth it that men should fear before him. That which hath been is now, and that which is to be hath already been, and God requireth that which is past." The sense of it is simply this; That God knew that the necessity of toil, the necessity of service in this life would be the same practically a thousand years after the work of creation had been commenced as it was when the work did commence; that which then was would be and that which was yet to be had already been, and God himself, in view of these changeless necessities in this world, put himself on record once for all in his effort to meet that necessity. Therefore, "What God hath done, it shall be forever; nothing can be put to it nor anything taken from it." For God to say today that the human body can as well exist and perform the duties intended through it and by it without the use of the ear, would simply be to reflect upon the wisdom that he claimed as good when he first made it a part of the body, for him to say today that man can walk just as well without limbs and feet, would be to simply say that he didn't know as much when he put them in the body as he does now; hence like a man, he has learned by the experience he has gained and the mistakes he made. Now, we cannot afford to believe that, and if so, then turn to the announcement made by the Apostle Paul in writing to the Romans (chapter 1, verse 20) wherein he says that, "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." There are some things that are spiritual and we cannot put the one beside the other and measure and determine in regard to them from actual sight, but when such is the case, God by the Divine Spirit that he promised unto his followers, will so influence these five senses of ours that when they rest upon things they can see and understand, the invisible things. We therefore have the church of God in its mystical existence as a body of Christ, and placed in it a Divine power in order to develop his purpose. It was an original creation of his own and as we could not comprehend fully the necessities of these things, they being invisible to a certain degree, he inspired the Apostle Paul to select a human body and set it forth in representation so that we can learn by that. By that figure we have learned that what God did once he hath done forever; nothing can be put to it nor anything taken from it. If God ordained certain things to meet a necessity that once was, he ordained it to meet that same necessity in the future, through the everlasting years. And therefore if I look upon the human body clothed with hands and eyes and ears and feet and other members, and I discover in them an expression of the wisdom that was with God when the work of creation of man begun, I look through that at the mystical creation of what was to be known as the body of Christ, and I conclude that if God put in that certain members to be known as apostles, prophets, evangel-

ists, pastors and teachers, and these offices and others, they were to speak in tongues, speak in prophecy, enjoy the gifts of healing for the benefit of men in this world, in order to meet certain necessities, he did it forever, and wherever church work will be needed, these members will be necessary to do it. Thus I understand the invisible things of God relating to his church. The argument is, if apostles were necessary then they are necessary now, in the judgment of God, whatever man's opinion may be, if God has not changed. Man labors and every successive year or successive generation develops or evolves something that is an improvement upon what somebody else attempted before, and the difference between this and false work is that God starts right and what he once did need never be added to or taken from. He put the sun and moon and stars in their place in the firmament to do a specific work, and just as long as that work is necessary they must remain and do exactly the same work that they were to do at the commencement, because God's judgment was right at the start and he has never improved on it because of their failure to do that which he set them there to do.

Now then, that being true, it is our justification (or we use it as such) for the claim, that if the church of God exists today, in that church there are members; and if in that church there are members, the intention of those members in that church should be the same as at the commencement, and as the intention of members in my body. They ought not to be there merely for ornament; every member has a duty delegated to it, but in the absence of the power to perform that duty, there is the voicing of the fact that either the author of the design failed to fulfill his promise in regard to it, or else something in connection with the organism itself has been interfered with making it impossible for the accomplishment of that Divine purpose as originally intended.

Now, we conclude in regard to this, when we read the statement regarding the church or the body of Christ that whatever was found in it and was testified of as an essential part of that organism eighteen hundred years ago, is an essential part of that organism now. If the membership is not identical with what we have the warrant of this word for believing it was in the years past, then we need not expect the manifestations of life that were granted unto the body and through the body through that membership that pleased him. If I find, for instance, a church today without apostles, without prophets, without pastors and teachers, and without certain manifestations of life within it, I may find in it an institution that pleases man, but if I decide that it pleases God, I must first conclude that God has changed, for it did not once please him. God set these in the church as it pleased Him. Nothing said about it pleasing anybody else, but it pleased Him. Now the question to be decided is, do we desire to give Him pleasure, or give pleasure to the manufacturers of churches since that day? Do we desire to pay respect and honor to obligations imposed by him upon us, or do we desire to cater to the peculiar and capricious appetites that are found in the world and expressed in the formulas of religion that do not harmonize with those things I have called your attention to? Do you know

any better way of pleasing an unchangeable God now than by believing him, obeying him and following him in the way that he said was pleasing to him in the former time? The difference between Latter Day Saints and the majority of other religionists in the world, if not all of them, is this, at least in one respect; nearly all of them believe in testifying of the wonderful character of God as it was; they are free to bear witness that God was, and they are willing to skip a thousand years or two, if necessary, away from the past until they reach some period in the future, and free to witness that God will be a wonderful being again some time, but they are not ready to admit that God is. You say, "I never met a professed Bible believer that did not admit that God is." Well, let us see: In what sense do they mean that God was? In what sense do they expect and preach that God will be? After they have told me that and referred to this Bible as a basis of their faith I will compare. They believe that God was manifested in a certain way, that he will be manifested in a certain way, according to the testimony of this book. Now, do they believe that God is manifested in that same certain way? That is the difference between them and Latter Day Saints. The testimony of Latter Day Saints is not only that God was, but that he will be, and is. Paul, in writing to certain ones known as Hebrews says, that without faith it is impossible to please God, for he that cometh to God must believe that he is—not only that he was or that he will be—if he will please God. It is a mistake to think that we please God by believing that he was what he is unwilling to be now; take the thought of unwillingness and you have changed the character of God, and it makes no difference whether you say incapable or unwilling, admitting both or either, you have changed the character of God, if the Bible testimony regarding him be true. For this reason, when we preach and use this thought, we emphasize it, because it shows one of the marks, the peculiar marks of distinction by which we discriminate between what we have been contending for as the faith once delivered to the saints and those "forms of godliness" that are being advocated by men whom the modern years and people have "heaped unto themselves, having itching ears." It shows the difference.

Now note: Instantly an argument of this character is heard, the objector arises and says: "Don't you know that the word of your text stand as a rebuttal of what you have advocated?" Let us see. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book." In what sense does that condemn me? "Because, if you contend that there shall be the same manifestations of life within the church of Christ today as were found in it in the years gone by, then every time there is a prophecy uttered, that prophecy must be recorded, just as a prophecy that was delivered eighteen centuries ago, and it should be esteemed just as important as those were esteemed then, should be made a record of, and every time you make a record of it, you add to the word." This is the argument that is made. Let us consider this for all it is worth and turn to the other quotation we have made, which says, "I know that what God doeth it shall be forever,"—half

of the Old and none of the New Testament was written at that time. "Nothing shall be added to it, and nothing taken from it, and what God doeth it shall be forever." Must we reject all the prophecies and all the New Testament? What does it mean? If I shall write out a document and ask you to take it, (I have been commanded by some principal of an institution that has jurisdiction in this country), and charge you distinctly that nothing shall be added to this or taken from it, would you take it for granted that after you have delivered that message just as it was without any alteration of word or sentiment, that therefore the institution that gave me that document could never set forth another, or would you simply understand that the right had been reserved by that institution to make its own laws and that it was you that was restricted, and you that were forbidden to add to or take from? If the United States, for instance, the Senate and Congress shall enact certain laws and at the end there should be a note appended that no man add to or take from those things, would any man, reading that, suppose that the Congress of the United States and the Senate had enacted a something, that was to make it or them powerless to enact another law? Would you so read it? That the Senate of the United States and the House of Representatives, if you will, can never make another law? You would not so understand it. Of course you would not. You would simply understand that it meant that that law that had been there enacted and put into print for the government of the people must be executed as it read; that you must not change its sense; and that is just what the Apostle John meant, or the message that was delivered to him, rather, on this Isle of Patmos. The charge was delivered unto them: "I, Jesus, have sent my angel to testify unto you these things in the church. I am the root and the offspring of David and the bright and morning star. And the Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book." Now, here is the mistake that people have made, and one mistake has led them into another, and mistakes always multiply on a man's hands. The mistake I refer to is this: They have run away with the idea in the first place, that this has reference to the Bible. "Every man that heareth the words of the prophecy of this book," that "this book" means the Bible. A great many of them have followed this thought. Now, seriously, does it mean the Bible? Was there such a thing as this Bible known to men when these words were penned? You know there was not, and you know there wasn't for hundreds of years after that, if you know anything of history at all; consequently it did not or could not have reference to that which did not exist. What did it have reference to? Turn over to the 1st chapter of this very Book of Revelation and read. You have a statement here that the messenger appearing unto John told him that he was about to show him things relating to the past and present, and things relating to the future, and that he should write these sayings in a book and send it unto the seven churches in Asia, and John began to write this book containing the revelations that are being given to him at the time, and when

the messenger had ceased revealing, he turned to him and pointing to that peculiar book said: "John, I testify unto every man that heareth the words of the prophecy of this book." The Book of Revelations is referred to and no other book under the sun. And if it is necessary to pursue this thought farther we can strengthen the argument by calling your attention to the important fact that this Book of Revelation, according to the best history we have, was written before the epistle of John or the gospel according to St. John, and not after. If it meant that nothing was to be added to the Bible, how can there be found any place for John's gospel and epistles? How do you warrant this if you say that prophecy cannot obtain in the church today because wherever there is prophecy there is something revealed from God, and wherever there is something revealed, there is an addition to the word? Where is the sense? Who takes the greater risk in this connection? The statement made here is, "If any man shall add." We do not pretend to say that John added to this Book of Revelation when he wrote his second or third epistle, or his gospel account, but that God gave other testimony. If any man shall add; if any man shall interfere with what I have given by striking out or adding to it, so as to make it mean something else than that which it now does mean as I give it to you—that man should be accursed. That is all that it means, evidently, or all that the language will justify us in concluding that it means. The only point is that God will add the plagues if man interferes with what he has done.

Now one other thought in the argument I present for the edification or comfort of those who take the opposite position I have referred to. I have already shown from the testimony of the word, that God set in the church, apostles, prophets, and those gifts, and that through them, as the members of the body, the manifestations of the Spirit residing in that body were to be made. Just the same as the pulse and the sight and the hearing and the motion, etc., are to be manifested through physical organs ordained for that purpose. Now having taken this position we have, not in order to make the case good, turned to Matthew Henry's Commentary—I haven't asked the advice of Barnes who wrote notes on the New Testament; I haven't consulted Adam Clark, but I have simply consulted the Almighty himself. I have done just as the Savior did when he was combating the enemy on the mountain top and the pinnacle of the temple. I have taken the position that "It is written," that is all, and I didn't write it either. You know—I don't care if you are five years older than I am—if you know anything about this King James' translation of the Bible, that it was here before I was born, for I am just forty-one years old. So whatever is found in it, some one else must be responsible for it. If what I have presented is a part of the Bible testimony and that Bible is put into my hands by the very people that now object to my making this argument upon it, what am I to do with these individuals? Shall I be cordial enough to turn around to them after they have admitted that God placed in the church apostles, prophets, teachers, etc., in order that through these might be granted the manifestations of life or the evidence of the indwelling of the Spirit in tongues and prophecy and healing and miracles and so on? Shall I be as cordial as they have

been to me and say to these men, you have been making creeds, and have built up churches and established them and left all these things out, and God says I testify unto any man that heareth the words of the prophecy of this book, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City and from things which are written in this book." If God put these things in the church, in the body, in the organization, in the Scriptures, and men are manufacturing creeds or formulating philosophies and have been doing it for years, leaving these things out, I want to know, are they under the condemnation of that testimony that says, "If any man shall take away," certain evils shall follow as a result. Shall I gentlemanly enough, after reading this statement, to make the application of it to these individuals and tell them that they put the saddle upon the wrong quadruped, and tell them it doesn't belong here where they have first placed it? I call attention to this tonight, because, first, I am interested in this matter. The religion of Jesus Christ is either worth all that God invested it with eighteen hundred years ago, or it isn't worth a cent to me. I either want it as he gave it or I don't want it at all. Either Christ at par—either the church of Christ at par, or no church or no Christ for me. If there is a warrant for believing that my relationship to God is not a means by which there shall accrue unto me benefits as large, under the same conditions, as accrued unto those who lived eighteen hundred years ago, then Jesus Christ is put in vacillating attitude before my eyes, and my respect for him diminishes proportionately. I cannot believe the statement on the one hand that He never changes, that He is no respecter of persons, the same yesterday (the past), today (the present), and forever, (the future), and then with these statements before me, furnished through the medium of this word, take the statement of men around me everywhere that there is less for me through the mission of Jesus Christ in this life and the life to come than there was for those who believed in him in the years past, and for no other reason whatever than that they simply had the good fortune without any merit of their own, to live a few years earlier than I did. I stated to you that my hope was in religion in its entirety, Christ, not at a discount, but at par.

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we de-  
plore that condition that obtains in the world where men will chew on that which is not bread, where men are dulling their teeth and grinding them down in trying to masticate something that is not digestible.

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The souls of men are crying out for truth—Divine food—they are actually starving for it—it is the only thing that was ordained for their nourishment and that they might grow up unto God and Christ their living head, and we have people trying to gorge them with painted candy and manufactured things and giving the people to understand that in this life they are to find only the forms that have no germs of developing life within them—forms of godliness, some of them painted to attract the eye; some of them to start an appetite only to corrupt it and some of them having associated with them a great deal of that noise that will attract and a great deal of that which excites the feel-

ings and plays upon the emotional nature, and astonishes and bewilders for a time; but the time comes when they become monotonous, and wearying of this they ask the question, If my Father provided food that would satisfy forever, drink that was to be like a well of water within springing up to everlasting life, where is the channel of that life now? Why don't he come and feed this longing soul, this spirit of mine? Weary of that which has become monotonous in the fancy features and forms of religion in this world, they ask for something different, and let me tell you that no matter where their eyes may turn, how far men may seek to lead them away from the strict detail of this word, God, who has ordained that this should be a satisfying portion, will not have the honest soul express complete and extreme satisfaction with a stone when the bread has here been made possible? He will not do it. In this gospel of Jesus Christ there comes a promise as well adapted to your necessities today as was ever adapted to the necessities of mortals anywhere—you are no exception to those of the past. The people that will come a hundred or five hundred years from now will be no different so far as their spiritual needs are concerned from the people that live now or have lived; human necessity is the same forever, and therefore unalterable revelation of the Divine wisdom that was in him at the time when he so ordained it; and we commend to you the gospel of Jesus Christ which requires of you, in order that you may partake of the Divine favor, that you shall believe in God, repent of sin and be baptized at the hands of one whom God has chosen as a minister of his own (and by revelation too,) that you shall receive the imposition of hands of those who have been chosen to perform that rite that you may receive the Divine Spirit, that partaking of that Spirit you shall have the assurance that God will redeem you and take you up into his presence, and there may be added unto you reward in proportion to the service that you render unto him in this life. This confirms your hope in his wisdom and in his justice, and in his tender and generous fatherhood.

### THE STANDARD BEARERS

(Continued From Page 139)

though Brother Morgan calls it his trout lake, and it is too pretty to be called a pond) which nestles in its cradle of green down the slope from the house toward the highway. The cobblestone house and lawn make a picturesque background for it. There are a few speckled trout in it but the only way Brother Morgan would let Brother Wheaton fish in it was to tie a piece of bacon rind or a fish worm on the end of his line (no hook) and cast with that. Of course the fish would strike it and sometimes swallow it—line and all—then spit out the string after eating the worm. I wished for a movie camera. One evening, near sundown, we hiked to the far end of the farm to the wooded section—up hill and down dale, through fields of wild daisies and patches of wild berries and sweet fern. It was a lovely stroll and gave us a good view of the country side. Sister Morgan told us the lay of the land is very much like Wales, the place of her birth. I don't wonder at her fondness of it.

But it wasn't all play. We took work with us and there was garden work there. We printed, on the mimeograph machine, small tracts which were later

handed out during our series of meetings.

We held a two weeks series of meetings with growing attendance and good interest. The tracts I spoke of were distributed both at church and around to the houses. Some of the brethren took bundles of them and called at every house in some communities. In my opinion, two weeks is too short a time for an effectual series of meetings, but our field is so large and other places were calling so we had to move on leaving the rest of the effort in very capable hands. But as Paul said, "I have planted, Apollos watered but God gave the increase." So we hope they will see the increase there. We felt a goodly degree of the Spirit of God with those people and took memories of many rich experiences away with us. And let me say in passing that Sister Morgan is as adept at directing the music in the local congregation as she is at General Conference. She knows how to draw the music out of people.

The Detroit area was our next stop. The one sad note of our trip was there. At Kego Harbor, where they have held their meetings with Brother Robert Housh as their pastor, they were having to give up their hall. They had held meetings there for years but the landlord wanted the building. So Brother Wheaton preached the farewell sermon. It was sad to see them taking down their flag, pictures, etc. and removing other fixtures that bespoke of a fine association together. We hope they have been able to make satisfactory arrangements for another meeting place by now.

At Wyandotte, where Brother Surbrook and Brother Inch seemed to be the leaders, they have a flourishing group. Their Sunday School is getting so large they were having to dig a basement under the church to make more room. We admired them and felt a good spirit with them.

We felt we wanted to stop on our way East and see young Brother Arthur Smith, son of Apostle Smith; little Arthur, we called him as a boy, but he is not little now. Immediately when his wife called him and told him we were there he laid off from work to visit with us the little while we could stay. We had a short but good visit and were made glad because of the goodly degree of the Spirit we felt with them. They urged us to stay over night but our time was limited and several hours of driving time lay ahead that day.

We then started the long trip to Rhode Island. Having no addresses of church friends where we could stop over night, we stopped at tourist rooms. So we were very thankful for the substantial financial help we had received. The mammoth proportions of the very old homes in the East held our attention and it was in such homes usually that rooms were converted for tourists. We spent one very pleasant night in the Catskill Mountains in such a home built some two hundred years ago. We made a short stop at Hyde Park to visit the home and tomb of the late President Roosevelt and reached Cranston, R. I. perhaps just a few hours overdue.

There we found a group who, though there had been no general Church representative there for ten years, were carrying on bravely and actively. Brother Herman Burlingame is the pastor of that group and has baptized quite a number in the last few years, who

we feel are strong, substantial members.

One sister, baptized by him only a short time ago, has a most remarkable experience to tell of her mother searching for years for "another book" besides the Bible which she realized from her study of the Bible must be in existence somewhere. Her mother died without finding it but Sister Irons, schooled in her mother's beliefs, recognized it immediately when she came in contact with the Book of Mormon. I have asked her to write for the Advocate.

He had also baptized two members of the Narragansett Tribe of Indians in whom, from the moment I met them, I recognized a kindred spirit, not knowing until later that they were members of our church. One of them is an elder and a very earnest, sincere man—Brother Ernest Hazard whose Indian name is Chief Eagle Eye. I believe there will be others before long. But our experience with the Indians deserves an article by itself and this is getting quite lengthy.

Brother Burlingame is a man of utiring effort and has in his wife an able assistant. When he has candidates ready for baptism they are really grounded in the principles of the restored gospel. Had it not been for him and his struggling on in the face of sore discouragements, I fear there would now be no branch in Cranston.

In the person of Brother Mackinnon, he has a most remarkable supporter, a man in his early eighties. He seems to have a boundless energy surpassing many younger men. He has an almost invalid wife and does practically all the house work for her, canning and all. I have a theory, all my own perhaps, that you can pretty well judge a man by the way he treats his wife. These good people invited us to supper one night and we hesitatingly accepted with the understanding he was to go to no "fuss and bother," just to set out something very simple. When we arrived, the table was tastefully set, a delightful meal was on it, topped with the most delicious huckleberry pie I have ever tasted, which he had made himself. I still marvel at it. I tried to compensate just a little by insisting on washing the dishes alone. Besides that, he has a shop in which he makes violins of such fine workmanship and with such sweet tones. And even at his age he plays them beautifully. I fear, though, his unusual talent for violin making will die with him some day and wish there were some young man to whom he could teach his fine art. He rarely misses a meeting at the church, though he is careful never to leave his wife long at a time. His words of council and advice are always full of wisdom and the spirit of God.

We made a trip to Boston and north of Boston to visit members and non-members whom we had on our list and by the cordial way in which we were received, we felt amply repaid for the long trip. We found one brother who, because of the study he had made of our position through our literature, not having come in personal contact with our representatives before, was ready with almost his whole family to become numbered with us. And we had a wonderful little visit with Dr. Margaret Brown, a niece of Brother Mackinnon, who, though not a member, takes the Advocate and is very much interested in the archeological angle of our work. We were happy on receiving a most cordial invitation to return when we could spend more time, but

we have been unable as yet to do so.

While in the vicinity of Salem, Mass., we took a quick look at some of the historical spots which since childhood have made even the name of Salem fascinating to us. We got somewhat confused in the heavy traffic of the Boston area and found ourselves headed for the Sumner Tunnel instead of the overland route, but decided it was the quickest way after all to get through that congested area. It certainly provided a thrill to ride fast and dry underneath all that water.

Another side trip which on two occasions we enjoyed so much was to the lovely old home of Mr. and Mrs. Fred Miller on the shore of Narragansett Bay. Perched high on a point overlooking the shimmering water of Narragansett, that comfortable old house and its wonderful old contents would have some romantic as well as some weird tales to tell if they could only talk. As for me, the waters of the Narragansett have, since early childhood, held a romantic interest, for my mother used to sing us a song about it. So of course I could not resist the temptation to take a plunge in its silvery blue water. We seemed to have so much in common with our delightful host and hostess but this would in itself make a whole story.

A few days before we were to leave for home, we received word from Katharine that she was getting a week's vacation and would fly to Providence and make the trip home with us. We had bid our Indian friends goodbye at the Old Indian Church not expecting to see them again on this trip, but were happily surprised on the eve of our departure to find that four of them had driven up to be with the Cranston members for a little farewell party given in our honor. It was a lovely gathering and the bond of brotherly love as we felt it there was something that will be remembered by us for many a year. The absence of some who were not able to make the long trip, and the parting with friends was, as it always is, the sad note on each occasion.

But next morning we were on our way. It was a long trip, both to and from Rhode Island, and an expensive one but if we had done nothing more in our summer's work than what we did there we would have felt well paid for the time, effort and money spent.

It was an interesting trip home. We followed the coast route as much as possible, for we enjoy the water. Coming through Ohio we stopped over night at the home of young Brother Burlingame, son of the Brother Burlingame in Rhode Island. He took us to see the Mound Builders Ruins at Fort Ancient, but I have written an account of that elsewhere, which no doubt will be used in the Advocate some time.

Before we reached there we had been a little suspicious that trouble was developing with the car (aside from the two tires we had had to buy). We had over 100,000 miles on it and the motor had never been overhauled. I suppose you cannot expect them to run forever, but it always had run so well and quietly. So when it developed a tiny noise that Brother Wheaton could not identify, we stopped at three or four garages at worried intervals. Each mechanic in turn would cock his trained ear under the hood and say "nothing to worry about, just a carbon knock" or "a piston slap" or "the tappets need a little adjusting" or "You'll need new rings before long but nothing serious." So we drove rather slowly and carefully but late one night there was

a sound which we knew spelled doom. We were towed to a garage in Seymour, Indiana. There we received the verdict. Though the indicator had never shown the motor was overheated, the oil line to the main bearing had stopped up and caused the crank shaft to break. There was nothing to do but put in a new motor!

We put Katharine on the train so she would be at work on time and took the cheapest quarters we could find and the garage being short of help allowed Brother Wheaton, who is a pretty fair mechanic himself, to help with the work.

At first I felt terribly "low in spirits" to think God would let this happen to us (at least before we got home) after we had quit a good job to make this long trip, when we had devoted ourselves so entirely to His work and the unmistakable signs of His blessings had followed. It was simply beyond my comprehension. But when the job was completed, and it had cost us only \$175.00 (aside from our hotel bill) by Clarence's helping, and we found that the next day an increase of 25 per cent was to be added on all that kind of work and realizing that had we gotten home, Brother Wheaton would not have been allowed to work on it himself, that it would have had to have an overhaul soon at best, which would probably have cost that much or more with few if any new parts in it, whereas we now have a brand new motor, I decided it was probably a blessing in disguise and that God was looking after us better than I had thought. So now our car is almost a new car and we paid nowhere near what others are paying for new cars.

This has become much longer than I intended though it seems I have touched only some of the "high spots." I should have liked nothing better than to tell about all the nice, thoughtful things that were done for us and how graciously we were entertained and how cordially received everywhere, but the pages of The Advocate would not have held it. So we will always treasure them in our own hearts and speak of them often to each other and keep them in that collection of pictures I told you about. And soon I will try to find time to tell you all about our trip with the Indians.

Very sincerely yours,

ANGELA WHEATON.

P. S.: Right in the middle of writing this I was delayed by the excitement caused by the advent of twin granddaughterSs! Yes, twin daughters to Dick and Norma. I can't decide yet whether to sympathize with them or rejoice with them. I find myself wondering how I could ever have managed to give the second baby its morning bath, remembering how crucially my back used to ache after finishing one. Ouch! That was my back aching now out of sheer sympathy,—or maybe it's old age sneaking up on me. Well, mothers of twins seem to manage some how—just how I never could figure. Maybe now I'll learn. But I haven't received an S. O. S. yet to come and help take care of them. I may though. Who knows? Say! Maybe they bathe one in the morning and one in the evening, no—they wouldn't both be sweet and fresh at the same time. And they should, or they wouldn't look like twins. Shucks! What am I worrying about? Why I'm only the grandmother.

A. W.