

Zion's Advocate

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

Volume 25

Independence, Missouri, August, 1948

Number 8

The Gauge of Life

They err who measure life by years,
With false or thoughtless tongue.
Some hearts grow old before their time;
Others are always young.

'Tis not the number of the lines
Of life's fast-filling page,
'Tis not the pulse's added throbs
Which constitute their age.

Some souls are serfs among the free,
While others nobly thrive;
They stand just where their fathers stood—
Dead even while alive.

Others, all spirit, heart, and sense;
Theirs the mysterious power
To live in thrills of joy or woe,
A twelve month in an hour!

Seize, then, the minutes as they pass;
The woof of life is thought!
Warm up the colors; let them glow
With fire and fancy fraught.

Live to some purpose; make thy life
A gift of use to thee;
A joy, a good, a golden hope,
A heavenly argosy.

Selected.

CONTENTS

	Page	Page	
Editorial	114	Tracing The Sabbath	122
Sermonettes	116-127	Mass Production Economy	124
Independence News	117	Our Burden	125-126
What Wilt Thou Have Me To Do	118	Key-hole Religion	128
To Disclose Deception	120		

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A New Tract Ready for Distribution:

"IS GOD AND CHRIST ONE PERSON?"

By Wm. F. Anderson

These tracts can be had from Wm. F. Anderson, 619 S. Crysler, Independence, Mo., or by writing the Church of Christ, Box 472.

We wish these tracts to be free, but a contribution will be appreciated to help pay the cost of printing.

EDITORIAL THE CHURCH OF CHRIST

On April 6th, 1830 in the little village of Fayette, Seneca County, in the state of New York, six young men met at the home of Peter Whitmer and formally organized a new church which they called "The Church of Christ." Chapter twenty-four in the Book Commandments, in mentioning this incident says that they met and acted in accordance with the laws of the land, in thus formally organizing a church.

The background of this move was the information that had been given to Joseph Smith, Jr., by revelation from God that the time had come for a complete re-

storation of the work of Jesus Christ, as taught in the New Testament scriptures, which included the organization of His church. The language in connection with this matter is found in Chapter four, verse five, of the Book of Commandments, which reads as follows: "And thus if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lying, and deceivings, and priestcrafts, and envyings, and strifes, and adultery, and sorceries, and all manner of iniquities, and I will establish my church like unto the church which was taught by my disciples in days of old." This is supposed to be a direct command of God, and was so regarded for a number of years.

However since the human element always present in any work, regardless of time or circumstance, was present, and since further, God has never abrogated the principle of human free agency, we are not surprised to learn that very shortly after the incident of organization already mentioned, innovations, some of them of a rather radical nature began to appear.

In June 1829 nearly a year previous to the formal organization of the church, a revelation was received in which two of Joseph Smith's associates, Oliver Cowdery and David Whitmer were told to begin the choosing of apostles, and in the original text of this revelation the selection of men to be apostles was limited to twelve, the language in this connection, is as follows: "And now behold there are others which are called to declare my gospel, both unto Gentile and unto Jew; Yea even unto twelve: And the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they which shall declare to take upon them my name, with full purpose of heart, they are called to into all the world to preach my gospel unto every creature: And they are they which are ordained of me to be baptized in my name, according to that which is written; and you have that which is written before you: "Book of Commandments 15:27-31.

Also in verses 10 and 11, of this same chapter 15, we learn that the office indicated was that of apostle because the following language amply proves this. We read: "And now Oliver I speak unto you and also unto David, by the way of commandment: For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle for you are called even with that same calling with which he was called."

It will also be noted that this command as found in this entire chapter was to be carried out according to that which was written. What is written in this connection is found in the 12th chapter of 1 Corinthians, and the 4th chapter of Paul's letter to the Ephesians, where in the order named we read: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Corinthians 12:28. Again, "And he gave some apostles, and some prophets and some evangelists, and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:11, 12. Following is the purpose of this type of organization as given, and it is the same as was

given to Olivier Cowdery and David Whitmer, and they were told that this was given them because of what was written.

Among the early changes or innovations that found acceptance in that beginning phase of physical organization of the church was the introduction of a First Presidency of three over the Twelve apostles. It is claimed that a revelation was given at Amherst, Ohio, in February, 1832, providing for this change, but no such revelation can be found anywhere. At any rate, it made a conflict with the statement already referred to and found in chapter four, that the church was to be "Like unto the church as taught by my disciples in days of old, and so it became necessary to delete both that fifth paragraph and also the word, "unto" where reference is made to the calling of the twelve apostles. This was made expedient because with three presidents over the twelve apostles, the church would NOT be like the church taught by the disciples in days of old. Also to make the matter agree with the Bible statements that God had set in the church "first," apostles, this big quorum of three were also said to be apostles, which would make fifteen instead of twelve, so the word "Unto" must also be eliminated, in order to break the limit indicated.

Another radical change was made in the name. This was done according to all church history extent, on May 3rd, 1834. The simple name, "The Church of Christ," was dropped entirely and the name, "The Church of the Latter Day Saints" was substituted. It will be seen that this substitution omitted the name of Christ entirely and we are informed by David Witmer that it was this omission of the name of Christ from the name of the church that caused himself and the other two witnesses of the Book of Mormon to become disaffected and so withdraw from fellowship in the church that they were co-organizers with Joseph Smith and others in bringing into being. These three were not the only ones who resented that radical change, in the name of the church, so in order to appease the disaffected ones another change in the name was made in February, 1838, at Far West Missouri, where a conference of the church accepted a revelation that renamed the church, "The Church of Jesus Christ of Latter Day Saints."

With the passing of time other innovations entered in and, in large measure, prevented the Lord from giving the blessings and recognition promised when the work had its first beginning. However, we learn from all Scripture that God's principle objective in the preaching of the gospel is the salvation of mankind, and the scriptural form of organization of the church is an essential feature in order that the church may be a divine vehicle by which that necessary work of salvation may be carried out according to God's righteous plan. Changes, therefore, by human manipulation is a very fertile channel through which the forces of evil are enabled to retard and even destroy the work of God. That the work was thus retarded is evidenced by the present divided and confused state of the restoration movement. True God does not completely cast his people off, in spite of human manipulation, until that which they do materially affects the progress of the work, to the point that actual apostasy results. Apostasy consists in tampering with organic principle in the plan of salva-

tion, whether in the matter of doctrine or the form of organization, which introduces foreign purposes for the God given principles and organization, so that another order will come into being. It was this fact that caused the Lord to inform the young prophet Joseph Smith, when speaking of the various sects of the then Christian world, that their creeds were an abomination in the sight of God.

Since there are in existence church histories that amply covers the incidents subsequent to these early acts of organization, that enables us to gain accurate and valuable information, as to what really did take place in the infant church we will confine this editorial to the Church of Christ as we of the Temple Lot group possess historical information concerning that which took place at the death of the Prophet Joseph Smith. The causes which brought about his death are in themselves largely due to the innovations that were permitted to come in. For instance, at the time of Joseph Smith's height of popularity in Nauvoo, Illinois, his own city of refuge, such foreign elements as Free Masonry, became a prominent feature of the society in that flourishing city. Joseph and Hyrum Smith became high masons, and established a type of secretism in a so called "endowment house," for the initiation of the membership of the church into a secret order of spiritual mysticism. We won't discuss this in detail, as it has no place in an article of this kind. It is merely mentioned for the purpose of obtaining an understanding of what subsequently happened.

Regardless of what, or how numerous, these innovations may have become in Nauvoo, it is true that factionalism arose, bitter rivalries, and open charges of misconduct filled the air. Militarism reared its head, as a possible threat to insubordination.

In the midst of this chaotic situation Joseph and Hyrum Smith were arrested on charges of treason and other offenses, and were thrown into jail at Carthage, Illinois. While they were thus in durance awaiting trial they were set upon by a vicious mob and cruelly murdered, June 27th, 1844. This crisis threw the membership of the church into utter confusion. The many innovations that had crept into the church through the years were now made the basis for discordant claims to successorship, to the office held by the slain prophet. Had Joseph Smith remained in office of apostle, in which God placed him and as already indicated in the matter of the calling of the twelve apostles, and had not allowed himself to have been placed in the unscriptural office of a First President of the church over the twelve, with two counsellors, there would have been no vacancy to be filled by the various clamorous claimants that now, arose to being successors to the presidency of Joseph Smith.

By 1835 the command given in June, 1829, to choose out twelve apostles was finally carried into effect, but contrary to that early commandment none of the originals were included among the names of those chosen. Twelve entirely different men were named, and some very strange and fantastic promises were given concerning them. This fact is mentioned because this new arrangement had much to do with what followed. To be brief there were approximately nineteen

factions or groups that sprang up following as many leaders each claiming to have been properly assigned to the office of successor to Joseph Smith. In Wisconsin and Michigan, there was one James J. Strang, Lyman Wight, one of the twelve chosen in 1835, led a following down into Texas. Others followed such leaders as Sidney Rigdon, one of Joseph Smith's counsellors in the Presidency. Wm. B. Smith, (brother of the Prophet Joseph), Alphus Cutler and others. Each of these groups were amply furnished with doctrinal peculiarities, that had come into being during the later years of the work of Joseph Smith.

Added to the above there were a number of local churches in Illinois, in Woodford County, who had protested many of the innovations that had crept into the church in Nauvoo, and who held their original faith and form of organization. These were being presided over, as local congregations, by such early elders as David Judy, Jedediah Owens, Adna Haldeman and others, most of whom had been ordained elders under the hands of Joseph Smith himself and had shared the persecution of the saints when they were driven out of Missouri, in what is called in profane history "The Mormon War."

These held aloof from all other groups, believing that the mere fact of Joseph Smith's death could not destroy the original Church of Christ, that was organized on April 6th, 1830, but that it could continue to function as the body of Christ so long as they adhered strictly to the teachings as brought to earth by angelic ministry to Joseph Smith. To these came John E. Page, one of the original apostles of the early church.

We refrain from using the term "faction," when referring to the various groups, because Webster defines the word "faction" to mean, "A party in disloyal opposition." This can scarcely be said of any of the groups. Few of them were in disloyal opposition to anything that had been taught in the church prior to the death of Joseph Smith. This we say advisedly because there WERE doctrines taught that we have no proof of having emanated from the work of Joseph Smith himself, but which crept in through the teachings of others. Polygamy, Blood Atonement, and the worship of Adam as God, were some of these. His Masonic affiliation seems to have tied his hands in handling some of these abominations. So much for that. We are still insisting that the true Church of Christ according to the scriptural pattern, with the gospel as a saving means, did not perish from the earth, and where faithful priesthood and membership were to be found there was ample opportunity for the extension of God's work among the peoples of the world.

B. C. FLINT.

(To Be Continued)

SERMONETTES ON THE TEACHINGS OF JESUS; No. 3

By Apostle Clarence L. Wheaton

Faith in God

In speaking of these days when the whole earth was to be in commotion (Luke 21:9; 2 Tim. 3:1-7), Jesus said: "Nevertheless when the Son of Man cometh, shall

he find faith on the earth" (Luke 18:8). This question by Jesus indicates clearly that because of the corruption and sin that was to be in the earth in our days, that the possibility would arise wherein men would lose faith in God and one another. "Because iniquity (inequality) shall abound, the love of many shall wax cold." (Math. 24:12)

For this reason we should examine our personal standing before God, as to whether or not our faith is sufficient to sustain us in the days ahead, when fear shall fill the hearts of ungodly men, and they who know not God shall find their lives lonely and barren. For "without faith it is impossible to please him. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6). Thus we learn that it is the man or woman who "diligently" (not spasmodically when trouble fills us with fear) seeks the Lord in faith and prayer, who shall be rewarded.

Therefore if we profess to believe in God, we must "believe that he is," that he is omnipresent, a present living God, not alone of the past, nor yet of the future, but the God of this present moment and hour, who alone is able to comfort us and console us in times of fear and trouble such as is coming upon the earth.

Therefore when we need the help of a power or being that is greater than human hearts and hands can give, we must believe that God the Eternal Father is the source of all solace and comfort, that cannot be equaled or derived from any other source.

We have heard people say, We do not believe in miracles, or the gifts of healing or of tongues or prophecy, as they have been done away with since the days of the apostles. To such we can only say, as Jesus and his disciples said to the unbelievers and scoffers of their day:

"Oh, ye of little faith; know ye not that Jesus truly said unto our fathers, If ye have faith ye can do all things which is expedient unto me." And that the prophets have said, "And now I speak unto all the ends of the earth, that **if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.**" (Moroni 10:17, 18)

Under these circumstances, let those who doubt the constancy of God, and his unchangeability, repent of such unbelief, and seek the Lord while he may be found, for his Spirit will not always strive with those who harden their hearts in unbelief, and walk contrary to his ways. We, therefore, as the servants of the Lord Jesus Christ, invite you to come to the true Church of Christ, where the fulness of his gospel is preached, and where all the ordinances and principles of the gospel are taught, that your faith in God may be increased, and that you may learn to glorify him in your life among men.

"For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how

shall they preach except they be sent?" (Rom. 10:11-17)

" * * * The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1:18-21)

INDEPENDENCE NEWS

We have been having some good rains and also some good hot weather, which is fine for fruit and flowers, vegetables and farm crops. Away in the distance we have watched the fields of grain, as day by day they have turned from green to gold. We realize the harvest time is here as we hear the song of the combines going through the fields reaping the ripened grain and we know, too soon, summer will be gone.

Brother and Sister Wm. Nast and family took a trailer and went north to their old home in Bemidji, Minnesota, to bring back their furniture to the new home they bought here in Independence. On the way, while traveling through the rain, they had the misfortune of having the trailer turn over, breaking up some of their furniture. They were very thankful that though it was a bad accident, no one was hurt.

Brother Elmer Hunter and wife visited with his sister in southern Missouri a few days.

Brother and Sister John Wagerman are two people who have much to be thankful for. They celebrated their 50th wedding anniversary during the past month. Sister Wagerman was the daughter of Brother and Sister James Haldeman. They were married here in Independence in 1898. Their children and grandchildren all came home to help their parents remember the eventful day. There are only a few people who are permitted to enjoy the privilege of journeying along life's pathway for so many years together. We are glad to wish Brother and Sister Wagerman many more happy years of life together.

Brother and Sister Nicholas Denham spent the Fourth of July holidays in Iowa.

Brother Leslie Case and family, with Sister Case's mother, Sister Harvey Bell of Ava, Mo., and her small daughter and Sister Edith Bell, went to Gurley, Nebr., to visit at the home of Sister Alice Bell Larsen, another daughter of Sister Bell's. Sister Larsen's new baby daughter is the first granddaughter of the Bell's. The Case baby is only nine days older than the Larsen baby, and he is the first grandchild. The Case's stayed a week but Sister Bell and Edith remained for a longer visit.

We had some very fine sermons during the series of meetings, that were enjoyed by all who heard them. The weather was very bad during the time the meetings were held, which keep quite a few from attending, who would have been able to come had it been good weather.

Brother Robert Case and family of Columbia, Mo., spent the 4th with his parents, Brother and Sister J. Maynard Case.

Brother and Sister Wm. Anderson have returned after a very enjoyable visit with relatives and friends in Michigan, and Canada. They also visited in Niagara Falls, N. Y.

The last Sunday of our series of meetings was an all day meeting, with a basket dinner at noon. Tables and chairs were carried out under the large maple tree on the Temple Lot, where the tables were spread with everything one could wish for. Everyone seemed to do justice to the meal and no one went away hungry.

Brother and Sister R. R. Robertson of Salt Lake City, Utah, who came to help with the series of meetings, returned to their home. They expect to return in a few weeks, after they purchase a new car, which they expect to use on a missionary trip in church work.

Some of our young folks have been having nice outings too. June Smith went with the Blue Birds to Garner Lake, near Excelsior Springs, Mo., for a week's outing. Jack Sprague visited on Sunday at the Boy Scout's camp. Joyce Sprague went to Collins, Mo., with her uncle, Brother Nicholas Denham and his wife, for a Sunday visit with the saints there.

Brother Marvin Case has joined the army and has reported for service. He has been sent to Kentucky.

Our local priesthood have been the speakers during the past month, with Brother C. L. Wheaton occupying both morning and evening services for two Sundays, his subjects, "The authenticity of the Gospel."
ORA BUTTERWORTH DERRY.

LETTERS

Collins, Missouri,
June 22, 1948.

Dear Editor and Readers of Zions Advocate:

It has been several years since I have written to the Advocate, but we have enjoyed the letters of others and the articles so much. We believe we can see a trend towards a more spiritual and humble attitude among this Church of Christ people. We were very much encouraged and enjoyed the meetings here in our home last Sunday when several families from up around Collins and Brother and Sister C. L. Wheaton and Brother Nicholas Denham from Independence came. The preaching and round table discussion meeting were very instructive, as was also our talks on religious matters between meetings. Some enjoyed themselves singing and I am sure the basket dinner came in for its share towards our enjoyment. We will welcome into our home and community any of the priesthood or missionaries who desire to come and help us build up spiritually.

We hope to make more of an effort to attend the Sunday school and meetings here as we see that we need to meet off with one another, as we are told. Our hopes and prayers are that the gospel may be preached into all the world that all may have a chance to accept the gospel.

Your Sister and Brother in Christ,
MR. and MRS. L. M. SARRATT.

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.

"WHAT WILT THOU HAVE ME TO DO"?

The question of how to obtain Eternal Life is one that has been asked through the ages, and especially since the coming of Christ.

On the day of Pentecost the multitude after hearing the story by the ministers of Christ, asked "Sirs what must we do?" Acts 2:37. Saul of Tarsus while on his way to Damascus was stopped by a light shining from heaven and out of that light a voice spake to him and said, "Saul, Saul, why persecutest thou me?" In his astonishment Saul cried out "Who art thou Lord?" He was told to go into the city and there it would be told him what he MUST do. In Damascus there was a servant or minister of the Lord, and he was visited in a vision and told of one Saul of Tarsus who was praying, he was told to go to a certain street and give instruction to this Saul; if you will read Acts 9:1, 18 you will find the story of the conversion of Saul. Note, the Lord did not tell him what he should do, except to go in to the city; and then the Lord sent Ananias to tell Saul what he "MUST" do. Dear reader are you ready to accept the instruction as given by that servant of the Christ?

We examine another instance, one that concerns this Saul, who was afterwards known as Paul, Paul and Silas were cast into prison, and during the night there was an earthquake, and the prison doors were opened, the keeper of the prison called for a light and went in and asked Paul and Silas: "Sirs what must I do to be saved?" I ask, where these men, and especially Paul qualified to answer the keeper's question, and if so is the answer applicable today? The first thought expressed, or will I say the first need was for the jailor to believe that Jesus was the Christ, something the people of that day did not believe, the hardest thing the ministry of Christ of that day had to do was to get people to believe that Jesus was the Christ, therefore it was necessary to first get them to believe this. After that it was not hard to get them to believe what he said. So, they spake unto him and those of his house the word of the Lord, and baptized the keeper and his household," Acts 16:25, 34. In our day it is not hard to get people to believe in Christ, it is however hard to get them to believe all that he said, it will take the same to save men today as it took to save those who lived in the time of Christ, "I am the Lord I change not" Malachi 3:6.

The prevalent belief of today is that all is necessary is to believe in Christ, nothing else to do, and the requirements laid down by the Christ is set at naught. It is very necessary to believe in Jesus Christ. We must believe that he is, but we also must believe what he said. For to believe in Christ implies belief

in his teachings. "And every one that heareth these sayings of mine, and doeth them," Matt. 7:24, 27, we note from this reading that Christ deemed it essential to believe his sayings. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. If we search the scripture we will find an answer to our question.

God speaking on the mount of transfiguration said, "This is my beloved Son: hear him." Luke 9:35. Jesus spent many days and nights in the wilderness fasting and praying that he might know what to teach to the people Matt. 4: "For I have not spoken of myself; but my Father which sent me he gave me commandment, what I should say and what I should speak. And I know that his commandments is life everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak." Jno. 12:49, 50 "If ye love me, keep my commandments." Jno. 14:15. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. If ye keep my commandments, ye shall abide in my love." Jno. 15:7, 10, read the entire chapter.

We learn from the foregoing that Jesus was taught by his Father! and what he said was not of himself, but his Father told him what to say. The doctrine he taught was not of himself, but the Father was the author of it.

Taking this into consideration, may we consider some of the things he taught.

If you will read the first chapter of Mark you will read of Jesus being baptized, and that God accepted of the baptism, and coming up out of the water the Holy Ghost descended on him, and the voice from heaven said "Thou art my beloved Son, in whom I am well pleased," We note that Jesus in obedience to the instructions from his Father was baptized, and following his baptism he received the gift of the Holy Ghost. Now if you will turn to John 10:3 we will note further "Verily, verily I (Jesus) say unto you, He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep, To him the porter openeth." Will we go astray if we say that Jesus is the shepherd of the sheep? If we can find the door to the sheepfold we might solve the problem in part. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him" Matt. 3:13,17, In this we find the porter and the door into the kingdom, John the porter, baptism the door. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.— How can a man be born when he is old— can he enter

the second time into his mother's womb, and be born?—"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot ENTER into the kingdom of God." John 3:1, 5. Here again we find the way of entrance, this time represented as a birth, Water first, Spirit second, so many in our day reverse the statement of the Christ, and say the birth of the Spirit first. To believe in Jesus we must believe what he said, and in the way he said it. Jesus had to do it the way he was told, and he was approved, "For thus it becometh us (John and Christ) to fulfill all righteousness." Matt. 3:14, 15. If it was needful for Jesus to be baptized to "Fulfill all righteousness" would it not be necessary for all mankind to follow in the way he went? God is the author of baptism, and the promise of a remission of sins will follow.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." We note from the foregoing, death, burial, resurrection to newness of life is referred to, and Paul makes it clear that it is essential Rom. 6:1, 6. "Buried with him in baptism ye are raised with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

In his final commission to his apostles he said "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—And, behold, I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Luke 24:47, 49. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. "Go ye into all the world, and preach the GOSPEL to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 20. The foregoing instruction was given just before Jesus ascended, and it was to be binding till the end of the world.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:1, 2. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off,

even as many as the Lord our God shall call." Acts 2:37, 39. We find the report of the first sermon following the last commission of Jesus in Acts 2: following their reception of the Holy Ghost, these men had been "Born of water" now we find them "born of the Spirit." All the house was filled, thus they were immersed in the Spirit of God, and under that influence they preached and some three thousand were baptized, and the promise is to all who would obey. At this time seventeen nationalities were represented, and these unlearned men spoke to each nation in their own tongue convicting them that Jesus was the Christ.

Turning to Acts 22:1, 16 and you will read of Paul telling the story of his conversation to the Jews.

It may be needless for me to call attention to the fact that the Jews thought they were the favored ones, and it was against their law to associate with Gentiles, Christ had told them the gospel would be taken from them and be given to the Gentiles. The ministers of Christ were Jews and had their ideas of mixing with Gentiles, and the Lord had to convince those men that he was no respecter of persons, and we find Peter resting on a house top, and he had a vision of a sheet being let down to the earth wherein were all manner of four footed beasts of the earth, he was told to arise slay and eat, he demurred and said he had never eaten anything that was unclean, and the Lord said to him "What God hath cleansed, that call not thou common," this was repeated three times, and in following the nararvtie we find that there were two of the household of one Cornelius a Gentile, he was a devout man, and feared God, and he prayed always, yet he had not done all that was required, and he was to send these two of his household to Peter. Peter and certain of the brethren went with these men to Caesarea to the home of Cornelius, there he preached the gospel and to convince Peter and those with him that God was no respecter of persons he blessed Cornelius with an outpouring of the Holy Ghost, and as a result they were all baptized, thus the opening of the preaching of the gospel to the Gentiles was brought about. Acts 10:1, 48.

Turning to Acts 16:14, 34 we read of the ministry of Paul and Silas they spoke the words of Jesus to Lydia and her household, and they were baptized. They journeyed to Philippi and there they were put in prison, at midnight there was an earthquake that opened the doors of the prison, the keeper of the prison was about to kill himself, Paul told him to do himself no harm, seeing the prisoners had not escaped, he concluded that there must be something to what these men were teaching. Trembling he bowed before these men and asked the same question Paul had asked, What must I do to be saved," "And they spake unto him the word of the Lord, and all that were in his house." Following which, they baptized them.

In his journey, Paul came to Ephesus and found there some folks who had been baptized by some one "unto John's baptism" he told them they should have received the Holy Ghost following their baptism, but they had not heard of it, so, Paul baptized them, and laid his hands on them and they received the Holy Ghost, we note that the Holy Ghost comes through

the laying on of hands of those who have authority to do so. Acts 19:1, 7.

Shall we sum up just a little? Jesus said "He that entereth not in by the door, into the sheepfold" Jno. 10:1, "Enter ye in at the strait gate, Matt. 7:13, "Strive, to enter in at the strait gate" Luke 13:24, The door or gate of entrance is through baptism of water and of the Holy Ghost, water first that sins be remitted and thus there be a worthiness to receive the Holy Ghost, thus the newness of life spoken of by Paul in Rom. 6: We turn from the old life, and take on the new, and as citizens of the kingdom of God we have laws to govern us there.

There is a song we sometimes sing that might apply here, "Jesus Savior pilot me, over life's tempestuous sea." We sing but do we mean it? Do we really want Jesus to pilot us? If so we should study the higher principles of the gospel as found in the "Sermon on the mount" We must be meek, we must be pure in heart, we must be peacemakers, We are to be the light of the world, the salt of the earth, We should be forgiving in our nature, not hold grudges or ill will. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case ENTER into the kingdom of heaven. The sermon on the mount is the law that is to govern the life of the follower of Christ, and should be studied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, 'And the second is like unto it, Thou shalt love thy neighbor as thyself. 'On these two commandments hang all the law and the prophets." Matt. 22:36, 40. To evidence our love for God, is to love the teachings of his Son, we have no right to pick out what suits us and say the other is not necessary. "If ye love me, keep my commandments" Jno. 14:15. Read also the 15th chap. of John. Read also Gal. 1:7, 10; 3:26, 28. "I am not ashamed of the gospel of Christ: for IT IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH" Rom. 1:15, 17 "Go ye into all the world and preach the gospel to every creature" Mark 16:15.

The preaching of the gospel seemed to be very necessary, IT was the power of God unto salvation, no part of it left out.

"The law of the Lord is perfect, converting the soul" Psa. 19:7, To change a perfect thing would make it imperfect, and it would not accomplish the purpose. (All emphasis mine)

WM. F. ANDERSON.

Love the Lord and keep his commandments, without being reminded of it every day.

Love your neighbor as yourself, and make his welfare your welfare, and the Lord will reward you for it.

Ask the Lord what you want to sustain life, and not for wealth, for the love of money is the root of all evil.

Ask the Lord to bless your enemies as well as yourself, for they are the workmanship of his hand as well as yourself.

Remember you were born to die, and to live again.

Remember that God requires you to be holy to him, and just to man continually, to be in his favor.

TO DISCLOSE DECEPTION

By Apostle James E. Yates

To disclose **Deception** is to render a real service, even though not always appreciated by all whom it serves.

This is a **Question, and Answer**, acid test, by which **the truth** shines out. This, while **Deception**, in its unanswering silence confesses its own inferiority.

The late Apostle Daniel Macgregor was known to be a keen student of the Scriptures. He was also a courageous Defender Of The Faith. He wrote in one short article 24 questions vital to correct Christian theology,—but most disastrous to certain false and deceptive doctrines. If our Editor of the **Advocate** can spare to us the space, we desire to re-state as follows, those vitally important questions by our very dear Brother Daniel Macgregor; then to add a few of our own.

WHY?

By Brother Macgregor

Additional Interrogations

These additional questions are also vital to the correct understanding of the true Word of God, and to disclose certain **Deceptive Doctrines** which have been infiltrated into the minds of thousands of good people,—including the **Utterly Groundless Heresy** of Baptizing living persons by proxy, for those who have died.

Some well-meaning people also **Ordain For The Dead**, as well as perform "Sealing" Marriage Ceremonies for the dead,—all of which is a part of the same Very Deceptive Heresy. These **False Doctrines** have no part in the legitimate **Gospel of Christ**. Salvation for certain of the dead, after in the Spirit world they shall have been made acquainted with the Gospel of Salvation, is a glorious feature of Christ's mission. But Baptism by Proxy for the dead, Ordination by Proxy, and "Sealing" Marriage Ceremonies by living persons for those who are dead, there are Deceptions unsupportable by any authentic **Word of God**.

Why?

Why should any Church of the Restoration, once committed to the fearless Missionary Policy of a "**Free Pulpit and an Open Bible**" retreat from that position,—closing its pulpits to ministers of the **Church of Christ**? Do **undefendable doctrines** have anything to do with the **fact** of said **Closed Pulpits**?

Section 107 in the **Book Of Doctrine and Covenants**, (Reorg) was given in Jan. 1841. That was a very short time before the death of Joseph Smith, in 1844.

This Section purports to be the Word of the Lord, directing for the building of the "**Nauvoo House**." That House was to be for Certain Ceremonies including **Baptism For The Dead**, and other ritual hitherto unrevealed. It was also announced to be a house where: "**the weary traveler may find health and safety while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion.**"—**Sec. 107:9.**

In addition to the afore stated purposes for the building of that House,—none of which were ever realized,—the following **long-time** promise was made to Joseph Smith: "**Let my servant Joseph, and his seed after him, have place in that house, from generation to generation, for ever, and ever saith the Lord.**" Sec. 107:18.

In view of the fact that God fore-knew that Nauvoo was so soon to become a desolation, and that Joseph Smith would so soon end his earthly career in death,—

Just **Why** should God promise concerning Joseph, "**and his seed after him,**" that they should have a place in that house "**Fore Ever and Ever**"?

"**For this anointing have I put upon the head of his posterity after him**" Par. 18.

Was it God who made the same promises for an inheritance in that House "**from generation to generation**" to George Miller? To Lyman Wight? To Peter Haws? To John Snider? To Vincent Knight? To Isaac Galland? To William Marks To Henry Sherwood? To William Law? To John C. Bennett? To Hyrum Smith, who with his brother was killed so soon after those long-range promises were made?

If it was God who made all those promises to all those men, along with numerous other promises which time proved to be **misleading at least**.—**WHY?**

The Scriptures declare that if a Prophet speak anything in the name of the Lord and the thing follow not, and come not to pass, that is a thing which **the Lord hath not spoken.**

Anyone who, in the light of subsequent events, can read with earnest prayerful desire to know the truth, Sec. 107 in the **Book of Doctrine and Covenants** (Reorg.) and can still continue to believe that said Section was a true Revelation from God, still has a pathetically long way to go in the matter of **Spiritual Understanding of Truth**, before the fetters of **deceptive doctrine** and **chains of sheer Superstition** may be broken for their freedom in the knowledge of the **True Gospel of our Lord Jesus Christ.**

They are entitled to the best of our love, sympathy, and prayer, that the scales which obscure spiritual sight, may be cleared from their vision. Let all who have eyes to see that truth, exercise that Godly Charity; even that in like manner our own faults also, may at last be conquered.

2964 Newton Ave.
San Diego, Calif.
Feb. 12, 1948

Dear Brother Gould:

Since the publication in our last **Advocate** of your splendid article "**ANSWERING A QUESTION**", we note that it sets forth in a very gracious manner the Reorg. or "Josephites" logical rights to the Priesthood, and other virtues in that church as it was functioning at those dates specified in **the past**. I am sure that it

would not now be amiss for us to point out also, some of the serious **defects** in that Organization as it **ma-
tures and perpetuates those defects** as that church is **today.**

Sincerely, Your Bro.,

JAMES E. YATES.

WHY?

1. Why didn't the writer of the book of Acts of the Apostles, or some one else, write also a book reciting the Acts of the First Presidency?

2. Why was it that the first order of ministry selected by Christ was that of Apostles, instead of a First Presidency?

3. Why is it that Jesus in all his sayings as recorded by Matthew, Mark, Luke, and John, never once mentioned a First Presidency?

4. Why is it that the Book of Mormon which contains "the fullness of the Gospel" never hints at a First Presidency?

5. Why was it that the Apostle Paul in all his writings never mentions the First Presidency?

6. Why was it that the Apostle Paul who traveled continuously, visiting all the large centers of the Church, never says anything about seeing the First Presidency?

7. Why was it that Paul made such a big blunder as to say, "God hath set some in the Church, "First, Apostles," when according to the Reorganized way of thinking, it should have been "First Presidency"?

8. Why was it that at the great General Council of the Church which sat at Jerusalem, there was no mention of a First Presidency?

9. Why was it that in the settlement of the biggest problem that ever confronted the Church of the New Testament, that of deciding on how much of the Law of Moses should be kept, that the First Presidency had no hand, whatever, in it, rather, "the Apostles and Elders"? See Acts 15:2, 4, 6, 22.

10. Why was it that the First Presidency had no part in the endowment ceremony when the Holy Ghost was first poured out upon the church at Pentecost?

11. Why was it that John in his Patmos Vision of the Church saw only twelve stars—twelve apostles at her head. There should have been three moons in that vision, situated just above the twelve stars, if there were such a thing as a First Presidency in the Church.

12. Why was it that Nephi, in his wonderful vision of the Messiah and his work, never mentioned a First Presidency? The work of the Apostles is alluded to no less than sixteen times. 1 Nephi 3: 78-248.

13. Why is it, that if the First Presidency possesses Supreme Directional Control, the Twelve being subject to them in all things that in the great day of judging, they are not on the bench—the Twelve, only, being mentioned as judges over the twelve tribes of Israel. 1 Nephi 3:113-116?

14. Why is it that in all the recorded miracles of the New Testament or the Book of Mormon, never once is any member of a First Presidency credited with its performance?

15. Why is it that we have no record of any Revelation coming to the New Testament Church through a First Presidency?

16. Why is it that no missionary of the Latter Day Work ever preaches on the subject of a First Presidency in trying to make converts to the Angel's message?

17. Why was it that after "no small dissension" among the leading men of the Church at Antioch, that the brethren finally decided to refer the whole matter to "the Apostles and Elders" at Jerusalem, rather than to a First Presidency? Acts 15:1, 2.

18. Why was it that when the Apostle Paul arrived at Jerusalem, which seems to have been his first visit since his call to the Apostleship, that there is no mention of a First Presidency extending him any reception? "They were received of the Church and of the Apostles and Elders." Acts 15: 4.

19. How was it that when an international trouble threatened the church when "there arose a murmuring of the Grecians against the Hebrews" it was "the twelve" who "called the multitude of the disciples unto them," and adjusted the trouble, rather than a First Presidency? Acts 6: 1-3.

20. How was it that in the selection of seven men to look after the distribution of the funds amongst the poor of the church, particular duties that appertained to men holding the office of bishop, it was the twelve who delivered the instruction relative to their appointment, and not a First Presidency. Moreover it was the twelve who ordained them. Acts 6: 3-6.

21. How was it that in the selection of Matthias to occupy the "apostleship from which Judas by transgression fell," that no Presidency had any say in the matter; it was the apostles who attended to it. Acts 1: 16-26.

22. How is it that in the giving of the many revelations to the church of the New Testament that they were no confined to the channel of one man: God spake through Paul, John, Peter, James, Agabus and others. All their revelations were equally honorable, authoritative, and binding. Indeed it was Paul who said. "God hath set some in the church, first apostles, secondarily **prophets.**" The term **prophets** is in the plural, and means more than one.

23. How is it that in all the historic writings covering the church in the early centuries that no mention is ever made of the existence of a "first presidency" over the general church?

24. How was it that in the institution of the order of equality—"all things common" in the Christian church, that it was done under the administration of the apostles, no member of the first presidency having any say in the matter?

DANIEL MacGREGOR.

TRACING THE SABBATH

Chapter 23

Memory Verse: For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God—Hebrews 7:19.

1. The ten commandment law made nothing perfect; but was a law given after the manner of a carnal commandment, as are the laws of the land today. The laws of the land are not intended to elevate us in spiritual grace, nor as a means of salvation, or of perfection; but they pertain to our life in this world, as a means of orderly government, and a means of protecting society from evilly disposed persons. So it was with the ten commandments. They were given not as a means of salvation, but to govern the social relations of a people in a great commonwealth.

2. Paul rightly called it "the ministration of death"; for death was the penalty for the violation of its provisions.

3. No mercy was granted, neither was there an opportunity for repentance or forgiveness; but if found guilty at the mouth of two or more witnesses, they died.

4. The man who was found picking up sticks on the sabbath day, was given no chance to repent, turn over a new leaf, and do better, but was stoned without mercy (See Numbers 15:32-36).

5. The idolater and one who enticed to idolatry were both stoned to death, and so were those who committed adultery. There was no, "neither do I condemn thee; go thy way and sin no more." under the ten commandment law.

6. In addition to the ten commandment law, Moses gave them commandments of a spiritual nature, to which no penalty was attached for violation, to be executed in this life: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5. This was a part of the law of life in Christ, and was not given after the manner of a carnal law. You must remember that Moses knew and understood the law of life as written upon the first tables of stone, and which the children of Israel might have had but for their transgression. And when Jesus was asked, "Master, which is the great commandment in the law?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22:36-40.

7. Paul said: "If that which is done away was glorious, Much more that which remaineth is glorious." 2 Cor. 3:11. Here are some examples of that which was **done away**, and that which **remaineth**:

DONE AWAY:

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them, nor serve them (Ex. 20:3-5).

Penalty for violation, death; no mercy, no chance for repentance, or forgiveness.

THAT WHICH REMAINETH:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself (Matt. 22); Have faith in God (Mark 11:22); Ye believe in God, believe also in me (John 14:1); For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

No death penalty attached. Opportunity for repentance: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."—Matt. 12:31.

DONE AWAY:

Thou shalt not take the name of the Lord thy God in vain (Ex. 20:7). Penalty, death, no repentance, or forgiveness.

REMAINETH:

"Swear not at all" "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5:34, 37. No death penalty; opportunity for repentance and forgiveness.

DONE AWAY:

"Honour thy father and thy mother. He that curseth his father, or his mother, shall surely be put to death (Ex. 20:12; 21:17) Penalty death. No opportunity for repentance and forgiveness.

REMAINETH:

Renewed by Christ, by inference. (See Matt. 15 and Mark 7.) No death penalty. Repentance and forgiveness possible. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2:1.

8. When we say "done away," we do not mean that the sins forbidden under the Old Covenant, were permitted under the New and Everlasting Covenant; but the law of life in Christ was upon a higher plane, without death penalties affixed:

"It has been said by them of old time, Thou shalt not kill; But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother Raca (vain fellow), shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."—Matt. 5:22.

9. The ten commandment law said, "Thou shalt not commit adultery," and provided a penalty of death, no repentance and no forgiveness.

10. Christ said, "But I say unto you, That whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. To the woman taken in adultery, Christ said, "Neither do I condemn thee: go, and sin no more"—John 8:11.

No death penalty.

Repentance possible.

Christ, her advocate with the Father.

11. The command to Remember the Sabbath Day to keep it holy, carried with it the death penalty, and no opportunity for repentance and forgiveness. But the command to keep the Sabbath Day was not renewed by Christ in the New Covenant, as recorded in the Bible. The Sabbath commandment was not repeated by Him, either before or after the resurrection. Why, if as is claimed by some, it is the important commandment, around which all the others cluster?

12. In Mark 7:21, 22, thirteen sins are named; but sabbath-breaking is not included.

13. In Romans 1:29-31, nineteen sins are named; but sabbath-breaking is not included.

14. In Galatians 5:19-21, seventeen sins are mentioned; but sabbath-breaking is not included.

15. In 2 Tim. 3:1-4, eighteen sins are named that will be rampant in the latter day; but sabbath-breaking is not included. Why, if Saturday, as the "seventh day sabbath," wears such a halo of glory?

16. Christ, the Lamb of God that taketh away the sin of the world, was offered at that last passover period, "Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross," Col. 2:14.

He took it with him to the tomb on that last sabbath day under the law; and the Ministration of Death and of Condemnation was buried with him.

And on that "first-day" sabbath morn, he burst from the tomb, bringing with him the ministration of Life, the Ministration of the Spirit, the Ministration of righteousness, written in the fleshly tables of the heart of his followers, who thenceforth observed that First Day of Life and Liberty in the gospel as a day of worship to the Lord, calling it the Lord's Day.

17. Responsive Reading: Matthew 5:21-48.

18. Bible Reading: Matt. 6 and 7.

MARRIED

Schrader-Gould. Amy E. Gould, daughter of Leon Ad and Alice E. Gould, was married to Mr. Hubert H. Schrader, May 29, 1948, at the Church of Christ meeting place, the bride's father officiating, in the presence of friends and relatives. A reception was held at the church after the ceremony. After a short honeymoon trip, the couple are at home at their cottage on the shore of Three Island Lake.

Why not subscribe to the Advocate for a friend or two.

MASS-PRODUCTION ECONOMY

By Colonel H. M. Greene
(used by permission)

Mass-Production Economy, as in World War II, will save some 91-trillion man-hours mobilized power-work each year to profit all people. Par value for the dollar can be established to prevent overproduction. Dollar-parity of 50 cents wages and 50 cents to management in producers' goods priced at \$1.00 will pay labor and management to cooperate in working machines for Mass-Production Economy in the present emergency. Dollar-disparity is leading us into another money panic, and soon; and this with economic chaos in which to finance the future World War III, in effect, already announced to begin in 1951.

History reveals two governments by two manner of people, one is people to work for government, the other is government to work for the people: the one by Caesar, and the other by Solomon's wisdom.

Solomon worked for his people, Proverbs 8:12-21, "I wisdom dwell with prudence, and find out knowledge of witty inventions . . . My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures." Solomon's inventions were his source of revenue.

Caesar's tax decree came, as in Luke 2:1,—there went out a decree from Caesar Augustus, that all the world should be taxed. Caesar's tax decree set up tax-slave government — world-wide government-tax slavery to insure money-disparity to make money panics. Our fathers revolted against tax-slave government. After their Revolutionary War, they gave this nation a Constitution to insure our liberty, and to secure our freedom from tax-slave government. They also established government of Solomon's wisdom to work people.

This nation lost freedom, and lost Federal Treasury surpluses deposited in banks in the 1840-1844 money panic. Later, money provoked the Civil War. "For the love of money is the root of all evil."—1 Tim. 6:10; so money put tax-slave government in place of chattle slaves in this nation.

At Gettysburg, Abraham Lincoln predicted,—"that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, (to work) for the people shall not perish from the earth." This prediction of the "a new birth of freedom" is yet future.

Dollar-parity ceased after 1844.—Tax-slave government led to dollar-disparity, labor-capital fights, money panics, and war. Labor worked machines to cut labor cost: that is, labor cut mass-wages to hurt labor.

\$35-billion mass-wage cuts in 1929 was a mass-buying cut that led to capital's \$35-billion price-cut. By it capital gave away one-third of 1929 gross output; and, because of 1844-1929 dollar-disparity, capital called it "profit." \$35-billion mass-wage cut forced capital to give away \$35-billion in goods to profit

money; and, to hurt both labor and capital. Instead of dollar-disparity to profit only money; with dollar-parity, we can work our inventions, as did Solomon, and do this to profit people.

Our Constitution, Paragraph 5, Section 8, Article I, is to regulate money for dollar-parity. Paragraph 8 limits private ownership of patents, and to give government-owned patents of great value to profit people. From Dr. Robert A. Millikan's estimate in 1939, value of power-work patents is \$13 trillion—\$13 trillion being sufficient to maintain dollar-parity in spite of all the enemy's power to inflate our American Dollar. Machines turned by Almighty God's power can be worked under our Constitution to establish and maintain our American Dollar at par value.

Money expert Bernard M. Baruch said, "The mobilized industry of America is a weapon of offense or defense far more potent than anything the world has ever seen."—Oregonian, March 13, 1941, page 4. Women, old men, and cripples drove our machines to victory over the Rome-Berlin Axis in war. We can make revenue with power-work now being wasted in peace, establish and maintain dollar-parity, prevent money inflation, and lower prices.

Taxes must be added to price; so, high taxes on big incomes make prices high. People out of work can be paid war-time wages to work machines three 8-hour shifts a day to make items at 47 cents now costing \$1.00 made in one 8-hour shift a day. Living wages paid to people out of work to turn power-work, now being wasted, into revenue will lower prices.

They can make three 8-hour shift items at 50 cents each, add one 50-cent item to the price of the other two items for revenue, and industry can then invoice \$1.00 items at 75 cents for tax-free people to buy.

Our tax-slave government forces people to work for government. One result is dollar-disparity and money panics. Dollar-parity in 1844 was 51 cents wages and 49 cents to capital, by estimates published in 1849. Dollar-disparity of 34 cents wages and 66 cents capital in goods priced at \$1.00 led to disaster in 1929. Dollar-disparity is now 25 cents wages and 75 cents capital; and this with greater money-price inflation than in 1929.

The 1926 Price Index dollar bought 20 quarts of milk, for example, or milk at 5 cents a quart. 5 quarts—milk worth 25 cents is now priced at \$1.00. Less money-price inflation led to disaster in 1929 by the stock-market crash. Now, the weakness is in the bond

structure backed by government-tax slavery only. Persons with half million incomes must work ten months of each year for government, or go to prison under our form of Democracy, the same as under "red" Russia's form of Democracy.

The weakest link is 20 per cent wage tax. It works servant girls one full day each 5-day week for government, and four days to pay four prices for food. A tax-chain is no stronger than its weakest link; and, in emergency, tax slavery is a flimsy foundation for the freedom of bankers, and poor backing for Social Security, annuities, life insurance, etc.

It might work in peace. Now, world-wide war is on: a 5-year plan to fortify Russia, announced after VJ-D day, is a declaration of war now in the "cold war" stage, the shooting war to begin in 1951.

World War II, The Climax of The Ages, will cost too much for any tax-slave government to survive. People to work for government will be erased. Government to work for people is the only hope of the future.

In God We Trust, is our motto. By Dr. Robert A. Millikan's estimate, this nation is the only nation having power-work mobilized to survive World War III. Our \$13-trillion Power Plant is potent by test. Our destiny is, as on our Great Seal—E PLURIBUS UNUM—out of many one—the ONE to establish—NOVUS ORDO SECLORUM—The New Order of The Ages. Hence, the "a new birth of freedom," predicted by Abraham Lincoln, will put this nation under God again; because, God's country is to work for people.

We face the greatest emergency of all history. Emergencies were local affairs, heretofore. Now, our emergency is world-wide. Not alone famine, disease, and pestilence to kill tax slaves; but also world-wide war to wipe out tax-slave governments with mass-killing weapons now made ready.

Our tax-slave nation worked three 8-hour shifts a day in emergency to kill people in war. After the "a new birth of freedom" for government to work for people, we shall work our \$13-trillion Power Plant three 8-hour shifts a day, as an emergency to save people alive in time of peace.

Caesar's World is ending. His empires fell in World War I: the House of Hohenzollern, the House of Hapsburg, the House of Romanoff, the Turkish Empire, and many minor thrones. In World War II, empires vanished. Austerity is liquidating his tax-slave British Empire now; and our own tax-slave government's special session of Congress is at its wits end.

What next? The Great Climax, and the "a new birth of freedom" predicted by Abraham Lincoln; and this to put the World under God again.

Our Constitution as "the Laws of Nature and of God" in The Declaration of Independence is The Golden Rule Character of Jesus Christ in the Sermon on the Mount for all nations. Our Liberty Bell's Order: Proclaim liberty throughout all the land unto all the inhabitants thereof, from the Bible (Leviticus 25:10) is for this nation to execute. Mass-Production Economy has made this nation master of World skyways and the seven seas even now.

What now? Now, we waste power-work to prevent overproduction; and, to make high prices, tax slavery, money inflation, and a money panic.

What of the future? Dollar-parity will permit labor-management co-operation for the greater Mass-Production Economy of the future. Power-work now being wasted to prevent overproduction will be turned into mass-production revenue. This will prevent high prices, prevent tax slavery, prevent money inflation, prevent money panics, produce goods in

abundance for tax-free people to buy at lower prices, and provide unlimited revenue to finance our own government, and to finance Old World famine relief.

Give Old World relief to people voting for government to work for people; also re-establish our own government to work for our own people. Our government—federal-state-country-city—is a mass-production job; and our Constitution is not for a tax-slave government.

Seek new sources of revenue and profit. Mass-killing weapons may leave but few people to tax. Minnesota's mortgage-foreclosure ban of February 24, 1933, upheld by the U.S. Supreme Court, erased interest-bearing debt, evidenced since by interest-rate decline. Industry can "coin" mass-production goods into money, and divide the money as revenue for government, wages to labor, salaries to management, and profits to all of the people.

Dollar-parity prevents overproduction and makes Mass-Production Economy the source of unlimited revenue to profit the people. Locomotives to haul 100-car trains, worked to haul 20-car trains cost more per car; because 80 percent of power-work is wasted. Dollar-parity for labor-management co-operation will turn wasted power-work into revenue and profit.

Our \$13-trillion Power Plant worked at capacity will require that politicians be paid more salaries to prevent overproduction; and this with double-pay to teachers, postmen, firemen, policemen, and others in Civil Service, and \$100 a month at least to the needy aged, infirm, widows, orphans, deaf, and the blind.

Another excuse for Mass-Production Economy is flood control, sewage disposal, sanitation, safer roads, and soil conservation to supply grain both to feed American hens and also hungry people in the Old World famine, provide food, promote health, prevent disease and untimely death, and do this to profit all the people.

Old World famine at The Climax of The Ages will require power plants for Greater Mass-Production Economy. Fix dollar-parity to prevent overproduction now, and synchronize machine-supply with human-demand to make goods in greater volume in less time. The bigger, faster, automatic machines of the future turned by Almighty God's power will become the source of unlimited revenue, unlimited profit on money, goods in abundance for tax-free people to buy, at less price; and this to profit all the people from the still greater Mass-Production Economy.

OUR BURDEN

No. 1

Rudyard Kipling once wrote a poem which he called, "The White Man's Burden." Kipling was referring, of course, to the Burden the British people had assumed when they undertook the administration of government in far off India, and elsewhere.

This burden finally became too heavy for the British people to bear, and they have been casting it off

in our own day and time. India and Burma last year, and Palestine only now, withdrawing their last British soldier from there just yesterday. This withdrawal was not altogether a willing one, even though voluntary, for the British hate to admit defeat. You may recall that Churchill said, only 4 years ago, that he was not going to be a party to the dissolution of the British Empire.

America's burden has never been so heavy as was that of the British, but we too have a white man's burden and so far we haven't done too well in carrying it. But let us get down to cases.

Alaska was our first venture. We purchased Alaska from Russia for \$7,200,000 in 1867. Financially it was a profitable purchase. However, we haven't been too helpful to the natives. The white man has so deplored himself that today not more than 2 or 3 per cent of the Eskimos are pure native stock. The only pure blooded Eskimos are found on the northwest shore of Greenland.

Explorers and travelers have brought back many fantastic tales of the habits and customs of these primitive people, and it is likely that you have thus acquired much mis-information concerning them. Not often does the Eskimo build a home of blocks of snow. Yet he does it when necessity forces him to it. He much prefers a house built of stone or of drift wood covered with skins. Not often does his diet consist of whale blubber or oil, though he will resort to that diet if forced to do so. He much prefers the flesh of seal, walrus, and especially fish. It is true that they eat their flesh raw. Not from necessity, as we imagine, but from a necessity due to the fact that eating their fish raw protects them from the ravages of pellagra, scurvy, etc.

Today the Alaskan Eskimo prefers the American made clothing combined with his native costume of furs and skins.

The Eskimo is the most peaceful man in the world. Stealing, is, or was, practically unknown among them. They are kind and generous. Shipwrecked sailors are taken in and cared for. Steffason told of having been found when nearly frozen, and to restore warmth and life to his body he was put to bed with a pack of Eskimo babies to warm him up. He recovered, though he had lapsed into unconsciousness when found. He owed his life to their care.

Some years ago the government brought reindeer to Alaska from Lapland to help eke out the food supply for the natives. They were destitute from having their supply of sea food largely depleted by fishing and whaling fleets. I, myself, saw the last carload of these animals being transported from Boston to Seattle where they would be transhipped to northern Alaska. American teachers taught the Eskimo how to care for and handle the reindeer.

Our Burden

No. 2

This time it is Hawaii the Beautiful. The original Hawaiians come via canoe from far south, probably

from the Samoan, or nearby places. The islands were first seen by Captain Cook and his men. The captain stayed in Hawaii, having been killed and eaten by the natives. Later the natives were easily converted to Christianity and took their religion seriously. Today, by example, they could teach us much.

We have heard so much beautiful and melodious Hawaiian music that we conclude the natives must have had a natural talent for music. Not so, for when missionaries first went there they found them almost devoid of anything resembling music. They learned quickly, however, and their haunting melodies have found place in our hearts and lives.

Hawaii is today the melting pot of the Pacific. Nowhere else does one find such an aggregation of nationalities. American planters searched the world for labor and brought in Chinese, Japanese, Portuguese, Philippinoes, and even workers from the West Indies. These people stayed, intermarried with the natives so that now not very many pure Hawaiians are to be found, only about 2 percent of them to be exact. These, if anywhere we find tolerance of race, color, religion. Well might we learn from them.

THE BEMIDJI REUNION

The Bemidji reunion will be held September 3, 4, and 5 at the "Log Cabin" in the woods in its shadowy setting of peace and quiet. The invitation is extended to those who seek mutual uplift and spiritual communion, in the words of the poets whose songs we sing:

"Come ye apart,' It is the Lord who calls us
And oh, what tenderness is in his tone!
He bids us leave the busy world behind us
And draw apart awhile with Him alone."

"Come ye, and rest; the journey is too great,
And ye will faint beside the way and sink:
The bread of life is here for you to eat,
And here for you the wine of love to drink."

"Shall we not go in answer to his bidding,
'Come ye yourselves apart and rest
awhile?'"

Meals and a place to sleep free if you notify the committee in time. A word of caution to those from the south land—extra wraps for the chill of the northland autumn. Also extra blankets to help with the bedding will be appreciated. Address members of committee, R. F. D. 1, Bemidji, Minnesota.

B. A. WINEGAR,
MRS. JAMES SPARGO,
AMY SEBRADER,
MRS. ARLO GOULD,
Reunion Committee.

SERMONETTES ON THE TEACHINGS OF JESUS, No. 4

By Apostle Clarence L. Wheaton

BAPTISM IS ESSENTIAL TO SALVATION

When Jesus said, "Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God," (John 3:5), he had reference to the doctrine that Paul gave as the fourth principle of the gospel in his epistle to the Hebrews (Heb. 6:2), which was **baptism**.

There are those who teach, and have led many souls to believe, that baptism by water is not essential to salvation, which teaching is not only false, but leads many innocent and honest persons to err in their understanding of the requirements they must comply with in order to enter into the kingdom of God.

The doctrine of baptism was not new in the days of John the Baptist, nor in the days of Jesus, nor of his apostles. For "the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham," (Gal. 3:8), for which cause we learn that even though the law of Moses was given 430 years after, it did not disannul the gospel principles, for Paul said:

"Moreover, brethren, I would not have you ignorant, how that your fathers were under the cloud, and all passed through the sea, **and were all baptized unto Moses**, in the cloud and in the sea," etc. (1 Cor. 10:1, 2.)

Baptism, therefore, as a principle of salvation, was associated with the gospel from ancient times, and as John the Baptist taught in the wilderness of Judea, even so Christ taught it and said we must "be born of the water and of the Spirit," before we could enter into his kingdom. The apostles of Jesus bore the same record.

Paul said, "Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." etc. (Rom. 6:1-6)

These scriptures, and others, teach definitely that baptism is not only essential to salvation; but that it typifies the burial by immersion in water, as a likeness unto death, burial and resurrection of Christ.

Peter also taught the same doctrine, when he preached repentance to the people of Jerusalem on the Day of Pentecost with such conviction that they cried out and said:

"Men and brethren, What shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39)

If you will hear, and obey, this promise extends to you, even "all that are afar off" therefore, "the Spirit and the bride say, Come, and let him that is athirst come. And whosoever will let him take the water of life freely." (Rev. 22:17)

Do you think that simply to believe that Jesus is the Christ will save you? Read James 2:19-26.

SERMONETTES ON THE TEACHINGS OF JESUS, No. 5

By Apostle Clarence L. Wheaton

THE CHURCH OF CHRIST RESTORED

The Church of Christ (Restored April 6, 1830), with readquarters on the Temple Lot, Independence, Missouri, and with local churches of Christ in the United States, Canada and England, came into being in these last days, according to divine appointment, for the restoration of the gospel in its fulness as taught in the New Testament by Jesus Christ and his Apostles, with a divinely appointed and ordained ministry, and all the spiritual gifts, blessing and ordinances of the gospel, that a people might be prepared for the second coming of Christ.

According to the scripture and apostasy from the early Christian faith was to take place. The Prophet Isaiah said, "For, behold, the darkness shall cover the earth, and gross darkness the people," etc. (Isa. 60:2), and the Prophet Amos said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it." (Amos 8:11, 12)

Many others of the prophets spoke of this apostasy (Isa. 24:1-6; Dan. 7:21-25; Dan. 8:23-25), and even Christ our Lord predicted that his kingdom, the church, was to suffer violence, for said he: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12; also read Matt. 13; 24-26; John 9:4, 5; 12:36, 36), and in turn the apostles predicted the same.

Paul warned the saints of his day: "For, I know this, that after my departing shall grievous wolves enter in among you not sparing the flock," etc. (Acts 20:28-31)

The Dark Ages of apostasy settled upon the earth, spiritual darkness filled the minds of men during that time, with superstitions, heresies, false doctrines; and false teachers arose, etc., "by reason of whom the way of truth shall be evil spoken of." (2 Peter 2:1-3; Gal. 1:6-10; Rev. 13:5-8; 2 Thess. 2:3)

For this reason, in order for the gospel to be preached in all the world "for a witness unto all nations" before the end should come (Matt. 24:14), God designed that a Restoration of the primitive gospel should be effected by angelic ministrations, as John said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth," etc. (Rev. 14:6, 7)

Concerning this wonderful event, Alexander Campbell, one of the founders of the Christian Church, said: "At evening time there shall be light. The primitive gospel in all its effulgence and power is yet to shine out in its original splendor to regenerate the world."—Christian System.

Charles Wesley, one of the founders of the Methodist Church, said:

"Almighty God of love,
Set up th' Attractive sign,
And summon whom thou dost approve
For messengers divine.

"From favored Abraham's seed
THE NEW APOSTLES CHOOSE,
In isles and continents to spread
The soul-reviving news."

In harmony with these scriptures the Church of Christ was organized at Fayette, Seneca County, New York, April 6, 1830, by the command of God and according to the laws of the land.

OBITUARY

Myrtle May Barnett, daughter of John F. and Etta Miller Barnett, was born in Lane, Kansas, February 9, 1880, and departed this life, May 8, 1948.

She was married to James H. Martin, October 10, 1897, to this union nine children were born. Stella G. and Roy D. who preceded her in death.

With her parents she came to Clair County, Mo. in 1895 where she has given a full measure of loving service to her church and to the community.

She was a faithful member of the church of Christ (Temple Lot) She was ever a faithful, and loving wife, a kind and considerate mother, and will be sadly missed by her husband, four daughters, and three sons Laura Myers, Kansas City, Mo.; Vera Biles, Redfield, Kansas; Faymie Schofield, Blue Springs, Mo.; Elsie Rouseau Collins, Mo.; John Robert, St. Joseph, Mo.; Everett L. and James W., Collins, Mo. Twelve Grand Children and four great grand children, also eleven brothers and sisters.

On October 10, 1947, Mr. and Mrs. Martin celebrated their golden wedding anniversary with their entire family present, also their many neighbors and friends.

Services were conducted from the Christian Church at Collins, Mo. by Apostle Clarence L. Wheaton, assisted by Elder Rolland D. Sprague pastor of the Church of Christ at Independence, Mo.

Bishop Nicholas Denham, and his two sisters, Angela Wheaton, and Marion Sprague sang two numbers, "No Night There," "Beautiful Home" Sister Wheaton sang Eternity as a solo.

Sister Martin has long been a devout member of the church, and was remembered by the church, the family, and many friends, and neighbors, with a most beautiful array of flowers. It is our prayer that the Father in Heaven will comfort husband and children brothers and sister who mourn her passing.

A singular experience had by Sister Martin shortly before her last sickness, was that she pondered the possibilities of death and separation from her loved ones, she had a visitation by a heavenly personage, who assured her that the Church of Christ was acceptable though having imperfections, and that her work on earth was finished, and acceptable unto the Lord.

Those who knew her in life, and loved her as a sister in the gospel, and well appreciate the comfort this experience brought to this mother in Israel, "Well done thou good and faithful servant, enter into thy rest," Her thought and prayer was always for her husband and children, we will mourn with them her passing.

KEY-HOLE RELIGION

Sermon—Brief and Down-to-Date Parable of the Wicked Key-Hole Religion. Delivered in the Church of Christ at Phoenix, Arizona on Sunday, May 23rd, 1948, by Apostle James E. Yates.

Sermon—Subject: Vain Worship and its Blight, and Satan's Substitutes For Salvation.

Jesus said: "In vain do they worship me, teaching for doctrine the commandments of men."

Progressive Opinion, published in Salt Lake City, Utah, has this to say about Church approval of "Holy War" as compared to True Christianity: "One of the great churches with its glitter of Worldly Power and glory at the Vatican, is now completely in the open in its advocacy of armed force to make was on its fellow human beings in Russia. And it would do this in the name of Jesus of Nazareth!

If it persists in this, it loses its all in the effort. It apparently does not believe that it is a part of the Babylon spoken of in Revelation."

False doctrine upon the subject of war, or any other subject, becomes a decoy of satan for the destruction of souls.

Any Religion which is filtered through False Doctrine, instead of being God's instrument unto Salvation, becomes by said filtering process, Satan's Snare unto Damnation.

Under the approval or endorsement of some Religion, every false doctrine, every evil theory which poisons the mind and spirit of those deceived thereby, becomes Doubly Dangerous.

(At this point in the sermon, the speaker's analysis of the Doctrine of Praying the Dead out of Purgatory, and the 'Doctrine of the living being baptized for the dead, were parallel as being very similar Doctrines of Men. The sermon was not taken short-hand, and the

(To Be Continued)